

WORKERS OF ALL COUNTRIES, UNITE!

KARL MARX
AND
FREDERICK ENGELS
ON
BRITAIN

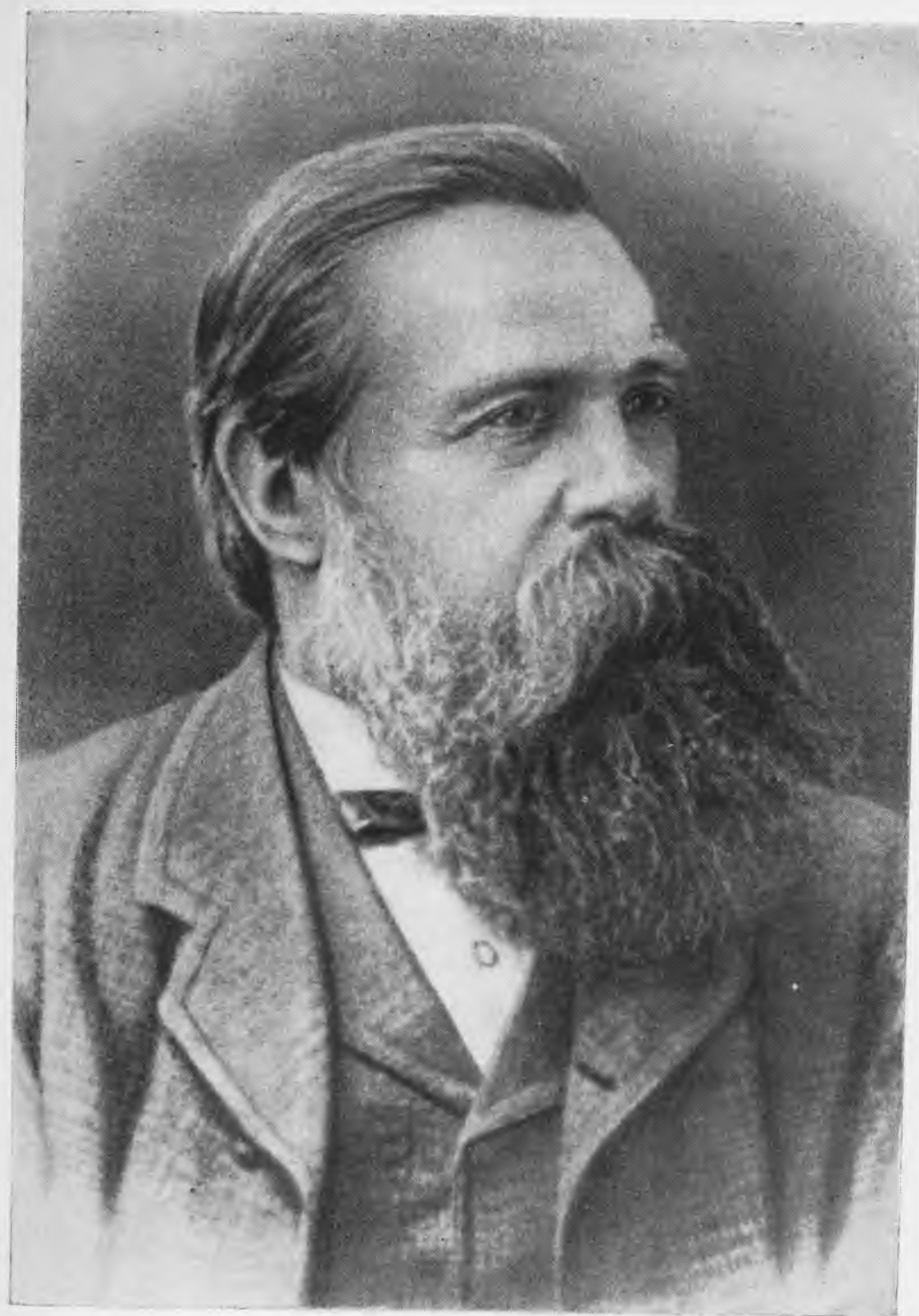
SECOND EDITION

FOREIGN LANGUAGES PUBLISHING HOUSE
M O S C O W

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Karl Marx



F. Engels

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PUBLISHER'S NOTE

This edition of the miscellany first published in 1954 includes six additional articles. Appropriate changes have been made in the Name, Periodicals and Subject indexes.

CONTENTS

	<i>Page</i>
PREFACE TO THE RUSSIAN EDITION	XI
THE CONDITION OF THE WORKING-CLASS IN ENGLAND	

By Frederick Engels

Preface to the First German Edition	3
Preface to the American Edition	6
Preface to the English Edition	17

The Condition of the Working-Class in England

Introduction	35
The Industrial Proletariat	52
The Great Towns	56
Competition	109
Irish Immigration	123
Results	128
Single Branches of Industry. Factory-Hands	166
The Remaining Branches of Industry	222
Labour Movements	247
The Mining Proletariat	277
The Agricultural Proletariat	297
The Attitude of the Bourgeoisie Towards the Proletariat	312
To the Working-Classes of Great-Britain	336

ARTICLES ON BRITAIN

By Karl Marx and Frederick Engels

The Chartist Movement. <i>By Frederick Engels</i>	341
A Review of Guizot's Book, <i>Why Has the English Revolution Been Successful?</i> <i>By Karl Marx</i>	344

The Elections in England—Tories and Whigs. By <i>Karl Marx</i>	351
The Chartists. By <i>Karl Marx</i>	358
Corruption at Elections. By <i>Karl Marx</i>	370
Parliamentary Debates—The Clergy and the Struggle for the Ten-Hour Day—Starvation. By <i>Karl Marx</i>	378
Forced Emigration. By <i>Karl Marx</i>	386
The British Rule in India. By <i>Karl Marx</i>	391
The Future Results of the British Rule in India. By <i>Karl Marx</i>	399
Lord Palmerston. By <i>Karl Marx</i>	407
Letter to the Labour Parliament. By <i>Karl Marx</i>	416
Palmerston and the English Oligarchy. By <i>Karl Marx</i>	418
The Crisis in England and the British Constitution. By <i>Karl Marx</i>	423
The Association for Administrative Reform—People's Charter. By <i>Karl Marx</i>	428
Anti-Church Movement—Demonstration in Hyde Park. By <i>Karl Marx</i>	434
Lord John Russell. By <i>Karl Marx</i>	446
Lord John Russell. By <i>Karl Marx</i>	450
Speech at the Anniversary of the <i>People's Paper</i> . By <i>Karl Marx</i>	466
The Indian Revolt. By <i>Karl Marx</i>	469
The Opinion of the Newspapers and the Opinion of the People. By <i>Karl Marx</i>	474
A London Workers' Meeting. By <i>Karl Marx</i>	478
Inaugural Address of the Working Men's International Asso- ciation. By <i>Karl Marx</i>	483
The Hague Congress. By <i>Karl Marx</i>	493
The Manchester Foreign Section. To All Sections and Mem- bers of the British Federation. By <i>Frederick Engels</i>	497
The English Elections. By <i>Frederick Engels</i>	503
Trades Unions. By <i>Frederick Engels</i>	510
A Working-Men's Party. By <i>Frederick Engels</i>	517
May 4 in London. By <i>Frederick Engels</i>	521
On Certain Peculiarities of the Economic and Political Devel- opment of England. By <i>Frederick Engels</i>	529

LETTERS ON BRITAIN

By *Karl Marx* and *Frederick Engels*

Engels to Marx, November 19, 1844	533
Marx to F. Freiligrath, July 31, 1849	533

Engels to Marx, <i>February 5, 1851</i>	534
Engels to Marx, <i>May 23, 1856</i>	535
Engels to Marx, <i>October 7, 1858</i>	537
Marx to Engels, <i>November 17, 1862</i>	538
Marx to Engels, <i>April 9, 1863</i>	538
Marx to Engels, <i>May 1, 1865</i>	539
Marx to Engels, <i>July 7, 1866</i>	540
Marx to Engels, <i>July 27, 1866</i>	541
Marx to Engels, <i>June 22, 1867</i>	542
Marx to Engels, <i>November 30, 1867</i>	542
Marx to L. Kugelmann, <i>April 6, 1868</i>	544
Engels to Marx, <i>November 18, 1868</i>	545
Engels to Marx, <i>October 24, 1869</i>	546
Marx to Engels, <i>November 18, 1869</i>	546
Marx to L. Kugelmann, <i>November 29, 1869</i>	547
Engels to Marx, <i>December 9, 1869</i>	549
Marx to S. Meyer and A. Vogt, <i>April 9, 1870</i>	550
Marx to E. Beesly, <i>September 16, 1870</i>	554
Marx to L. Kugelmann, <i>May 18, 1874</i>	554
Marx to W. Liebknecht, <i>February 11, 1878</i>	554
Engels to E. Bernstein, <i>June 17, 1879</i>	555
Marx to N. F. Danielson, <i>September 12, 1880</i>	556
Marx to N. F. Danielson, <i>February 19, 1881</i>	557
Engels to E. Bernstein, <i>March 12, 1881</i>	557
Marx to Jenny Longuet, <i>April 29, 1881</i>	558
Engels to E. Bernstein, <i>May 3, 1882</i>	559
Engels to K. Kautsky, <i>September 12, 1882</i>	560
Engels to A. Bebel, <i>August 30, 1883</i>	561
Engels to A. Bebel, <i>January 18, 1884</i>	562
Engels to Florence Kelley-Wischnewetzky, <i>February 10, 1885</i> .	563
Engels to A. Bebel, <i>January 20-23, 1886</i>	564
Engels to J. L. Mahon, <i>June 23, 1887</i>	565
Engels to E. Bernstein, <i>August 22, 1889</i>	566
Engels to F. A. Sorge, <i>December 7, 1889</i>	567
Engels to H. Schlüter, <i>January 11, 1890</i>	569
Engels to F. A. Sorge, <i>April 19, 1890</i>	570
Engels to A. Bebel, <i>June 20, 1892</i>	571
Engels to A. Bebel, <i>July 5, 1892</i>	572
Engels to K. Kautsky, <i>August 12, 1892</i>	574
Engels to K. Kautsky, <i>September 4, 1892</i>	575

Engels to F. A. Sorge, <i>January 18, 1893</i>	577
Engels to F. A. Sorge, <i>November 11, 1893</i>	580
Engels to F. A. Sorge, <i>February 23, 1894</i>	581
Engels to F. A. Sorge, <i>May 12, 1894</i>	581
Engels to G. V. Plekhanov, <i>May 21, 1894</i>	583
Engels to H. Schlüter, <i>January 1, 1895</i>	583

INDEXES

Name Index	585
Periodicals Index	605
Subject Index	609

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P R E F A C E
TO THE RUSSIAN EDITION

The present volume contains a collection of the most important writings of Karl Marx and Frederick Engels dealing with England. These writings are evidence of the great attention devoted by the founders of Marxism to England, which in the middle of the past century ranked first in the capitalist world in point of industrial output and, as Marx expressed it, was the "metropolis of capital."

The first part of this miscellany is taken up by Engels's *The Condition of the Working-Class in England*, a frightful exposure of England's entire capitalist system. This work contains important theoretical propositions which have played an important part in shaping scientific Communism. In its pages the historic mission of the proletariat was proclaimed for the first time. "Engels was the *first* to say that *not only* was the proletariat a suffering class, but that, in fact, the disgraceful economic condition of the proletariat was driving it irresistibly forward and compelling it to fight for its ultimate emancipation."¹ The fundamental theses set forth in this book of Engels's, which was printed in 1845, were splendidly confirmed by the subsequent development of bourgeois society and to this day the book retains its deep theoretical and political importance.

The articles by Marx and Engels that go into the second part of the collection are taken from the *Neue Rheinische Zeitung*, the *New York Daily Tribune*, and the English and German labour and democratic press. They throw much light on the specific features of the state system and political life of England, on the English bourgeoisie's

¹ V. I. Lenin, *Marx-Engels-Marxism*, Moscow 1951, p. 60.—Ed.

foreign and colonial policy, and on the nature of the English working-class movement.

Marx's review of a book by the French bourgeois historian Guizot shows that England's political system was a compromise between the capitalist class and the landed aristocracy, a consequence of the permanent alliance between the bourgeoisie and the greater part of the big landlords. In the two articles "Corruption at Elections" and "The English Elections" Marx and Engels illustrate the favourite methods resorted to by the English bourgeoisie to keep the genuine representatives of the English people from governing the State.

"The Elections in England—Tories and Whigs" is an article in which Marx reveals the class essence of the two bourgeois parties. the Tories—Conservatives—and the Whigs—Liberals, which have alternately held power for a stretch of two centuries now, but have always pursued the same policy aimed at strengthening the rule of the bourgeoisie to the detriment of the real interests of the people. Even to-day the British imperialists hold up the bipartisan system as a model of "democracy" and use it to deceive the masses.

The hypocrisy and cruelty of the English bourgeoisie and the anti-popular nature of its political system—features that find full reflection also in the ethics of the venal English bourgeois press—constitute the subject of the following among other articles by Marx: "Parliamentary Debates—the Clergy and the Struggle for the Ten-Hour Day—Starvation," "Forced Emigration," "The Opinion of the Newspapers and the Opinion of the People." In the political pamphlets "Lord Palmerston," "Lord John Russell," and "Palmerston and the English Oligarchy" he flays various bourgeois political leaders of the nineteenth century in England.

His articles "The British Rule in India" and "The Indian Revolt" lay bare the robber aims of British colonial policy and the cruel methods it employs.

"The Future Results of the British Rule in India," also by Marx, points to the inevitable crash of British colonial domination and maps out ways of liberating the colonial

peoples. The popular masses of India, Marx says in this article, will see neither freedom nor improvement of their condition "till in Great Britain itself the now ruling classes shall have been supplanted by the industrial proletariat, or till the Hindoos themselves shall have grown strong enough to throw off the English yoke altogether."¹

Frederick Engels's article, "The Chartist Movement" (1847), the two articles by Karl Marx—"The Chartists" (1852) and "The Association for Administrative Reform" (1855)—his "Letter to the Labour Parliament" (1854) and his "Speech Delivered at the Anniversary of the *People's Paper*" (1856) are evidence of the unfailing attention which Marx and Engels devoted to Chartism, that "first truly mass, politically-organised, proletarian-revolutionary movement" (Lenin).

The "Inaugural Address of the Working Men's International Association," written by Marx (1864), and the Appeal of the Manchester Foreign Section, written by Engels (1872), relate to the activities of Marx and Engels as leaders of the First International, the first world-wide mass organisation of the proletariat, whose General Council, it will be recalled, had its seat in London. In "The Chartists" and in the speech he made at a workers' meeting in Amsterdam at the close of the Hague Congress of the International (1872), Marx expressed the highly important idea that certain countries, England in particular, could accomplish a socialist revolution by peaceful means. In making that statement, Marx took the peculiarities of Britain into consideration—the absence of a developed military and bureaucratic machinery and the fact that England was the only European country with a predominantly proletarian population. Marx and Engels held that for this possibility to become fact, it was highly important to develop the class consciousness and activity of the proletariat, democratise the electoral system and radically reform Parliament. In present-day conditions, peaceful transition from capitalism to socialism, the peaceful development of a socialist revolution, is made possible—as the Programme

¹ See present volume, p. 404.

of the C.P.S.U., adopted by the historic Twenty-Second Congress of the Party, and a number of documents of the world Communist movement emphasise—above all by the existence of the powerful socialist community, whose development and consolidation is daily changing the balance of world forces in favour of socialism.

In two other articles, "Trades Unions" and "A Working-Men's Party," addressed directly to the English workers in 1881, Engels calls upon the English proletariat to revive the militant traditions of Chartism, to break with the craft trade-unionist practice of kow-towing to capitalism, to form an independent mass revolutionary party to fight for the political rule of the working-class. "In England," he writes, "where the industrial and agricultural working-class forms the immense majority of the people, democracy means the dominion of the working-class, neither more nor less."¹

The third part of the present volume consists of a selection of letters written by Marx and Engels on England and the English labour movement. In these letters, as in several other writings, Marx and Engels reveal the causes of the opportunist degeneration of the top layer of the English proletariat, and disclose the connection between the "bourgeois corruption" of the labour movement and the industrial monopoly of England, which has enabled the English bourgeoisie to split the working-class by creating a privileged position for a few segments of the proletariat.

A prominent feature of all the materials that compose the present collection is the struggle waged by Marx and Engels against opportunism in the English labour movement, against the reformist narrow-mindedness of the craft trade-union leaders and against the Liberal labour politicians.

The letters of the founders of Marxism on the English labour movement betray their unshakable belief in the ultimate victory of the English proletariat. In England as well as in America, Engels wrote, "once the workers know

¹ *Ibid.*, p. 518.

what they want, the state, the land, industry and everything else will be theirs."¹

In the epoch of imperialism, the traits of the English bourgeoisie branded by Marx and Engels, the combination of bribery and intimidation, demagoguery and blood-stained violence so characteristic of its reactionary policy, became still more pronounced. A number of the works of V. I. Lenin have elucidated the peculiarities of the economic and political development of imperialist Britain, shown the specific features of British imperialism and defined it as colonial imperialism. When England at the end of the nineteenth century lost its primacy in industry, it still retained it, as Lenin noted, in respect to colonies. The English bourgeoisie, Lenin wrote, "derives more revenue from the tens and hundreds of millions of people inhabiting India and its other colonies than from the English workers."²

Because of its intensifying colonial exploitation, which encountered increasing resistance on the part of the national-liberation movement of the oppressed peoples, because of its taking an active part in the armaments drive and preparing to go to war for a repartition of the world, England at the end of the nineteenth century began rapidly to expand its police and bureaucratic as well as military and state apparatus. By 1917, Lenin pointed out, England had sunk completely "into the all-European filthy, bloody morass of bureaucratic-military institutions which subordinate everything to themselves and trample everything underfoot."³

On the basis of the enunciations of Marx and Engels on the sources of opportunism in the English labour movement and generalising the fighting experience of the proletariat in the new epoch, Lenin bared the roots of opportunism in the international labour movement and formulated the highly important proposition that two tendencies—one opportunist, the other revolutionary—were

¹ See present volume, p. 584.

² V. I. Lenin, *Works*, Russ. ed., Vol. 13, p. 61.

³ V. I. Lenin, *Selected Works*, Moscow 1952, Vol. II, Part 1, p. 238.

contending with each other in the international labour movement of the epoch of imperialism. What Marx and Engels set down in the middle of the nineteenth century as an exclusively English phenomenon—bribery of the top layer of the working-class paid out of the super-profits received from the colonies—became, as Lenin indicates, a phenomenon common to all imperialist countries. Opportunism, peculiar to the parties of the Second International, found firm lodgement in the leading circles of the English Labour Party, which Lenin described as an organisation opportunist *par excellence*. The classic writers of Marxism-Leninism pointed out the fact that the English workers will gradually free themselves from the influence of bourgeois ideology and arrive at an understanding of the historic tasks with which they are confronted in the struggle for genuine, people's democracy, for socialism.

* * *

All translated texts of Marx and Engels collected in this volume have been carefully checked and revised. The book is provided with a name index, a periodicals index and a subject index. Author's and editorial footnotes are indicated as such.

*The Institute of Marxism-
Leninism of the Central Com-
mittee, Communist Party of
the Soviet Union*

FREDERICK ENGELS

THE CONDITION
OF THE WORKING-CLASS
IN ENGLAND^r

FROM PERSONAL OBSERVATION
AND AUTHENTIC SOURCES

Written by Engels in German
September 1844 to March 1845

Published in Leipzig, 1845

Second German edition with
author's preface

Published in Stuttgart, 1892

Authorised English translations
appeared in New York,
1887 and in London, 1892

Both the American and the
English editions were entitled
*The Condition of the Working-
Class in England in 1844*

Printed according to the text
of the English edition of 1892,
with the addition of the Pref-
aces to the First German and
the American editions

Also included is the appeal:
"To the Working-Classes of
Great-Britain"

The present English text has
been checked with the text of
the Second German edition

PREFACE TO THE FIRST GERMAN EDITION

The book prefaced by the following pages treats of a subject which I originally intended to deal with in a single chapter of a more comprehensive work on the social history of England. However the importance of that subject soon made it necessary for me to investigate it separately.

The condition of the working-class is the real basis and point of departure of all social movements of the present because it is the highest and most unconcealed pinnacle of the social misery existing in our day. French and German working-class Communism are its direct, Fourierism and English Socialism, as well as the Communism of the German educated bourgeoisie, are its indirect products. A knowledge of proletarian conditions is absolutely necessary to be able to provide solid ground for socialist theories, on the one hand, and for judgements about their right to exist, on the other; and to put an end to all sentimental dreams and fancies pro and con. But proletarian conditions exist in their *classical form*, in their perfection, only in the British Empire, particularly in England proper. Besides, only in England has the necessary material been so completely collected and put on record by official enquiries as is essential for any in the least exhaustive presentation of the subject.

Twenty-one months I had the opportunity to become acquainted with the English proletariat, its strivings, its sorrows and its joys, to see them from near, from personal observation and personal intercourse, and at the same time to supplement my observations by recourse to the requisite authentic sources. What I have seen, heard and read has been worked up in the present book. I am prepared to see not only my standpoint attacked in many quarters but also the facts I have cited, particularly when the book gets into the hands of the English. I know equally well that here

and there I may be proved wrong in some particular of no importance, something that in view of the comprehensive nature of the subject and its far-reaching assumptions even an Englishman might be unable to avoid; so much the more so since even in England there exists as yet not a single piece of writing which, like mine, takes up *all* the workers. But without a moment's hesitation I challenge the English bourgeoisie to prove that even in a single instance of any consequence for the exposition of my point of view—as a whole I have been guilty of any inaccuracy, and to prove it by data as authentic as mine.

A description of the classical form which the conditions of existence of the proletariat have assumed in Britain is very important, particularly for Germany and precisely at the present moment. German Socialism and Communism have proceeded, more than any other, from theoretical premises; we German theoreticians still knew much too little of the real world to be driven directly by the real relations to reforms of this “bad reality.” At any rate almost none of the avowed champions of such reforms arrived at Communism otherwise than by way of the Feuerbachian dissolution of Hegelian speculation. The real conditions of life of the proletariat are so little known among us that even the well-meaning “societies for the uplift of the working-classes,” in which our bourgeoisie is now mistreating the social question, constantly start out from the most ridiculous and preposterous judgements concerning the condition of the workers. We Germans more than anybody else stand in need of a knowledge of the facts concerning this question. And while the conditions of existence of Germany's proletariat have not assumed the classical form that they have in England, we nevertheless have, at bottom, the same social order, which sooner or later must necessarily reach the same degree of acuteness as it has already attained across the North Sea, unless the intelligence of the nation brings about the adoption of measures that will provide a new basis for the whole social system. The root-causes whose effect in England has been the misery and oppression of the proletariat exist also in Germany and in the long run must engender the same results. In the mean

time, however, the established fact of wretched conditions in *England* will impel us to establish also the fact of wretched conditions in *Germany* and will provide us with a yardstick wherewith to measure their extent and the magnitude of the danger—brought to light by the Silesian and Bohemian disturbances—which directly threatens the tranquillity of Germany from that quarter.

Finally, there are still two remarks I wish to make. Firstly, that I have used the word *Mittelklasse* all along in the sense of the English word *middle-class* (or *middle-classes*, as is said almost always). Like the French word *bourgeoisie* it means the possessing class, specifically that possessing class which is differentiated from the so-called aristocracy—the class which in France and England is directly and in Germany, figuring as “public opinion,” indirectly in possession of political power. Similarly, I have continually used the expressions working-men (*Arbeiter*) and proletarians, working-class, propertyless class and proletariat as equivalents. Secondly, that in the case of most of the quotations I have indicated the party to which the respective authors belong, because in nearly every instance the Liberals try to emphasise the distress in the rural areas and to argue away that which exists in the factory districts, while the Conservatives, conversely, acknowledge the misery in the factory districts but disclaim any knowledge of it in the agricultural areas. For the same reason, whenever I lacked official documents for describing the condition of the industrial workers, I always preferred to present proof from *Liberal* sources in order to defeat the liberal bourgeoisie by casting their own words in their teeth. I cited Tories or Chartists in my support only when I could confirm their correctness from personal observation or was convinced of the truthfulness of the facts quoted because of the personal or literary reputation of the authorities I referred to.

F. Engels

Barmen, March 15, 1845
Published in the German edition
of *The Condition of the Work-
ing-Class in England*, Leipzig,
1845

Printed according to the
text of the book
Translated from the
German

PREFACE TO THE AMERICAN EDITION

Ten months have elapsed since, at the translator's wish, I wrote the Appendix¹ to this book; and during these ten months, a revolution has been accomplished in American society such as, in any other country, would have taken at least ten years. In February 1885, American public opinion was almost unanimous on this one point; that there was no working class, in the European sense of the word, in America; that consequently no class struggle between workmen and capitalists, such as tore European society to pieces, was possible in the American Republic; and that, therefore, Socialism was a thing of foreign importation which could never take root on American soil.² And yet,

¹ The Appendix to the American edition of *The Condition of the Working-Class in England*¹ was, except for the paragraph quoted in the next footnote, used by Engels as the basis of his Preface to the English edition of 1892. (See present volume, pp. 17-33.)—Ed.

² In the Appendix Engels wrote:

"There were two circumstances which for a long time prevented the unavoidable consequences of the Capitalist system from showing themselves in the full glare of day in America. These were the easy access to the ownership of cheap land, and the influx of immigration. They allowed, for many years, the great mass of the native American population to "retire" in early manhood from wage-labour and to become farmers, dealers, or employers of labour, while the hard work for wages, the position of a proletarian for life, mostly fell to the lot of immigrants. But America has outgrown this early stage. The boundless backwoods have disappeared, and the still more boundless prairies are faster and faster passing from the hands of the Nation and the States into those of private owners. The great safety-valve against the formation of a permanent proletarian class has practically ceased to act. A class of life-long and even hereditary proletarians exists at this hour in America. A nation of sixty millions striving hard to become—and with every chance of success, too—

at that moment, the coming class struggle was casting its gigantic shadow before it in the strikes of the Pennsylvania coal-miners, and of many other trades, and especially in the preparations, all over the country, for the great Eight Hours' movement which was to come off, and did come off, in the May following. That I then duly appreciated these symptoms, that I anticipated a working-class movement on a national scale, my "Appendix" shows; but no one could then foresee that in such a short time the movement would burst out with such irresistible force, would spread with the rapidity of a prairie-fire, would shake American society to its very foundations.

The fact is there, stubborn and indisputable. To what an extent it had struck with terror the American ruling classes, was revealed to me, in an amusing way, by American journalists who did me the honor of calling on me last summer; the "new departure" had put them into a state of helpless fright and perplexity. But at that time the movement was only just on the start; there was but a series of confused and apparently disconnected upheavals of that class which, by the suppression of negro slavery and the rapid development of manufactures, had become the lowest stratum of American society. Before the year closed, these bewildering social convulsions began to take a definite direction. The spontaneous, instinctive movements of these vast masses of working people, over a vast extent of country, the simultaneous outburst of their common dis-

the leading manufacturing nation of the world—such a nation cannot permanently import its own wage-working class; not even if immigrants pour in at the rate of half a million a year. The tendency of the Capitalist system towards the ultimate splitting-up of society into two classes, a few millionaires on the one hand, and a great mass of mere wage-workers on the other, this tendency, though constantly crossed and counteracted by other social agencies, works nowhere with greater force than in America; and the result has been the production of a class of native American wage-workers, who form, indeed, the aristocracy of the wage-working class as compared with the immigrants, but who become conscious more and more every day of their solidarity with the latter and who feel all the more acutely their present condemnation to life-long wage-toil, because they still remember the bygone days, when it was comparatively easy to rise to a higher social level."—Ed.

content with a miserable social condition, the same everywhere and due to the same causes, made them conscious of the fact, that they formed a new and distinct class of American society; a class of—practically speaking—more or less hereditary wage-workers, proletarians. And with true American instinct this consciousness led them at once to take the next step towards their deliverance: the formation of a political working-men's party, with a platform of its own, and with the conquest of the Capitol and the White House for its goal. In May the struggle for the Eight Hours' working-day, the troubles in Chicago, Milwaukee, etc., the attempts of the ruling class to crush the nascent uprising of Labor by brute force and brutal class-justice; in November the new Labor Party organized in all great centres, and the New York, Chicago and Milwaukee elections. May and November have hitherto reminded the American bourgeoisie only of the payment of coupons of U.S. bonds; henceforth May and November will remind them, too, of the dates on which the American working-class presented *their* coupons for payment.

In European countries. it took the working class years and years before they fully realized the fact that they formed a distinct and, under the existing social conditions, a permanent class of modern society; and it took years again until this class consciousness led them to form themselves into a distinct political party, independent of, and opposed to, all the old political parties formed by the various sections of the ruling classes. On the more favored soil of America, where no mediaeval ruins bar the way, where history begins with the elements of modern bourgeois society as evolved in the seventeenth century, the working class passed through these two stages of its development within ten months.

Still, all this is but a beginning. That the laboring masses should feel their community of grievances and of interests, their solidarity as a class in opposition to all other classes; that in order to give expression and effect to this feeling, they should set in motion the political machinery provided for that purpose in every free country—that is the first step only. The next step is to find the common remedy for

these common grievances, and to embody it in the platform of the new Labor Party. And this—the most important and the most difficult step in the movement—has yet to be taken in America.

A new party must have a distinct positive platform; a platform which may vary in details as circumstances vary and as the party itself develops, but still one upon which the party, for the time being, is agreed. So long as such a platform has not been worked out, or exists but in a rudimentary form, so long the new party, too, will have but a rudimentary existence; it may exist locally but not yet nationally; it will be a party potentially but not actually.

That platform, whatever may be its first initial shape, must develop in a direction which may be determined beforehand. The causes that brought into existence the abyss between the working class and the capitalist class are the same in America as in Europe; the means of filling up that abyss are equally the same everywhere. Consequently, the platform of the American proletariat will in the long run coincide, as to the ultimate end to be attained, with the one which, after sixty years of dissensions and discussions, has become the adopted platform of the great mass of the European militant proletariat. It will proclaim, as the ultimate end, the conquest of political supremacy by the working class, in order to effect the direct appropriation of all means of production—land, railways, mines, machinery, etc.—by society at large, to be worked in common by all for the account and benefit of all.

But if the new American party, like all political parties everywhere, by the very fact of its formation aspires to the conquest of political power, it is as yet far from agreed upon what to do with that power when once attained. In New York and the other great cities of the East, the organization of the working class has proceeded upon the lines of Trades' Societies, forming in each city a powerful Central Labor Union. In New York the Central Labor Union, last November, chose for its standard-bearer Henry George, and consequently its temporary electoral platform has been largely imbued with his principles. In the great cities

of the North-West the electoral battle was fought upon a rather indefinite labor platform, and the influence of Henry George's theories was scarcely, if at all, visible. And while in these great centres of population and of industry the new class movement came to a political head, we find all over the country two wide-spread labor organizations: the "Knights of Labor" and the "Socialist Labor Party," of which only the latter has a platform in harmony with the modern European standpoint as summarized above.

Of the three more or less definite forms under which the American labor movement thus presents itself, the first, the Henry George movement in New York, is for the moment of a chiefly local significance. No doubt New York is by far the most important city of the States; but New York is not Paris and the United States are not France. And it seems to me that the Henry George platform, in its present shape, is too narrow to form the basis for anything but a local movement, or at best for a short-lived phase of the general movement. To Henry George, the expropriation of the mass of the people from the land is the great and universal cause of the splitting up of the people into Rich and Poor. Now this is not quite correct historically. In Asiatic and classical antiquity, the predominant form of class oppression was slavery, that is to say, not so much the expropriation of the masses from the land as the appropriation of their persons. When, in the decline of the Roman Republic, the free Italian peasants were expropriated from their farms, they formed a class of "poor whites" similar to that of the Southern Slave States before 1861; and between slaves and poor whites, two classes equally unfit for self-emancipation, the old world went to pieces. In the middle ages, it was not the expropriation of the people from, but on the contrary, their appropriation to the land which became the source of feudal oppression. The peasant retained his land, but was attached to it as a serf or villein, and made liable to tribute to the lord in labor and in produce. It was only at the dawn of modern times, towards the end of the fifteenth century, that the expropriation of the peasantry on a large scale laid the

foundation for the modern class of wage-workers who possess nothing but their labor-power and can live only by the selling of that labor-power to others. But if the expropriation from the land brought this class into existence, it was the development of capitalist production, of modern industry and agriculture on a large scale which perpetuated it, increased it, and shaped it into a distinct class with distinct interests and a distinct historical mission. All this has been fully expounded by Marx ("Capital," Part VIII: "The So-Called Primitive Accumulation"). According to Marx, the cause of the present antagonism of the classes and of the social degradation of the working class is their expropriation from *all* means of production, in which the land is of course included.

If Henry George declares land-monopolization to be the sole cause of poverty and misery, he naturally finds the remedy in the resumption of the land by society at large. Now, the Socialists of the school of Marx, too, demand the resumption, by society, of the land, and not only of the land but of all other means of production likewise. But even if we leave these out of the question, there is another difference. What is to be done with the land? Modern Socialists, as represented by Marx, demand that it should be held and worked in common and for common account, and the same with all other means of social production, mines, railways, factories, etc.; Henry George would confine himself to letting it out to individuals as at present, merely regulating its distribution and applying the rents for public, instead of, as at present, for private purposes. What the Socialists demand, implies a total revolution of the whole system of social production; what Henry George demands, leaves the present mode of social production untouched, and has, in fact, been anticipated by the extreme section of Ricardian bourgeois economists who, too, demanded the confiscation of the rent of land by the State.

It would of course be unfair to suppose that Henry George has said his last word once for all. But I am bound to take his theory as I find it.

The second great section of the American movement is

formed by the Knights of Labor.¹ And that seems to be the section most typical of the present state of the movement, as it is undoubtedly by far the strongest. An immense association spread over an immense extent of country in innumerable "assemblies," representing all shades of individual and local opinion within the working class; the whole of them sheltered under a platform of corresponding indistinctness and held together much less by their impracticable constitution than by the instinctive feeling that the very fact of their clubbing together for their common aspiration makes them a great power in the country; a truly American paradox clothing the most modern tendencies in the most mediaeval mummeries, and hiding the most democratic and even rebellious spirit behind an apparent, but really powerless despotism—such is the picture the Knights of Labor offer to a European observer. But if we are not arrested by mere outside whimsicalities, we cannot help seeing in this vast agglomeration an immense amount of potential energy evolving slowly but surely into actual force. The Knights of Labor are the first national organization created by the American working class as a whole; whatever be their origin and history, whatever their shortcomings and little absurdities, whatever their platform and their constitution, here they are, the work of practically the whole class of American wage-workers, the only national bond that holds them together, that makes their strength felt to themselves not less than to their enemies,

¹ *The Noble Order of the Knights of Labour*: A working-class organisation founded in Philadelphia in 1869. Existing illegally until 1878 it observed a semi-mysterial ritual. That year the organisation emerged from the underground, retaining some of its secret features. The Knights of Labour aimed at the liberation of the workers by means of co-operatives. They took in all skilled and even unskilled trades, without discrimination on account of sex, race, nationality or religion. The organisation reached the highest point of its activity during the eighties, when, under the pressure of the masses, the leaders of the Order were compelled to consent to an extensive strike movement. Its membership at that time was over 700,000, including 60,000 Negroes. However, on account of the opportunist tactics of the leaders, who were opposed to revolutionary class struggle, the Order forfeited its prestige among the masses. Its activity expired the next decade.—Ed.

and that fills them with the proud hope of future victories. For it would not be exact to say that the Knights of Labor are liable to development. They are constantly in full process of development and revolution; a heaving, fermenting mass of plastic material seeking the shape and form appropriate to its inherent nature. That form will be attained as surely as historical evolution has, like natural evolution, its own immanent laws. Whether the Knights of Labor will then retain their present name or not, makes no difference, but to an outsider it appears evident that here is the raw material out of which the future of the American working-class movement, and along with it, the future of American society at large, has to be shaped.

The third section consists of the Socialist Labor Party.¹ This section is a party but in name, for nowhere in America has it, up to now, been able actually to take its stand as a political party. It is, moreover, to a certain extent foreign to America, having until lately been made up almost exclusively by German immigrants, using their own language and for the most part, little conversant with the common language of the country. But if it came from a foreign stock, it came, at the same time, armed with the experience earned during long years of class struggle in Europe, and with an insight into the general conditions of working-class emancipation, far superior to that hitherto gained by American working-men. This is a fortunate circumstance for the American proletarians who thus are enabled to appropriate, and to take advantage of, the intellectual and moral fruits of the forty years' struggle of their European class-mates, and thus to hasten on the time of their own victory. For, as I said before, there cannot be any doubt that the ultimate platform of the American working class must and will be essentially the same as that now adopted

¹ The *Socialist Labour Party* came into existence in 1876 as a result of the union of the American sections of the First International with other working-class socialist organisations in the United States. This party consisted mainly of immigrants, particularly Germans. Its activities were sectarian and its leaders were incapable of heading the mass movement of the American workers, as they refused to work in the trade unions.—Ed.

by the whole militant working class of Europe, the same as that of the German-American Socialist Labor Party. In so far this party is called upon to play a very important part in the movement. But in order to do so they will have to doff every remnant of their foreign garb. They will have to become out and out American. They cannot expect the Americans to come to them; they, the minority and the immigrants, must go to the Americans, who are the vast majority and the natives. And to do that, they must above all things learn English.

The process of fusing together these various elements of the vast moving mass—elements not really discordant, but indeed mutually isolated by their various starting-points—will take some time and will not come off without a deal of friction, such as is visible at different points even now. The Knights of Labor, for instance, are here and there, in the Eastern cities, locally at war with the organized Trades Unions. But then this same friction exists within the Knights of Labor themselves, where there is anything but peace and harmony. These are not symptoms of decay, for capitalists to crow over. They are merely signs that the innumerable hosts of workers, for the first time set in motion in a common direction, have as yet found out neither the adequate expression for their common interests, nor the form of organization best adapted to the struggle, nor the discipline required to insure victory. They are as yet the first levies *en masse* of the great revolutionary war, raised and equipped locally and independently, all converging to form one common army, but as yet without regular organization and common plan of campaign. The converging columns cross each other here and there: confusion, angry disputes, even threats of conflict arise. But the community of ultimate purpose in the end overcomes all minor troubles; ere long the straggling and squabbling battalions will be formed in a long line of battle array, presenting to the enemy a well-ordered front, ominously silent under their glittering arms, supported by bold skirmishers in front and by unshakable reserves in the rear.

To bring about this result, the unification of the various

independent bodies into one national Labor Army, with no matter how inadequate a provisional platform, provided it be a truly working-class platform—that is the next great step to be accomplished in America. To effect this, and to make that platform worthy of the cause, the Socialist Labor Party can contribute a great deal, if they will only act in the same way as the European Socialists have acted at the time when they were but a small minority of the working class. That line of action was first laid down in the “Communist Manifesto” of 1847 in the following words:

“The Communists”—that was the name we took at the time and which even now we are far from repudiating—“the Communists do not form a separate party opposed to other working-class parties.

“They have no interests separate and apart from the interests of the whole working class.

“They do not set up any sectarian principles of their own, by which to shape and model 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 whole proletariat, interests independent of all nationality; 2. In the various stages of development which the struggle of the working class against the capitalist class 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 all countries, that section which ever pushes forward all others; on the other hand, theoretically, they have, over the great mass of the proletarians, the advantage of clearly understanding the line of march, the conditions, and the ultimate general results of the proletarian movement.

“Thus they fight for the attainment of the immediate ends, for the enforcement of the momentary interests of the working class; but in the movement of the present,

they represent and take care of the future of the movement."

That is the line of action which the great founder of Modern Socialism, Karl Marx, and with him, I and the Socialists of all nations who worked along with us, have followed for more than forty years, with the result that it has led to victory everywhere, and that at this moment the mass of European Socialists, in Germany and in France, in Belgium, Holland and Switzerland, in Denmark and Sweden as well as in Spain and Portugal, are fighting as one common army under one and the same flag.

Frederick Engels

London, January 26, 1887

Published in the American edition of *The Condition of the Working-Class in England*, New York, 1887

Printed according to the text of the book

PREFACE TO THE ENGLISH EDITION

The book, an English translation of which is here republished, was first issued in Germany in 1845. The author, at that time, was young, twenty-four years of age, and his production bears the stamp of his youth with its good and its faulty features, of neither of which he feels ashamed. It was translated into English, in 1885, by an American lady, Mrs. F. Kelley Wischnewetzky, and published in the following year in New York. The American edition being as good as exhausted, and having never been extensively circulated on this side of the Atlantic, the present English copyright edition is brought out with the full consent of all parties interested.

For the American edition, a new Preface and an Appendix were written in English by the author. The first had little to do with the book itself; it discussed the American Working-Class Movement of the day, and is, therefore, here omitted as irrelevant; the second—the original preface—is largely made use of in the present introductory remarks.

The state of things described in this book belongs to-day, in many respects, to the past, as far as England is concerned. Though not expressly stated in our recognised treatises, it is still a law of modern Political Economy that the larger the scale on which capitalistic production is carried on, the less can it support the petty devices of swindling and pilfering which characterise its early stages. The pettifogging business tricks of the Polish Jew, the representative in Europe of commerce in its lowest stage, those tricks that serve him so well in his own country, and are generally practised there, he finds to be out of date and out of

place when he comes to Hamburg or Berlin; and, again, the commission agent who hails from Berlin or Hamburg, Jew or Christian, after frequenting the Manchester Exchange for a few months, finds out that in order to buy cotton yarn or cloth cheap, he, too, had better drop those slightly more refined but still miserable wiles and subterfuges which are considered the acme of cleverness in his native country. The fact is, those tricks do not pay any longer in a large market, where time is money, and where a certain standard of commercial morality is unavoidably developed, purely as a means of saving time and trouble. And it is the same with the relation between the manufacturer and his "hands."

The revival of trade, after the crisis of 1847, was the dawn of a new industrial epoch. The repeal of the Corn Laws¹ and the financial reforms subsequent thereon gave to English industry and commerce all the elbow-room they had asked for. The discovery of the Californian and Australian gold-fields followed in rapid succession. The colonial markets developed at an increasing rate their capacity for absorbing English manufactured goods. In India millions of hand-weavers were finally crushed out by the Lancashire power-loom. China was more and more being opened up. Above all, the United States—then, commercially speaking, a mere colonial market, but by far the biggest of them all—underwent an economic development astounding even for that rapidly progressive country. And, finally, the new means of communication introduced at the close of the preceding period—railways and ocean steamers—were now worked out on an international scale; they realised actually what had hitherto existed only potentially, a world-market. This world-market, at first,

¹ *Corn Laws*: High grain tariffs adopted by the British Parliament in 1815 in the interest of the landlords. The laws prohibited the importation of grain if its price within the country was less than 80 shillings a quarter. An extremely heavy burden on the poor, the Corn Laws were a disadvantage also to the industrial bourgeoisie since they made labour-power dearer, shrank the home market and hampered the development of foreign trade. They were repealed in 1846.—Ed.

was composed of a number of chiefly or entirely agricultural countries grouped around one manufacturing centre—England—which consumed the greater part of their surplus raw produce, and supplied them in return with the greater part of their requirements in manufactured articles. No wonder England's industrial progress was colossal and unparalleled, and such that the status of 1844 now appears to us as comparatively primitive and insignificant. And in proportion as this increase took place, in the same proportion did manufacturing industry become apparently moralised. The competition of manufacturer against manufacturer by means of petty thefts upon the workpeople did no longer pay. Trade had outgrown such low means of making money; they were not worth while practising for the manufacturing millionaire, and served merely to keep alive the competition of smaller traders, thankful to pick up a penny wherever they could. Thus the truck system was suppressed, the Ten-Hours' Bill¹ was enacted, and a number of other secondary reforms introduced—much against the spirit of Free Trade and unbridled competition, but quite as much in favour of the giant-capitalist in his competition with his less favoured brother. Moreover, the larger the concern, and with it the number of hands, the greater the loss and inconvenience caused by every conflict between master and men; and thus a new spirit came over the masters, especially the large ones, which taught them to avoid unnecessary squabbles, to acquiesce in the existence and power of Trades' Unions, and finally even to discover in strikes—at opportune times—a powerful means to serve their own ends. The largest manufacturers, formerly the leaders of the war against the working-class, were now the foremost to preach peace and harmony. And for a very good reason. The fact is that all these concessions to justice and philanthropy were nothing else but means to accelerate the concentration of capital in the

¹ *Ten-Hours' Bill*: Adopted by the British Parliament on June 8, 1847. It applied only to juveniles 13-18 years old and to women workers.—Ed.

hands of the few, for whom the niggardly extra extortions of former years had lost all importance and had become actual nuisances; and to crush all the quicker and all the safer their smaller competitors, who could not make both ends meet without such perquisites. Thus the development of production on the basis of the capitalistic system has of itself sufficed—at least in the leading industries, for in the more unimportant branches this is far from being the case—to do away with all those minor grievances which aggravated the workman's fate during its earlier stages. And thus it renders more and more evident the great central fact that the cause of the miserable condition of the working-class is to be sought, not in these minor grievances, but *in the capitalistic system itself*. The wage-worker sells to the capitalist his labour-force for a certain daily sum. After a few hours' work he has reproduced the value of that sum; but the substance of his contract is, that he has to work another series of hours to complete his working-day; and the value he produces during these additional hours of surplus labour is surplus value, which costs the capitalist nothing, but yet goes into his pocket. That is the basis of the system which tends more and more to split up civilised society into a few Rothschilds and Vanderbilts, the owners of all the means of production and subsistence, on the one hand, and an immense number of wage-workers, the owners of nothing but their labour-force, on the other. And that this result is caused, not by this or that secondary grievance, but by the system itself—this fact has been brought out in bold relief by the development of Capitalism in England since 1847.

Again, the repeated visitations of cholera, typhus, small-pox, and other epidemics have shown the British bourgeois the urgent necessity of sanitation in his towns and cities, if he wishes to save himself and family from falling victims to such diseases. Accordingly, the most crying abuses described in this book have either disappeared or have been made less conspicuous. Drainage has been introduced or improved, wide avenues have been opened out athwart many of the worst "slums" I had to describe.

"Little Ireland"¹ had disappeared, and the "Seven Dials"² are next on the list for sweeping away. But what of that? Whole districts which in 1844 I could describe as almost idyllic have now, with the growth of the towns, fallen into the same state of dilapidation, discomfort, and misery. Only the pigs and the heaps of refuse are no longer tolerated. The bourgeoisie have made further progress in the art of hiding the distress of the working-class. But that, in regard to their dwellings, no substantial improvement has taken place is amply proved by the Report of the Royal Commission "on the Housing of the Poor," 1885. And this is the case, too, in other respects. Police regulations have been plentiful as blackberries; but they can only hedge in the distress of the workers, they cannot remove it.

But while England has thus outgrown the juvenile state of capitalist exploitation described by me, other countries have only just attained it. France, Germany, and especially America, are the formidable competitors who, at this moment—as foreseen by me in 1844—are more and more breaking up England's industrial monopoly. Their manufactures are young as compared with those of England, but increasing at a far more rapid rate than the latter; and, curious enough, they have at this moment arrived at about the same phase of development as English manufacture in 1844. With regard to America, the parallel is indeed most striking. True, the external surroundings in which the working-class is placed in America are very different, but the same economical laws are at work, and the results, if not identical in every respect, must still be of the same order. Hence we find in America the same struggles for a shorter working-day, for a legal limitation of the working-time, especially of women and children in factories; we find the truck-system in full blossom, and the cottage-system, in rural districts, made use of by the "bosses" as

¹ *Little Ireland*: A working-class district in Manchester during the forties of the past century.—Ed.

² *Seven Dials*: A working-class district in the centre of London.—Ed.

a means of domination over the workers. When I received, in 1886, the American papers with accounts of the great strike of 12,000 Pennsylvanian coal-miners in the Connellsville district, I seemed but to read my own description of the North of England colliers' strike of 1844. The same cheating of the workpeople by false measure; the same truck-system; the same attempt to break the miners' resistance by the capitalists' last, but crushing, resource,—the eviction of the men out of their dwellings, the cottages owned by the companies.

I have not attempted, in this translation, to bring the book up to date, or to point out in detail all the changes that have taken place since 1844. And for two reasons: Firstly, to do this properly, the size of the book must be about doubled; and, secondly, the first volume of "*Das Kapital*," by Karl Marx, an English translation of which is before the public, contains a very ample description of the state of the British working-class, as it was about 1865, that is to say, at the time when British industrial prosperity reached its culminating point. I should, then, have been obliged again to go over the ground already covered by Marx's celebrated work.

It will be hardly necessary to point out that the general theoretical standpoint of this book—philosophical, economical, political—does not exactly coincide with my standpoint of to-day. Modern international Socialism, since fully developed as a science, chiefly and almost exclusively through the efforts of Marx, did not as yet exist in 1844. My book represents one of the phases of its embryonic development; and as the human embryo, in its early stages, still reproduces the gill-arches of our fish-ancestors, so this book exhibits everywhere the traces of the descent of Modern Socialism from one of its ancestors, German philosophy. Thus great stress is laid on the dictum that Communism is not a mere party doctrine of the working-class, but a theory compassing the emancipation of society at large, including the capitalist class, from its present narrow conditions. This is true enough in the abstract, but absolutely useless, and sometimes worse, in practice. So long as the wealthy classes not only do not feel the want

of any emancipation, but strenuously oppose the self-emancipation of the working-class, so long the social revolution will have to be prepared and fought out by the working-class alone. The French bourgeois of 1789, too, declared the emancipation of the bourgeoisie to be the emancipation of the whole human race; but the nobility and clergy would not see it; the proposition—though for the time being, with respect to feudalism, an abstract historical truth—soon became a mere sentimentalism, and disappeared from view altogether in the fire of the revolutionary struggle. And to-day, the very people who, from the “impartiality” of their superior standpoint, preach to the workers a Socialism soaring high above their class interests and class struggles, and tending to reconcile in a higher humanity the interests of both the contending classes—these people are either neophytes, who have still to learn a great deal, or they are the worst enemies of the workers—wolves in sheep’s clothing.

The recurring period of the great industrial crisis is stated in the text as five years. This was the period apparently indicated by the course of events from 1825 to 1842. But the industrial history from 1842 to 1868 has shown that the real period is one of ten years; that the intermediate revulsions were secondary, and tended more and more to disappear. Since 1868 the state of things has changed again, of which more anon.

I have taken care not to strike out of the text the many prophecies, amongst others that of an imminent social revolution in England, which my youthful ardour induced me to venture upon. The wonder is, not that a good many of them proved wrong, but that so many of them have proved right, and that the critical state of English trade, to be brought on by Continental and especially American competition, which I then foresaw—though in too short a period—has now actually come to pass. In this respect I can, and am bound to, bring the book up to date, by placing here an article which I published in the *London Commonweal* of March 1, 1885, under the heading: “England in 1845 and in 1885.” It gives at the same time a short

outline of the history of the English working-class during these forty years, and is as follows:

"Forty years ago England stood face to face with a crisis, solvable to all appearances by force only. The immense and rapid development of manufactures had outstripped the extension of foreign markets and the increase of demand. Every ten years the march of industry was violently interrupted by a general commercial crash, followed, after a long period of chronic depression, by a few short years of prosperity, and always ending in feverish over-production and consequent renewed collapse. The capitalist class clamoured for Free Trade in corn, and threatened to enforce it by sending the starving population of the towns back to the country districts whence they came, to invade them, as John Bright said, not as paupers begging for bread, but as an army quartered upon the enemy. The working masses of the towns demanded their share of political power—the People's Charter¹; they were supported by the majority of the small trading class, and the only difference between the two was whether the Charter should be carried by physical or by moral force. Then came the commercial crash of 1847 and the Irish famine, and with both the prospect of revolution.

"The French Revolution of 1848 saved the English middle-class. The Socialistic pronunciamientos of the victorious French workmen frightened the small middle-class of England and disorganised the narrower, but more matter-of-fact movement of the English working-class. At the very moment when Chartism was bound to assert itself in its full strength, it collapsed internally before even it collapsed externally, on the 10th of April, 1848.² The action

¹ See present volume, p. 263.—Ed.

² The Chartist Convent called for April 10, 1848, a mass meeting in London and a demonstration of the workers for the purpose of submitting a new petition to Parliament. Should the latter refuse to endorse the People's Charter, a demand raised in the petition, the Convent intended to start an uprising. However, as a result of the measures taken by the Government—it had inundated the capital with police, troops and armed bourgeois detachments—as well as the unpreparedness of the Chartists for decisive action and the irresolution of their leaders, the demonstration was a failure. The

of the working-class was thrust into the background. The capitalist class triumphed along the whole line.

"The Reform Bill of 1831¹ had been the victory of the whole capitalist class over the landed aristocracy. The repeal of the Corn Laws was the victory of the manufacturing capitalist not only over the landed aristocracy, but over those sections of capitalists, too, whose interests were more or less bound up with the landed interest—bankers, stock-jobbers, fund-holders, etc. Free Trade meant the re-adjustment of the whole home and foreign, commercial and financial policy of England in accordance with the interests of the manufacturing capitalists—the class which now represented the nation. And they set about this task with a will. Every obstacle to industrial production was mercilessly removed. The tariff and the whole system of taxation were revolutionised. Everything was made subordinate to one end, but that end of the utmost importance to the manufacturing capitalist: the cheapening of all raw produce, and especially of the means of living of the working-class; the reduction of the cost of raw material, and the keeping down—if not as yet the *bringing down*—of wages. England was to become the 'workshop of the world'; all other countries were to become for England what Ireland already was—markets for her manufactured goods, supplying her in return with raw materials and food. England, the great manufacturing centre of an agricultural world, with an ever-increasing number of corn and cotton-growing Ire-

petition which the Chartist leader O'Connor had ordered transported to Parliament was not even discussed by the House of Commons.—Ed.

¹ The first electoral reform bill was introduced in Parliament in March 1831 and adopted in June 1832. It put an end to the political monopoly of the landed aristocracy, bankers and usurers. In consequence of the treachery of the bourgeois Radicals, who made use of the mass labour movement for the universal franchise merely to promote their own interests, the law of 1832 fixed high property qualifications in the towns (10 pounds) and counties (50 pounds), thus first opening the doors of Parliament only to representatives of the industrial bourgeoisie. The proletariat and the petty bourgeoisie remained disfranchised.—Ed.

lands revolving around her, the industrial sun. What a glorious prospect!

"The manufacturing capitalists set about the realisation of this their great object with that strong common sense and that contempt for traditional principles which has ever distinguished them from their more narrow-minded compeers on the Continent. Chartism was dying out. The revival of commercial prosperity, natural after the revulsion of 1847 had spent itself, was put down altogether to the credit of Free Trade. Both these circumstances had turned the English working-class, politically, into the tail of the 'great Liberal Party,' the party led by the manufacturers. This advantage, once gained, had to be perpetuated. And the manufacturing capitalists, from the Chartist opposition, not to Free Trade, but to the transformation of Free Trade into the one vital national question, had learnt, and were learning more and more, that the middle-class can never obtain full social and political power over the nation except by the help of the working-class. Thus a gradual change came over the relations between both classes. The Factory Acts, once the bugbear of all manufacturers, were not only willingly submitted to, but their expansion into acts regulating almost all trades was tolerated. Trades' Unions, hitherto considered inventions of the devil himself, were now petted and patronised as perfectly legitimate institutions, and as useful means of spreading sound economical doctrines amongst the workers. Even strikes, than which nothing had been more nefarious up to 1848, were now gradually found out to be occasionally very useful, especially when provoked by the masters themselves, at their own time. Of the legal enactments, placing the workman at a lower level or at a disadvantage with regard to the master, at least the most revolting were repealed. And, practically, that horrid 'People's Charter' actually became the political programme of the very manufacturers who had opposed it to the last. 'The Abolition of the Property Qualification' and 'Vote by Ballot' are now the law of the land. The Reform Acts of 1867 and 1884¹ make a near ap-

¹ In spite of the mass movement of the workers for universal suffrage the second electoral reform law, owing to the treachery of

proach to 'universal suffrage,' at least such as it now exists in Germany; the Redistribution Bill now before Parliament creates 'equal electoral districts'—on the whole not more unequal than those of Germany; 'payment of members,' and shorter, if not actually 'annual Parliaments,' are visibly looming in the distance—and yet there are people who say that Chartism is dead.

"The Revolution of 1848, not less than many of its predecessors, has had strange bedfellows and successors. The very people who put it down have become, as Karl Marx used to say, its testamentary executors. Louis Napoleon had to create an independent and united Italy, Bismarck had to revolutionise Germany and to restore Hungarian independence, and the English manufacturers had to enact the People's Charter.

"For England, the effects of this domination of the manufacturing capitalists were at first startling. Trade revived and extended to a degree unheard of even in this cradle of modern industry; the previous astounding creations of steam and machinery dwindled into nothing compared with the immense mass of productions of the twenty years from 1850 to 1870, with the overwhelming figures of exports and imports, of wealth accumulated in the hands of capitalists and of human working power concentrated in the large towns. The progress was indeed interrupted, as before, by a crisis every ten years, in 1857 as well as in 1866; but these revulsions were now considered as natural, inevitable events, which must be fatalistically submitted to, and which always set themselves right in the end.

"And the condition of the working-class during this pe-

the opportunist trade-union leaders, granted the franchise only to house-owners, house-holders and tenants of flats who paid an annual rent of no less than £10. Thus, only the labour aristocracy was enfranchised; the mass of urban workers, the small farmers and the rural proletariat did not receive the right to vote under this measure, which was adopted on August 15, 1867. A third election reform, carried out in 1884 under mass pressure in the rural areas, merely extended the 1867 law to rural districts without satisfying the demands of the farm workers. About two million men and all women were still barred from the polls after the third reform.—Ed.

riod? There was temporary improvement even for the great mass. But this improvement always was reduced to the old level by the influx of the great body of the unemployed reserve, by the constant superseding of hands by new machinery, by the immigration of the agricultural population, now, too, more and more superseded by machines.

"A permanent improvement can be recognised for two 'protected' sections only of the working-class. Firstly, the factory hands. The fixing by Act of Parliament of their working-day within relatively rational limits has restored their physical constitution and endowed them with a moral superiority, enhanced by their local concentration. They are undoubtedly better off than before 1848. The best proof is that, out of ten strikes they make, nine are provoked by the manufacturers in their own interests, as the only means of securing a reduced production. You can never get the masters to agree to work 'short time,' let manufactured goods be ever so unsaleable; but get the work-people to strike, and the masters shut their factories to a man.

"Secondly, the great Trades' Unions. They are the organisations of those trades in which the labour of *grown-up men* predominates, or is alone applicable. Here the competition neither of women and children nor of machinery has so far weakened their organised strength. The engineers, the carpenters and joiners, the bricklayers, are each of them a power, to that extent that, as in the case of the bricklayers and bricklayers' labourers, they can even successfully resist the introduction of machinery. That their condition has remarkably improved since 1848 there can be no doubt, and the best proof of this is in the fact that for more than fifteen years not only have their employers been with them, but they with their employers, upon exceedingly good terms. They form an aristocracy among the working-class; they have succeeded in enforcing for themselves a relatively comfortable position, and they accept it as final. They are the model working-men of Messrs. Leone Levi & Giffen, and they are very nice people indeed nowadays to deal with, for any sensible capitalist in particular and for the whole capitalist class in general.

"But as to the great mass of working-people, the state of misery and insecurity in which they live now is as low as ever, if not lower. The East End of London is an ever-spreading pool of stagnant misery and desolation, of starvation when out of work, and degradation, physical and moral, when in work. And so in all other large towns—abstraction made of the privileged minority of the workers; and so in the smaller towns and in the agricultural districts. The law which reduces the *value* of labour-power to the value of the necessary means of subsistence, and the other law which reduces its *average price*, as a rule, to the minimum of those means of subsistence, these laws act upon them with the irresistible force of an automatic engine which crushes them between its wheels.

"This, then, was the position created by the Free Trade policy of 1847, and by twenty years of the rule of the manufacturing capitalists. But then a change came. The crash of 1866 was, indeed, followed by a slight and short revival about 1873; but that did not last. We did not, indeed, pass through the full crisis at the time it was due, in 1877 or 1878; but we have had, ever since 1876, a chronic state of stagnation in all dominant branches of industry. Neither will the full crash come; nor will the period of longed-for prosperity to which we used to be entitled before and after it. A dull depression, a chronic glut of all markets for all trades, that is what we have been living in for nearly ten years. How is this?

"The Free Trade theory was based upon one assumption: that England was to be the one great manufacturing centre of an agricultural world. And the actual fact is that this assumption has turned out to be a pure delusion. The conditions of modern industry, steam-power and machinery, can be established wherever there is fuel, especially coals. And other countries besides England—France, Belgium, Germany, America, even Russia—have coals. And the people over there did not see the advantage of being turned into Irish pauper farmers merely for the greater wealth and glory of English capitalists. They set resolutely about manufacturing, not only for themselves, but for the rest of the world; and the consequence is that the manu-

facturing monopoly enjoyed by England for nearly a century is irretrievably broken up.

"But the manufacturing monopoly of England is the pivot of the present social system of England. Even while that monopoly lasted, the markets could not keep pace with the increasing productivity of English manufacturers; the decennial crises were the consequence. And new markets are getting scarcer every day, so much so that even the Negroes of the Congo are now to be forced into the civilisation attendant upon Manchester calicos, Staffordshire pottery, and Birmingham hardware. How will it be when Continental, and especially American, goods flow in in ever-increasing quantities—when the predominating share, still held by British manufacturers, will become reduced from year to year? Answer, Free Trade, thou universal panacea.

"I am not the first to point this out. Already in 1883, at the Southport meeting of the British Association,¹ Mr. Inglis Palgrave, the President of the Economic section, stated plainly that 'the days of great trade profits in England were over, and there was a pause in the progress of several great branches of industrial labour. *The country might almost be said to be entering the non-progressive state.*'

"But what is to be the consequence? Capitalist production *cannot* stop. It must go on increasing and expanding, or it must die. Even now the mere reduction of England's lion's share in the supply of the world's markets means stagnation, distress, excess of capital here, excess of unemployed workpeople there. What will it be when the increase of yearly production is brought to a complete stop?

"Here is the vulnerable place, the heel of Achilles, for

¹ *The British Association for the Advancement of Science*: A society founded in Britain at the beginning of the nineteenth century and still existing. The transactions of its annual sessions are published in the form of reports. In the nineteenth century it counted no few progressive figures but at present its position is reactionary in both politics and science.—Ed.

capitalistic production. Its very basis is the necessity of constant expansion, and this constant expansion now becomes impossible. It ends in a deadlock. Every year England is brought nearer face to face with the question: either the country must go to pieces, or capitalist production must. Which is it to be?

"And the working-class? If even under the unparalleled commercial and industrial expansion, from 1848 to 1868, they have had to undergo such misery; if even then the great bulk of them experienced at best but a temporary improvement of their condition, while only a small, privileged, 'protected' minority was permanently benefited, what will it be when this dazzling period is brought finally to a close; when the present dreary stagnation shall not only become intensified, but this, its intensified condition, shall become the permanent and normal state of English trade?

"The truth is this: during the period of England's industrial monopoly the English working-class have, to a certain extent, shared in the benefits of the monopoly. These benefits were very unequally parcelled out amongst them; the privileged minority pocketed most, but even the great mass had, at least, a temporary share now and then. And that is the reason why, since the dying-out of Owenism, there has been no Socialism in England. With the breakdown of that monopoly, the English working-class will lose that privileged position; it will find itself generally—the privileged and leading minority not excepted—on a level with its fellow-workers abroad. And that is the reason why there will be Socialism again in England."

To this statement of the case, as that case appeared to me in 1885, I have but little to add. Needless to say that to-day there is indeed "Socialism again in England," and plenty of it—Socialism of all shades: Socialism conscious and unconscious, Socialism prosaic and poetic, Socialism of the working-class and of the middle-class, for, verily, that abomination of abominations, Socialism, has not only become respectable, but has actually donned evening dress and lounges lazily on drawing-room *causeuses*. That shows

the incurable fickleness of that terrible despot of "society," middle-class public opinion, and once more justifies the contempt in which we Socialists of a past generation always held that public opinion. At the same time we have no reason to grumble at the symptom itself.

What I consider far more important than this momentary fashion among bourgeois circles of affecting a mild dilution of Socialism, and even more than the actual progress Socialism has made in England generally, that is the revival of the East End of London. That immense haunt of misery is no longer the stagnant pool it was six years ago. It has shaken off its torpid despair, has returned to life, and has become the home of what is called the "New Unionism," that is to say, of the organisation of the great mass of "unskilled" workers. This organisation may to a great extent adopt the form of the old Unions of "skilled" workers but it is essentially different in character. The old Unions preserve the traditions of the time when they were founded, and look upon the wages system as a once-for-all established, final fact, which they at best can modify in the interest of their members. The new Unions were founded at a time when the faith in the eternity of the wages system was severely shaken; their founders and promoters were Socialists either consciously or by feeling; the masses, whose adhesion gave them strength, were rough, neglected, looked down upon by the working-class aristocracy; but they had this immense advantage, that *their minds were virgin soil*, entirely free from the inherited "respectable" bourgeois prejudices which hampered the brains of the better situated "old" Unionists. And thus we see now these new Unions taking the lead of the working-class movement generally, and more and more taking in tow the rich and proud "old" Unions.

Undoubtedly, the East Enders have committed colossal blunders; so have their predecessors, and so do the doctrinaire Socialists who pooh-pooh them. A large class, like a great nation, never learns better or quicker than by undergoing the consequences of its own mistakes. And for all the faults committed in past, present and future, the revival of the East End of London remains one of the

greatest and most fruitful facts of this *fin de siècle*, and glad and proud I am to have lived to see it.

F. Engels

January 11th, 1892¹

Published in the English edition
of *The Condition of the Work-
ing-Class in England*. London,
1892

Printed according to the
text of the book

¹ In his Preface to the second German edition of *The Condition of the Working-Class in England* Engels quoted a passage from the above English Preface and then added the following in conclusion:

"Since I wrote the above, six months ago, the English working-class movement has again made a big step forward. The parliamentary elections which took place the other day have given formal notice to both official parties, the Conservatives and the Liberals, that both of them would thereafter have to reckon with a third party, the workers' party. This workers' party is only just being formed; its elements are still occupied with casting off traditional prejudices of every sort—bourgeois, old trade-unionist and even doctrinaire-socialist—so that they may finally be able to get together on a basis common to all of them. And yet the instinct to unite which they followed was already so great that it produced election results hitherto unheard-of in England. In London two workers stood for election, and openly as Socialists at that; the Liberals did not dare to put up their own men against them and the two Socialists won by overwhelming and unexpected majorities. In Middlesbrough a workers' candidate contested a seat with a Liberal and a Conservative and was elected in spite of the two; on the other hand, the new workers' candidates who had made compacts with the Liberals failed hopelessly of election, with the exception of a single one. Among the former so-called workers' representatives, that is, those people who are forgiven their being members of the working-class because they themselves would like to drown their quality of being workers in the ocean of their liberalism, Henry Broadhurst, the most important representative of the old unionism, was completely snowed under because he came out against the eight-hour day. In two Glasgow, one Salford and several other constituencies, independent workers' candidates ran against candidates of both the old parties. They were beaten, but so were the Liberal candidates. In short, in a number of big city and industrial election districts the workers have definitely severed all ties with the two old parties and thus achieved direct or indirect successes beyond anything witnessed in any previous election. And boundless is the joy thereof among the working people. For the first time they have seen and felt what they can

achieve by using their suffrage in the interest of their class. The spell which the superstitious belief in the 'great Liberal Party' cast over the English workers for almost 40 years is broken. They have seen by dint of striking examples that they, the workers, are the decisive power in England if they only want to and know what they want; and the elections of 1892 marked the beginning of such knowing and wanting. The Continental workers' movement will take care of the rest. By their further successes the Germans and the French, who are already so numerous represented in their Parliaments and local councils, will keep the spirit of emulation of the English going at a quite adequate pace. And if in the not very distant future it appears that this new Parliament cannot get anywhere with Mr. Gladstone, and Mr. Gladstone cannot get anywhere with this Parliament, the English workers' party will surely be sufficiently constituted to put an early end to the seesaw of the two old parties, who have been succeeding each other in office and by this very means perpetuating the rule of the bourgeoisie."—Ed.

THE CONDITION OF THE WORKING-CLASS IN ENGLAND

INTRODUCTION

The history of the proletariat in England begins with the second half of the last century, with the invention of the steam-engine and of machinery for working cotton. These inventions gave rise, as is well known, to an industrial revolution, a revolution which altered the whole civil society; one, the historical importance of which is only now beginning to be recognised. England is the classic soil of this transformation, which was all the mightier, the more silently it proceeded; and England is, therefore, the classic land of its chief product also, the proletariat. Only in England can the proletariat be studied in all its relations and from all sides.

We have not, here and now, to deal with the history of this revolution, nor with its vast importance for the present and the future. Such a delineation must be reserved for a future, more comprehensive work. For the moment, we must limit ourselves to the little that is necessary for understanding the facts that follow, for comprehending the present state of the English proletariat.

Before the introduction of machinery, the spinning and weaving of raw materials was carried on in the working-man's home. Wife and daughter spun the yarn that the father wove or that they sold, if he did not work it up himself. These weaver families lived in the country in the neighbourhood of the towns, and could get on fairly well with their wages, because the home market was almost the only one, and the crushing power of competition that came later, with the conquest of foreign markets and the extension of trade, did not yet press upon wages. There was, further, a constant increase in the demand for the home market, keeping pace with the slow increase in pop-

ulation and employing all the workers; and there was also the impossibility of vigorous competition of the workers among themselves, consequent upon the rural dispersion of their homes. So it was that the weaver was usually in a position to lay by something, and rent a little piece of land, that he cultivated in his leisure hours, of which he had as many as he chose to take, since he could weave whenever and as long as he pleased. True, he was a bad farmer and managed his land inefficiently, often obtaining but poor crops; nevertheless, he was no proletarian, he had a stake in the country, he was permanently settled, and stood one step higher in society than the English workman of to-day.

So the workers vegetated throughout a passably comfortable existence, leading a righteous and peaceful life in all piety and probity; and their material position was far better than that of their successors. They did not need to overwork; they did no more than they chose to do, and yet earned what they needed. They had leisure for healthful work in garden or field, work which, in itself, was recreation for them, and they could take part besides in the recreations and games of their neighbours, and all these games—bowling, cricket, football, etc., contributed to their physical health and vigour. They were, for the most part, strong, well-built people, in whose physique little or no difference from that of their peasant neighbours was discoverable. Their children grew up in the fresh country air, and, if they could help their parents at work, it was only occasionally; while of eight or twelve hours work for them there was no question.

What the moral and intellectual character of this class was may be guessed. Shut off from the towns, which they never entered, their yarn and woven stuff being delivered to travelling agents for payment of wages—so shut off that old people who lived quite in the neighbourhood of the town never went thither until they were robbed of their trade by the introduction of machinery and obliged to look about them in the towns for work—the weavers stood upon the moral and intellectual plane of the yeomen with whom they were usually immediately connected

through their little holdings. They regarded their squire, the greatest landholder of the region, as their natural superior; they asked advice of him, laid their small disputes before him for settlement, and gave him all honour, as this patriarchal relation involved. They were "respectable" people, good husbands and fathers, led moral lives because they had no temptation to be immoral, there being no grogeries or low houses in their vicinity, and because the host, at whose inn they now and then quenched their thirst, was also a respectable man, usually a large tenant farmer who took pride in his good order, good beer, and early hours. They had their children the whole day at home, and brought them up in obedience and the fear of God; the patriarchal relationship remained undisturbed so long as the children were unmarried. The young people grew up in idyllic simplicity and intimacy with their playmates until they married; and even though sexual intercourse before marriage almost unfailingly took place, this happened only when the moral obligation of marriage was recognised on both sides, and a subsequent wedding made everything good. In short, the English industrial workers of those days lived and thought after the fashion still to be found here and there in Germany, in retirement and seclusion, without mental activity and without violent fluctuations in their position in life. They could rarely read and far more rarely write; went regularly to church, never talked politics, never conspired, never thought, delighted in physical exercises, listened with inherited reverence when the Bible was read, and were, in their unquestioning humility, exceedingly well-disposed towards the "superior" classes. But intellectually, they were dead; lived only for their petty, private interest, for their looms and gardens, and knew nothing of the mighty movement which, beyond their horizon, was sweeping through mankind. They were comfortable in their silent vegetation, and but for the industrial revolution they would never have emerged from this existence, which, cosily romantic as it was, was nevertheless not worthy of human beings. In truth, they were not human beings; they were merely toiling machines in the service of the few aristocrats who had guided history down to

that time. The industrial revolution has simply carried this out to its logical end by making the workers machines pure and simple, taking from them the last trace of independent activity, and so forcing them to think and demand a position worthy of men. As in France politics, so in England manufacture, and the movement of civil society in general drew into the whirl of history the last classes which had remained sunk in apathetic indifference to the universal interests of mankind.

The first invention which gave rise to a radical change in the state of the English workers was the jenny, invented in the year 1764 by a weaver, James Hargreaves, of Stand-hill, near Blackburn, in North Lancashire. This machine was the rough beginning of the later invented mule, and was moved by hand. Instead of one spindle like the ordinary spinning-wheel, it carried sixteen or eighteen manipulated by a single workman. This invention made it possible to deliver more yarn than heretofore. Whereas, though one weaver had employed three spinners, there had never been enough yarn, and the weaver had often been obliged to wait for it, there was now more yarn to be had than could be woven by the available workers. The demand for woven goods, already increasing, rose yet more in consequence of the cheapness of these goods, which cheapness, in turn, was the outcome of the diminished cost of producing the yarn. More weavers were needed, and weavers' wages rose. Now that the weaver could earn more at his loom, he gradually abandoned his farming, and gave his whole time to weaving. At that time a family of four grown persons and two children (who were set to spooling) could earn, with ten hours' daily work, four pounds sterling in a week, and often more if trade was good and work pressed. It happened often enough that a single weaver earned two pounds a week at his loom. By degrees the class of farming weavers wholly disappeared, and was merged in the newly arising class of weavers who lived wholly upon wages, had no property whatever, not even the pretended property of a holding, and so became working-men, proletarians. Moreover, the old relation between spinner and weaver was destroyed. Hitherto, so far as this had been

possible, yarn had been spun and woven under one roof. Now that the jenny as well as the loom required a strong hand, men began to spin, and whole families lived by spinning, while others laid the antiquated, superseded spinning-wheel aside; and, if they had not means of purchasing a jenny, were forced to live upon the wages of the father alone. Thus began with spinning and weaving that division of labour which has since been so infinitely perfected.

While the industrial proletariat was thus developing with the first still very imperfect machine, the same machine gave rise to the agricultural proletariat. There had, hitherto, been a vast number of small landowners, yeomen, who had vegetated in the same unthinking quiet as their neighbours, the farming weavers. They cultivated their scraps of land quite after the ancient and inefficient fashion of their ancestors, and opposed every change with the obstinacy peculiar to such creatures of habit, after remaining stationary from generation to generation. Among them were many small holders also, not tenants in the present sense of the word, but people who had their land handed down from their fathers, either by hereditary lease, or by force of ancient custom, and had hitherto held it as securely as if it had actually been their own property. When the industrial workers withdrew from agriculture, a great number of small holdings fell idle, and upon these the new class of large tenants established themselves, tenants-at-will, holding fifty, one hundred, two hundred or more acres, liable to be turned out at the end of the year, but able by improved tillage and larger farming to increase the yield of the land. They could sell their produce more cheaply than the yeoman, for whom nothing remained when his farm no longer supported him but to sell it, procure a jenny or a loom, or take service as an agricultural labourer in the employ of a large farmer. His inherited slowness and the inefficient methods of cultivation bequeathed by his ancestors, and above which he could not rise, left him no alternative when forced to compete with men who managed their holdings on sounder principles and with all the advantages bestowed by farm-

ing on a large scale and the investment of capital for the improvement of the soil.

Meanwhile, the industrial movement did not stop here. Single capitalists began to set up spinning jennies in great buildings and to use water-power for driving them, so placing themselves in a position to diminish the number of workers, and sell their yarn more cheaply than single spinners could do who moved their own machines by hand. There were constant improvements in the jenny, so that machines continually became antiquated, and must be altered or even laid aside; and though the capitalists could hold out by the application of water-power even with the old machinery, for the single spinner this was impossible. And the factory system, the beginning of which was thus made, received a fresh extension in 1767, through the spinning throstle invented by Richard Arkwright, a barber, in Preston, in North Lancashire. After the steam-engine, this is the most important mechanical invention of the 18th century. It was calculated from the beginning for mechanical motive power, and was based upon wholly new principles. By the combination of the peculiarities of the jenny and throstle, Samuel Crompton, of Firwood, Lancashire, contrived the mule in 1785, and as Arkwright invented the carding engine, and preparatory ("slubbing and roving") frames about the same time, the factory system became the prevailing one for the spinning of cotton. By means of trifling modifications these machines were gradually adapted to the spinning of wool and later (in the first decade of the present century) also of flax, and so to the superseding of hand-work here, too. But even then, the end was not yet. In the closing years of the last century, Dr. Cartwright, a country parson, had invented the power-loom, and about 1804 had so far perfected it, that it could successfully compete with the hand-weaver; and all this machinery was made doubly important by James Watt's steam-engine, invented in 1764, and used for supplying motive power for spinning since 1785.

With these inventions, since improved from year to year, the victory of machine-work over hand-work in the chief branches of English industry was won; and the history of

the latter from that time forward simply relates how the hand-workers have been driven by machinery from one position after another. The consequences of this were, on the one hand, a rapid fall in price of all manufactured commodities, prosperity of commerce and manufacture, the conquest of nearly all the unprotected foreign markets, the sudden multiplication of capital and national wealth; on the other hand, a still more rapid multiplication of the proletariat, the destruction of all property-holding and of all security of employment for the working-class, demoralisation, political excitement, and all those facts so highly repugnant to Englishmen in comfortable circumstances, which we shall have to consider in the following pages. Having already seen what a transformation in the social condition of the lower classes a single such clumsy machine as the jenny had wrought, there is no cause for surprise as to that which a complete and interdependent system of finely adjusted machinery has brought about, machinery which receives raw material and turns out woven goods.

Meanwhile, let us trace the development of English manufacture¹ somewhat more minutely, beginning with the cotton industry. In the years 1771-1775, there were annually imported into England rather less than 5,000,000 pounds of raw cotton; in the year 1841 there were imported 528,000,000 pounds, and the import for 1844 will reach at least 600,000,000 pounds. In 1834 England exported 556,000,000 yards of woven cotton goods, 76,500,000 pounds of cotton yarn, and cotton hosiery of the value of £1,200,000. In the same year over 8,000,000 mule spindles were at work, 110,000 power and 250,000 hand-loom, throstle spindles not included, in the service of the cotton industry; and, according to MacCulloch's reckoning, nearly a million and a half human beings were supported by

¹ According to Porter's *Progress of the Nation*, London, 1836, vol. i.; 1838, vol. ii.; 1843, vol. iii.; (official data), and other sources, chiefly official.

[The historical outline of the industrial revolution given above is not exact in certain details; but in 1843-44 no better sources were available. (Added in the German edition of 1892.)]

this branch, of whom but 220,000 worked in the mills; the power used in these mills was steam, equivalent to 33,000 horse-power, and water, equivalent to 11,000 horse-power. At present these figures are far from adequate, and it may be safely assumed that, in the year 1845, the power and number of the machines and the number of the workers is greater by one-half than it was in 1834. The chief centre of this industry is Lancashire, where it originated; it has thoroughly revolutionised this county, converting it from an obscure, ill-cultivated swamp into a busy, lively region, multiplying its population tenfold in eighty years, and causing giant cities such as Liverpool and Manchester, containing together 700,000 inhabitants, and their neighbouring towns, Bolton with 60,000, Rochdale with 75,000, Oldham with 50,000, Preston with 60,000, Ashton and Stalybridge with 40,000, and a whole list of other manufacturing towns to spring up as if by a magic touch. The history of South Lancashire contains some of the greatest marvels of modern times, yet no one ever mentions them, and all these miracles are the product of the cotton industry. Glasgow, too, the centre for the cotton district of Scotland, for Lanarkshire and Renfrewshire, has increased in population, from 30,000 to 300,000, since the introduction of the industry. The hosiery manufacture of Nottingham and Derby also received one fresh impulse from the lower price of yarn, and a second one from an improvement of the stocking loom, by means of which two stockings could be woven at once. The manufacture of lace, too, became an important branch of industry after the invention of the lace machine in 1777; soon after that date Lindley invented the point-net machine, and in 1809 Heathcoat invented the bobbin-net machine, in consequence of which the production of lace was greatly simplified, and the demand increased proportionately in consequence of the diminished cost, so that now, at least 200,000 persons are supported by this industry. Its chief centres are Nottingham, Leicester, and the West of England, Wiltshire, Devonshire, etc. A corresponding extension has taken place in the branches dependent upon the cotton industry, in dyeing, bleaching, and printing. Bleaching by the applica-

tion of chlorine in place of the oxygen of the atmosphere; dyeing and printing by the rapid development of chemistry, and printing by a series of most brilliant mechanical inventions, a yet greater advance which, with the extension of these branches caused by the growth of the cotton industry, raised them to a previously unknown degree of prosperity.

The same activity manifested itself in the manufacture of wool. This had hitherto been the leading department of English industry, but the quantities formerly produced are as nothing in comparison with that which is now manufactured. In 1782 the whole wool crop of the preceding three years lay unused for want of workers, and would have continued so to lie if the newly invented machinery had not come to its assistance and spun it. The adaptation of this machinery to the spinning of wool was most successfully accomplished. Then began the same sudden development in the wool districts, which we have already seen in the cotton districts. In 1738 there were 75,000 pieces of woollen cloth produced in the West Riding of Yorkshire; in 1817 there were 490,000 pieces, and so rapid was the extension of the industry that in 1834, 450,000 more pieces were produced than in 1825. In 1801, 101,000,000 pounds of wool (7,000,000 pounds of it imported) were worked up; in 1835, 180,000,000 pounds were worked up; of which 42,000,000 pounds were imported. The principal centre of this industry is the West Riding of Yorkshire, where, especially at Bradford, long English wool is converted into worsted yarns, etc.; while in the other cities, Leeds, Halifax, Huddersfield, etc., short wool is converted into hard-spun yarn and cloth. Then come the adjacent part of Lancashire, the region of Rochdale, where in addition to the cotton industry much flannel is produced, and the West of England which supplies the finest cloths. Here also the growth of population is worthy of observation:

Bradford contained in 1801	29,000,	and in 1831	77,000	inhabitants
Halifax " " "	63,000,	" " "	110,000	"
Huddersfield " " "	15,000,	" " "	34,000	"
Leeds " " "	53,000,	" " "	123,000	"
And the whole West Riding	" 564,000,	" " "	980,000	"

a population which, since 1831, must have increased at least 20 to 25 per cent. further. In 1835 the spinning of wool employed in the United Kingdom 1,313 mills, with 71,300 workers, these last being but a small portion of the multitude who are supported directly or indirectly by the manufacture of wool, and excluding nearly all weavers.

Progress in the linen trade developed later, because the nature of the raw material made the application of spinning machinery very difficult. Attempts had been made in the last years of the last century in Scotland, but the Frenchman, Girard, who introduced flax spinning in 1810, was the first who succeeded practically, and even Girard's machines first attained on British soil the importance they deserved by means of improvements which they underwent in England, and of their universal application in Leeds, Dundee, and Belfast. From this time the British linen trade rapidly extended. In 1814, 3,000 tons of flax were imported; in 1833, nearly 19,000 tons of flax and 3,400 tons of hemp. The export of Irish linen to Great Britain rose from 32,000,000 yards in 1800 to 53,000,000 in 1825, of which a large part was re-exported. The export of English and Scotch woven linen goods rose from 24,000,000 yards in 1820 to 51,000,000 yards in 1833. The number of flax spinning establishments in 1835 was 347, employing 33,000 workers, of which one-half were in the South of Scotland, more than 60 in the West Riding of Yorkshire, Leeds, and its environs, 25 in Belfast, Ireland, and the rest in Dorset and Lancashire. Weaving is carried on in the South of Scotland, here and there in England, but principally in Ireland.

With like success did the English turn their attention to the manufacture of silk. Raw material was imported from Southern Europe and Asia ready spun, and the chief labour lay in the twisting of fine threads. Until 1824 the heavy import duty, four shillings per pound on raw material, greatly retarded the development of the English silk industry, while only the markets of England and the Colonies were protected for it. In that year the duty was reduced to one penny, and the number of mills at once largely increased. In a single year the number of throwing spin-

dles rose from 780,000 to 1,180,000; and, although the commercial crisis of 1825 crippled this branch of industry for the moment, yet in 1827 more was produced than ever, the mechanical skill and experience of the English having secured their twisting machinery the supremacy over the awkward devices of their competitors. In 1835 the British Empire possessed 263 twisting mills, employing 30,000 workers, located chiefly in Cheshire, in Macclesfield, Congleton, and the surrounding districts, and in Manchester and Somersetshire. Besides these, there are numerous mills for working up waste, from which a peculiar article known as spun silk is manufactured, with which the English supply even the Paris and Lyons weavers. The weaving of the silk so twisted and spun is carried on in Paisley and elsewhere in Scotland, and in Spitalfields, London, but also in Manchester and elsewhere. Nor is the gigantic advance achieved in English manufacture since 1760 restricted to the production of clothing materials. The impulse, once given, was communicated to all branches of industrial activity, and a multitude of inventions wholly unrelated to those here cited, received double importance from the fact that they were made in the midst of the universal movement. But as soon as the immeasurable importance of mechanical power was practically demonstrated, every energy was concentrated in the effort to exploit this power in all directions, and to exploit it in the interest of individual inventors and manufacturers; and the demand for machinery, fuel, and materials called a mass of workers and a number of trades into redoubled activity. The steam-engine first gave importance to the broad coal-fields of England; the production of machinery began now for the first time, and with it arose a new interest in the iron mines which supplied raw material for it. The increased consumption of wool stimulated English sheep-breeding, and the growing importation of wool, flax, and silk called forth an extension of the British ocean carrying trade. Greatest of all was the growth of production of iron. The rich iron deposits of the English hills had hitherto been little developed; iron had always been smelted by means of charcoal, which became gradually more expensive as agriculture

improved and forests were cut away. The beginning of the use of coke in iron smelting had been made in the last century, and in 1780 a new method was invented of converting into available wrought-iron coke-smelted iron, which up to that time had been convertible into cast-iron only. This process, known as "puddling," consists in withdrawing the carbon which had mixed with the iron during the process of smelting, and opened a wholly new field for the production of English iron. Smelting furnaces were built fifty times larger than before, the process of smelting was simplified by the introduction of hot blasts, and iron could thus be produced so cheaply that a multitude of objects which had before been made of stone or wood were now made of iron.

In 1788, Thomas Paine, the famous democrat, built in Yorkshire the first iron bridge, which was followed by a great number of others, so that now nearly all bridges, especially for railroad traffic, are built of cast-iron, while in London itself a bridge across the Thames, the Southwark bridge, has been built of this material. Iron pillars, supports for machinery, etc., are universally used, and since the introduction of gas-lighting and railroads, new outlets for English iron products are opened. Nails and screws gradually came to be made by machinery. Huntsman, a Sheffielder, discovered in 1760 a method for casting steel, by which much labour was saved, and the production of wholly new cheap goods rendered practicable; and through the greater purity of the material placed at its disposal, and the more perfect tools, new machinery and minute division of labour, the metal trade of England now first attained importance. The population of Birmingham grew from 73,000 in 1801 to 200,000 in 1844; that of Sheffield from 46,000 in 1801 to 110,000 in 1844, and the consumption of coal in the latter city alone reached in 1836, 515,000 tons. In 1805 there were exported 4,300 tons of iron products and 4,600 tons of pig-iron; in 1834, 16,200 tons of iron products and 107,000 tons of pig-iron, while the whole iron product, reaching in 1740 but 17,000 tons, had risen in 1834 to nearly 700,000 tons. The smelting of pig-iron alone consumes yearly more than 3,000,000 tons of coal, and the importance which coal-mining has attained

in the course of the last 60 years can scarcely be conceived. All the English and Scotch deposits are now worked, and the mines of Northumberland and Durham alone yield annually more than 5,000,000 tons for shipping, and employ from 40 to 50,000 men. According to the *Durham Chronicle*, there were worked in these two counties: In 1753, 14 mines; in 1800, 40 mines; in 1836, 76 mines; in 1843, 130 mines. Moreover, all mines are now much more energetically worked than formerly. A similarly increased activity was applied to the working of tin, copper, and lead, and alongside of the extension of glass manufacture arose a new branch of industry in the production of pottery, rendered important by the efforts of Josiah Wedgwood, about 1763. This inventor placed the whole manufacture of stoneware on a scientific basis, introduced better taste, and founded the potteries of North Staffordshire, a district of eight English miles square, which, formerly a desert waste, is now sown with works and dwellings, and supports more than 60,000 people.

Into this universal whirl of activity everything was drawn. Agriculture made a corresponding advance. Not only did landed property pass, as we have already seen, into the hands of new owners and cultivators, agriculture was affected in still another way. The great holders applied capital to the improvement of the soil, tore down needless fences, drained, manured, employed better tools, and applied a rotation of crops. The progress of science came to their assistance also; Sir Humphry Davy applied chemistry to agriculture with success, and the development of mechanical science bestowed a multitude of advantages upon the large farmer. Further, in consequence of the increase of population, the demand for agricultural products increased in such measure that from 1760 to 1834, 6,840,540 acres of waste land were reclaimed; and, in spite of this, England was transformed from a grain exporting to a grain importing country.

The same activity was developed in the establishment of communication. From 1818 to 1829, there were built in England and Wales, 1,000 English miles of roadway of the width prescribed by law, 60 feet, and nearly all the old

roads were reconstructed on the new system of MacAdam. In Scotland, the Department of Public Works built since 1803 nearly 900 miles of roadway and more than 1,000 bridges, by which the population of the Highlands was suddenly placed within reach of civilisation. The Highlanders had hitherto been chiefly poachers and smugglers; they now became farmers and hand-workers. And, though Gaelic schools were organised for the purpose of maintaining the Gaelic language, yet Gaelic-Celtic customs and speech are rapidly vanishing before the approach of English civilisation. So, too, in Ireland; between the counties of Cork, Limerick, and Kerry, lay hitherto a wilderness wholly without passable roads, and serving, by reason of its inaccessibility, as the refuge of all criminals and the chief protection of the Celtic Irish nationality in the South of Ireland. It has now been cut through by public roads, and civilisation has thus gained admission even to this savage region. The whole British Empire, and especially England, which, sixty years ago, had as bad roads as Germany or France then had, is now covered by a network of the finest roadways; and these, too, like almost everything else in England, are the work of private enterprise, the State having done very little in this direction.

Before 1755 England possessed almost no canals. In that year a canal was built in Lancashire from Sankey Brook to St. Helens; and in 1759, James Brindley built the first important one, the Duke of Bridgewater's canal from Manchester, and the coal-mines of the district to the mouth of the Mersey passing, near Barton, by aqueduct, over the river Irwell. From this achievement dates the canal building of England, to which Brindley first gave importance. Canals were now built, and rivers made navigable in all directions. In England alone, there are 2,200 miles of canals and 1,800 miles of navigable river. In Scotland, the Caledonian Canal was cut directly across the country, and in Ireland several canals were built. These improvements, too, like the railroads and roadways, are nearly all the work of private individuals and companies.

The railroads have been only recently built. The first great one was opened from Liverpool to Manchester in

1830, since which all the great cities have been connected by rail. London with Southampton, Brighton, Dover, Colchester, Exeter, and Birmingham; Birmingham with Gloucester, Liverpool, Lancaster (via Newton and Wigan, and via Manchester and Bolton); also with Leeds (via Manchester and Halifax, and via Leicester, Derby, and Sheffield); Leeds with Hull and Newcastle (via York). There are also many minor lines building or projected, which will soon make it possible to travel from Edinburgh to London in one day.

As it had transformed the means of communication by land, so did the introduction of steam revolutionise travel by sea. The first steamboat was launched in 1807, in the Hudson, in North America; the first in the British Empire, in 1811, on the Clyde. Since then, more than 600 have been built in England; and in 1836 more than 500 were plying to and from British ports.

Such, in brief, is the history of English industrial development in the past sixty years, a history which has no counterpart in the annals of humanity. Sixty, eighty years ago, England was a country like every other, with small towns, few and simple industries, and a thin but *proportionally* large agricultural population. To-day it is a country like no other, with a capital of two and a half million inhabitants; with vast manufacturing cities; with an industry that supplies the world, and produces almost everything by means of the most complex machinery; with an industrious, intelligent, dense population, of which two-thirds are employed in trade and commerce, and composed of classes wholly different; forming, in fact, with other customs and other needs, a different nation from the England of those days. The industrial revolution is of the same importance for England as the political revolution for France, and the philosophical revolution for Germany; and the difference between England in 1760 and in 1844 is at least as great as that between France, under the *ancien régime* and during the revolution of July. But the mightiest result of this industrial transformation is the English proletariat.

We have already seen how the proletariat was called into existence by the introduction of machinery. The rapid

extension of manufacture demanded hands, wages rose, and troops of workmen migrated from the agricultural districts to the towns. Population multiplied enormously, and nearly all the increase took place in the proletariat. Further, Ireland had entered upon an orderly development only since the beginning of the eighteenth century. There, too, the population, more than decimated by English cruelty in earlier disturbances, now rapidly multiplied, especially after the advance in manufacture began to draw masses of Irishmen towards England. Thus arose the great manufacturing and commercial cities of the British Empire, in which at least three-fourths of the population belong to the working-class, while the lower middle-class consists only of small shop-keepers, and very very few handicraftsmen. For, though the rising manufacture first attained importance by transforming tools into machines, work-rooms into factories, and consequently, the toiling lower middle-class into the toiling proletariat, and the former large merchants into manufacturers, though the lower middle-class was thus early crushed out, and the population reduced to the two opposing elements, workers and capitalists, this happened outside of the domain of manufacture proper, in the province of handicraft and retail trade as well. In the place of the former masters and apprentices, came great capitalists and working-men who had no prospect of rising above their class. Hand-work was carried on after the fashion of factory work, the division of labour was strictly applied, and small employers who could not compete with great establishments were forced down into the proletariat. At the same time the destruction of the former organisation of hand-work, and the disappearance of the lower middle-class deprived the working-man of all possibility of rising into the middle-class himself. Hitherto he had always had the prospect of establishing himself somewhere as master artificer, perhaps employing journeymen and apprentices; but now, when master artificers were crowded out by manufacturers, when large capital had become necessary for carrying on work independently, the working-class became, for the first time, an integral, permanent class of the population, whereas it had

formerly often been merely a transition leading to the bourgeoisie. Now, he who was born to toil had no other prospect than that of remaining a toiler all his life. Now, for the first time, therefore, the proletariat was in a position to undertake an independent movement.

In this way were brought together those vast masses of working-men who now fill the whole British Empire, whose social condition forces itself every day more and more upon the attention of the civilised world. The condition of the working-class is the condition of the vast majority of the English people. The question: What is to become of those destitute millions, who consume to-day what they earned yesterday; who have created the greatness of England by their inventions and their toil; who become with every passing day more conscious of their might, and demand, with daily increasing urgency, their share of the advantages of society?—This, since the Reform Bill, has become the national question. All Parliamentary debates, of any importance, may be reduced to this; and, though the English middle-class will not as yet admit it, though they try to evade this great question, and to represent their own particular interests as the truly national ones, their action is utterly useless. With every session of Parliament the working-class gains ground, the interests of the middle-class diminish in importance; and, in spite of the fact that the middle-class is the chief, in fact, the only power in Parliament, the last session of 1844 was a continuous debate upon subjects affecting the working-class, the Poor Relief Bill, the Factory Act, the Masters' and Servants' Act; and Thomas Duncombe, the representative of the working-men in the House of Commons, was the great man of the session; while the Liberal middle-class with its motion for repealing the Corn Laws, and the Radical middle-class with its resolution for refusing the taxes, played pitiable rôles. Even the debates about Ireland were at bottom debates about the Irish proletariat, and the means of coming to its assistance. It is high time, too, for the English middle-class to make some concessions to the working-men who no longer plead but threaten; for in a short time it may be too late.

In spite of all this, the English middle-class, especially the manufacturing class, which is enriched directly by means of the poverty of the workers, persists in ignoring this poverty. This class, feeling itself the mighty representative class of the nation, is ashamed to lay the sore spot of England bare before the eyes of the world; will not confess, even to itself, that the workers are in distress, because it, the property-holding, manufacturing class, must bear the moral responsibility for this distress. Hence the scornful smile which intelligent Englishmen (and they, the middle-class, alone are known on the Continent) assume when any one begins to speak of the condition of the working-class; hence the utter ignorance on the part of the whole middle-class of everything which concerns the workers; hence the ridiculous blunders which men of this class, in and out of Parliament, make when the position of the proletariat comes under discussion; hence the absurd freedom from anxiety, with which the middle-class dwells upon a soil that is honeycombed, and may any day collapse, the speedy collapse of which is as certain as a mathematical or mechanical demonstration; hence the miracle that the English have as yet no single book upon the condition of their workers, although they have been examining and mending the old state of things no one knows how many years. Hence also the deep wrath of the whole working-class, from Glasgow to London, against the rich, by whom they are systematically plundered and mercilessly left to their fate, a wrath which before too long a time goes by, a time almost within the power of man to predict, must break out into a Revolution in comparison with which the French Revolution, and the year 1794, will prove to have been child's play.

THE INDUSTRIAL PROLETARIAT

The order of our investigation of the different sections of the proletariat follows naturally from the foregoing history of its rise. The first proletarians were connected with manufacture, were engendered by it, and accordingly, those employed in manufacture, in the working up of raw mate-

rials, will first claim our attention. The production of raw materials and of fuel for manufacture attained importance only in consequence of the industrial change, and engendered a new proletariat, the coal and metal miners. Then, in the third place, manufacture influenced agriculture, and in the fourth, the condition of Ireland; and the fractions of the proletariat belonging to each, will find their place accordingly. We shall find, too, that with the possible exception of the Irish, the degree of intelligence of the various workers is in direct proportion to their relation to manufacture; and that the factory-hands are most enlightened as to their own interests, the miners somewhat less so, the agricultural labourers scarcely at all. We shall find the same order again among the industrial workers, and shall see how the factory-hands, eldest children of the industrial revolution, have from the beginning to the present day formed the nucleus of the Labour Movement, and how the others have joined this movement just in proportion as their handicraft has been invaded by the progress of machinery. We shall thus learn from the example which England offers, from the equal pace which the Labour Movement has kept with the movement of industrial development, the historical significance of manufacture.

Since, however, at the present moment, pretty much the whole industrial proletariat is involved in the movement, and the condition of the separate sections has much in common, because they all are industrial, we shall have first to examine the condition of the industrial proletariat as a whole, in order later to notice more particularly each separate division with its own peculiarities.

It has been already suggested that manufacture centralises property in the hands of the few. It requires large capital with which to erect the colossal establishments that ruin the petty trading bourgeoisie and with which to press into its service the forces of Nature, so driving the hand-labour of the independent workman out of the market. The division of labour, the application of water and especially steam, and the application of machinery, are the three great levers with which manufacture, since the middle of the last century, has been busy putting the world out of

joint. Manufacture, on a small scale, created the middle-class; on a large scale, it created the working-class, and raised the elect of the middle-class to the throne, but only to overthrow them the more surely when the time comes. Meanwhile, it is an undenied and easily explained fact that the numerous petty middle-class of the "good old times" has been annihilated by manufacture, and resolved into rich capitalists on the one hand and poor workers on the other.¹

The centralising tendency of manufacture does not, however, stop here. Population becomes centralised just as capital does; and, very naturally, since the human being, the worker, is regarded in manufacture simply as a piece of capital for the use of which the manufacturer pays interest under the name of wages. A manufacturing establishment requires many workers employed together in a single building, living near each other and forming a village of themselves in the case of a good-sized factory. They have needs for satisfying which other people are necessary; handicraftsmen, shoemakers, tailors, bakers, carpenters, stonemasons, settle at hand. The inhabitants of the village, especially the younger generation, accustom themselves to factory work, grow skilful in it, and when the first mill can no longer employ them all, wages fall, and the immigration of fresh manufacturers is the consequence. So the village grows into a small town, and the small town into a large one. The greater the town, the greater its advantages. It offers roads, railroads, canals; the choice of skilled labour increases constantly, new establishments can be built more cheaply because of the competition among builders and machinists who are at hand, than in remote country districts, whither timber, machinery, builders, and operatives must be brought; it

¹ Compare on this point my "Outlines for a Critique of Political Economy" in the *Deutsch-Französische Jahrbücher*. (See Marx/Engels *Gesamtausgabe*, Abt. I, Bd. II, S. 379-404.—Ed.) [In this essay "free competition" is the starting-point; but industry is only the practice of free competition and the latter only the principle of industry. (Added in the German edition.)]

offers a market to which buyers crowd, and direct communication with the markets supplying raw material or demanding finished goods. Hence the marvellously rapid growth of the great manufacturing towns. The country, on the other hand, has the advantage that wages are usually lower than in town, and so town and country are in constant competition; and, if the advantage is on the side of the town to-day, wages sink so low in the country to-morrow, that new investments are most profitably made there. But the centralising tendency of manufacture continues in full force, and every new factory built in the country bears in it the germ of a manufacturing town. If it were possible for this mad rush of manufacture to go on at this rate for another century, every manufacturing district of England would be one great manufacturing town, and Manchester and Liverpool would meet at Warrington or Newton; for in commerce, too, this centralisation of the population works in precisely the same way, and hence it is that one or two great harbours, such as Hull and Liverpool, Bristol and London, monopolise almost the whole maritime commerce of Great Britain.

Since commerce and manufacture attain their most complete development in these great towns, their influence upon the proletariat is also most clearly observable here. Here the centralisation of property has reached the highest point; here the morals and customs of the good old times are most completely obliterated; here it has gone so far that the name Merry Old England conveys no meaning, for Old England itself is unknown to memory and to the tales of our grandfathers. Hence, too, there exist here only a rich and a poor class, for the lower middle-class vanishes more completely with every passing day. Thus the class formerly most stable has become the most restless one. It consists to-day of a few remnants of a past time, and a number of people eager to make fortunes, industrial Micawbers and speculators of whom one may amass a fortune, while ninety-nine become insolvent, and more than half of the ninety-nine live by perpetually repeated failure.

But in these towns the proletarians are the infinite majority, and how they fare, what influence the great town exercises upon them, we have now to investigate.

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 the human turmoil and the endless lines of vehicles, after visiting the slums of the metropolis, one realises 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 civilisation which crowd their city; that a hundred powers which slumbered within them have remained inactive, have been suppressed in order that a few might

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

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 and a separate purpose, the world of atoms, is here carried out to its utmost extreme.

Hence it comes, too, that the social war, the war of each against all, is here openly declared. Just as in Stirner's recent book, people regard each other only as useful objects; each exploits the other, and the end of it all is, that the stronger treads the weaker under foot, and that the powerful few, the capitalists, seize everything for themselves, while to the weak many, the poor, scarcely a bare existence remains.

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.

Since capital, the direct or indirect control of the means of subsistence and production, is the weapon with which this social warfare is carried on, it is clear that all the disadvantages of such a state must fall upon the poor. For him no man has the slightest concern. Cast into the whirlpool, he must struggle through as well as he can. If he is so happy as to find work, *i.e.*, if the bourgeoisie does him the favour to enrich itself by means of him, wages await him which scarcely suffice to keep body and soul together; if he can get no work he may steal, if he is not afraid of the police, or starve, in which case the police will take care that he does so in a quiet and inoffensive manner. During my residence in England, at least twenty or thirty persons have died of simple starvation under the most revolting circumstances, and a jury has rarely been found possessed of the courage to speak the plain truth in the matter. Let the testimony of the witnesses be never so clear and unequivocal, the bourgeoisie, from which the jury is selected, always finds some backdoor through which to escape the frightful verdict, death from starvation. The bourgeoisie dare not speak the truth in these cases, for it would speak its own condemnation. But indirectly, far more than directly, many have died of starvation, where long continued want of proper nourishment has called forth fatal illness, when it has produced such debility that causes which might otherwise have remained inoperative, brought on severe illness and death. The English workingmen call this "social murder," and accuse our whole society of perpetrating this crime perpetually. Are they wrong?

True, it is only individuals who starve, but what security has the working-man that it may not be his turn to-morrow? Who assures him employment, who vouches for it that, if for any reason or no reason his lord and master discharges him to-morrow, he can struggle along with those dependent upon him, until he may find some one else "to give him bread"? Who guarantees that willing-

ness to work shall suffice to obtain work, that uprightness, industry, thrift, and the rest of the virtues recommended by the bourgeoisie, are really his road to happiness? No one. He knows that he has something to-day, and that it does not depend upon himself whether he shall have something to-morrow. He knows that every breeze that blows, every whim of his employer, every bad turn of trade may hurl him back into the fierce whirlpool from which he has temporarily saved himself, and in which it is hard and often impossible to keep his head above water. He knows that, though he may have the means of living to-day, it is very uncertain whether he shall to-morrow.

Meanwhile, let us proceed to a more detailed investigation of the position, in which the social war has placed the non-possessing class. Let us see what pay for his work society does give the working-man in the form of dwelling, clothing, food, what sort of subsistence it grants those who contribute most to the maintenance of society; and, first, let us consider the dwellings.

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,¹ 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 neighbourhood 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, door-posts 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

¹ The description given below had already been written when I came across an article in the *Illuminated Magazine* (October 1844) dealing with the working-class districts in London which coincides—in many places almost literally and everywhere in general tenor—with what I had said. The article was entitled "The Dwellings of the Poor, from the note-book of an M.D." (*Note in the German edition.*)

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 demoralising 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 5,366 families above mentioned in Westminster, a yearly rent of £40,000.

The most extensive working-people's district lies east of the Tower in Whitechapel and Bethnal Green, where the greatest masses of London working-people live. Let us hear Mr. G. Alston, preacher of St. Philip's, Bethnal Green, on the condition of his parish. He says:

"It contains 1,400 houses, inhabited by 2,795 families, or about 12,000 persons. The space upon which this large population dwells, is less than 400 yards (1,200 feet) square, and in this overcrowding it is nothing unusual to find a man, his wife, four or five children, and, sometimes, both grandparents, all in one single room of ten to twelve square feet, where they eat, sleep, and work. I believe that before the Bishop of London called attention to this most poverty-stricken parish, people at the West End knew as little of it as of the savages of Australia or the South Sea Isles. And if we make ourselves acquainted with these unfortunates, through personal observation, if we watch them at their scanty meal and see them bowed by illness and want of work, we shall find such a mass of helplessness and misery, that a nation like ours must blush that these things can be possible. I was rector near Huddersfield during the three years in which the mills were at their worst, but I have never seen such complete helplessness of the poor as since then in Bethnal Green. Not one father of a family in ten in the whole neighbourhood has other clothing than his working suit, and that is as bad and tattered as possible; many, indeed, have no other covering for the night than these rags, and no bed, save a sack of straw and shavings."

The foregoing description furnishes an idea of the aspect of the interior of the dwellings. But let us follow the English officials, who occasionally stray thither, into one or two of these working-men's homes.

On the occasion of an inquest held Nov. 14th, 1843, by Mr. Carter, coroner for Surrey, upon the body of Ann Galway, aged 45 years, the newspapers related the following particulars concerning the deceased: She had lived at No. 3 White Lion Court, Bermondsey Street, London, with her husband and a nineteen-year-old son in a little room, in which neither a bedstead nor any other furniture was to be seen. She lay dead beside her son upon a heap of feathers which were scattered over her almost naked

body, there being neither sheet nor coverlet. The feathers stuck so fast over the whole body that the physician could not examine the corpse until it was cleansed, and then found it starved and scarred from the bites of vermin. Part of the floor of the room was torn up, and the hole used by the family as a privy.

On Monday, Jan. 15th, 1844, two boys were brought before the police magistrate because, being in a starving condition, they had stolen and immediately devoured a half-cooked calf's foot from a shop. The magistrate felt called upon to investigate the case further, and received the following details from the policeman: The mother of the two boys was the widow of an ex-soldier, afterwards policeman, and had had a very hard time since the death of her husband, to provide for her nine children. She lived at No. 2 Pool's Place, Quaker Court, Spitalfields, in the utmost poverty. When the policeman came to her, he found her with six of her children literally huddled together in a little back room, with no furniture but two old rush-bottomed chairs with the seats gone, a small table with two legs broken, a broken cup, and a small dish. On the hearth was scarcely a spark of fire, and in one corner lay as many old rags as would fill a woman's apron, which served the whole family as a bed. For bed clothing they had only their scanty day clothing. The poor woman told him that she had been forced to sell her bedstead the year before to buy food. Her bedding she had pawned with the victualler for food. In short, everything had gone for food. The magistrate ordered the woman a considerable provision from the poor-box.

In February, 1844, Theresa Bishop, a widow 60 years old, was recommended, with her sick daughter, aged 26, to the compassion of the police magistrate in Marlborough Street. She lived at No. 5 Brown Street, Grosvenor Square, in a small back room no larger than a closet, in which there was not one single piece of furniture. In one corner lay some rags upon which both slept; a chest served as table and chair. The mother earned a little by charring. The owner of the house said that they had lived in this way since May, 1843, had gradually sold or pawned everything

that they had, and had still never paid any rent. The magistrate assigned them £1 from the poor-box.

I am far from asserting that *all* London working-people live in such want as the foregoing three families. I know very well that ten are somewhat better off, where one is so totally trodden under foot by society; but I assert that thousands of industrious and worthy people—far worthier and more to be respected than all the rich of London—do find themselves in a condition unworthy of human beings; and that every proletarian, everyone, without exception, is exposed to a similar fate without any fault of his own and in spite of every possible effort.

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 bedfellows 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 sup-

plied 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."¹

I have referred to the refuges for the homeless. How greatly overcrowded these are, two examples may show. A newly erected Refuge for the Houseless in Upper Ogle Street, that can shelter three hundred persons every night, has received since its opening, January 27th to March 17th, 1844, 2,740 persons for one or more nights; and, although the season was growing more favourable, the number of applicants in this, as well as in the asylums of Whitecross Street and Wapping, was strongly on the increase, and a crowd of the homeless had to be sent away every night for want of room. In another refuge, the Central Asylum

¹ *Times*, Oct. 12th, 1843.

in Playhouse Yard, there were supplied on an average 460 beds nightly, during the first three months of the year 1844, 6,681 persons being sheltered, and 96,141 portions of bread were distributed. Yet the committee of directors declare this institution began to meet the pressure of the needy to a limited extent only when the Eastern Asylum also was opened.

Let us leave London and examine the other great cities of the three kingdoms in their order. Let us take Dublin first, a city the approach to which from the sea is as charming as that of London is imposing. The Bay of Dublin is the most beautiful of the whole British Island Kingdom, and is even compared by the Irish with the Bay of Naples. The city, too, possesses great attractions, and its aristocratic districts are better and more tastefully laid out than those of any other British city. By way of compensation, however, the poorer districts of Dublin are among the most hideous and repulsive to be seen in the world. True, the Irish character, which, under some circumstances, is comfortable only in the dirt, has some share in this; but as we find thousands of Irish in every great city in England and Scotland, and as every poor population must gradually sink into the same uncleanness, the wretchedness of Dublin is nothing specific, nothing peculiar to Dublin, but something common to all great towns. The poor quarters of Dublin are extremely extensive, and the filth, the uninhabiteness of the houses and the neglect of the streets, surpass all description. Some idea of the manner in which the poor are here crowded together may be formed from the fact that, in 1817, according to the report of the Inspector of Workhouses,¹ 1,318 persons lived in 52 houses with 390 rooms in Barral Street, and 1,997 persons in 71 houses with 393 rooms in and near Church Street; that:

"In this and the adjoining district there exists a multitude of foul courts and alleys; many cellars receive all their light through the

¹ Quoted by Dr. W. P. Alison, F.R.S.E., Fellow and late President of the Royal College of Physicians, etc., etc. "Observations on the management of the Poor in Scotland and its Effects on the Health of Great Towns." Edinburgh, 1840. The author is a religious Tory, brother of the historian, Archibald Alison.

door, while in not a few the inhabitants sleep upon the bare floor, though most of them possess bedsteads at least; Nicholson's Court, for example, contains twenty-eight wretched little rooms with 151 human beings in the greatest want, there being but two bedsteads and two blankets to be found in the whole court."

The poverty is so great in Dublin, that a single benevolent institution, the Mendicity Association, gives relief to 2,500 persons or one per cent. of the population daily, receiving and feeding them for the day and dismissing them at night.

Dr. Alison describes a similar state of things in Edinburgh, whose superb situation, which has won it the title of the Modern Athens, and whose brilliant aristocratic quarter in the New Town, contrast strongly with the foul wretchedness of the poor in the Old Town. Alison asserts that this extensive quarter is as filthy and horrible as the worst district of Dublin, while the Mendicity Association would have as great a proportion of needy persons to assist in Edinburgh as in the Irish capital. He asserts, indeed, that the poor in Scotland, especially in Edinburgh and Glasgow, are worse off than in any other region of the three kingdoms, and that the poorest are not Irish, but Scotch. The preacher of the Old Church of Edinburgh, Dr. Lee, testified in 1836, before the Commission of Religious Instruction, that:

"He had never before seen such misery as in his parish, where the people were without furniture, without everything, two married couples often sharing one room. In a single day he had visited seven houses in which there was not a bed, in some of them not even a heap of straw. Old people of eighty years sleep on the board floor, nearly all slept in their day-clothes. In one cellar room he found two families from a Scotch country district; soon after their removal to the city two of the children had died, and a third was dying at the time of his visit. Each family had a filthy pile of straw lying in a corner; the cellar sheltered besides the two families a donkey, and was, moreover, so dark that it was impossible to distinguish one person from another by day. Dr. Lee declared that it was enough to make a heart of adamant bleed to see such misery in a country like Scotland."

In the *Edinburgh Medical and Surgical Journal*, Dr. Hennen reports a similar state of things. From a Parlia-

mentary Report,¹ it is evident that in the dwellings of the poor of Edinburgh a want of cleanliness reigns, such as must be expected under these conditions. On the bed-posts chickens roost at night, dogs and horses share the dwellings of human beings, and the natural consequence is a shocking stench, with filth and swarms of vermin. The prevailing construction of Edinburgh favours these atrocious conditions as far as possible. The Old Town is built upon both slopes of a hill, along the crest of which runs the High Street. Out of the High Street there open downwards multitudes of narrow, crooked alleys, called wynds from their many turnings, and these wynds form the proletarian district of the city. The houses of the Scotch cities, in general, are five or six-storied buildings, like those of Paris, and in contrast with England where, so far as possible, each family has a separate house. The crowding of human beings upon a limited area is thus intensified.

"These streets," says an English journal² in an article upon the sanitary condition of the working-people in cities, "are often so narrow that a person can step from the window of one house into that of its opposite neighbour, while the houses are piled so high, storey upon storey, that the light can scarcely penetrate into the court or alley that lies between. In this part of the city there are neither sewers nor other drains, nor even privies belonging to the houses. In consequence, all refuse, garbage, and excrements of at least 50,000 persons are thrown into the gutters every night, so that, in spite of all street sweeping, a mass of dried filth and foul vapours are created, which not only offend the sight and smell, but endanger the health of the inhabitants in the highest degree. Is it to be wondered at, that in such localities all considerations of health, morals, and even the most ordinary decency are utterly neglected? On the contrary, all who are more intimately acquainted with the condition of the inhabitants will testify to the high degree which disease, wretchedness, and demoralisation have here reached. Society in such districts has sunk to a level indescribably low and hopeless. The houses of the poor are generally filthy, and are evidently never cleansed. They consist in

¹ "Report to the Home Secretary from the Poor-Law Commissioners, on an Inquiry into the *Sanitary Condition of the Labouring Classes in Great Britain*, with Appendix." Presented to both Houses of Parliament in July, 1842, 3 vols. Folio. [Assembled and arranged from medical reports by Edwin Chadwick, Secretary of the Poor-Law Commissioners. (Added in the German edition.)]

² "The Artisan," 1843, October issue. A monthly magazine.

most cases of a single room which, while subject to the worst ventilation, is yet usually kept cold by the broken and badly-fitting windows, and is sometimes damp and partly below ground level, always badly furnished and thoroughly uncomfortable, a straw-heap often serving the whole family for a bed, upon which men and women, young and old, sleep in revolting confusion. Water can be had only from the public pumps, and the difficulty of obtaining it naturally fosters all possible filth."

In the other great seaport towns the prospect is no better. Liverpool, with all its commerce, wealth, and grandeur yet treats its workers with the same barbarity. A full fifth of the population, more than 45,000 human beings, live in narrow, dark, damp, badly-ventilated cellar dwellings, of which there are 7,862 in the city. Besides these cellar dwellings there are 2,270 courts, small spaces built up on all four sides and having but one entrance, a narrow, covered passage-way, the whole ordinarily very dirty and inhabited exclusively by proletarians. Of such courts we shall have more to say when we come to Manchester. In Bristol, on one occasion, 2,800 families were visited, of whom 46 per cent. occupied but one room each.

Precisely the same state of things prevails in the factory towns. In Nottingham there are in all 11,000 houses, of which between 7,000 and 8,000 are built back to back with a rear party-wall so that no through ventilation is possible, while a single privy usually serves for several houses. During an investigation made a short time since, many rows of houses were found to have been built over shallow drains covered only by the boards of the ground-floor. In Leicester, Derby, and Sheffield, it is no better. Of Birmingham, the article above cited from the *Artisan* states:

"In the older quarters of the city there are many bad districts, filthy and neglected, full of stagnant pools and heaps of refuse. Courts are very numerous in Birmingham, reaching two thousand, and containing the greater number of the working-people of the city. These courts are usually narrow, muddy, badly ventilated, ill-drained, and lined with eight to twenty houses, which, by reason of having their rear walls in common, can usually be ventilated from one side only. In the background, within the court, there is usually an ash heap or something of the kind, the filth of which cannot be described. It must, however, be observed that the newer courts are more sensibly built and more decently kept, and that even in the old ones, the cottages are much less crowded than in Manchester and

Liverpool, wherefore Birmingham shows even during the reign of an epidemic a far smaller mortality than, for instance, Wolverhampton, Dudley, and Bilston, only a few miles distant. Cellar dwellings are unknown, too, in Birmingham, though a few cellars are misused as work-rooms. The lodging-houses for proletarians are rather numerous (over four hundred), chiefly in courts in the heart of the town. They are nearly all disgustingly filthy and ill-smelling, the refuge of beggars, thieves, tramps, and prostitutes, who eat, drink, smoke, and sleep here without the slightest regard to comfort or decency in an atmosphere endurable to these degraded beings only."

Glasgow is in many respects similar to Edinburgh, possessing the same wynds, the same tall houses. Of this city the *Artisan* observes:

"The working-class forms here some 78% of the whole population (about 300,000), and lives in parts of the city which exceed in wretchedness and squalor the lowest nooks of St. Giles and Whitechapel, the Liberties of Dublin, the Wynds of Edinburgh. There are numbers of such localities in the heart of the city, south of the Trongate, westward from the Saltmarket, in Calton and off the High Street, endless labyrinths of lanes or wynds into which open at almost every step, courts or blind alleys, formed by ill-ventilated, high-piled, waterless, and dilapidated houses. These are literally swarming with inhabitants. They contain three or four families upon each floor, perhaps twenty persons. In some cases each storey is let out in sleeping places, so that fifteen to twenty persons are packed, one on top of the other, I cannot say accommodated, in a single room. These districts shelter the poorest, most depraved, and worthless members of the community, and may be regarded as the sources of those frightful epidemics which, beginning here, spread desolation over Glasgow."

Let us hear how J. C. Symons, Government Commissioner for the investigation of the condition of the handweavers, describes these portions of the city:¹

"I have seen wretchedness in some of its worse phases both here and upon the Continent, but until I visited the wynds of Glasgow I did not believe that so much crime, misery, and disease could exist in any civilised country. In the lower lodging-houses ten, twelve, sometimes twenty persons of both sexes, all ages and various degrees of nakedness, sleep indiscriminately huddled together upon the floor. These dwellings are usually so damp, filthy, and ruinous, that no one could wish to keep his horse in one of them."

¹ "Arts and Artisans at Home and Abroad," by J. C. Symons, Edinburgh, 1839. The author, as it seems, himself a Scotchman, is a Liberal, and consequently fanatically opposed to every independent movement of working-men. The passages here cited are to be found p. 116 *et seq.*

And in another place:

"The wynds of Glasgow contain a fluctuating population of fifteen to thirty thousand human beings. This quarter consists wholly of narrow alleys and square courts, in the middle of every one of which there lies a dung heap. Revolting as was the outward appearance of these courts, I was yet not prepared for the filth and wretchedness within. In some of the sleeping-places which we visited at night (the Superintendent of Police, Captain Miller, and Symons) we found a complete layer of human beings stretched upon the floor, often fifteen to twenty, some clad, others naked, men and women indiscriminately. Their bed was a litter of mouldy straw, mixed with rags. There was little or no furniture, and the only thing which gave these dens any shimmer of habitableness was a fire upon the hearth. Theft and prostitution form the chief means of subsistence of this population. No one seemed to take the trouble to cleanse this Augean stable, this Pandemonium, this tangle of crime, filth, and pestilence in the centre of the second city of the kingdom. An extended examination of the lowest districts of other cities never revealed anything half so bad, either in intensity of moral and physical infection, or in comparative density of population. In this quarter most of the houses have been declared by the Court of Guild ruinous and unfit for habitation, but precisely these are the most densely populated, because, according to the law, no rent can be demanded for them."

The great manufacturing district in the centre of the British Islands, the thickly peopled stretch of West Yorkshire and South Lancashire, with its numerous factory towns, yields nothing to the other great manufacturing centres. The woollen district of the West Riding of Yorkshire is a charming region, a beautiful green hill country, whose elevations grow more rugged towards the West until they reach their highest point in the bold ridge of Blackstone Edge, the watershed between the Irish Sea and the German Ocean. The valleys of the Aire, along which stretches Leeds, and of the Calder, through which the Manchester-Leeds railway runs, are among the most attractive in England, and are strewn in all directions with the factories, villages, and towns. The houses of rough grey stone look so neat and clean in comparison with the blackened brick buildings of Lancashire, that it is a pleasure to look at them. But on coming into the towns themselves, one finds little to rejoice over. Leeds lies as the *Artisan* describes it, and as I found confirmed upon examination: "on a gentle slope that descends into the valley of

the Aire. This stream flows through the city for about a mile-and-a-half and is exposed to violent floods during thaws or heavy rain. The higher western portions of the city are clean, for such a large town. But the low-lying districts along the river and its tributary becks are narrow, dirty, and enough in themselves to shorten the lives of the inhabitants, especially of little children. Added to this, the disgusting state of the working-men's districts about Kirkgate, Marsh Lane, Cross Street and Richmond Road, which is chiefly attributable to their unpaved, drainless streets, irregular architecture, numerous courts and alleys, and total lack of the most ordinary means of cleanliness, all this taken together is explanation enough of the excessive mortality in these unhappy abodes of filthy misery. In consequence of the overflows of the Aire" (which, it must be added, like all other rivers in the service of manufacture, flows into the city at one end clear and transparent, and flows out at the other end thick, black, and foul, smelling of all possible refuse), "the houses and cellars are often so full of water that they have to be pumped out. And at such times the water rises, even where there are sewers, out of them into cellars,¹ engenders miasmatic vapours strongly impregnated with sulphuretted hydrogen, and leaves a disgusting residuum highly injurious to health. During the spring-floods of 1839 the action of such a choking of the sewers was so injurious, that, according to the report of the Registrar of Births and Deaths for this part of the town, there were three deaths to two births, whereas in the same three months, in every other part of the town, there were three births to two deaths. Other thickly populated districts are without any sewers whatsoever, or so badly provided as to derive no benefit from them. In some rows of houses the cellars are seldom dry; in certain districts there are several streets covered with soft mud a foot deep. The inhabitants have made vain attempts from time to time to repair these streets with shovelfuls of cinders, but in spite of all such attempts,

¹ It must be borne in mind that these cellars are not mere storing-rooms for rubbish, but dwellings of human beings.

dung-heaps, and pools of dirty water emptied from the houses, fill all the holes until wind and sun dry them up.¹ An ordinary cottage in Leeds occupies not more than five yards square of land, and usually consists of a cellar, a living-room, and one sleeping-room. These contracted dwellings, filled day and night with human beings, are another point dangerous alike to the morals and the health of the inhabitants." And how greatly these cottages are crowded, the Report on the Health of the Working-Classes, quoted above, bears testimony: "In Leeds we found brothers and sisters, and lodgers of both sexes, sharing the parents' sleeping-room, whence arise consequences at the contemplation of which human feeling shudders."

So, too, Bradford, which, but seven miles from Leeds at the junction of several valleys, lies upon the banks of a small, coal-black, foul-smelling stream. On week-days the town is enveloped in a grey cloud of coal smoke, but on a fine Sunday it offers a superb picture, when viewed from the surrounding heights. Yet within reigns the same filth and discomfort as in Leeds. The older portions of the town are built upon steep hillsides, and are narrow and irregular. In the lanes, alleys, and courts lie filth and *débris* in heaps; the houses are ruinous, dirty, and miserable, and in the immediate vicinity of the river and the valley bottom I found many a one, whose ground-floor, half-buried in the hillside, was totally abandoned. In general, the portions of the valley bottom in which working-men's cottages have crowded between the tall factories, are among the worst built and dirtiest districts of the whole town. In the newer portions of this, as of every other factory town, the cottages are more regular, being built in rows, but they share here, too, all the evils incident to the customary method of providing working-men's dwellings, evils of which we shall have occasions to speak more particularly in discussing Manchester. The same is true of the remaining towns of the West Riding, especially of Barnsley, Halifax and Huddersfield. The last named, the handsomest by far of

¹ Compare Report of the Town Council in the *Statistical Journal*, vol. 2, p. 404.

all the factory towns of Yorkshire and Lancashire, by reason of its charming situation and modern architecture, has yet its bad quarter; for a committee appointed by a meeting of citizens to survey the town, reported August 5th, 1844: "It is notorious that in Huddersfield whole streets and many lanes and courts are neither paved nor supplied with sewers nor other drains; that in them refuse, *débris*, and filth of every sort lies accumulating, festers and rots, and that, nearly everywhere, stagnant water accumulates in pools, in consequence of which the adjoining dwellings must inevitably be bad and filthy, so that in such places diseases arise and threaten the health of the whole town."

If we cross Blackstone Edge or penetrate it with the railroad, we enter upon that classic soil on which English manufacture has achieved its masterwork and from which all labour movements emanate, namely, South Lancashire with its central city Manchester. Again we have beautiful hill country, sloping gently from the watershed westwards towards the Irish Sea, with the charming green valleys of the Ribble, the Irwell, the Mersey, and their tributaries, a country which, a hundred years ago chiefly swamp land, thinly populated, is now sown with towns and villages, and is the most densely populated strip of country in England. In Lancashire, and especially in Manchester, English manufacture finds at once its starting-point and its centre. The Manchester Exchange is the thermometer for all the fluctuations of trade. The modern art of manufacture has reached its perfection in Manchester. In the cotton industry of South Lancashire, the application of the forces of Nature, the superseding of hand-labour by machinery (especially by the power-loom and the self-acting mule), and the division of labour, are seen at the highest point; and, if we recognise in these three elements that which is characteristic of modern manufacture, we must confess that the cotton industry has remained in advance of all other branches of industry from the beginning down to the present day. The effects of modern manufacture upon the working-class must necessarily develop here most freely and perfectly, and the manufacturing proletariat present itself in its fullest classic perfection. The degradation to

which the application of steam-power, machinery and the division of labour reduce the working-man, and the attempts of the proletariat to rise above this abasement, must likewise be carried to the highest point and with the fullest consciousness. Hence because Manchester is the classic type of a modern manufacturing town, and because I know it as intimately as my own native town, more intimately than most of its residents know it, we shall make a longer stay here.

The towns surrounding Manchester vary little from the central city, so far as the working-people's quarters are concerned, except that the working-class forms, if possible, a larger proportion of their population. These towns are purely industrial and conduct all their business through Manchester upon which they are in every respect dependent, whence they are inhabited only by working-men and petty tradesmen, while Manchester has a very considerable commercial population, especially of commission and "respectable" retail dealers. Hence Bolton, Preston, Wigan, Bury, Rochdale, Middleton, Heywood, Oldham, Ashton, Stalybridge, Stockport, etc., though nearly all towns of thirty, fifty, seventy to ninety thousand inhabitants, are almost wholly working-people's districts, interspersed only with factories, a few thoroughfares lined with shops, and a few lanes along which the gardens and houses of the manufacturers are scattered like villas. The towns themselves are badly and irregularly built with foul courts, lanes, and back alleys, reeking of coal smoke, and especially dingy from the originally bright red brick, turned black with time, which is here the universal building material. Cellar dwellings are general here; wherever it is in any way possible, these subterranean dens are constructed, and a very considerable portion of the population dwells in them.

Among the worst of these towns after Preston and Oldham is Bolton, eleven miles north-west of Manchester. It has, so far as I have been able to observe in my repeated visits, but one main street, a very dirty one, Deansgate, which serves as a market, and is even in the finest weather a dark, unattractive hole in spite of the fact that, except

for the factories, its sides are formed by low one and two-storied houses. Here, as everywhere, the older part of the town is especially ruinous and miserable. A dark-coloured body of water, which leaves the beholder in doubt whether it is a brook or a long string of stagnant puddles, flows through the town and contributes its share to the total pollution of the air, by no means pure without it.

There is Stockport, too, which lies on the Cheshire side of the Mersey, but belongs nevertheless to the manufacturing district of Manchester. It lies in a narrow valley along the Mersey, so that the streets slope down a steep hill on one side and up an equally steep one on the other, while the railway from Manchester to Birmingham passes over a high viaduct above the city and the whole valley. Stockport is renowned throughout the entire district as one of the duskiest, smokiest holes, and looks, indeed, especially when viewed from the viaduct, excessively repellent. But far more repulsive are the cottages and cellar dwellings of the working-class, which stretch in long rows through all parts of the town from the valley bottom to the crest of the hill. I do not remember to have seen so many cellars used as dwellings in any other town of this district.

A few miles north-east of Stockport is Ashton-under-Lyne, one of the newest factory towns of this region. It stands on the slope of a hill at the foot of which are the canal and the river Tame, and is, in general, built on the newer, more regular plan. Five or six parallel streets stretch along the hill intersected at right angles by others leading down into the valley. By this method, the factories would be excluded from the town proper, even if the proximity of the river and the canal-way did not draw them all into the valley where they stand thickly crowded, belching forth black smoke from their chimneys. To this arrangement Ashton owes a much more attractive appearance than that of most factory towns; the streets are broad and cleaner, the cottages look new, bright red, and comfortable. But the modern system of building cottages for working-men has its own disadvantages; every street has its concealed back lane to which a narrow paved path

leads, and which is all the dirtier. And, although I saw no buildings, except a few on entering, which could have been more than fifty years old, there are even in Ashton streets in which the cottages are getting bad, where the bricks in the house-corners are no longer firm but shift about, in which the walls have cracks and will not hold the chalk whitewash inside; streets, whose dirty, smoke-begrimed aspect is nowise different from that of the other towns of the district, except that in Ashton, this is the exception, not the rule.

A mile eastward lies Stalybridge, also on the Tame. In coming over the hill from Ashton, the traveller has, at the top, both right and left, fine large gardens with superb villa-like houses in their midst, built usually in the Elizabethan style, which is to the Gothic precisely what the Anglican Church is to the Apostolic Roman Catholic. A hundred paces farther and Stalybridge shows itself in the valley, in sharp contrast with the beautiful country seats, in sharp contrast even with the modest cottages of Ashton! Stalybridge lies in a narrow, crooked ravine, much narrower even than the valley at Stockport, and both sides of this ravine are occupied by an irregular group of cottages, houses, and mills. On entering, the very first cottages are narrow, smoke-begrimed, old and ruinous; and as the first houses, so the whole town. A few streets lie in the narrow valley bottom, most of them run criss-cross, pell-mell, up hill and down, and in nearly all the houses, by reason of this sloping situation, the ground-floor is half-buried in the earth; and what multitudes of courts, back lanes, and remote nooks arise out of this confused way of building may be seen from the hills, whence one has the town, here and there, in a bird's-eye view almost at one's feet. Add to this the shocking filth, and the repulsive effect of Stalybridge, in spite of its pretty surroundings, may be readily imagined.

But enough of these little towns. Each has its own peculiarities, but in general, the working-people live in them just as in Manchester. Hence I have especially sketched only their peculiar construction, and would observe, that all more general observations as to the condition of the

labouring population in Manchester are fully applicable to these surrounding towns as well.

Manchester lies at the foot of the southern slope of a range of hills, which stretch hither from Oldham, their last peak, Kersallmoor,¹ being at once the racecourse and the Mons Sacer of Manchester. Manchester proper lies on the left bank of the Irwell, between that stream and the two smaller ones, the Irk and the Medlock, which here empty into the Irwell. On the right bank of the Irwell, bounded by a sharp curve of the river, lies Salford, and farther westward Pendleton; northward from the Irwell lie Upper and Lower Broughton; northward of the Irk, Cheetham Hill; south of the Medlock lies Hulme; farther east Chorlton on Medlock; still farther, pretty well to the east of Manchester, Ardwick. The whole assemblage of buildings is commonly called Manchester, and contains about four hundred thousand inhabitants, rather more than less. The town itself is peculiarly built, so that a person may live in it for years, and go in and out daily without coming into contact with a working-people's quarter or even with workers, that is, so long as he confines himself to his business or to pleasure walks. This arises chiefly from the fact, that by unconscious tacit agreement, as well as with outspoken conscious determination, the working-people's quarters are sharply separated from the sections of the city reserved for the middle-class; or, if this does not succeed, they are concealed with the cloak of charity. Manchester contains, at its heart, a rather extended commercial district, perhaps half a mile long and about as broad, and consisting almost wholly of offices and warehouses. Nearly the whole district is abandoned by dwellers, and is lonely and deserted at night; only watchmen and policemen traverse its narrow lanes with their dark lanterns. This district is cut through by certain main thoroughfares upon which the vast traffic concentrates, and in which the

¹ *Kersallmoor*: A hill near Manchester where the workers frequently held meetings. Engels calls it "mons sacer" (sacred mountain) by analogy with the Sacred Mountain in ancient Rome to which, according to tradition, the plebeians withdrew in 494 B.C., after their revolt against the patricians.—Ed.

ground level is lined with brilliant shops. In these streets the upper floors are occupied, here and there, and there is a good deal of life upon them until late at night. With the exception of this commercial district, all Manchester proper, all Salford and Hulme, a great part of Pendleton and Chorlton, two-thirds of Ardwick, and single stretches of Cheetham Hill and Broughton are all unmixed working-people's quarters, stretching like a girdle, averaging a mile and a half in breadth, around the commercial district. Outside, beyond this girdle, lives the upper and middle bourgeoisie, the middle bourgeoisie in regularly laid out streets in the vicinity of the working quarters, especially in Chorlton and the lower lying portions of Cheetham Hill; the upper bourgeoisie in remoter villas with gardens in Chorlton and Ardwick, or on the breezy heights of Cheetham Hill, Broughton, and Pendleton, in free, wholesome country air, in fine, comfortable homes, passed once every half or quarter hour by omnibuses going into the city. And the finest part of the arrangement is this, that the members of this money aristocracy can take the shortest road through the middle of all the labouring districts to their places of business, without ever seeing that they are in the midst of the grimy misery that lurks to the right and the left. For the thoroughfares leading from the Exchange in all directions out of the city are lined, on both sides, with an almost unbroken series of shops, and are so kept in the hands of the middle and lower bourgeoisie, which, out of self-interest, cares for a decent and cleanly external appearance and *can* care for it. True, these shops bear some relation to the districts which lie behind them, and are more elegant in the commercial and residential quarters than when they hide grimy working-men's dwellings; but they suffice to conceal from the eyes of the wealthy men and women of strong stomachs and weak nerves the misery and grime which form the complement of their wealth. So, for instance, Deansgate, which leads from the Old Church directly southward, is lined first with mills and warehouses, then with second-rate shops and ale-houses; farther south, when it leaves the commercial district, with less inviting shops, which grow dirtier and

more interrupted by beerhouses and gin palaces the farther one goes, until at the southern end the appearance of the shops leaves no doubt that workers and workers only are their customers. So Market Street running south-east from the Exchange; at first brilliant shops of the best sort, with counting-houses or warehouses above; in the continuation, Piccadilly, immense hotels and warehouses; in the farther continuation, London Road, in the neighbourhood of the Medlock, factories, beerhouses, shops for the humbler bourgeoisie and the working population; and from this point onward, large gardens and villas of the wealthier merchants and manufacturers. In this way any one who knows Manchester can infer the adjoining districts, from the appearance of the thoroughfare, but one is seldom in a position to catch from the street a glimpse of the real labouring districts. I know very well that this hypocritical plan is more or less common to all great cities; I know, too, that the retail dealers are forced by the nature of their business to take possession of the great highways; I know that there are more good buildings than bad ones upon such streets everywhere, and that the value of land is greater near them than in remoter districts; but at the same time I have never seen so systematic a shutting out of the working-class from the thoroughfares, so tender a concealment of everything which might affront the eye and the nerves of the bourgeoisie, as in Manchester. And yet, in other respects, Manchester is less built according to a plan, after official regulations, is more an outgrowth of accident, than any other city; and when I consider in this connection the eager assurances of the middle-class, that the working-class is doing famously, I cannot help feeling that the liberal manufacturers, the "Big Wigs" of Manchester, are not so innocent after all, in the matter of this sensitive method of construction.

I may mention just here that the mills almost all adjoin the rivers or the different canals that ramify throughout the city, before I proceed at once to describe the labouring quarters. First of all, there is the Old Town of Manchester, which lies between the northern boundary of the commercial district and the Irk. Here the streets,

even the better ones, are narrow and winding, as Todd Street, Long Millgate, Withy Grove, and Shude Hill, the houses dirty, old, and tumble-down, and the construction of the side streets utterly horrible. Going from the Old Church to Long Millgate, the stroller has at once a row of old-fashioned houses at the right, of which not one has kept its original level; these are remnants of the old pre-manufacturing Manchester, whose former inhabitants have removed with their descendants into better-built districts, and have left the houses, which were not good enough for them, to a working-class population strongly mixed with Irish blood. Here one is in an almost undisguised working-men's quarter, for even the shops and beerhouses hardly take the trouble to exhibit a trifling degree of cleanliness. But all this is nothing in comparison with the courts and lanes which lie behind, to which access can be gained only through covered passages, in which no two human beings can pass at the same time. Of the irregular cramming together of dwellings in ways which defy all rational plan, of the tangle in which they are crowded literally one upon the other, it is impossible to convey an idea. And it is not the buildings surviving from the old times of Manchester which are to blame for this; the confusion has only recently reached its height when every scrap of space left by the old way of building has been filled up and patched over until not a foot of land is left to be further occupied.

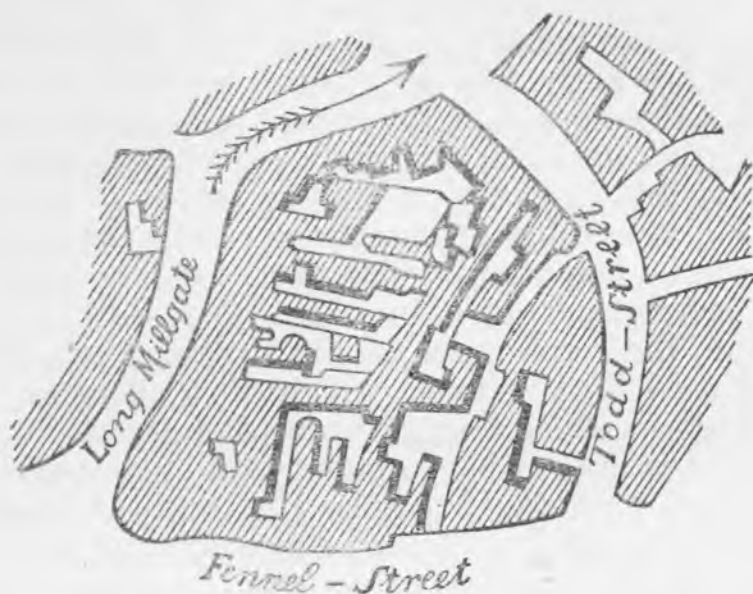
To confirm my statement I have drawn here a small section of the plan of Manchester—not the worst spot and not one-tenth of the whole Old Town. (See drawing on p. 82.)

This drawing will suffice to characterise the irrational manner in which the entire district was built, particularly the part near the Irk.¹

The south bank of the Irk is here very steep and between fifteen and thirty feet high. On this declivitous hillside there are planted three rows of houses, of which the lowest rise directly out of the river, while the front walls of the highest stand on the crest of the hill in Long Mill-

¹ The drawings reproduced in the book as well as the pertinent texts are taken from the German edition of the book.—*Ed.*

gate. Among them are mills on the river, in short, the method of construction is as crowded and disorderly here as in the lower part of Long Millgate. Right and left a multitude of covered passages lead from the main street into numerous courts, and he who turns in thither gets into a filth and disgusting grime, the equal of which is not to be found—especially in the courts which lead down to the Irk, and which contain unqualifiedly the most horrible dwellings



which I have yet beheld. In one of these courts there stands directly at the entrance, at the end of the covered passage, a privy without a door, so dirty that the inhabitants can pass into and out of the court only by passing through foul pools of stagnant urine and excrement. This is the first court on the Irk above Ducie Bridge—in case any one should care to look into it. Below it on the river there are several tanneries which fill the whole neighbourhood with the stench of animal putrefaction. Below Ducie Bridge the only entrance to most of the houses is by means of narrow, dirty stairs and over heaps of refuse and filth. The first court below Ducie Bridge, known as Allen's Court, was in such a state at the time of the cholera that the sanitary police ordered it evacuated, swept, and disinfected with chloride of lime. Dr. Key gives a terrible description

of the state of this court at that time.¹ Since then, it seems to have been partially torn away and rebuilt; at least looking down from Ducie Bridge, the passer-by sees several ruined walls and heaps of *débris* with some newer houses. The view from this bridge, mercifully concealed from mortals of small stature by a parapet as high as a man, is characteristic for the whole district. At the bottom flows, or rather stagnates, the Irk, a narrow, coal-black, foul-smelling stream, full of *débris* and refuse, which it deposits on the shallower right bank. In dry weather, a long string of the most disgusting, blackish-green, slime pools are left standing on this bank, from the depths of which bubbles of miasmatic gas constantly arise and give forth a stench unendurable even on the bridge forty or fifty feet above the surface of the stream. But besides this, the stream itself is checked every few paces by high weirs, behind which slime and refuse accumulate and rot in thick masses. Above the bridge are tanneries, bonemills, and gasworks, from which all drains and refuse find their way into the Irk, which receives further the contents of all the neighbouring sewers and privies. It may be easily imagined, therefore, what sort of residue the stream deposits. Below the bridge you look upon the piles of *débris*, the refuse, filth, and offal from the courts on the steep left bank; here each house is packed close behind its neighbour and a piece of each is visible, all black, smoky, crumbling, ancient, with broken panes and window-frames. The background is furnished by old barrack-like factory buildings. On the lower right bank stands a long row of houses and mills; the second house being a ruin without a roof, piled with *débris*; the third stands so low that the lowest floor is uninhabitable, and therefore without windows or doors. Here the background embraces the pauper burial-ground, the station of the Liverpool and Leeds railway, and, in the rear of this, the Workhouse, the "Poor-Law Bastille" of

¹ "The Moral and Physical Condition of the Working-Class employed in the Cotton Manufacture in Manchester." By James Ph. Kay, M.D. 2nd Ed. 1832.

Dr. Kay confuses the working-class in general with the factory workers, otherwise an excellent pamphlet.

Manchester, which, like a citadel, looks threateningly down from behind its high walls and parapets on the hilltop, upon the working-people's quarter below.

Above Ducie Bridge, the left bank grows more flat and the right bank steeper, but the condition of the dwellings on both banks grows worse rather than better. He who turns to the left here from the main street, Long Millgate, is lost; he wanders from one court to another, turns countless corners, passes nothing but narrow, filthy nooks and alleys, until after a few minutes he has lost all clue, and knows not whither to turn. Everywhere half or wholly ruined buildings, some of them actually uninhabited, which means a great deal here; rarely a wooden or stone floor to be seen in the houses, almost uniformly broken, ill-fitting windows and doors, and a state of filth! Everywhere heaps of *débris*, refuse, and offal; standing pools for gutters, and a stench which alone would make it impossible for a human being in any degree civilised to live in such a district. The newly-built extension of the Leeds railway, which crosses the Irk here, has swept away some of these courts and lanes, laying others completely open to view. Immediately under the railway bridge there stands a court, the filth and horrors of which surpass all the others by far, just because it was hitherto so shut off, so secluded that the way to it could not be found without a good deal of trouble. I should never have discovered it myself, without the breaks made by the railway, though I thought I knew this whole region thoroughly. Passing along a rough bank, among stakes and washing-lines, one penetrates into this chaos of small one-storied, one-roomed huts, in most of which there is no artificial floor; kitchen, living and sleeping-room all in one. In such a hole, scarcely five feet long by six broad, I found two beds—and such bedsteads and beds!—which, with a staircase and chimney-place, exactly filled the room. In several others I found absolutely nothing, while the door stood open, and the inhabitants leaned against it. Everywhere before the doors refuse and offal; that any sort of pavement lay underneath could not be seen but only felt, here and there, with the feet. This whole collection of cattle-sheds for human be-

ings was surrounded on two sides by houses and a factory, and on the third by the river, and besides the narrow stair up the bank, a narrow doorway alone led out into another almost equally ill-built, ill-kept labyrinth of dwellings.

Enough! The whole side of the Irk is built in this way, a planless, knotted chaos of houses, more or less on the verge of uninhabitableness, whose unclean interiors fully correspond with their filthy external surroundings. And how could the people be clean with no proper opportunity for satisfying the most natural and ordinary wants? Privies are so rare here that they are either filled up every day, or are too remote for most of the inhabitants to use. How can people wash when they have only the dirty Irk water at hand, while pumps and water pipes can be found in decent parts of the city alone? In truth, it cannot be charged to the account of these helots of modern society if their dwellings are not more clean than the pig-sties which are here and there to be seen among them. The landlords are not ashamed to let dwellings like the six or seven cellars on the quay directly below Scotland Bridge, the floors of which stand at least two feet below the low-water level of the Irk that flows not six feet away from them; or like the upper floor of the corner-house on the opposite shore directly above the bridge, where the ground-floor, utterly uninhabitable, stands deprived of all fittings for doors and windows, a case by no means rare in this region, when this open ground-floor is used as a privy by the whole neighbourhood for want of other facilities!

If we leave the Irk and penetrate once more on the opposite side from Long Millgate into the midst of the working-men's dwellings, we shall come into a somewhat newer quarter, which stretches from St. Michael's Church to Withy Grove and Shude Hill. Here there is somewhat better order. In place of the chaos of buildings, we find at least long straight lanes and alleys or courts, built according to a plan and usually square. But if, in the former case, every house was built according to caprice, here each lane and court is so built, without reference to the situation of the adjoining ones. The lanes run now in this direction, now in that, while every two minutes the wanderer gets

into a blind alley, or, on turning a corner, finds himself back where he started from; certainly no one who has not lived a considerable time in this labyrinth can find his way through it.

If I may use the word at all in speaking of this district, the ventilation of these streets and courts is, in consequence of this confusion, quite as imperfect as in the Irk region; and if this quarter may, nevertheless, be said to have some advantage over that of the Irk, the houses being newer and the streets occasionally having gutters, nearly every house has, on the other hand, a cellar dwelling, which is rarely found in the Irk district, by reason of the greater age and more careless construction of the houses. As for the rest, the filth, *débris*, and offal heaps, and the pools in the streets are common to both quarters, and in the district now under discussion, another feature most injurious to the cleanliness of the inhabitants, is the multitude of pigs walking about in all the alleys, rooting into the offal heaps, or kept imprisoned in small pens. Here, as in most of the working-men's quarters of Manchester, the pork-raisers rent the courts and build pigpens in them. In almost every court one or even several such pens may be found, into which the inhabitants of the court throw all refuse and offal, whence the swine grow fat; and the atmosphere, confined on all four sides, is utterly corrupted by putrefying animal and vegetable substances. Through this quarter, a broad and measurably decent street has been cut, Millers Street, and the background has been pretty successfully concealed. But if any one should be led by curiosity to pass through one of the numerous passages which lead into the courts, he will find this piggery repeated at every twenty paces.

Such is the Old Town of Manchester, and on re-reading my description, I am forced to admit that instead of being exaggerated, it is far from black enough to convey a true impression of the filth, ruin, and uninhabitableness, the defiance of all considerations of cleanliness, ventilation, and health which characterise the construction of this single district, containing at least twenty to thirty thousand inhabitants. And such a district exists in the heart of the

second city of England, the first manufacturing city of the world. If any one wishes to see in how little space a human being can move, how little air—and *such* air!—he can breathe, how little of civilisation he may share and yet live, it is only necessary to travel hither. True, this is the *Old Town*, and the people of Manchester emphasise the fact whenever any one mentions to them the frightful condition of this Hell upon Earth; but what does that prove? Everything which here arouses horror and indignation is of recent origin, belongs to the *industrial epoch*. The couple of hundred houses, which belong to old Manchester, have been long since abandoned by their original inhabitants; the industrial epoch alone has crammed into them the swarms of workers whom they now shelter; the industrial epoch alone has built up every spot between these old houses to win a covering for the masses whom it has conjured hither from the agricultural districts and from Ireland; the industrial epoch alone enables the owners of these cattlesheds to rent them for high prices to human beings, to plunder the poverty of the workers, to undermine the health of thousands, in order that they *alone*, the owners, may grow rich. In the industrial epoch alone has it become possible that the worker scarcely freed from feudal servitude could be used as mere material, a mere chattel; that he must let himself be crowded into a dwelling too bad for every other, which he for his hard-earned wages buys the right to let go utterly to ruin. This manufacture has achieved, which, without these workers, this poverty, this slavery could not have lived. True, the original construction of this quarter was bad, little good could have been made out of it; but, have the landowners, has the municipality done anything to improve it when rebuilding? On the contrary, wherever a nook or corner was free, a house has been run up; where a superfluous passage remained, it has been built up; the value of land rose with the blossoming out of manufacture, and the more it rose, the more madly was the work of building up carried on, without reference to the health or comfort of the inhabitants, with sole reference to the highest possible profit on the principle that *no hole is so bad but that some poor crea-*

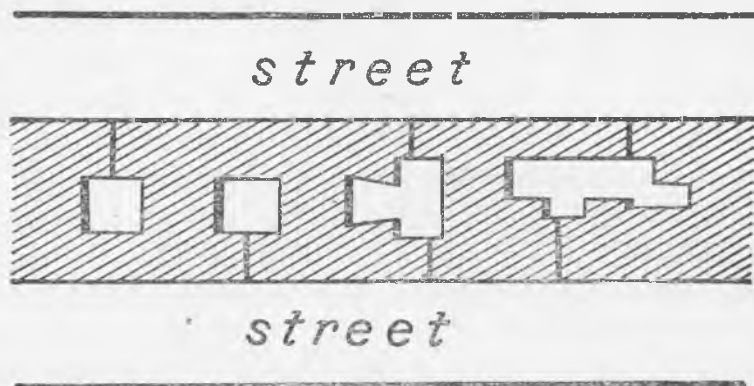
ture must take it who can pay for nothing better. However, it is the Old Town, and with this reflection the bourgeoisie is comforted. Let us see, therefore, how much better it is in the New Town.

The New Town, known also as Irish Town, stretches up a hill of clay, beyond the Old Town, between the Irk and St. George's Road. Here all the features of a city are lost. Single rows of houses or groups of streets stand, here and there, like little villages on the naked, not even grass-grown clay soil; the houses, or rather cottages, are in bad order, never repaired, filthy, with damp, unclean, cellar dwellings; the lanes are neither paved nor supplied with sewers, but harbour numerous colonies of swine penned in small sties or yards, or wandering unrestrained through the neighbourhood. The mud in the streets is so deep that there is never a chance, except in the driest weather, of walking without sinking into it ankle deep at every step. In the vicinity of St. George's Road, the separate groups of buildings approach each other more closely, ending in a continuation of lanes, blind alleys, back lanes and courts, which grow more and more crowded and irregular the nearer they approach the heart of the town. True, they are here oftener paved or supplied with paved sidewalks and gutters; but the filth, the bad order of the houses, and especially of the cellars, remain the same.

It may not be out of place to make some general observations just here as to the customary construction of working-men's quarters in Manchester. We have seen how in the Old Town pure accident determined the grouping of the houses in general. Every house is built without reference to any other, and the scraps of space between them are called courts for want of another name. In the somewhat newer portions of the same quarter, and in other working-men's quarters, dating from the early days of industrial activity, a somewhat more orderly arrangement may be found. The space between two streets is divided into more regular, usually square courts.

These courts were built in this way from the beginning, and communicate with the streets by means of covered passages. If the totally planless construction is injurious

to the health of the workers by preventing ventilation, this method of shutting them up in courts surrounded on all sides by buildings is far more so. The air simply cannot escape; the chimneys of the houses are the sole drains for the imprisoned atmosphere of the courts, and they serve the purpose only so long as fire is kept burning.¹ Moreover, the houses surrounding such courts are usually built back to back, having the rear wall in common; and this alone suffices to prevent any sufficient through ventilation. And, as the police charged with care of the streets does not



trouble itself about the condition of these courts, as everything quietly lies where it is thrown, there is no cause for wonder at the filth and heaps of ashes and offal to be found here. I have been in courts, in Millers Street, at least half a foot below the level of the thoroughfare, and without the slightest drainage for the water that accumulates in them in rainy weather! More recently another different method of building was adopted, and has now become general. Working-men's cottages are almost never built singly, but always by the dozen or score; a single contractor building up one or two streets at a time. These


¹ And yet an English Liberal wiseacre asserts, in the Report of the Children's Employment Commission, that these courts are the masterpiece of municipal architecture, because, like a multitude of little parks, they improve ventilation, the circulation of air! Certainly, if each court had two or four broad open entrances facing each other, through which the air could pour; but they never have two, rarely one, and usually only a narrow covered passage.

are then arranged as follows: One front is formed of cottages of the best class, so fortunate as to possess a back door and small court, and these command the highest rent. In the rear of these cottages runs a narrow alley, the back street, built up at both ends, into which either a narrow roadway or a covered passage leads from one side. The cottages which face this back street command least rent, and are most neglected. These have their rear walls in common with the third row of cottages which face a second street, and command less rent than the first row and more than the second. The streets are laid out somewhat in the following manner:



By this method of construction, comparatively good ventilation can be obtained for the first row of cottages, and the third row is no worse off than in the former method. The middle row, on the other hand, is at least as badly ventilated as the houses in the courts, and the back street is always in the same filthy, disgusting condition as they. The contractors prefer this method because it saves them space, and furnishes the means of fleecing better paid workers through the higher rents of the cottages in the first and third rows. These three different forms of cottage building are found all over Manchester and throughout Lancashire and Yorkshire, often mixed up together, but usually separate enough to indicate the relative age of parts of towns. The third system, that of the back alleys, prevails largely in the great working-men's district east of St. George's Road and Ancoats Street, and is the one most

often found in the other working-men's quarters of Manchester and its suburbs.

In the last-mentioned broad district included under the name Ancoats, stand the largest mills of Manchester lining the canals, colossal six and seven-storied buildings towering with their slender chimneys far above the low cottages of the workers. The population of the district consists, therefore, chiefly of mill-hands, and in the worst streets, of hand-weavers. The streets nearest the heart of the town are the oldest, and consequently the worst; they are, however, paved, and supplied with drains. Among them I include those nearest to and parallel with Oldham Road and Great Ancoats Street. Farther to the north-east lie many newly-built-up streets; here the cottages look neat and cleanly, doors and windows are new and freshly painted, the rooms within newly whitewashed; the streets themselves are better aired, the vacant building lots between them larger and more numerous. But this can be said of a minority of the houses only, while cellar dwellings are to be found under almost every cottage; many streets are unpaved and without sewers; and, worse than all, this neat appearance is all pretence, a pretence which vanishes within the first ten years. For the construction of the cottages individually is no less to be condemned than the plan of the streets. All such cottages look neat and substantial at first; their massive brick walls deceive the eye, and, on passing through a *newly-built* working-men's street, without remembering the back alleys and the construction of the houses themselves, one is inclined to agree with the assertion of the Liberal manufacturers that the working population is nowhere so well housed as in England. But on closer examination, it becomes evident that the walls of these cottages are as thin as it is possible to make them. The outer walls, those of the cellar, which bear the weight of the ground-floor and roof, are one whole brick thick at most, the bricks lying with their long sides touching (); but I have seen many a cottage of the same height, some in process of building, whose outer walls were but one-half brick thick, the bricks lying not sidewise but lengthwise, their narrow ends touching

(| | | | |). The object of this is to spare material, but there is also another reason for it; namely, the fact that the contractors never own the land but lease it, according to the English custom, for twenty, thirty, forty, fifty or ninety-nine years, at the expiration of which time it falls, with everything upon it, back into the possession of the original holder, who pays nothing in return for improvements upon it. The improvements are therefore so calculated by the lessee as to be worth as little as possible at the expiration of the stipulated term. And as such cottages are often built but twenty or thirty years before the expiration of the term, it may easily be imagined that the contractors make no unnecessary expenditures upon them. Moreover, these contractors, usually carpenters and builders, or manufacturers, spend little or nothing in repairs, partly to avoid diminishing their rent receipts, and partly in view of the approaching surrender of the improvement to the landowner; while in consequence of commercial crises and the loss of work that follows them, whole streets often stand empty, the cottages falling rapidly into ruin and uninhabitableness. It is calculated in general that working-men's cottages last only forty years on the average. This sounds strangely enough when one sees the beautiful, massive walls of newly-built ones, which seem to give promise of lasting a couple of centuries; but the fact remains that the niggardliness of the original expenditure, the neglect of all repairs, the frequent periods of emptiness, the constant change of inhabitants, and the destruction carried on by the dwellers during the final ten years, usually Irish families, who do not hesitate to use the wooden portions for fire-wood—all this, taken together, accomplishes the complete ruin of the cottages by the end of forty years. Hence it comes that Ancoats, built chiefly since the sudden growth of manufacture, chiefly indeed within the present century, contains a vast number of ruinous houses, most of them being, in fact, in the last stages of uninhabitableness. I will not dwell upon the amount of capital thus wasted, the small additional expenditure upon the original improvement and upon repairs which would suffice to keep this whole district clean, decent, and in-

habitable for years together. I have to deal here with the state of the houses and their inhabitants, and it must be admitted that no more injurious and demoralising method of housing the workers has yet been discovered than precisely this. The working-man is constrained to occupy such ruinous dwellings because he cannot pay for others, and because there are no others in the vicinity of his mill; perhaps, too, because they belong to the employer, who engages him only on condition of his taking such a cottage. The calculation with reference to the forty years' duration of the cottage is, of course, not always perfectly strict; for, if the dwellings are in a thickly-built-up portion of the town, and there is a good prospect of finding steady occupants for them, while the ground rent is high, the contractors do a little something to keep the cottages inhabitable after the expiration of the forty years. They never do anything more, however, than is absolutely unavoidable, and the dwellings so repaired are the worst of all. Occasionally when an epidemic threatens, the otherwise sleepy conscience of the sanitary police is a little stirred, raids are made into the working-men's districts, whole rows of cellars and cottages are closed, as happened in the case of several lanes near Oldham Road; but this does not last long: the condemned cottages soon find occupants again, the owners are much better off by letting them, and the sanitary police won't come again so soon. These east and north-east sides of Manchester are the only ones on which the bourgeoisie has not built, because ten or eleven months of the year the west and south-west wind drives the smoke of all the factories hither, and that the working-people alone may breathe.

Southward from Great Ancoats Street, lies a great, straggling, working-men's quarter, a hilly, barren stretch of land, occupied by detached, irregularly built rows of houses or squares, between these, empty building lots, uneven, clayey, without grass and scarcely passable in wet weather. The cottages are all filthy and old, and recall the New Town to mind. The stretch cut through by the Birmingham railway is the most thickly built-up and the worst. Here flows the Medlock with countless windings through a val-

ley, which is, in places, on a level with the valley of the Irk. Along both sides of the stream, which is coal-black, stagnant and foul, stretches a broad belt of factories and working-men's dwellings, the latter all in the worst condition. The bank is chiefly declivitous and is built over to the water's edge, just as we saw along the Irk; while the houses are equally bad, whether built on the Manchester side or in Ardwick, Chorlton, or Hulme. But the most horrible spot (if I should describe all the separate spots in detail I should never come to the end) lies on the Manchester side, immediately south-west of Oxford Road, and is known as Little Ireland. In a rather deep hole, in a curve of the Medlock and surrounded on all four sides by tall factories and high embankments, covered with buildings, stand two groups of about two hundred cottages, built chiefly back to back, in which live about four thousand human beings, most of them Irish. The cottages are old, dirty, and of the smallest sort, the streets uneven, fallen into ruts and in part without drains or pavement; masses of refuse, offal and sickening filth lie among standing pools in all directions; the atmosphere is poisoned by the effluvia from these, and laden and darkened by the smoke of a dozen tall factory chimneys. A horde of ragged women and children swarm about here, as filthy as the swine that thrive upon the garbage heaps and in the puddles. In short, the whole rookery furnishes such a hateful and repulsive spectacle as can hardly be equalled in the worst court on the Irk. The race that lives in these ruinous cottages, behind broken windows, mended with oilskin, sprung doors, and rotten door-posts, or in dark, wet cellars, in measureless filth and stench, in this atmosphere penned in as if with a purpose, this race must really have reached the lowest stage of humanity. This is the impression and the line of thought which the exterior of this district forces upon the beholder. But what must one think when he hears that in each of these pens, containing at most two rooms, a garret and perhaps a cellar, on the average twenty human beings live; that in the whole region, for each one hundred and twenty persons, one usually inaccessible privy is provided; and that in spite of all

the preachings of the physicians, in spite of the excitement into which the cholera epidemic plunged the sanitary police by reason of the condition of Little Ireland, in spite of everything, in this year of grace 1844, it is in almost the same state as in 1831! Dr. Kay asserts¹ that not only the cellars but the first floors of all the houses in this district are damp; that a number of cellars once filled up with earth have now been emptied and are occupied once more by Irish people; that in one cellar the water constantly wells up through a hole stopped with clay, the cellar lying below the river level, so that its occupant, a hand-loom weaver, had to bale out the water from his dwelling every morning and pour it into the street!

Farther down, on the left side of the Medlock, lies Hulme, which, properly speaking, is one great working-people's district, the condition of which coincides almost exactly with that of Ancoats; the more thickly built-up regions chiefly bad and approaching ruin, the less populous of more modern structure, but generally sunk in filth. On the other side of the Medlock, in Manchester proper, lies a second great working-men's district which stretches on both sides of Deansgate as far as the business quarter, and in certain parts rivals the Old Town. Especially in the immediate vicinity of the business quarter, between Bridge and Quay Streets, Princess and Peter Streets, the crowded construction exceeds in places the narrowest courts of the Old Town. Here are long, narrow lanes between which run contracted, crooked courts and passages, the entrances to which are so irregular that the explorer is caught in a blind alley at every few steps, or comes out where he least expects to, unless he knows every court and every alley exactly and separately. According to Dr. Kay, the most demoralised class of all Manchester lived in these ruinous and filthy districts, people whose occupations are thieving and prostitution; and, to all appearance, his assertion is still true at the present moment. When the sanitary police made its expedition hither in 1831, it found the un-

¹ Dr. Kay, *loc. cit.*

cleanness as great as in Little Ireland or along the Irk (that it is not much better to-day, I can testify); and among other items, they found in Parliament Street for three hundred and eighty persons, and in Parliament Passage for thirty thickly populated houses, but a single privy.

If we cross the Irwell to Salford, we find on a peninsula formed by the river, a town of eighty thousand inhabitants, which, properly speaking, is one large working-men's quarter, penetrated by a single wide avenue. Salford, once more important than Manchester, was then the leading town of the surrounding district to which it still gives its name, Salford Hundred. Hence it is that an old and therefore very unwholesome, dirty, and ruinous locality is to be found here, lying opposite the Old Church of Manchester, and in as bad a condition as the Old Town on the other side of the Irwell. Farther away from the river lies the newer portion, which is, however, already beyond the limit of its forty years of cottage life, and therefore ruinous enough. All Salford is built in courts or narrow lanes, so narrow, that they remind me of the narrowest I have ever seen, the little lanes of Genoa. The average construction of Salford is in this respect much worse than that of Manchester, and so, too, in respect to cleanliness. If, in Manchester, the police, from time to time, every six or ten years, makes a raid upon the working-people's districts, closes the worst dwellings, and causes the filthiest spots in these Augean stables to be cleansed, in Salford it seems to have done absolutely nothing. The narrow side lanes and courts of Chapel Street, Greengate, and Gravel Lane have certainly never been cleansed since they were built. Of late, the Liverpool railway has been carried through the middle of them, over a high viaduct, and has abolished many of the filthiest nooks; but what does that avail? Whoever passes over this viaduct and looks down, sees filth and wretchedness enough; and, if any one takes the trouble to pass through these lanes, and glance through the open doors and windows into the houses and cellars, he can convince himself afresh with every step that the workers of Salford live in dwellings in which cleanliness and comfort are impossible. Exactly the same state of affairs

is found in the more distant regions of Salford, in Islington, along Regent Road, and back of the Bolton railway. The working-men's dwellings between Oldfield Road and Cross Lane, where a mass of courts and alleys are to be found in the worst possible state, vie with the dwellings of the Old Town in filth and overcrowding. In this district I found a man, apparently about sixty years old, living in a cow-stable. He had constructed a sort of chimney for his square pen, which had neither windows, floor, nor ceiling, had obtained a bedstead and lived there, though the rain dripped through his rotten roof. This man was too old and weak for regular work, and supported himself by removing manure with a hand-cart; the dung-heaps lay next door to his palace!

Such are the various working-people's quarters of Manchester as I had occasion to observe them personally during twenty months. If we briefly formulate the result of our wanderings, we must admit that 350,000 working-people of Manchester and its environs live, almost all of them, in wretched, damp, filthy cottages, that the streets which surround them are usually in the most miserable and filthy condition, laid out without the slightest reference to ventilation, with reference solely to the profit secured by the contractor. In a word, we must confess that in the working-men's dwellings of Manchester, no cleanliness, no convenience, and consequently no comfortable family life is possible; that in such dwellings only a physically degenerate race, robbed of all humanity, degraded, reduced morally and physically to bestiality, could feel comfortable and at home. And I am not alone in making this assertion. We have seen that Dr. Kay gives precisely the same description; and, though it is superfluous, I quote further the words of a Liberal, recognised and highly valued as an authority by the manufacturers, and a fanatical opponent of all independent movements of the workers¹:

"As I passed through the dwellings of the mill-hands

¹ Nassau W. Senior. "Letters on the Factory Act to the Rt. Hon. the President of the Board of Trade" (Chas. Poulett Thomson, Esq.), London, 1837, p. 24.

in Irish Town, Ancoats, and Little Ireland, I was only amazed that it is possible to maintain a reasonable state of health in such homes. These towns, for in extent and number of inhabitants they are towns, have been erected with the utmost disregard of everything except the immediate advantage of the speculating builder. A carpenter and builder unite to buy a series of building sites (*i.e.*, they lease them for a number of years), and cover them with so-called houses. In one place we found a whole street following the course of a ditch, because in this way deeper cellars could be secured without the cost of digging, cellars not for storing wares or rubbish, but for dwellings for human beings. *Not one house of this street escaped the cholera.* In general, the streets of these suburbs are unpaved, with a dung-heap or ditch in the middle; the houses are built back to back, without ventilation or drainage, and whole families are limited to a corner of a cellar or a garret." I have already referred to the unusual activity which the sanitary police manifested during the cholera visitation. When the epidemic was approaching, a universal terror seized the bourgeoisie of the city. People remembered the unwholesome dwellings of the poor, and trembled before the certainty that each of these slums would become a centre for the plague, whence it would spread desolation in all directions through the houses of the propertied class. A Health Commission was appointed at once to investigate these districts, and report upon their condition to the Town Council. Dr. Kay, himself a member of this Commission, who visited in person every separate police district except one, the eleventh, quotes extracts from their reports: There were inspected, in all, 6,951 houses—naturally in Manchester proper alone, Salford and the other suburbs being excluded. Of these, 6,565 urgently needed whitewashing within; 960 were out of repair; 939 had insufficient drains; 1,435 were damp; 452 were badly ventilated; 2,221 were without privies. Of the 687 streets inspected, 248 were unpaved, 53 but partially paved, 112 ill-ventilated, 352 containing standing pools, heaps of *débris*, refuse, etc. To cleanse such an Augean stable before the arrival of the cholera was, of course, out

of the question. A few of the worst nooks were therefore cleansed, and everything else left as before. In the cleansed spots, as Little Ireland proves, the old filthy condition was naturally restored in a couple of months. As to the internal condition of these houses, the same Commission reports a state of things similar to that which we have already met with in London, Edinburgh, and other cities.¹

It often happens that a whole Irish family is crowded into one bed; often a heap of filthy straw or quilts of old sacking cover all in an indiscriminate heap, where all alike are degraded by want, stolidity, and wretchedness. Often the inspectors found, in a single house, two families in two rooms. All slept in one, and used the other as a kitchen and dining-room in common. Often more than one family lived in a single damp cellar, in whose pestilent atmosphere twelve to sixteen persons were crowded together. To these and other sources of disease must be added that pigs were kept, and other disgusting things of the most revolting kind were found.

We must add that many families, who had but one room for themselves, receive boarders and lodgers in it, that such lodgers of both sexes by no means rarely sleep in the same bed with the married couple; and that the single case of a man and his wife and his adult sister-in-law sleeping in one bed was found, according to the "Report concerning the sanitary condition of the working-class," six times repeated in Manchester. Common lodging-houses, too, are very numerous; Dr. Kay gives their number in 1831 as 267 in Manchester proper, and they must have increased greatly since then. Each of these receives from twenty to thirty guests, so that they shelter all told, nightly, from five to seven thousand human beings. The character of the houses and their guests is the same as in other cities. Five to seven beds in each room lie on the floor—without bedsteads, and on these sleep, mixed indiscriminately, as many persons as apply. What physical and moral atmosphere reigns in these holes I need not state. Each of these houses is a focus of crime, the scene of

¹ Kay, *loc. cit.*, p. 32.

deeds against which human nature revolts, which would perhaps never have been executed but for this forced centralisation of vice.¹ Gaskell gives the number of persons living in cellars in Manchester proper as 20,000. The *Weekly Dispatch* gives the number, "according to official reports," as twelve per cent. of the working-class, which agrees with Gaskell's number; the workers being estimated at 175,000, 21,000 would form twelve per cent. of it. The cellar dwellings in the suburbs are at least as numerous, so that the number of persons living in cellars in Manchester—using its name in the broader sense—is not less than forty to fifty thousand. So much for the dwellings of the workers in the largest cities and towns. The manner in which the need of a shelter is satisfied furnishes a standard for the manner in which all other necessities are supplied. That in these filthy holes a ragged, ill-fed population alone can dwell is a safe conclusion, and such is the fact. The clothing of the working-people, in the majority of cases, is in a very bad condition. The material used for it is not of the best adapted. Wool and linen have almost vanished from the wardrobe of both sexes, and cotton has taken their place. Shirts are made of bleached or coloured cotton goods; the dresses of the women are chiefly of cotton print goods, and woollen petticoats are rarely to be seen on the washline. The men wear chiefly trousers of fustian or other heavy cotton goods, and jackets or

¹ P. Gaskell. "The Manufacturing Population of England: its Moral, Social and Physical Condition, and the Changes which have arisen from the Use of Steam Machinery; with an Examination of Infant Labour." "Fiat Justitia," 1833.—Depicting chiefly the state of the working-class in Lancashire. The author is a Liberal, but wrote at a time when it was not a feature of Liberalism to chant the happiness of the workers. He is therefore unprejudiced, and can afford to have eyes for the evils of the present state of things, and especially for the factory system. On the other hand, he wrote before the Factories Enquiry Commission, and adopts from untrustworthy sources many assertions afterwards refuted by the Report of the Commission. This work, although on the whole a valuable one, can therefore only be used with discretion, especially as the author, like Kay, confuses the whole working-class with the mill-hands. The history of the development of the proletariat contained in the introduction to the present work, is chiefly taken from this work of Gaskell's.

coats of the same. Fustian has become the proverbial costume of the working-men, who are called "fustian jackets," and call themselves so in contrast to the gentlemen who wear broad cloth, which latter words are used as characteristic for the middle-class. When Feargus O'Connor, the Chartist leader, came to Manchester during the insurrection of 1842, he appeared, amidst the deafening applause of the working-men, in a fustian suit of clothing. Hats are the universal head-covering in England, even for working-men, hats of the most diverse forms, round, high, broad-brimmed, narrow-brimmed, or without brims—only the younger men in factory towns wearing caps. Any one who does not own a hat folds himself a low, square paper cap.

The whole clothing of the working-class, even assuming it to be in good condition, is little adapted to the climate. The damp air of England, with its sudden changes of temperature, more calculated than any other to give rise to colds, obliges almost the whole middle-class to wear flannel next the skin, about the body, and flannel scarfs and shirts are in almost universal use. Not only is the working-class deprived of this precaution, it is scarcely ever in a position to use a thread of woollen clothing; and the heavy cotton goods, though thicker, stiffer, and heavier than woollen clothes, afford much less protection against cold and wet, remain damp much longer because of their thickness and the nature of the stuff, and have nothing of the compact density of fulled woollen cloths. And, if a working-man once buys himself a woollen coat for Sunday, he must get it from one of the cheap shops where he finds bad, so-called "Devil's-dust" cloth, manufactured for sale and not for use, and liable to tear or grow threadbare in a fortnight, or he must buy of an old clothes'-dealer a half-worn coat which has seen its best days, and lasts but a few weeks. Moreover, the working-man's clothing is, in most cases, in bad condition, and there is the oft-recurring necessity for placing the best pieces in the pawnbroker's shop. But among very large numbers, especially among the Irish, the prevailing clothing consists of perfect rags often beyond all mending, or

so patched that the original colour can no longer be detected. Yet the English and Anglo-Irish go on patching, and have carried this art to a remarkable pitch, putting wool or bagging on fustian, or the reverse—it's all the same to them. But the true, transplanted Irish hardly ever patch except in the extremest necessity, when the garment would otherwise fall apart. Ordinarily the rags of the shirt protrude through the rents in the coat or trousers. They wear, as Thomas Carlyle says,—¹

"A suit of tatters, the getting on or off which is said to be a difficult operation, transacted only in festivals and the high tides of the calendar."

The Irish have introduced, too, the custom previously unknown in England, of going barefoot. In every manufacturing town there is now to be seen a multitude of people, especially women and children, going about barefoot, and their example is gradually being adopted by the poorer English.

As with clothing, so with food. The workers get what is too bad for the property-holding class. In the great towns of England everything may be had of the best, but it costs money; and the workman, who must keep house on a couple of pence, cannot afford much expense. Moreover, he usually receives his wages on Saturday evening, for, although a beginning has been made in the payment of wages on Friday, this excellent arrangement is by no means universal; and so he comes to market at five or even seven o'clock, while the buyers of the middle-class have had the first choice during the morning, when the market teems with the best of everything. But when the workers reach it, the best has vanished, and, if it was still there, they would probably not be able to buy it. The potatoes which the workers buy are usually poor, the vegetables wilted, the cheese old and of poor quality, the bacon rancid, the meat lean, tough, taken from old, often diseased, cattle, or such as have died a natural death, and not fresh even

¹ Thomas Carlyle. "Chartism," London, 1840, p. 28.

then, often half decayed. The sellers are usually small hucksters who buy up inferior goods, and can sell them cheaply by reason of their badness. The poorest workers are forced to use still another device to get together the things they need with their few pence. As nothing can be sold on Sunday, and all shops must be closed at twelve o'clock on Saturday night, such things as would not keep until Monday are sold at any price between ten o'clock and midnight. But nine-tenths of what is sold at ten o'clock is past using by Sunday morning, yet these are precisely the provisions which make up the Sunday dinner of the poorest class. The meat which the workers buy is very often past using; but having bought it, they must eat it. On the 6th of January, 1844 (if I am not greatly mistaken), a court leet was held in Manchester, when eleven meat-sellers were fined for having sold tainted meat. Each of them had a whole ox or pig, or several sheep, or from fifty to sixty pounds of meat, which were all confiscated in a tainted condition. In one case, sixty-four stuffed Christmas geese were seized which had proved unsaleable in Liverpool, and had been forwarded to Manchester, where they were brought to market foul and rotten. All the particulars, with names and fines, were published at the time in the *Manchester Guardian*. In the six weeks, from July 1st to August 14th, the same sheet reported three similar cases. According to the *Guardian* for August 3rd, a pig, weighing 200 pounds, which had been found dead and decayed, was cut up and exposed for sale by a butcher at Heywood, and was then seized. According to the number for July 31st, two butchers at Wigan, of whom one had previously been convicted of the same offence, were fined £2 and £4 respectively, for exposing tainted meat for sale; and, according to the number for August 10th, twenty-six tainted hams seized at a dealer's in Bolton, were publicly burnt, and the dealer fined twenty shillings. But these are by no means all the cases; they do not even form a fair average for a period of six weeks, according to which to form an average for the year. There are often seasons in which every number of the semi-weekly *Guardian* mentions a similar case found in Manchester or its vicinity.

And when one reflects upon the many cases which must escape detection in the extensive markets that stretch along the front of every main street, under the slender supervision of the market inspectors—and how else can one explain the boldness with which whole animals are exposed for sale?—when one considers how great the temptation must be, in view of the incomprehensibly small fines mentioned in the foregoing cases; when one reflects what condition a piece of meat must have reached to be seized by the inspectors, it is impossible to believe that the workers obtain good and nourishing meat as a usual thing. But they are victimised in yet another way by the money-greed of the middle-class. Dealers and manufacturers adulterate all kinds of provisions in an atrocious manner, and without the slightest regard to the health of the consumers. We have heard the *Manchester Guardian* upon this subject, let us hear another organ of the middle-class—I delight in the testimony of my opponents—let us hear the *Liverpool Mercury*: “Salted butter is sold for fresh, the lumps being covered with a coating of fresh butter, or a pound of fresh being laid on top to taste, while the salted article is sold after this test, or the whole mass is washed and then sold as fresh. With sugar, pounded rice and other cheap adulterating materials are mixed, and the whole sold at full price. The refuse of soap-boiling establishments also is mixed with other things and sold as sugar. Chicory and other cheap stuff is mixed with ground coffee, and artificial coffee beans with the unground article. Cocoa is often adulterated with fine brown earth, treated with fat to render it more easily mistakable for real cocoa. Tea is mixed with the leaves of the sloe and with other refuse, or dry tea-leaves are roasted on hot copper plates, so returning to the proper colour and being sold as fresh. Pepper is mixed with pounded nutshells; port-wine is manufactured outright (out of alcohol, dye-stuffs, etc.), while it is notorious that more of it is consumed in England alone than is grown in Portugal; and tobacco is mixed with disgusting substances of all sorts and in all possible forms in which the article is produced.” I can add that several of the most respected to-

bacco dealers in Manchester announced publicly last summer, that, by reason of the universal adulteration of tobacco, no firm could carry on business without adulteration, and that no cigar costing less than threepence is made wholly from tobacco. These frauds are naturally not restricted to articles of food, though I could mention a dozen more, the villainy of mixing gypsum or chalk with flour among them. Fraud is practised in the sale of articles of every sort: flannel, stockings, etc., are stretched, and shrink after the first washing; narrow cloth is sold as being from one and a half to three inches broader than it actually is; stoneware is so thinly glazed that the glazing is good for nothing, and cracks at once, and a hundred other rascalities, *tout comme chez nous*.¹ But the lion's share of the evil results of these frauds falls to the workers. The rich are less deceived, because they can pay the high prices of the large shops which have a reputation to lose, and would injure themselves more than their customers if they kept poor or adulterated wares; the rich are spoiled, too, by habitual good eating, and detect adulteration more easily with their sensitive palates. But the poor, the working-people, to whom a couple of farthings are important, who must buy many things with little money, who cannot afford to inquire too closely into the quality of their purchases, and cannot do so in any case because they have had no opportunity of cultivating their taste—to their share fall all the adulterated, poisoned provisions. They must deal with the small retailers, must buy perhaps on credit, and these small retail dealers who cannot sell even the same quality of goods so cheaply as the largest retailers, because of their small capital and the large proportional expenses of their business, must knowingly or unknowingly buy adulterated goods in order to sell at the lower prices required, and to meet the competition of the others. Further, a large retail dealer who has extensive capital invested in his business is ruined with his ruined credit if detected in a fraudulent practice; but what harm does it do a small grocer, who has customers in a single street only, if

¹ Just like in our country.—Ed.

frauds are proved against him? If no one trusts him in Ancoats, he moves to Chorlton or Hulme, where no one knows him, and where he continues to defraud as before; while legal penalties attach to very few adulterations unless they involve revenue frauds. Not in the quality alone, but in the quantity of his goods as well, is the English working-man defrauded. The small dealers usually have false weights and measures, and an incredible number of convictions for such offences may be read in the police reports. How universal this form of fraud is in the manufacturing districts, a couple of extracts from the *Manchester Guardian* may serve to show. They cover only a short period, and, even here, I have not all the numbers at hand:

Guardian, June 16, 1844, Rochdale Sessions.—Four dealers fined five to ten shillings for using light weights. Stockport Sessions.—Two dealers fined one shilling, one of them having seven light weights and a false scale, and both having been warned.

Guardian, June 19, Rochdale Sessions.—One dealer fined five, and two farmers ten shillings.

Guardian, June 22, Manchester Justices of the Peace.—Nineteen dealers fined two shillings and sixpence to two pounds.

Guardian, June 26, Ashton Sessions.—Fourteen dealers and farmers fined two shillings and sixpence to one pound. Hyde Petty Sessions.—Nine farmers and dealers condemned to pay costs and five shillings fines.

Guardian, July 9, Manchester.—Sixteen dealers condemned to pay costs and fines not exceeding ten shillings.

Guardian, July 13, Manchester.—Nine dealers fined from two shillings and sixpence to twenty shillings.

Guardian, July 24, Rochdale.—Four dealers fined ten to twenty shillings.

Guardian, July 27, Bolton.—Twelve dealers and inn-keepers condemned to pay costs.

Guardian, August 3, Bolton.—Three dealers fined two shillings and sixpence, and five shillings.

Guardian, August 10, Bolton.—One dealer fined five shillings.

And the same causes which make the working-class the

chief sufferers from frauds in the quality of goods make them the usual victims of frauds in the question of quantity too.

The habitual food of the individual working-man naturally varies according to his wages. The better paid workers, especially those in whose families every member is able to earn something, have good food as long as this state of things lasts; meat daily and bacon and cheese for supper. Where wages are less, meat is used only two or three times a week, and the proportion of bread and potatoes increases. Descending gradually, we find the animal food reduced to a small piece of bacon cut up with the potatoes; lower still, even this disappears, and there remain only bread, cheese, porridge, and potatoes, until on the lowest round of the ladder, among the Irish, potatoes form the sole food. As an accompaniment, weak tea, with perhaps a little sugar, milk, or spirits, is universally drunk. Tea is regarded in England, and even in Ireland, as quite as indispensable as coffee in Germany, and where no tea is used, the bitterest poverty reigns. But all this presupposes that the workman has work. When he has none, he is wholly at the mercy of accident, and eats what is given him, what he can beg or steal. And, if he gets nothing, he simply starves, as we have seen. The quantity of food varies, of course, like its quality, according to the rate of wages, so that among ill-paid workers, even if they have no large families, hunger prevails in spite of full and regular work; and the number of the ill-paid is very large. Especially in London, where the competition of the workers rises with the increase of population, this class is very numerous, but it is to be found in other towns as well. In these cases all sorts of devices are used; potato parings, vegetable refuse, and rotten vegetables¹ are eaten for want of other food, and everything greedily gathered up which may possibly contain an atom of nourishment. And, if the week's wages are used up before the end of the week, it

¹ *Weekly Dispatch*, April or May, 1844, according to a report by Dr. Southwood Smith on the condition of the poor in London. (Note in the German edition.)

often enough happens that in the closing days the family gets only as much food, if any, as is barely sufficient to keep off starvation. Of course such a way of living unavoidably engenders a multitude of diseases, and when these appear, when the father from whose work the family is chiefly supported, whose physical exertion most demands nourishment, and who therefore first succumbs—when the father is utterly disabled, then misery reaches its height, and then the brutality with which society abandons its members, just when their need is greatest, comes out fully into the light of day.

To sum up briefly the facts thus far cited. The great towns are chiefly inhabited by working-people, since in the best case there is one bourgeois for two workers, often for three, here and there for four; these workers have no property whatsoever of their own, and live wholly upon wages, which usually go from hand to mouth. Society, composed wholly of atoms, does not trouble itself about them; leaves them to care for themselves and their families, yet supplies them no means of doing this in an efficient and permanent manner. Every working-man, even the best, is therefore constantly exposed to loss of work and food, that is to death by starvation, and many perish in this way. The dwellings of the workers are everywhere badly planned, badly built, and kept in the worst condition, badly ventilated, damp, and unwholesome. The inhabitants are confined to the smallest possible space, and at least one family usually sleeps in each room. The interior arrangement of the dwellings is poverty-stricken in various degrees, down to the utter absence of even the most necessary furniture. The clothing of the workers, too, is generally scanty, and that of great multitudes is in rags. The food is, in general, bad; often almost unfit for use, and in many cases, at least at times, insufficient in quantity, so that, in extreme cases, death by starvation results. Thus the working-class of the great cities offers a graduated scale of conditions in life, in the best cases a temporarily endurable existence for hard work and good wages, good and endurable, that is, from the worker's standpoint; in the worst cases, bitter want, reaching even

homelessness and death by starvation. The average is much nearer the worst case than the best. And this series does not fall into fixed classes, so that one can say, this fraction of the working-class is well off, has always been so, and remains so. If that is the case here and there, if single branches of work have in general an advantage over others, yet the condition of the workers in each branch is subject to such great fluctuations that a single working-man may be so placed as to pass through the whole range from comparative comfort to the extremest need, even to death by starvation, while almost every English working-man can tell a tale of marked changes of fortune. Let us examine the causes of this somewhat more closely.

COMPETITION

We have seen in the introduction how competition created the proletariat at the very beginning of the industrial movement, by increasing the wages of weavers in consequence of the increased demand for woven goods, so inducing the weaving peasants to abandon their farms and earn more money by devoting themselves to their looms. We have seen how it crowded out the small farmers by means of the large farm system, reduced them to the rank of proletarians, and attracted them in part into the towns; how it further ruined the small bourgeoisie in great measure and reduced its members also to the ranks of the proletariat; how it centralised capital in the hands of the few, and population in the great towns. Such are the various ways and means by which competition, as it reached its full manifestation and free development in modern industry, created and extended the proletariat. We shall now have to observe its influence on the working-class already created. And here we must begin by tracing the results of competition of single workers with one another.

Competition is the completest expression of the battle of all against all which rules in modern civil society. This battle, a battle for life, for existence, for everything, in case of need a battle of life and death, is fought not between the different classes of society only, but also be-

tween the individual members of these classes. Each is in the way of the other, and each seeks to crowd out all who are in his way, and to put himself in their place. The workers are in constant competition among themselves as the members of the bourgeoisie among themselves. The power-loom weaver is in competition with the hand-loom weaver, the unemployed or ill-paid hand-loom weaver with him who has work or is better paid, each trying to supplant the other. But this competition of the workers among themselves is the worst side of the present state of things in its effect upon the worker, the sharpest weapon against the proletariat in the hands of the bourgeoisie. Hence the effort of the workers to nullify this competition by associations, hence the hatred of the bourgeoisie towards these associations, and its triumph in every defeat which befalls them.

The proletarian is helpless; left to himself, he cannot live a single day. The bourgeoisie has gained a monopoly of all means of existence in the broadest sense of the word. What the proletarian needs, he can obtain only from this bourgeoisie, which is protected in its monopoly by the power of the State. The proletarian is, therefore, in law and in fact, the slave of the bourgeoisie, which can decree his life or death. It offers him the means of living, but only for an "equivalent" for his work. It even lets him have the appearance of acting from a free choice, of making a contract with free, unconstrained consent, as a responsible agent who has attained his majority.

Fine freedom, where the proletarian has no other choice than that of either accepting the conditions which the bourgeoisie offers him, or of starving, of freezing to death, of sleeping naked among the beasts of the forests! A fine "equivalent" valued at pleasure by the bourgeoisie! And if one proletarian is such a fool as to starve rather than agree to the equitable propositions of the bourgeoisie, his "natural superiors,"¹ another is easily found in his place; there are proletarians enough in the world, and not all so insane as to prefer dying to living.

¹ A favourite expression of the English manufacturers. (*Note in the German edition.*)

Here we have the competition of the workers among themselves. If *all* the proletarians announced their determination to starve rather than work for the bourgeoisie, the latter would have to surrender its monopoly. But this is not the case—is, indeed, a rather impossible case—so that the bourgeoisie still thrives. To this competition of the worker there is but one limit; no worker will work for less than he needs to subsist. If he must starve, he will prefer to starve in idleness rather than in toil. True, this limit is relative; one needs more than another, one is accustomed to more comfort than another; the Englishman who is still somewhat civilised, needs more than the Irishman who goes in rags, eats potatoes, and sleeps in a pig-sty. But that does not hinder the Irishman's competing with the Englishman, and gradually forcing the rate of wages, and with it the Englishman's level of civilisation, down to the Irishman's level. Certain kinds of work require a certain grade of civilisation, and to these belong almost all forms of industrial occupation; hence the interest of the bourgeoisie requires in this case that wages should be high enough to enable the workman to keep himself upon the required plane.

The newly immigrated Irishman, encamped in the first stable that offers, or turned out in the street after a week because he spends everything upon drink and cannot pay rent, would be a poor mill-hand. The mill-hand must, therefore, have wages enough to enable him to bring up his children to regular work; but no more, lest he should be able to get on without the wages of his children, and so make something else of them than mere working-men. Here, too, the limit, the minimum wage, is relative. When every member of the family works, the individual worker can get on with proportionately less, and the bourgeoisie has made the most of the opportunity of employing and making profitable the labour of women and children afforded by machine-work. Of course it is not in every family that every member can be set to work, and those in which the case is otherwise would be in a bad way if obliged to exist upon the minimum wage possible to a wholly employed family. Hence the usual wages form an average accord-

ing to which a fully employed family gets on pretty well, and one which embraces few members able to work, pretty badly. But in the worst case, every working-man prefers surrendering the trifling luxury to which he was accustomed to not living at all; prefers a pig-pen to no roof, wears rags in preference to going naked, confines himself to a potato diet in preference to starvation. He contents himself with half-pay and the hope of better times rather than be driven into the street to perish before the eyes of the world, as so many have done who had no work whatever. This trifle, therefore, this something more than nothing, is the minimum of wages. And if there are more workers at hand than the bourgeoisie thinks well to employ—if at the end of the battle of competition there yet remain workers who find nothing to do, they must simply starve; for the bourgeois will hardly give them work if he cannot sell the produce of their labour at a profit.

From this it is evident what the minimum of wages is. The maximum is determined by the competition of the bourgeoisie among themselves; for we have seen how they, too, must compete with each other. The bourgeois can increase his capital only in commerce and manufacture, and in both cases he needs workers. Even if he invests his capital at interest, he needs them indirectly; for without commerce and manufacture, no one would pay him interest upon his capital, no one could use it. So the bourgeois certainly needs workers, not indeed for his immediate living, for at need he could consume his capital, but as we need an article of trade or a beast of burden,—as a means of profit. The proletarian produces the goods which the bourgeois sells with advantage. When, therefore, the demand for these goods increases so that all the competing working-men are employed, and a few more might perhaps be useful, the competition among the workers falls away, and the bourgeoisie begin to compete among themselves. The capitalist in search of workmen knows very well that his profits increase as prices rise in consequence of the increased demand for his goods, and pays a trifle higher wages rather than let the whole profit escape him. He sends the butter to fetch the cheese, and getting the latter,

leaves the butter ungrudgingly to the workers. So one capitalist after another goes in chase of workers, and wages rise; but only as high as the increasing demand permits. If the capitalist, who willingly sacrificed a part of his extraordinary profit, runs into danger of sacrificing any part of his ordinary average profit, he takes very good care not to pay more than average wages.

From this we can determine the average rate of wages. Under average circumstances, when neither workers nor capitalists have reason to compete, especially among themselves, when there are just as many workers at hand as can be employed in producing precisely the goods that are demanded, wages stand a little above the minimum. How far they rise above the minimum will depend upon the average needs and the grade of civilisation of the workers. If the workers are accustomed to eat meat several times in the week, the capitalists must reconcile themselves to paying wages enough to make this food attainable, not less, because the workers are not competing among themselves and have no occasion to content themselves with less; not more, because the capitalists, in the absence of competition among themselves, have no occasion to attract working-men by extraordinary favours.

This standard of the average needs and the average civilisation of the workers has become very complicated by reason of the complications of English industry, and is different for different sorts of workers, as has been pointed out. Most industrial occupations demand a certain skill and regularity, and for these qualities which involve a certain grade of civilisation, the rate of wages must be such as to induce the worker to acquire such skill and subject himself to such regularity. Hence it is that the average wages of industrial workers are higher than those of mere porters, day-labourers, etc., higher especially than those of agricultural labourers, a fact to which the additional cost of the necessities of life in cities contributes somewhat. In other words, the worker is, in law and in fact, the slave of the property-holding class, so effectually a slave that he is sold like a piece of goods, rises and falls in value like a commodity. If the demand for workers increases, the

price of workers rises; if it falls, their price falls. If it falls so greatly that a number of them become unsaleable, if they are left in stock, they are simply left idle; and as they cannot live upon that, they die of starvation. For, to speak in the words of the economists, the expense incurred in maintaining them would not "be reproduced," would be money thrown away, and to this end no man advances capital; and, so far, Malthus was perfectly right in his theory of population. The only difference as compared with the old, outspoken slavery is this, that the worker of to-day seems to be free because he is not sold once for all, but piecemeal by the day, the week, the year, and because no one owner sells him to another, but he is forced to sell himself in this way instead, being the slave of no particular person, but of the whole property-holding class. For him the matter is unchanged at bottom, and if this semblance of liberty necessarily gives him some real freedom on the one hand, it entails on the other the disadvantage that no one guarantees him a subsistence, he is in danger of being repudiated at any moment by his master, the bourgeoisie, and left to die of starvation, if the bourgeoisie ceases to have an interest in his employment, his existence. The bourgeoisie, on the other hand, is far better off under the present arrangement than under the old slave system; it can dismiss its employees at discretion without sacrificing invested capital, and gets its work done much more cheaply than is possible with slave labour, as Adam Smith comfortingly pointed out.¹

¹ Adam Smith. "Wealth of Nations" I., MacCulloch's edition in one volume, sect. 8, p. 36: "The wear and tear of a slave, it has been said, is at the expense of his master, but that of a free servant is at his own expense. The wear and tear of the latter, however, is, in reality, as much at the expense of his master as that of the former. The wages paid to journeymen and servants of every kind, must be such as may enable them, one with another, to continue the race of journeymen and servants, according as the increasing, diminishing, or stationary demand of the society may happen to require. But though the wear and tear of a free servant be equally at the expense of his master, it generally costs him much less than that of a slave. The fund for replacing or repairing, if I may say so, the wear and tear of the slave, is commonly managed by a negligent master or careless overseer."

Hence it follows, too, that Adam Smith was perfectly right in making the assertion: "That the demand for men, like that for any other commodity, necessarily regulates the production of men, quickens it when it goes on too slowly, and stops it when it advances too fast." *Just as in the case of any other commodity!* If there are too few labourers at hand, prices, i.e., wages, rise, the workers are more prosperous, marriages multiply, more children are born and more live to grow up, until a sufficient number of labourers has been secured. If there are too many on hand, prices fall, want of work, poverty, and starvation, and consequent diseases arise, and the "surplus population" is put out of the way. And Malthus, who carried the foregoing proposition of Smith farther, was also right, in his way, in asserting that there is always a surplus population; that there are always too many people in the world; he is wrong only when he asserts that there are more people on hand than can be maintained from the available means of subsistence. Surplus population is engendered rather by the competition of the workers among themselves, which forces each separate worker to labour as much each day as his strength can possibly admit. If a manufacturer can employ ten hands nine hours daily, he can employ nine if each works ten hours, and the tenth goes hungry. And if a manufacturer can force the nine hands to work an extra hour daily for the same wages by threatening to discharge them at a time when the demand for hands is not very great, he discharges the tenth and saves so much wages. This is the process on a small scale, which goes on in a nation on a large one. The productiveness of each hand raised to the highest pitch by the competition of the workers among themselves, the division of labour, the introduction of machinery, the subjugation of the forces of Nature, deprive a multitude of workers of bread. These starving workers are then removed from the market, they can buy nothing, and the quantity of articles of consumption previously required by them is no longer in demand, need no longer be produced; the workers previously employed in producing them are therefore driven out of work, and are also removed from the market, and so it goes on,

always the same old round, or rather, so it would go if other circumstances did not intervene. The introduction of the industrial forces already referred to for increasing production leads, in the course of time, to a reduction of prices of the articles produced and to consequent increased consumption, so that a large part of the displaced workers finally, after long suffering, find work again. If, in addition to this, the conquest of foreign markets constantly and rapidly increases the demand for manufactured goods, as has been the case in England during the past sixty years, the demand for hands increases, and, in proportion to it, the population. Thus, instead of diminishing, the population of the British Empire has increased with extraordinary rapidity, and is still increasing. Yet, in spite of the extension of industry, in spite of the demand for working-men which, in general, has increased, there is, according to the confession of all the official political parties (Tory, Whig, and Radical), permanent surplus, superfluous population; the competition among the workers is constantly greater than the competition to secure workers.

Whence comes this incongruity? It lies in the nature of industrial competition and the commercial crises which arise from it. In the present unregulated production and distribution of the means of subsistence, which is carried on not directly for the sake of supplying needs, but for profit, in the system under which every one works for himself to enrich himself, disturbances inevitably arise at every moment. For example, England supplies a number of countries with most diverse goods. Now, although the manufacturer may know how much of each article is consumed in each country annually, he cannot know how much is on hand at every given moment, much less can he know how much his competitors export thither. He can only draw most uncertain inferences from the perpetual fluctuations in prices, as to the quantities on hand and the needs of the moment. He must trust to luck in exporting his goods. Everything is done blindly, as guess-work, more or less at the mercy of accident. Upon the slightest favourable report, each one exports what he can, and before long such a market is glutted, sales stop, capital remains inactive,

prices fall, and English manufacture has no further employment for its hands. In the beginning of the development of manufacture, these checks were limited to single branches and single markets; but the centralising tendency of competition which drives the hands thrown out of one branch into such other branches as are most easily accessible, and transfers the goods which cannot be disposed of in one market to other markets, has gradually brought the single minor crises nearer together and united them into one periodically recurring crisis. Such a crisis usually recurs once in five years after a brief period of activity and general prosperity; the home market, like all foreign ones, is glutted with English goods, which it can only slowly absorb, the industrial movement comes to a standstill in almost every branch, the small manufacturers and merchants who cannot survive a prolonged inactivity of their invested capital fail, the larger ones suspend business during the worst season, close their mills or work short time, perhaps half the day; wages fall by reason of the competition of the unemployed, the diminution of working-time and the lack of profitable sales; want becomes universal among the workers, the small savings, which individuals may have made, are rapidly consumed, the philanthropic institutions are overburdened, the poor-rates are doubled, trebled, and still insufficient, the number of the starving increases, and the whole multitude of "surplus" population presses in terrific numbers into the foreground. This continues for a time; the "surplus" exist as best they may, or perish; philanthropy and the Poor Law help many of them to a painful prolongation of their existence. Others find scant means of subsistence here and there in such kinds of work as have been least open to competition, are most remote from manufacture. And with how little can a human being keep body and soul together for a time! Gradually the state of things improves; the accumulations of goods are consumed, the general depression among the men of commerce and manufacture prevents a too hasty replenishing of the markets, and at last rising prices and favourable reports from all directions restore activity. Most of the markets are distant ones; demand increases

and prices rise constantly while the first exports are arriving; people struggle for the first goods, the first sales enliven trade still more, the prospective ones promise still higher prices; expecting a further rise, merchants begin to buy upon speculation, and so to withdraw from consumption the articles intended for it, just when they are most needed. Speculation forces prices still higher, by inspiring others to purchase, and appropriating new importations at once. All this is reported to England, manufacturers begin to produce with a will, new mills are built, every means is employed to make the most of the favourable moment. Speculation arises here, too, exerting the same influence as upon foreign markets, raising prices, withdrawing goods from consumption, spurring manufacture in both ways to the highest pitch of effort. Then come the daring speculators working with fictitious capital, living upon credit, ruined if they cannot speedily sell; they hurl themselves into this universal, disorderly race for profits, multiply the disorder and haste by their unbridled passion, which drives prices and production to madness. It is a frantic struggle, which carries away even the most experienced and phlegmatic; goods are spun, woven, hammered, as if all mankind were to be newly equipped, as though two thousand million new consumers had been discovered in the moon. All at once the shaky speculators abroad, who must have money, begin to sell, below market price, of course, for their need is urgent; one sale is followed by others, prices fluctuate, speculators throw their goods upon the market in terror, the market is disordered, credit shaken, one house after another stops payments, bankruptcy follows bankruptcy, and the discovery is made that three times more goods are on hand or under way than can be consumed. The news reaches England, where production has been going on at full speed meanwhile, panic seizes all hands, failures abroad cause others in England, the panic crushes a number of firms, all reserves are thrown upon the market here, too, in the moment of anxiety, and the alarm is still further exaggerated. This is the beginning of the crisis, which then takes precisely the same course as its predecessor, and gives place in turn to a season of pros-

perity. So it goes on perpetually,—prosperity, crisis, prosperity, crisis, and this perennial round in which English industry moves is, as has been before observed, usually completed once in five or six years.

From this it is clear that English manufacture must have, at all times save the brief periods of highest prosperity, an unemployed reserve army of workers, in order to be able to produce the masses of goods required by the market in the liveliest months. This reserve army is larger or smaller, according as the state of the market occasions the employment of a larger or smaller proportion of its members. And if at the moment of highest activity of the market the agricultural districts, Ireland, and the branches least affected by the general prosperity temporarily supply to manufacture a number of workers, these are a mere minority, and these too belong to the reserve army, with the single difference that the prosperity of the moment was required to reveal their connection with it. When they enter upon the more active branches of work, their former employers draw in somewhat, in order to feel the loss less, work longer hours, employ women and younger workers, and when the wanderers discharged at the beginning of the crisis return, they find their places filled and themselves superfluous—at least in the majority of cases. This reserve army, which embraces an immense multitude during the crisis and a large number during the period which may be regarded as the average between the highest prosperity and the crisis, is the “surplus population” of England, which keeps body and soul together by begging, stealing, street-sweeping, collecting manure, pushing hand-carts, driving donkeys, peddling, or performing occasional small jobs. In every great town a multitude of such people may be found. It is astonishing in what devices this “surplus population” takes refuge. The London crossing-sweepers are known all over the world; but hitherto the principal streets in all the great cities, as well as the crossings, have been swept by people out of other work, and employed by the Poor Law guardians or the municipal authorities for the purpose. Now, however, a machine has been invented which rattles through the streets daily, and

has spoiled this source of income for the unemployed. Along the great highways leading into the cities, on which there is a great deal of waggon traffic, a large number of people may be seen with small carts, gathering fresh horse-dung at the risk of their lives among the passing coaches and omnibuses, often paying a couple of shillings a week to the authorities for the privilege. But this occupation is forbidden in many places, because the ordinary street-sweepings thus impoverished cannot be sold as manure. Happy are such of the "surplus" as can obtain a push-cart and go about with it. Happier still those to whom it is vouchsafed to possess an ass in addition to the cart. The ass must get his own food or is given a little gathered refuse, and can yet bring in a trifle of money. Most of the "surplus" betake themselves to huckstering. On Saturday afternoons, especially, when the whole working population is on the streets, the crowd who live from huckstering and peddling may be seen. Shoe and corset laces, braces, twine, cakes, oranges, every kind of small articles are offered by men, women, and children; and at other times also, such peddlers are always to be seen standing at the street corners, or going about with cakes and ginger-beer or nettle-beer.¹ Matches and such things, sealing-wax, and patent mixtures for lighting fires are further resources of such venders. Others, so-called jobbers, go about the streets seeking small jobs. Many of these succeed in getting a day's work, many are not so fortunate.

"At the gates of all the London docks," says the Rev. W. Champneys, preacher of the East End, "hundreds of the poor appear every morning in winter before daybreak, in the hope of getting a day's work. They await the opening of the gates; and, when the youngest and strongest and best known have been engaged, hundreds cast down by disappointed hope, go back to their wretched homes."

When these people find no work and will not rebel against society, what remains for them but to beg? And

¹ Two cooling effervescent drinks, the former made of water, sugar and some ginger, the latter of water, sugar and nettles. They are much liked by the workers, especially the teetotallers. (*Note in the German edition.*)

surely no one can wonder at the great army of beggars, most of them able-bodied men, with whom the police carries on perpetual war. But the beggary of these men has a peculiar character. Such a man usually goes about with his family singing a pleading song in the streets or appealing, in a speech, to the benevolence of the passers-by. And it is a striking fact that these beggars are seen almost exclusively in the working-people's districts, that it is almost exclusively the gifts of the poor from which they live. Or the family takes up its position in a busy street, and without uttering a word, lets the mere sight of its helplessness plead for it. In this case, too, they reckon upon the sympathy of the workers alone, who know from experience how it feels to be hungry, and are liable to find themselves in the same situation at any moment; for this dumb, yet most moving appeal, is met with almost solely in such streets as are frequented by working-men, and at such hours as working-men pass by; but especially on Saturday evenings, when the "secrets" of the working-people's quarters are generally revealed, and the middle-class withdraws as far as possible from the district thus polluted. And he among the "surplus" who has courage and passion enough openly to resist society, to reply with declared war upon the bourgeoisie to the disguised war which the bourgeoisie wages upon him, goes forth to rob, plunder, murder, and burn!

Of this surplus population there are, according to the reports of the Poor Law commissioners, on an average, a million and a half in England and Wales; in Scotland the number cannot be ascertained for want of Poor Law regulations, and with Ireland we shall deal separately. Moreover, this million and a half includes only those who actually apply to the parish for relief; the great multitude who struggle on without recourse to this most hated expedient, it does not embrace. On the other hand, a good part of the number belongs to the agricultural districts, and does not enter into the present discussion. During a crisis this number naturally increases markedly, and want reaches its highest pitch. Take, for instance, the crisis of 1842, which, being the latest, was the most violent; for the inten-

sity of the crisis increases with each repetition, and the next, which may be expected not later than 1847,¹ will probably be still more violent and lasting. During this crisis the poor-rates rose in every town to a hitherto unknown height. In Stockport, among other towns, for every pound paid in house-rent, eight shillings of poor-rate had to be paid, so that the rate alone formed forty per cent. of the house-rent. Moreover, whole streets stood vacant, so that there were at least twenty thousand fewer inhabitants than usual, and on the doors of the empty houses might be read: "Stockport to let." In Bolton, where, in ordinary years, the rents from which rates are paid average £86,000, they sank to £36,000. The number of the poor to be supported rose, on the other hand, to 14,000, or more than twenty per cent. of the whole number of inhabitants. In Leeds, the Poor Law guardians had a reserve fund of £10,000. This, with a contribution of £7,000, was wholly exhausted before the crisis reached its height. So it was everywhere. A report drawn up in January, 1843, by a committee of the Anti-Corn Law League, on the condition of the industrial districts in 1842, which was based upon detailed statements of the manufacturers, asserts that the poor-rate was, taking the average, twice as high as in 1839, and that the number of persons requiring relief has trebled, even quintupled, since that time; that a multitude of applicants belong to a class which had never before solicited relief; that the working-class commands more than two-thirds less of the means of subsistence than from 1834-1836; that the consumption of meat had been decidedly less, in some places twenty per cent., in others reaching sixty per cent. less; that even handicraftsmen, smiths, bricklayers, and others, who usually have full employment in the most depressed periods, now suffered greatly from want of work and reduction of wages; and that, even now, in January, 1843, wages are still steadily falling. And these are the reports of manufacturers! The starving workmen, whose mills were idle, whose employers could give them no work, stood in the streets in all direc-

¹ And it came in 1847.

tions, begged singly or in crowds, besieged the sidewalks in armies, and appealed to the passers-by for help; they begged, not cringing like ordinary beggars, but threatening by their numbers, their gestures, and their words. Such was the state of things in all the industrial districts, from Leicester to Leeds, and from Manchester to Birmingham. Here and there disturbances arose, as in the Staffordshire potteries, in July. The most frightful excitement prevailed among the workers until the general insurrection broke out throughout the manufacturing districts in August. When I came to Manchester in November, 1842, there were crowds of unemployed working-men at every street corner, and many mills were still standing idle. In the following months these unwilling corner loafers gradually vanished, and the factories came into activity once more.

To what extent want and suffering prevail among these unemployed during such a crisis, I need not describe. The poor-rates are insufficient, vastly insufficient; the philanthropy of the rich is a rain-drop in the ocean, lost in the moment of falling, beggary can support but few among the crowds. If the small dealers did not sell to the working-people on credit at such times as long as possible—paying themselves liberally afterwards, it must be confessed—and if the working-people did not help each other, every crisis would remove a multitude of the surplus through death by starvation. Since, however, the most depressed period is brief, lasting, at worst, but one, two, or two and a half years, most of them emerge from it with their lives after dire privations. But indirectly by disease, etc., every crisis finds a multitude of victims, as we shall see. First, however, let us turn to another cause of abasement to which the English worker is exposed, a cause permanently active in forcing the whole class downwards.

IRISH IMMIGRATION

We have already referred several times in passing to the Irish who have immigrated into England; and we shall now have to investigate more closely the causes and results of this immigration.

The rapid extension of English industry could not have taken place if England had not possessed in the numerous and impoverished population of Ireland a reserve at command. The Irish had nothing to lose at home, and much to gain in England; and from the time when it became known in Ireland that the east side of St. George's Channel offered steady work and good pay for strong arms, every year has brought armies of the Irish hither. It has been calculated that more than a million have already immigrated, and not far from fifty thousand still come every year, nearly all of whom enter the industrial districts, especially the great cities, and there form the lowest class of the population. Thus there are in London, 120,000; in Manchester, 40,000; in Liverpool, 34,000; Bristol, 24,000; Glasgow, 40,000; Edinburgh, 29,000, poor Irish people.¹ These people having grown up almost without civilisation, accustomed from youth to every sort of privation, rough, intemperate, and improvident, bring all their brutal habits with them among a class of the English population which has, in truth, little inducement to cultivate education and morality. Let us hear Thomas Carlyle upon this subject:²

"The wild Milesian features, looking false ingenuity, restlessness, unreason, misery, and mockery, salute you on all highways and byways. The English coachman, as he whirls past, lashes the Milesian with his whip, curses him with his tongue; the Milesian is holding out his hat to beg. He is the sorest evil this country has to strive with. In his rags and laughing savagery, he is there to undertake all work that can be done by mere strength of hand and back—for wages that will purchase him potatoes. He needs only salt for condiment, he lodges to his mind in any pig-hutch or dog-hutch, roosts in outhouses, and wears a suit of tatters, the getting on and off of which is said to be a difficult operation, transacted only in festivals and the high tides of the calendar. The Saxon-man, if he cannot work on these terms, finds no work. The uncivilised Irishman, not by his strength, but by the opposite of strength, drives the Saxon native out, takes possession in his room. There abides he, in his squalor and unreason, in his falsity and drunken violence, as the ready-made

¹ Archibald Alison. "Principles of Population and Their Connection with Human Happiness," two vols., 1840. This Alison is the historian of the French Revolution, and, like his brother, Dr. W. P. Alison, a religious Tory.

² "Chartism," pp. 28, 31, etc.

nucleus of degradation and disorder. Whoever struggles, swimming with difficulty, may now find an example how the human being can exist not swimming, but sunk. That the condition of the lower multitude of English labourers approximates more and more to that of the Irish, competing with them in all the markets: that whatsoever labour, to which mere strength with little skill will suffice, is to be done, will be done not at the English price, but at an approximation to the Irish price; at a price superior as yet to the Irish, that is, superior to scarcity of potatoes for thirty weeks yearly; superior, yet hourly, with the arrival of every new steamboat, sinking nearer to an equality with that."

If we except his exaggerated and one-sided condemnation of the Irish national character, Carlyle is perfectly right. These Irishmen who migrate for fourpence to England, on the deck of a steamship on which they are often packed like cattle, insinuate themselves everywhere. The worst dwellings are good enough for them; their clothing causes them little trouble, so long as it holds together by a single thread; shoes they know not; their food consists of potatoes and potatoes only; whatever they earn beyond these needs they spend upon drink. What does such a race want with high wages? The worst quarters of all the large towns are inhabited by Irishmen. Whenever a district is distinguished for especial filth and especial ruinousness, the explorer may safely count upon meeting chiefly those Celtic faces which one recognises at the first glance as different from the Saxon physiognomy of the native, and the singing, aspirate brogue which the true Irishman never loses. I have occasionally heard the Irish-Celtic language spoken in the most thickly populated parts of Manchester. The majority of the families who live in cellars are almost everywhere of Irish origin. In short, the Irish have, as Dr. Kay says, discovered the minimum of the necessities of life, and are now making the English workers acquainted with it. Filth and drunkenness, too, they have brought with them. The lack of cleanliness, which is not so injurious in the country, where population is scattered, and which is the Irishman's second nature, becomes terrifying and gravely dangerous through its concentration here in the great cities. The Milesian deposits all garbage and filth before his house door here, as he was accustomed to do at home,

and so accumulates the pools and dirt-heaps which disfigure the working-people's quarters and poison the air. He builds a pig-sty against the house wall as he did at home, and if he is prevented from doing this, he lets the pig sleep in the room with himself. This new and unnatural method of cattle-raising in cities is wholly of Irish origin. The Irishman loves his pig as the Arab his horse, with the difference that he sells it when it is fat enough to kill. Otherwise, he eats and sleeps with it, his children play with it, ride upon it, roll in the dirt with it, as any one may see a thousand times repeated in all the great towns of England. The filth and comfortlessness that prevail in the houses themselves it is impossible to describe. The Irishman is unaccustomed to the presence of furniture; a heap of straw, a few rags, utterly beyond use as clothing, suffice for his nightly couch. A piece of wood, a broken chair, an old chest for a table, more he needs not; a tea-kettle, a few pots and dishes, equip his kitchen, which is also his sleeping and living room. When he is in want of fuel, everything combustible within his reach, chairs, door-posts, mouldings, flooring, finds its way up the chimney. Moreover, why should he need much room? At home in his mud-cabin there was only one room for all domestic purposes; more than one room his family does not need in England. So the custom of crowding many persons into a single room, now so universal, has been chiefly implanted by the Irish immigration. And since the poor devil must have one enjoyment, and society has shut him out of all others, he betakes himself to the drinking of spirits. Drink is the only thing which makes the Irishman's life worth having, drink and his cheery care-free temperament; so he revels in drink to the point of the most bestial drunkenness. The southern facile character of the Irishman, his crudity, which places him but little above the savage, his contempt for all humane enjoyments, in which his very crudeness makes him incapable of sharing, his filth and poverty, all favour drunkenness. The temptation is great, he cannot resist it, and so when he has money he gets rid of it down his throat. What else should he do? How can society blame him when it places him in a position in

which he almost of necessity becomes a drunkard; when it leaves him to himself, to his savagery?

With such a competitor the English working-man has to struggle, with a competitor upon the lowest plane possible in a civilised country, who for this very reason requires less wages than any other. Nothing else is therefore possible than that, as Carlyle says, the wages of English working-man should be forced down further and further in every branch in which the Irish compete with him. And these branches are many. All such as demand little or no skill are open to the Irish. For work which requires long training or regular, pertinacious application, the dissolute, unsteady, drunken Irishman is on too low a plane. To become a mechanic, a mill-hand, he would have to adopt the English civilisation, the English customs, become, in the main, an Englishman. But for all simple, less exact work, wherever it is a question more of strength than skill, the Irishman is as good as the Englishman. Such occupations are therefore especially overcrowded with Irishmen: hand-weavers, bricklayers, porters, jobbers, and such workers, count hordes of Irishmen among their number, and the pressure of this race has done much to depress wages and lower the working-class. And even if the Irish, who have forced their way into other occupations, should become more civilised, enough of the old habits would cling to them to have a strong degrading influence upon their English companions in toil, especially in view of the general effect of being surrounded by the Irish. For when, in almost every great city, a fifth or a quarter of the workers are Irish, or children of Irish parents, who have grown up among Irish filth, no one can wonder if the life, habits, intelligence, moral status—in short, the whole character of the working-class assimilates a great part of the Irish characteristics. On the contrary, it is easy to understand how the degrading position of the English workers, engendered by our modern history, and its immediate consequences, has been still more degraded by the presence of Irish competition.

RESULTS

Having now investigated, somewhat in detail, the conditions under which the English working-class lives, it is time to draw some further inferences from the facts presented, and then to compare our inferences with the actual state of things. Let us see what the workers themselves have become under the given circumstances, what sort of people they are, what their physical, mental, and moral status.

When one individual inflicts bodily injury upon another, such injury that death results, we call the deed manslaughter; when the assailant knew in advance that the injury would be fatal, we call his deed murder. But when society¹ places hundreds of proletarians in such a position that they inevitably meet a too early and an unnatural death, one which is quite as much a death by violence as that by the sword or bullet; when it deprives thousands of the necessities of life, places them under conditions in which they *cannot* live—forces them, through the strong arm of the law, to remain in such conditions until that death ensues which is the inevitable consequence—knows that these thousands of victims must perish, and yet permits these conditions to remain, its deed is murder just as surely as the deed of the single individual; disguised, malicious murder, murder against which none can defend himself, which does not seem what it is, because no man sees the murderer, because the death of the victim seems a

¹ When as here and elsewhere I speak of society as a responsible whole, having rights and duties, I mean, of course, the ruling power of society, the class which at present holds social and political control, and bears, therefore, the responsibility for the condition of those to whom it grants no share in such control. This ruling class in England, as in all other civilised countries, is the bourgeoisie. But that this society, and especially the bourgeoisie, is charged with the duty of protecting every member of society, at least, in his life, to see to it, for example, that no one starves, I need not now prove to my *German* readers. If I were writing for the English bourgeoisie, the case would be different. (And so it is now in Germany. Our German capitalists are fully up to the English level, in this respect at least, in the year of grace, 1886.)

natural one, since the offence is more one of omission than of commission. But murder it remains. I have now to prove that society in England daily and hourly commits what the working-men's organs, with perfect correctness, characterise as social murder, that it has placed the workers under conditions in which they can neither retain health nor live long; that it undermines the vital force of these workers gradually, little by little, and so hurries them to the grave before their time. I have further to prove that society knows how injurious such conditions are to the health and the life of the workers, and yet does nothing to improve these conditions. That it *knows* the consequences of its deeds; that its act is, therefore, not mere manslaughter, but murder, I shall have proved, when I cite official documents, reports of Parliament and of the Government, in substantiation of my charge.

That a class which lives under the conditions already sketched and is so ill-provided with the most necessary means of subsistence, cannot be healthy and can reach no advanced age, is self-evident. Let us review the circumstances once more with especial reference to the health of the workers. The centralisation of population in great cities exercises of itself an unfavourable influence; the atmosphere of London can never be so pure, so rich in oxygen, as the air of the country; two and a half million pairs of lungs, two hundred and fifty thousand fires, crowded upon an area three to four miles square, consume an enormous amount of oxygen, which is replaced with difficulty, because the method of building cities in itself impedes ventilation. The carbonic acid gas, engendered by respiration and fire, remains in the streets by reason of its specific gravity, and the chief air current passes over the roofs of the city. The lungs of the inhabitants fail to receive the due supply of oxygen, and the consequence is mental and physical lassitude and low vitality. For this reason, the dwellers in cities are far less exposed to acute, and especially to inflammatory, affections than rural populations, who live in a free, normal atmosphere; but they suffer the more from chronic affections. And if life in large cities is, in itself, injurious to health, how great must be

the harmful influence of an abnormal atmosphere in the working-people's quarters, where, as we have seen, everything combines to poison the air. In the country, it may, perhaps, be comparatively innoxious to keep a dung-heap adjoining one's dwelling, because the air has free ingress from all sides; but in the midst of a large town, among closely built lanes and courts that shut out all movement of the atmosphere, the case is different. All putrefying vegetable and animal substances give off gases decidedly injurious to health, and if these gases have no free way of escape, they inevitably poison the atmosphere. The filth and stagnant pools of the working-people's quarters in the great cities have, therefore, the worst effect upon the public health, because they produce precisely those gases which engender disease; so, too, the exhalations from contaminated streams. But this is by no means all. The manner in which the great multitude of the poor is treated by society to-day is revolting. They are drawn into the large cities where they breathe a poorer atmosphere than in the country; they are relegated to districts which, by reason of the method of construction, are worse ventilated than any others; they are deprived of all means of cleanliness, of water itself, since pipes are laid only when paid for, and the rivers so polluted that they are useless for such purposes; they are obliged to throw all offal and garbage, all dirty water, often all disgusting drainage and excrement into the streets, being without other means of disposing of them; they are thus compelled to infect the region of their own dwellings. Nor is this enough. All conceivable evils are heaped upon the heads of the poor. If the population of great cities is too dense in general, it is they in particular who are packed into the least space. As though the vitiated atmosphere of the streets were not enough, they are penned in dozens into single rooms, so that the air which they breathe at night is enough in itself to stifle them. They are given damp dwellings, cellar dens that are not waterproof from below, or garrets that leak from above. Their houses are so built that the clammy air cannot escape. They are supplied bad, tattered, or rotten clothing, adulterated and indigestible food. They are exposed to the

most exciting changes of mental condition, the most violent vibrations between hope and fear; they are hunted like game, and not permitted to attain peace of mind and quiet enjoyment of life. They are deprived of all enjoyments except that of sexual indulgence and drunkenness, are worked every day to the point of complete exhaustion of their mental and physical energies, and are thus constantly spurred on to the maddest excess in the only two enjoyments at their command. And if they surmount all this, they fall victims to want of work in a crisis when all the little is taken from them that had hitherto been vouchsafed them.

How is it possible, under such conditions, for the lower class to be healthy and long lived? What else can be expected than an excessive mortality, an unbroken series of epidemics, a progressive deterioration in the physique of the working population? Let us see how the facts stand.

That the dwellings of the workers in the worst portions of the cities, together with the other conditions of life of this class, engender numerous diseases, is attested on all sides. The article already quoted from the *Artisan* asserts with perfect truth, that lung diseases must be the inevitable consequence of such conditions, and that, indeed, cases of this kind are disproportionately frequent in this class. That the bad air of London, and especially of the working-people's districts, is in the highest degree favourable to the development of consumption, the hectic appearance of great numbers of persons sufficiently indicates. If one roams the streets a little in the early morning, when the multitudes are on their way to their work, one is amazed at the number of persons who look wholly or half-consumptive. Even in Manchester the people have not the same appearance; these pale, lank, narrow-chested, hollow-eyed ghosts, whom one passes at every step, these languid, flabby faces, incapable of the slightest energetic expression, I have seen in such startling numbers only in London, though consumption carries off a horde of victims annually in the factory towns of the North. In competition with consumption stands typhus, to say nothing of scarlet fever, a disease which brings most frightful devastation

into the ranks of the working-class. Typhus, that universally diffused affliction, is attributed by the official report on the sanitary condition of the working-class, directly to the bad state of the dwellings in the matters of ventilation, drainage, and cleanliness. This report, compiled, it must not be forgotten, by the leading physicians of England from the testimony of other physicians, asserts that a single ill-ventilated court, a single blind alley without drainage, is enough to engender fever, and usually does engender it, especially if the inhabitants are greatly crowded. This fever has the same character almost everywhere, and develops in nearly every case into specific typhus. It is to be found in the working-people's quarters of all great towns and cities, and in single ill-built, ill-kept streets of smaller places, though it naturally seeks out single victims in better districts also. In London it has now prevailed for a considerable time; its extraordinary violence in the year 1837 gave rise to the report already referred to. According to the annual report of Dr. Southwood Smith on the London Fever Hospital, the number of patients in 1843 was 1,462, or 418 more than in any previous year. In the damp, dirty regions of the north, south, and east districts of London, this disease raged with extraordinary violence. Many of the patients were working-people from the country, who had endured the severest privation while migrating, and, after their arrival, had slept hungry and half-naked in the streets, and so fallen victims to the fever. These people were brought into the hospital in such a state of weakness, that unusual quantities of wine, cognac, and preparations of ammonia and other stimulants were required for their treatment; 16 $\frac{1}{2}$ per cent. of all patients died. This malignant fever is to be found in Manchester; in the worst quarters of the Old Town, Ancoats, Little Ireland, etc., it is rarely extinct; though here, as in the *English* towns generally, it prevails to a less extent than might be expected. In Scotland and Ireland, on the other hand, it rages with a violence that surpasses all conception. In Edinburgh and Glasgow it broke out in 1817, after the famine, and in 1826 and 1837 with especial violence, after the commercial crisis, subsiding somewhat each time after

having raged about three years. In Edinburgh about 6,000 persons were attacked by the fever during the epidemic of 1817, and about 10,000 in that of 1837, and not only the number of persons attacked but the violence of the disease increased with each repetition.¹

But the fury of the epidemic in all former periods seems to have been child's play in comparison with its ravages after the crisis of 1842. One-sixth of the whole indigent population of Scotland was seized by the fever, and the infection was carried by wandering beggars with fearful rapidity from one locality to another. It did not reach the middle and upper classes of the population, yet in two months there were more fever cases than in twelve years before. In Glasgow, twelve per cent. of the population were seized in the year 1843; 32,000 persons, of whom thirty-two per cent. perished, while this mortality in Manchester and Liverpool does not ordinarily exceed eight per cent. The illness reached a crisis on the seventh and fifteenth days; on the latter, the patient usually became yellow, which our authority² regards as an indication that the cause of the malady was to be sought in mental excitement and anxiety. In Ireland, too, these fever epidemics have become domesticated. During twenty-one months of the years 1817-1818, 39,000 fever patients passed through the Dublin hospital; and in a more recent year, according to Sheriff Alison,³ 60,000. In Cork the fever hospital received one-seventh of the population in 1817-1818, in Limerick in the same time one-fourth, and in the bad quarter of Waterford, nineteen-twentieths of the whole population were ill of the fever at one time.⁴

When one remembers under what conditions the working-people live, when one thinks how crowded their dwellings are, how every nook and corner swarms with human beings, how sick and well sleep in the same room, in the

¹ Dr. Alison. "Management of the Poor in Scotland."

² Alison. "Principles of Population," vol. ii.

³ Dr. Alison in an article read before the British Association for the Advancement of Science. October, 1844, in York.

⁴ Dr. Alison, Management of the Poor in Scotland. (*Note in the German edition.*)

same bed, the only wonder is that a contagious disease like this fever does not spread yet farther. And when one reflects how little medical assistance the sick have at command, how many are without any medical advice whatsoever, and ignorant of the most ordinary precautionary measures, the mortality seems actually small. Dr. Alison, who has made a careful study of this disease, attributes it directly to the want and the wretched condition of the poor, as in the report already quoted. He asserts that privations and the insufficient satisfaction of vital needs are what prepare the frame for contagion and make the epidemic wide-spread and terrible. He proves that a period of privation, a commercial crisis or a bad harvest, has each time produced the typhus epidemic in Ireland as in Scotland, and that the fury of the plague has fallen almost exclusively on the working-class. It is a noteworthy fact, that according to his testimony, the majority of persons who perish by typhus are fathers of families, precisely the persons who can least be spared by those dependent upon them; and several Irish physicians whom he quotes bear the same testimony.

Another category of diseases arises directly from the food rather than the dwellings of the workers. The food of the labourer, indigestible enough in itself, is utterly unfit for young children, and he has neither means nor time to get his children more suitable food. Moreover, the custom of giving children spirits, and even opium, is very general; and these two influences, with the rest of the conditions of life prejudicial to bodily development, give rise to the most diverse affections of the digestive organs, leaving life-long traces behind them. Nearly all workers have stomachs more or less weak, and are yet forced to adhere to the diet which is the root of the evil. How should they know what is to blame for it? And if they knew, how could they obtain a more suitable regimen so long as they cannot adopt a different way of living and are not better educated? But new disease arises during childhood from impaired digestion. Scrofula is almost universal among the working-class, and scrofulous parents have scrofulous children, especially when the original influences continue in full

force to operate upon the inherited tendency of the children. A second consequence of this insufficient bodily nourishment, during the years of growth and development, is rachitis, which is extremely common among the children of the working-class. The hardening of the bones is delayed, the development of the skeleton in general is restricted, and deformities of the legs and spinal column are frequent, in addition to the usual rachitic affections. How greatly all these evils are increased by the changes to which the workers are subject in consequence of fluctuations in trade, want of work, and the scanty wages in time of crisis, it is not necessary to dwell upon. Temporary want of sufficient food, to which almost every working-man is exposed at least once in the course of his life, only contributes to intensify the effect of his usually sufficient but bad diet. Children who are half-starved, just when they most need ample and nutritious food—and how many such there are during every crisis and even when trade is at its best—must inevitably become weak, scrofulous and rachitic in a high degree. And that they do become so, their appearance amply shows. The neglect to which the great mass of working-men's children are condemned leaves ineradicable traces and brings the enfeeblement of the whole race of workers with it. Add to this the unsuitable clothing of this class, the impossibility of precautions against colds, the necessity of toiling so long as health permits, want made more dire when sickness appears, and the only too common lack of all medical assistance; and we have a rough idea of the sanitary condition of the English working-class. The injurious effects peculiar to single employments as now conducted, I shall not deal with here.

Besides these, there are other influences which enfeeble the health of a great number of workers, intemperance most of all. All possible temptations, all allurements combine to bring the workers to drunkenness. Liquor is almost their only source of pleasure, and all things conspire to make it accessible to them. The working-man comes from his work tired, exhausted, finds his home comfortless, damp, dirty, repulsive; he has urgent need of recreation,

he *must* have something to make work worth his trouble, to make the prospect of the next day endurable. His unnerved, uncomfortable, hypochondriac state of mind and body arising from his unhealthy condition, and especially from indigestion, is aggravated beyond endurance by the general conditions of his life, the uncertainty of his existence, his dependence upon all possible accidents and chances, and his inability to do anything towards gaining an assured position. His enfeebled frame, weakened by bad air and bad food, violently demands some external stimulus; his social need can be gratified only in the public-house, he has absolutely no other place where he can meet his friends. How can he be expected to resist the temptation? It is morally and physically inevitable that, under such circumstances, a very large number of working-men should fall into intemperance. And apart from the chiefly physical influences which drive the working-man into drunkenness, there is the example of the great mass, the neglected education, the impossibility of protecting the young from temptation, in many cases the direct influence of intemperate parents, who give their own children liquor, the certainty of forgetting for an hour or two the wretchedness and burden of life, and a hundred other circumstances so mighty that the workers can, in truth, hardly be blamed for yielding to such overwhelming pressure. Drunkenness has here ceased to be a vice, for which the vicious can be held responsible; it becomes a phenomenon, the necessary, inevitable effect of certain conditions upon an object possessed of no volition in relation to those conditions. They who have degraded the working-man to a mere object have the responsibility to bear. But as inevitably as a great number of working-men fall a prey to drink, just so inevitably does it manifest its ruinous influence upon the body and mind of its victims. All the tendencies to disease arising from the conditions of life of the workers are promoted by it, it stimulates in the highest degree the development of lung and digestive troubles, the rise and spread of typhus epidemics.

Another source of physical mischief to the working-class lies in the impossibility of employing skilled physicians in

cases of illness. It is true that a number of charitable institutions strive to supply this want, that the infirmary in Manchester, for instance, receives or gives advice and medicine to 22,000 patients annually. But what is that in a city in which, according to Gaskell's calculation,¹ three-fourths of the population need medical aid every year? English doctors charge high fees, and working-men are not in a position to pay them. They can therefore do nothing, or are compelled to call in cheap charlatans, and use quack remedies, which do more harm than good. An immense number of such quacks thrive in every English town, securing their *clientèle* among the poor by means of advertisements, posters, and other such devices. Besides these, vast quantities of patent medicines are sold, for all conceivable ailments: Morrison's Pills, Parr's Life Pills, Dr. Mainwaring's Pills, and a thousand other pills, essences, and balsams, all of which have the property of curing all the ills that flesh is heir to. These medicines rarely contain actually injurious substances, but, when taken freely and often, they affect the system prejudicially; and as the unwary purchasers are always recommended to take as much as possible, it is not to be wondered at that they swallow them wholesale whether wanted or not.

It is by no means unusual for the manufacturer of Parr's Life Pills to sell twenty to twenty-five thousand boxes of these salutary pills in a week, and they are taken for constipation by this one, for diarrhoea by that one, for fever, weakness, and all possible ailments. As our German peasants are cupped or bled at certain seasons, so do the English working-people now consume patent medicines to their own injury and the great profit of the manufacturer. One of the most injurious of these patent medicines is a drink prepared with opiates, chiefly laudanum, under the name Godfrey's Cordial. Women who work at home, and have their own and other people's children to take care of, give them this drink to keep them quiet, and, as many believe, to strengthen them. They often begin to give this medicine to newly-born children, and continue, without

¹ "Manufacturing Population," Ch. 8.

knowing the effects of this "heart's-ease," until the children die. The less susceptible the child's system to the action of the opium, the greater the quantities administered. When the cordial ceases to act, laudanum alone is given, often to the extent of fifteen to twenty drops at a dose. The Coroner of Nottingham testified before a Parliamentary Commission¹ that one apothecary had, according to his own statement, used thirteen hundredweight of laudanum in one year in the preparation of Godfrey's Cordial. The effects upon the children so treated may be readily imagined. They are pale, feeble, wilted, and usually die before completing the second year. The use of this cordial is very extensive in all great towns and industrial districts in the kingdom.

The result of all these influences is a general enfeeblement of the frame in the working-class. There are few vigorous, well-built, healthy persons among the workers, i.e., among the factory operatives, who are employed in confined rooms, and we are here discussing these only. They are almost all weakly, of angular but not powerful build, lean, pale, and of relaxed fibre, with the exception of the muscles especially exercised in their work. Nearly all suffer from indigestion, and consequently from a more or less hypochondriac, melancholy, irritable, nervous condition. Their enfeebled constitutions are unable to resist disease, and are therefore seized by it on every occasion. Hence they age prematurely, and die early. On this point the mortality statistics supply unquestionable testimony.

According to the Report of Registrar-General Graham, the annual death-rate of all England and Wales is something less than $2\frac{1}{4}$ per cent. That is to say, out of forty-

¹ Report of Commission of Inquiry into the Employment of Children and Young Persons in Mines and Collieries and in the Trades and Manufactures in which numbers of them work together, not being included under the terms of the Factories' Regulation Act. First and Second Reports, Grainger's Report. Second Report usually cited as "Children's Employment Commission's Report." [This is one of the best official reports, containing, as it does, a mass of the most valuable but also most frightful facts. (*Added in the German edition.*)] First Report, 1841; Second Report, 1843.

five persons, one dies every year.¹ This was the average for the year 1839-40. In 1840-41 the mortality diminished somewhat, and the death-rate was but one in forty-six. But in the great cities the proportion is wholly different. I have before me official tables of mortality (*Manchester Guardian*, July 31st, 1844), according to which the death-rate of several large towns is as follows:—In Manchester, including Chorlton and Salford, one in 32.72; and excluding Chorlton and Salford, one in 30.75. In Liverpool, including West Derby (suburb), 31.90, and excluding West Derby, 29.90; while the average of all the districts of Cheshire, Lancashire, and Yorkshire cited, including a number of wholly or partially rural districts and many small towns, with a total population of 2,172,506 for the whole, is one death in 39.80 persons. How unfavourably the workers are placed in the great cities, the mortality for Prescott in Lancashire shows: a district inhabited by miners, and showing a lower sanitary condition than that of the agricultural districts, mining being by no means a healthful occupation. But these miners live in the country, and the death-rate among them is but one in 47.54, or nearly two-and-a-half per cent. better than that for all England. All these statements are based upon the mortality tables for 1843. Still higher is the death-rate in the Scotch cities; in Edinburgh, in 1838-39, one in 29; in 1831, in the Old Town alone, one in 22. In Glasgow, according to Dr. Cowen,² the average has been, since 1830, one in 30; and in single years, one in 22 to 24. That this enormous shortening of life falls chiefly upon the working-class, that the general average is improved by the smaller mortality of the upper and middle-classes, is attested upon all sides. One of the most recent depositions is that of a physician, Dr. P. H. Holland, in Manchester, who investigated Chorlton-on-Medlock, a suburb of Manchester, under official commission. He divided the houses and streets into three classes each, and ascertained the following variations in the death-rate:

¹ Fifth Annual Report of the Reg. Gen. of Births, Deaths, and Marriages.

² Dr. Cowen. "Vital Statistics of Glasgow."

First class of Streets.	Houses	I. class.	Mortality one in	51
"	"	II.	"	45
"	"	III.	"	36
Second	"	I.	"	55
"	"	II.	"	38
"	"	III.	"	35
Third	"	I.	Wanting	—
"	"	II.	Mortality	35
"	"	III.	"	25

It is clear from other tables given by Holland that the mortality in the *streets* of the second class is 18 per cent. greater, and in the streets of the third class 68 per cent. greater than in those of the first class; that the mortality in the *houses* of the second class is 31 per cent. greater, and in the third class 78 per cent. greater than in those of the first class; that the mortality in those bad streets which were improved, decreased 25 per cent. He closes with the remark, very frank for an English bourgeois:¹

"When we find the rate of mortality four times as high in some streets as in others, and twice as high in whole classes of streets as in other classes, and further find that it is all but invariably high in those streets which are in bad condition, and almost invariably low in those whose condition is good, we cannot resist the conclusion that multitudes of our fellow-creatures, *hundreds of our immediate neighbours*, are annually destroyed for want of the most evident precautions."

The Report on the Sanitary Condition of the Working-Class contains information which attests the same fact. In Liverpool, in 1840, the average longevity of the upper classes, gentry, professional men, etc., was thirty-five years; that of the business men and better-placed handicraftsmen, twenty-two years; and that of the operatives, day-labourers, and serviceable class in general, but fifteen years. The Parliamentary reports contain a mass of similar facts.

The death-rate is kept so high chiefly by the heavy mortality among young children in the working-class. The tender frame of a child is least able to withstand the unfavourable influences of an inferior lot in life; the neglect to which they are often subjected, when both parents work or one is dead, avenges itself promptly, and no one need

¹ Report of Commission of Inquiry into the State of Large Towns and Populous Districts. First Report, 1844. Appendix.

wonder that in Manchester, according to the report last quoted, more than fifty-seven per cent. of the children of the working-class perish before the fifth year, while but twenty per cent. of the children of the higher classes, and not quite thirty-two per cent. of the children of all classes in the country die under five years of age.¹ The article of the *Artisan*, already several times referred to, furnishes exacter information on this point, by comparing the city death-rate in single diseases of children with the country death-rate, thus demonstrating that, in general, epidemics in Manchester and Liverpool are three times more fatal than in country districts; that affections of the nervous system are quintupled, and stomach troubles trebled, while deaths from affections of the lungs in cities are to those in the country as $2\frac{1}{2}$ to 1. Fatal cases of small-pox, measles, scarlet fever, and whooping cough, among small children, are four times more frequent; those of water on the brain are trebled, and convulsions ten times more frequent. To quote another acknowledged authority, I append the following table. Out of 10,000 persons, there die—²

	Under 5 years,	5-19,	20-39,	40-59,	60-69,	70-79,	80-89,	90-99,	100 x
In Rutland- shire, a healthy agricultural district	2,865	891	1,275	1,299	1,189	1,428	938	112	3
Essex, marshy agricultural dis- trict	3,159	1,110	1,526	1,413	963	1,019	630	177	3
Town of Car- lisle, 1779-1787, before introduc- tion of mills . .	4,408	911	1,006	1,201	940	826	533	153	22
Town of Car- lisle, after the introduction of mills	4,738	930	1,261	1,134	677	727	452	80	1
Preston, facto- ry town	4,947	1,136	1,379	1,114	553	532	298	38	3
Leeds, factory town	5,286	927	1,228	1,198	593	512	225	29	2

¹ Factories' Inquiry Commission's Reports, 3rd vol. Report of Dr. Hawkins on Lancashire, in which Dr. Robertson is cited—the "Chief Authority for Statistics in Manchester."

² Quoted by Dr. Wade from the Report of the Parliamentary Factories' Commission of 1832, in his "History of the Middle and Working-Classes." London, 1835, 3rd ed.

Apart from the diverse diseases which are the necessary consequence of the present neglect and oppression of the poorer classes, there are other influences which contribute to increase the mortality among small children. In many families the wife, like the husband, has to work away from home, and the consequence is the total neglect of the children, who are either locked up or given out to be taken care of. It is, therefore, not to be wondered at if hundreds of them perish through all manner of accidents. Nowhere are so many children run over, nowhere are so many killed by falling, drowning, or burning, as in the great cities and towns of England. Deaths from burns and scalds are especially frequent, such a case occurring nearly every week during the winter months in Manchester, and very frequently in London, though little mention is made of them in the papers. I have at hand a copy of the *Weekly Dispatch* of December 15th, 1844, according to which, in the week from December 1st to December 7th inclusive, six such cases occurred. These unhappy children, perishing in this terrible way, are victims of our social disorder, and of the property-holding classes interested in maintaining and prolonging this disorder. Yet one is left in doubt whether even this terribly torturing death is not a blessing for the children in rescuing them from a long life of toil and wretchedness, rich in suffering and poor in enjoyment. So far has it gone in England; and the bourgeoisie reads these things every day in the newspapers and takes no further trouble in the matter. But it cannot complain if, after the official and non-official testimony here cited which must be known to it, I broadly accuse it of social murder. Let the ruling class see to it that these frightful conditions are ameliorated, or let it surrender the administration of the common interests to the labouring-class. To the latter course it is by no means inclined; for the former task, so long as it remains the bourgeoisie crippled by bourgeois prejudice, it has not the needed power. For if, at last, after hundreds of thousands of victims have perished, it manifests some little anxiety for the future, passing a "Metropolitan Buildings Act,"¹ under which the

¹ The act was adopted by Parliament in 1844.—Ed.

most unscrupulous overcrowding of dwellings is to be, at least in some slight degree, restricted; if it points with pride to measures which, far from attacking the root of the evil, do not by any means meet the demands of the commonest sanitary police, it cannot thus vindicate itself from the accusation. The English bourgeoisie has but one choice, either to continue its rule under the unanswerable charge of murder and in spite of this charge, or to abdicate in favour of the labouring-class. Hitherto it has chosen the former course.

Let us turn from the physical to the mental state of the workers. Since the bourgeoisie vouchsafes them only so much of life as is absolutely necessary, we need not wonder that it bestows upon them only so much education as lies in the interest of the bourgeoisie; and that, in truth, is not much. The means of education in England are restricted out of all proportion to the population. The few day schools at the command of the working-class are available only for the smallest minority, and are bad besides. The teachers, worn-out workers, and other unsuitable persons who only turn to teaching in order to live, are usually without the indispensable elementary knowledge, without the moral discipline so needful for the teacher, and relieved of all public supervision. Here, too, free competition rules, and, as usual, the rich profit by it, and the poor, for whom competition is *not* free, who have not the knowledge needed to enable them to form a correct judgment, have the evil consequences to bear. Compulsory school attendance does not exist. In the mills it is, as we shall see, purely nominal; and when in the session of 1843 the Ministry was disposed to make this nominal compulsion effective, the manufacturing bourgeoisie opposed the measure with all its might, though the working-class was outspokenly in favour of compulsory school attendance. Moreover, a mass of children work the whole week through in the mills or at home, and therefore cannot attend school. The evening schools, supposed to be attended by children who are employed during the day, are almost abandoned or attended without benefit. It is asking too much, that young workers who have been using themselves up twelve hours in the day should

go to school from eight to ten at night. And those who try it usually fall asleep, as is testified by hundreds of witnesses in the Children's Employment Commission's Report. Sunday schools have been founded, it is true, but they, too, are most scantily supplied with teachers, and can be of use to those only who have already learnt something in the day schools. The interval from one Sunday to the next is too long for an ignorant child to remember in the second sitting what it learned in the first, a week before. The Children's Employment Commission's Report furnishes a hundred proofs, and the Commission itself most emphatically expresses the opinion, that neither the week-day nor the Sunday schools, in the least degree, meet the needs of the nation. This report gives evidence of ignorance in the working-class of England, such as could hardly be expected in Spain or Italy. It cannot be otherwise; the bourgeoisie has little to hope, and much to fear, from the education of the working-class. The Ministry, in its whole enormous budget of £55,000,000, has only the single trifling item of £40,000 for public education, and, but for the fanaticism of the religious sects which does at least as much harm as good, the means of education would be yet more scanty. As it is, the State Church manages its national schools and the various sects their sectarian schools for the sole purpose of keeping the children of the brethren of the faith within the congregation, and of winning away a poor childish soul here and there from some other sect. The consequence is that religion, and precisely the most unprofitable side of religion, polemical discussion, is made the principal subject of instruction, and the memory of the children overburdened with incomprehensible dogmas and theological distinctions; that sectarian hatred and bigotry are awakened as early as possible, and all rational mental and moral training shamefully neglected. The working-class has repeatedly demanded of Parliament a system of strictly secular public education, leaving religion to the ministers of the sects; but, thus far, no Ministry has been induced to grant it. The Minister is the obedient servant of the bourgeoisie, and the bourgeoisie is divided into countless sects; but each would gladly grant the workers

the otherwise dangerous education on the sole condition of their accepting, as an antidote, the dogmas peculiar to the especial sect in question. And as these sects are still quarrelling among themselves for supremacy, the workers remain for the present without education. It is true that the manufacturers boast of having enabled the majority to read, but the quality of the reading is appropriate to the source of the instruction, as the Children's Employment Commission proves. According to this report, he who knows his letters can read enough to satisfy the conscience of the manufacturers. And when one reflects upon the confused orthography of the English language which makes reading one of the arts, learned only under long instruction, this ignorance is readily understood. Very few working-people write readily; and writing orthographically is beyond the powers even of many "educated" persons. The Sunday schools of the State Church, of the Quakers, and, I think, of several other sects, do not teach writing, "because it is too worldly an employment for Sunday." The quality of the instruction offered the workers in other directions may be judged from a specimen or two, taken from the Children's Employment Commission's Report, which unfortunately does not embrace millwork proper:

"In Birmingham," says Commissioner Grainger, "the children examined by me are, as a whole, utterly wanting in all that could be in the remotest degree called a useful education. Although in almost all the schools religious instruction alone is furnished, the profoundest ignorance even upon that subject prevailed."—"In Wolverhampton," says Commissioner Horne, "I found, among others, the following example: A girl of eleven years had attended both day and Sunday school, 'had never heard of another world, of Heaven, or another life.' A boy, seventeen years old, did not know that twice two are four, nor how many farthings in two pence even when the money was placed in his hand. Several boys had never heard of London nor of Willenhall, though the latter was but an hour's walk from their homes, and in the closest relations with Wolverhampton. Several had never heard the name of the Queen nor other names, such as Nelson, Wellington, Bonaparte; but it was noteworthy that those who had never heard even of St. Paul, Moses, or Solomon, were very well instructed as to the life, deeds, and character of Dick Turpin, the streetrobber, and especially of Jack Sheppard, the thief and gaol-breaker. A youth of sixteen did not know how many twice two are, nor how much four farthings make. A youth of seven-

teen asserted that four farthings are four half pence; a third, seventeen years old, answered several very simple questions with the brief statement, that he 'was ne jedge o'nothin'.'¹ These children who are crammed with religious doctrines four or five years at a stretch, know as little at the end as at the beginning. One child "went to Sunday school regularly for five years; does not know who Jesus Christ is, but had heard the name; had never heard of the twelve Apostles, Samson, Moses, Aaron, etc."² Another "attended Sunday school regularly six years; knows who Jesus Christ was; he died on the cross to save our Saviour; had never heard of St. Peter or St. Paul."³ A third, "attended different Sunday schools seven years; can read only the thin, easy books with simple words of one syllable; has heard of the Apostles, but does not know whether St. Peter was one or St. John; the latter must have been St. John Wesley."⁴ To the question who Christ was, Horne received the following answers among others: "He was Adam," "He was an Apostle," "He was the Saviour's Lord's Son," and from a youth of sixteen: "He was a king of London long ago." In Sheffield, Commissioner Symons let the children from the Sunday school read aloud; they could not tell what they had read, or what sort of people the Apostles were, of whom they had just been reading. After he had asked them all one after the other about the Apostles without securing a single correct answer, one sly-looking little fellow, with great glee, called out: "I know, mister; they were the lepers!"⁵ From the pottery districts and from Lancashire the reports are similar.

This is what the bourgeoisie and the State are doing for the education and improvement of the working-class. Fortunately the conditions under which this class lives are such as give it a sort of practical training, which not only replaces school cramming, but renders harmless the confused religious notions connected with it, and even places the workers in the vanguard of the national movement of England. Necessity is the mother of invention, and what is still more important, of thought and action. The English working-man who can scarcely read and still less write, nevertheless knows very well where his own interest and that of the nation lies. He knows, too, what the especial interest of the bourgeoisie is, and what he has to expect

¹ Children's Employment Commission's Report. App. Part II. Q. 18, No. 216, 217, 226, 233, etc. Horne.

² *Ibid.* evidence, p. q. 39, I. 33.

³ *Ibid.* p. q. 36, I. 46.

⁴ *Ibid.* p. q. 34, I. 58.

⁵ Symons' Rep. App. Part I., pp. E, 22, *et seq.*

of that bourgeoisie. If he cannot write he can speak, and speak in public; if he has no arithmetic, he can, nevertheless, reckon with the Political Economists enough to see through a Corn-Law-repealing bourgeois, and to get the better of him in argument; if celestial matters remain very mixed for him in spite of all the effort of the preachers, he sees all the more clearly into terrestrial, political, and social questions. We shall have occasion to refer again to this point; and pass now to the moral characteristics of our workers.

It is sufficiently clear that the instruction in morals can have no better effect than the religious teaching, with which in all English schools it is mixed up. The simple principles which, for plain human beings, regulate the relations of man to man, brought into the direst confusion by our social state, our war of each against all, necessarily remain confused and foreign to the working-man when mixed with incomprehensible dogmas, and preached in the religious form of an arbitrary and dogmatic commandment. The schools contribute, according to the confession of all authorities, and especially of the Children's Employment Commission, almost nothing to the morality of the working-class. So short-sighted, so stupidly narrow-minded is the English bourgeoisie in its egotism, that it does not even take the trouble to impress upon the workers the morality of the day, which the bourgeoisie has patched together in its own interest for its own protection! Even this precautionary measure is too great an effort for the enfeebled and sluggish bourgeoisie. A time must come when it will repent its neglect, too late. But it has no right to complain that the workers know nothing of its system of morals, and do not act in accordance with it.

Thus are the workers cast out and ignored by the class in power, morally as well as physically and mentally. The only provision made for them is the law, which fastens upon them when they become obnoxious to the bourgeoisie. Like the dullest of the brutes, they are treated to but one form of education, the whip, in the shape of force, not convincing but intimidating. There is, therefore, no cause for surprise if the workers, treated as brutes, actually become

such; or if they can maintain their consciousness of manhood only by cherishing the most glowing hatred, the most unbroken inward rebellion against the bourgeoisie in power. They are men so long only as they burn with wrath against the reigning class. They become brutes the moment they bend in patience under the yoke, and merely strive to make life endurable while abandoning the effort to break the yoke.

This, then, is all that the bourgeoisie has done for the education of the proletariat—and when we take into consideration all the circumstances in which this class lives, we shall not think the worse of it for the resentment which it cherishes against the ruling class. The moral training which is not given to the worker in school is not supplied by the other conditions of his life; that moral training, at least, which alone has worth in the eyes of the bourgeoisie; his whole position and environment involves the strongest temptation to immorality. He is poor, life offers him no charm, almost every enjoyment is denied him, the penalties of the law have no further terrors for him; why should he restrain his desires, why leave to the rich the enjoyment of his birthright, why not seize a part of it for himself? What inducement has the proletarian not to steal? It is all very pretty and very agreeable to the ear of the bourgeois to hear the “sacredness of property” asserted; but for him who has none, the sacredness of property dies out of itself. Money is the god of this world; the bourgeois takes the proletarian’s money from him and so makes a practical atheist of him. No wonder, then, if the proletarian retains his atheism and no longer respects the sacredness and power of the earthly God. And when the poverty of the proletarian is intensified to the point of actual lack of the barest necessities of life, to want and hunger, the temptation to disregard all social order does but gain power. This the bourgeoisie for the most part recognises. Symons¹ observes that poverty exercises the same ruinous influence upon the mind which drunkenness exercises upon the body; and Dr. Alison explains to prop-

¹ “Arts and Artisans.”

erty-holding readers, with the greatest exactness, what the consequences of social oppression must be for the working-class.¹ Want leaves the working-man the choice between starving slowly, killing himself speedily, or taking what he needs where he finds it—in plain English, stealing. And there is no cause for surprise that most of them prefer stealing to starvation and suicide.

True, there are, within the working-class, numbers too moral to steal even when reduced to the utmost extremity, and these starve or commit suicide. For suicide, formerly the enviable privilege of the upper classes, has become fashionable among the English workers, and numbers of the poor kill themselves to avoid the misery from which they see no other means of escape.

But far more demoralising than his poverty in its influence upon the English working-man is the insecurity of his position, the necessity of living upon wages from hand to mouth, that in short which makes a proletarian of him. The smaller peasants in Germany are usually poor, and often suffer want, but they are less at the mercy of accident, they have at least something secure. The proletarian, who has nothing but his two hands, who consumes to-day what he earned yesterday, who is subject to every possible chance, and has not the slightest guarantee for being able to earn the barest necessities of life, whom every crisis, every whim of his employer may deprive of bread, this proletarian is placed in the most revolting, inhuman position conceivable for a human being. The slave is assured of a bare livelihood by the self-interest of his master, the serf has at least a scrap of land on which to live; each has at worst a guarantee for life itself. But the proletarian must depend upon himself alone, and is yet prevented from so applying his abilities as to be able to rely upon them. Everything that the proletarian can do to improve his position is but a drop in the ocean compared with the floods of varying chances to which he is exposed, over which he has not the slightest control. He is the passive subject of all possible combinations of circumstances, and must

¹ "Principles of Population," vol. ii, pp. 196, 197,

count himself fortunate when he has saved his life even for a short time; and his character and way of living are naturally shaped by these conditions. Either he seeks to keep his head above water in this whirlpool, to rescue his manhood, and this he can do solely in rebellion¹ against the class which plunders him so mercilessly and then abandons him to his fate, which strives to hold him in this position so demoralising to a human being; or he gives up the struggle against his fate as hopeless, and strives to profit, so far as he can, by the most favourable moment. To save is unavailing, for at the utmost he cannot save more than suffices to sustain life for a short time, while if he falls out of work, it is for no brief period. To accumulate lasting property for himself is impossible; and if it were not, he would only cease to be a working-man and another would take his place. What better thing can he do, then, when he gets high wages, than live well upon them? The English bourgeoisie is violently scandalised at the extravagant living of the workers when wages are high; yet it is not only very natural but very sensible of them to enjoy life when they can, instead of laying up treasures which are of no lasting use to them, and which in the end moth and rust (*i.e.*, the bourgeoisie) get possession of. Yet such a life is demoralising beyond all others. What Carlyle says of the cotton spinners is true of all English industrial workers:²

"Their trade, now in plethoric prosperity, anon extenuated into inanition and 'short time,' is of the nature of gambling; they live by it like gamblers, now in luxurious superfluity, now in starvation. Black, mutinous discontent devours them; simply the miserablest feeling that can inhabit the heart of man. English commerce, with its world-wide, convulsive fluctuations, with its immeasurable Proteus Steam demon, makes all paths uncertain for them, all life a bewilderment; society, steadfastness, peaceable continuance, the first blessings of man are not theirs.—This world is for them no home, but a dingy prison-house, of reckless unthrift, rebellion, rancour, indignation against themselves and against all men. Is it a green, flowery

¹ We shall see later how the rebellion of the working-class against the bourgeoisie in England is legalised by the right of coalition.

² "Chartism," p. 34, *et. seq.*

world, with azure everlasting sky stretched over it, the work and government of a God; or a murky, simmering Tophet, of copperas fumes, cotton fuz, gin riot, wrath and toil, created by a Demon, governed by a Demon?"

And elsewhere:¹

"Injustice, infidelity to truth and fact and Nature's order, being properly the one evil under the sun, and the feeling of injustice the one intolerable pain under the sun, our grand question as to the condition of these working-men would be: Is it just? And, first of all, what belief have they themselves formed about the justice of it? The words they promulgate are notable by way of answer; their actions are still more notable. Revolt, sullen, revengeful humour of revolt against the upper classes, decreasing respect for what their temporal superiors command, decreasing faith for what their spiritual superiors teach, is more and more the universal spirit of the lower classes. Such spirit may be blamed, may be vindicated, but all men must recognise it as extant there, all may know that it is mournful, that unless altered it will be fatal."

Carlyle is perfectly right as to the facts and wrong only in censuring the wild rage of the workers against the higher classes. This rage, this passion, is rather the proof that the workers feel the inhumanity of their position, that they refuse to be degraded to the level of brutes, and that they will one day free themselves from servitude to the bourgeoisie. This may be seen in the case of those who do not share this wrath; they either bow humbly before the fate that overtakes them, live a respectful private life as well as they can, do not concern themselves as to the course of public affairs, help the bourgeoisie to forge the chains of the workers yet more securely, and stand upon the plane of intellectual nullity that prevailed before the industrial period began; or they are tossed about by fate, lose their moral hold upon themselves as they have already lost their economic hold, live along from day to day, drink and fall into licentiousness; and in both cases they are brutes. The last-named class contributes chiefly to the "rapid increase of vice," at which the bourgeoisie is so horrified after itself setting in motion the causes which give rise to it.

Another source of demoralisation among the workers is their being condemned to work. As voluntary, productive

¹ *Ibid.*, p. 40.

activity is the highest enjoyment known to us, so is compulsory toil the most cruel, degrading punishment. Nothing is more terrible than being constrained to do some one thing every day from morning until night against one's will. And the more a man the worker feels himself, the more hateful must his work be to him, because he feels the constraint, the aimlessness of it for himself. Why does he work? For love of work? From a natural impulse? Not at all! He works for money, for a thing which has nothing whatsoever to do with the work itself; and he works so long, moreover, and in such unbroken monotony, that this alone must make his work a torture in the first weeks if he has the least human feeling left. The division of labour has multiplied the brutalising influences of forced work. In most branches the worker's activity is reduced to some paltry, purely mechanical manipulation, repeated minute after minute, unchanged year after year.¹ How much human feeling, what abilities can a man retain in his thirtieth year, who has made needle points or filed toothed wheels twelve hours every day from his early childhood, living all the time under the conditions forced upon the English proletariat? It is still the same thing since the introduction of steam. The worker's activity is made easy, muscular effort is saved, but the work itself becomes unmeaning and monotonous to the last degree. It offers no field for mental activity, and claims just enough of his attention to keep him from thinking of anything else. And a sentence to such work, to work which takes his whole time for itself, leaving him scarcely time to eat and sleep, none for physical exercise in the open air, or the enjoyment of Nature, much less for mental activity, how can such a sentence help degrading a human being to the level of a brute? Once more the worker must choose, must either surrender himself to his fate, become a "good" workman, heed "faithfully" the interest of the bourgeoisie, in which

¹ Shall I call bourgeois witnesses to bear testimony for me here, too? I select one only, whom every one may read, namely, Adam Smith. "Wealth of Nations" (MacCulloch's four volume edition), vol. iii., book 5, chap. 8, p. 297.

case he most certainly becomes a brute, or else he must rebel, fight for his manhood to the last, and this he can only do in the fight against the bourgeoisie.

And when all these conditions have engendered vast demoralisation among the workers, a new influence is added to the old, to spread this degradation more widely and carry it to the extremest point. This influence is the centralisation of the population. The writers of the English bourgeoisie are crying murder at the demoralising tendency of the great cities; like perverted Jeremiahs, they sing dirges, not over the destruction, but the growth of the cities. Sheriff Alison attributes almost everything, and Dr. Vaughan, author of "The Age of Great Cities," still more to this influence. And this is natural, for the propertied class has too direct an interest in the other conditions which tend to destroy the worker body and soul. If they should admit that "poverty, insecurity, overwork, forced work, are the chief ruinous influences," they would have to draw the conclusion, "then let us give the poor property, guarantee their subsistence, make laws against overwork," and this the bourgeoisie dare not formulate. But the great cities have grown up so spontaneously, the population has moved into them so wholly of its own motion, and the inference that manufacture and the middle-class which profits from it alone have created the cities is so remote, that it is extremely convenient for the ruling class to ascribe all the evil to this apparently unavoidable source; whereas the great cities really only secure a more rapid and certain development for evils already existing in the germ. Alison is humane enough to admit this; he is no thoroughbred Liberal manufacturer, but only a half developed Tory bourgeois, and he has, therefore, an open eye, now and then, where the full-fledged bourgeois is still stone blind. Let us hear him:¹

"It is in the great cities that vice has spread her temptations, and pleasure her seductions, and folly her allurements; that guilt is encouraged by the hope of impunity, and idleness fostered by the frequency of example. It is to these great marts of human corruption that the base and the profligate resort from the simplicity of country

¹ "Principles of Population," vol. ii., p. 76, *et seq.*, p. 82, p. 135.

life; it is here that they find victims whereon to practise their iniquity, and gains to reward the dangers that attend them. Virtue is here depressed from the obscurity in which it is involved. Guilt is matured from the difficulty of its detection; licentiousness is rewarded by the immediate enjoyment which it promises. If any person will walk through St. Giles's, the crowded alleys of Dublin, or the poorer quarters of Glasgow by night, he will meet with ample proof of these observations; he will no longer wonder at the disorderly habits and profligate enjoyments of the lower orders; his astonishment will be, not that there is so much, but that there is so little crime in the world. The great cause of human corruption in these crowded situations is the contagious nature of bad example and the extreme difficulty of avoiding the seductions of vice when they are brought into close and daily proximity with the younger part of the people. Whatever we may think of the strength of virtue, experience proves that the higher orders are indebted for their exemption from atrocious crime or disorderly habits chiefly to their fortunate removal from the scene of temptation; and that where they are exposed to the seductions which assail their inferiors, they are noways behind them in yielding to their influence. It is the peculiar misfortune of the poor in great cities that they cannot fly from these irresistible temptations, but that, turn where they will, they are met by the alluring forms of vice, or the seductions of guilty enjoyment. It is the experienced impossibility of concealing the attractions of vice from the younger part of the poor in great cities which exposes them to so many causes of demoralisation. All this proceeds not from any unwonted or extraordinary depravity in the character of these victims of licentiousness, but from the almost irresistible nature of the temptations to which the poor are exposed. The rich, who censure their conduct, would in all probability yield as rapidly as they have done to the influence of similar causes. There is a certain degree of misery, a certain proximity to sin, which virtue is rarely able to withstand, and which the young, in particular, are generally unable to resist. The progress of vice in such circumstances is almost as certain and often nearly as rapid as that of physical contagion."

And elsewhere:

"When the higher orders for their own profit have drawn the labouring-classes in great numbers into a small space, the contagion of guilt becomes rapid and unavoidable. The lower orders, situated as they are in so far as regards moral or religious instruction, are frequently hardly more to be blamed for yielding to the temptations which surround them than for falling victims to the typhus fever."

Enough! The half-bourgeois Alison betrays to us, however narrow his manner of expressing himself, the evil effect of the great cities upon the moral development of

the workers. Another, a bourgeois *pur sang*,¹ a man after the heart of the Anti-Corn Law League, Dr. Andrew Ure,² betrays the other side. He tells us that life in great cities facilitates cabals among the workers and confers power on the Plebs. If here the workers are not educated (i.e., to obedience to the bourgeoisie), they may view matters one-sidedly, from the standpoint of a sinister selfishness, and may readily permit themselves to be hoodwinked by sly demagogues; nay, they might even be capable of viewing their greatest benefactors, the frugal and enterprising capitalists, with a jealous and hostile eye. Here proper training alone can avail, or national bankruptcy and other horrors must follow, since a revolution of the workers could hardly fail to occur. And our bourgeois is perfectly justified in his fears. If the centralisation of population stimulates and develops the property-holding class, it forces the development of the workers yet more rapidly. The workers begin to feel as a class, as a whole; they begin to perceive that, though feeble as individuals, they form a power united; their separation from the bourgeoisie, the development of views peculiar to the workers and corresponding to their position in life, is fostered, the consciousness of oppression awakens, and the workers attain social and political importance. The great cities are the birthplaces of labour movements; in them the workers first began to reflect upon their own condition, and to struggle against it; in them the opposition between proletariat and bourgeoisie first made itself manifest; from them proceeded the Trades Unions, Chartism, and Socialism. The great cities have transformed the disease of the social body, which appears in chronic form in the country, into an acute one, and so made manifest its real nature and the means of curing it. Without the great cities and their forcing influence upon the popular intelligence, the working-class would be far less advanced than it is. Moreover, they have destroyed the last remnant of the patriarchal relation between working-men

¹ Pure-blooded.—Ed.

² "Philosophy of Manufactures," London, 1835, p. 406, *et. seq.* We shall have occasion to refer further to this reputable work.

and employers, a result to which manufacture on a large scale has contributed by multiplying the employees dependent upon a single employer. The bourgeoisie deplores all this, it is true, and has good reason to do so; for, under the old conditions, the bourgeois was comparatively secure against a revolt on the part of his hands. He could tyrannise over them and plunder them to his heart's content, and yet receive obedience, gratitude, and assent from these stupid people by bestowing a trifle of patronising friendliness which cost him nothing, and perhaps some paltry present, all apparently out of pure, self-sacrificing, uncalled-for goodness of heart, but really not one-tenth part of his duty. As an individual bourgeois, placed under conditions which he had not himself created, he might do his duty at least in part; but, as a member of the ruling class, which, by the mere fact of its ruling, is responsible for the condition of the whole nation, he did nothing of what his position involved. On the contrary, he plundered the whole nation for his own individual advantage. In the patriarchal relation that hypocritically concealed the slavery of the worker, the latter must have remained an intellectual zero, totally ignorant of his own interest, a mere private individual. Only when estranged from his employer, when convinced that the sole bond between employer and employee is the bond of pecuniary profit, when the sentimental bond between them, which stood not the slightest test, had wholly fallen away, then only did the worker begin to recognise his own interests and develop independently; then only did he cease to be the slave of the bourgeoisie in his thoughts, feelings, and the expression of his will. And to this end manufacture on a grand scale and in great cities has most largely contributed.

Another influence of great moment in forming the character of the English workers is the Irish immigration already referred to. On the one hand it has, as we have seen, degraded the English workers, removed them from civilisation, and aggravated the hardship of their lot; but, on the other hand, it has thereby deepened the chasm between workers and bourgeoisie, and hastened the approaching crisis. For the course of the social disease from which

England is suffering is the same as the course of a physical disease; it develops, according to certain laws, has its own crises, the last and most violent of which determines the fate of the patient. And as the English nation cannot succumb under the final crisis, but must go forth from it, born again, rejuvenated, we can but rejoice over everything which accelerates the course of the disease. And to this the Irish immigration further contributes by reason of the passionate, mercurial Irish temperament, which it imports into England and into the English working-class. The Irish and English are to each other much as the French and the Germans; and the mixing of the more facile, excitable, fiery Irish temperament with the stable, reasoning, persevering English must, in the long run, be productive only of good for both. The rough egotism of the English bourgeoisie would have kept its hold upon the working-class much more firmly if the Irish nature, generous to a fault, and ruled primarily by sentiment, had not intervened, and softened the cold, rational English character in part by a mixture of the races, and in part by the ordinary contact of life.

In view of all this, it is not surprising that the working-class has gradually become a race wholly apart from the English bourgeoisie. The bourgeoisie has more in common with every other nation of the earth than with the workers in whose midst it lives. The workers speak other dialects, have other thoughts and ideals, other customs and moral principles, a different religion and other politics than those of the bourgeoisie. Thus they are two radically dissimilar nations, as unlike as difference of race could make them, of whom we on the Continent have known but one, the bourgeoisie. Yet it is precisely the other, the people, the proletariat, which is by far the more important for the future of England.¹

Of the public character of the English working-man, as it finds expression in associations and political principles,

¹ The idea that large-scale industry has split the English into two different nations has, as is well known, been carried out about the same time also by Disraeli in his novel, *Sybil, or the Two Nations*. (Note in the German edition of 1892.)

we shall have occasion to speak later; let us here consider the results of the influences cited above, as they affect the private character of the worker. The workman is far more humane in ordinary life than the bourgeois. I have already mentioned the fact that the beggars are accustomed to turn almost exclusively to the workers, and that, in general, more is done by the workers than by the bourgeoisie for the maintenance of the poor. This fact, which any one may prove for himself any day, is confirmed, among others, by Dr. Parkinson, Canon of Manchester, who says:¹

"The poor give one another more than the rich give the poor. I can confirm my statement by the testimony of one of our eldest, most skilful, most observant, and humane physicians, Dr. Bardsley, who has often declared that the total sum which the poor yearly bestow upon one another, surpasses that which the rich contribute in the same time."

In other ways, too, the humanity of the workers is constantly manifesting itself pleasantly. They have experienced hard times themselves, and can therefore feel for those in trouble; to them every person is a human being, while the worker is less than a human being to the bourgeois; whence they are more approachable, friendlier, and less greedy for money, though they need it far more than the property-holding class. For them money is worth only what it will buy, whereas for the bourgeois it has an especial inherent value, the value of a god, and makes the bourgeois the mean, low money-grabber that he is. The workingman who knows nothing of this feeling of reverence for money is therefore less grasping than the bourgeois, whose whole activity is for the purpose of gain, who sees in the accumulations of his money-bags the end and aim of life. Hence the workman is much less prejudiced, has a clearer eye for facts as they are than the bourgeois, and does not look at everything through the spectacles of personal selfishness. His faulty education saves him from religious prepossessions, he does not understand religious questions, does not trouble himself about them, knows nothing of

¹ "On the Present Condition of the Labouring Poor in Manchester," etc. By the Rev. Rd. Parkinson, Canon of Manchester, 3rd Ed., London and Manchester, 1841, Pamphlet.

the fanaticism that holds the bourgeoisie bound; and if he chances to have any religion, he has it only in name, not even in theory. Practically he lives for this world, and strives to make himself at home in it. All the writers of the bourgeoisie are unanimous on this point, that the workers are not religious, and do not attend church. From the general statement are to be excepted the Irish, a few elderly people, and the half-bourgeois, the overlookers, foremen, and the like. But among the masses there prevails almost universally a total indifference to religion, or at the utmost, some trace of Deism too undeveloped to amount to more than mere words, or a vague dread of the words infidel, atheist, etc. The clergy of all sects is in very bad odour with the working-men, though the loss of its influence is recent. At present, however, the mere cry: "He's a parson!" is often enough to drive one of the clergy from the platform of a public meeting. And like the rest of the conditions under which he lives, his want of religious and other culture contributes to keep the working-man more unconstrained, freer from inherited stable tenets and cut-and-dried opinions, than the bourgeois who is saturated with the class prejudices poured into him from his earliest youth. There is nothing to be done with the bourgeois; he is essentially conservative in however liberal a guise, his interest is bound up with that of the property-holding class, he is dead to all active movement; he is losing his position in the forefront of England's historical development. The workers are taking his place, in rightful claim first, then in fact.

All this, together with the correspondent public action of the workers, with which we shall deal later, forms the favourable side of the character of this class; the unfavourable one may be quite as briefly summed up, and follows quite as naturally out of the given causes. Drunkenness, sexual irregularities, brutality, and disregard for the rights of property are the chief points with which the bourgeois charges them. That they drink heavily is to be expected. Sheriff Alison asserts that in Glasgow some thirty thousand working-men get drunk every Saturday night, and the estimate is certainly not exaggerated; and that in

that city in 1830, one house in twelve, and in 1840, one house in ten, was a public-house; that in Scotland, in 1823, excise was paid upon 2,300,000 gallons; in 1837, upon 6,620,000 gallons; in England, in 1823, upon 1,976,000 gallons, and in 1837, upon 7,875,000 gallons of spirits.¹ The Beer Act of 1830, which facilitated the opening of beer-houses (jerry shops), whose keepers are licensed to sell beer to be drunk on the premises, facilitated the spread of intemperance by bringing a beerhouse, so to say, to everybody's door. In nearly every street there are several such beerhouses, and among two or three neighbouring houses in the country one is sure to be a jerry shop. Besides these, there are hush-shops in multitudes, *i.e.*, secret drinking-places which are not licensed, and quite as many secret distilleries which produce great quantities of spirits in retired spots, rarely visited by the police, in the great cities. Gaskell estimates these secret distilleries in Manchester alone at more than a hundred, and their product at 156,000 gallons at the least. In Manchester there are, besides, more than a thousand public-houses selling all sorts of alcoholic drinks, or quite as many in proportion to the number of inhabitants as in Glasgow. In all other great towns, the state of things is the same. And when one considers, apart from the usual consequences of intemperance, that men and women, even children, often mothers with babies in their arms, come into contact in these places with the most degraded victims of the bourgeois regime, with thieves, swindlers, and prostitutes; when one reflects that many a mother gives the baby on her arm gin to drink, the demoralising effects of frequenting such places cannot be denied.

On Saturday evenings, especially when wages are paid and work stops somewhat earlier than usual, when the whole working-class pours from its own poor quarters into the main thoroughfares, intemperance may be seen in all its brutality. I have rarely come out of Manchester on such an evening without meeting numbers of people staggering and seeing others lying in the gutter. On Sunday evening

¹ Princ. of Popul., passim. (Note in the German edition.)

the same scene is usually repeated, only less noisily. And when their money is spent, the drunkards go to the nearest pawnshop, of which there are plenty in every city—over sixty in Manchester, and ten or twelve in a single street of Salford, Chapel Street—and pawn whatever they possess. Furniture, Sunday clothes where such exist, kitchen utensils in masses are fetched from the pawnbrokers on Saturday night only to wander back, almost without fail, before the next Wednesday, until at last some accident makes the final redemption impossible, and one article after another falls into the clutches of the usurer, or until he refuses to give a single farthing more upon the battered, used up pledge. When one has seen the extent of intemperance among the workers in England, one readily believes Lord Ashley's statement¹ that this class annually expends something like twenty-five million pounds sterling upon intoxicating liquor; and the deterioration in external conditions, the frightful shattering of mental and physical health, the ruin of all domestic relations which follow may readily be imagined. True, the temperance societies have done much, but what are a few thousand teetotallers among the millions of workers? When Father Matthew, the Irish apostle of temperance, passes through the English cities, from thirty to sixty thousand workers take the pledge; but most of them break it again within a month. If one counts up the immense numbers who have taken the pledge in the last three or four years in Manchester, the total is greater than the whole population of the town—and still it is by no means evident that intemperance is diminishing.

Next to intemperance in the enjoyment of intoxicating liquors, one of the principal faults of English working-men is sexual licence. But this, too, follows with relentless logic, with inevitable necessity out of the position of a class left to itself, with no means of making fitting use of its freedom. The bourgeoisie has left the working-class only these two pleasures, while imposing upon it a multitude of labours and hardships, and the consequence is that the working-men, in order to get something from life, con-

¹ Sitting of the Lower House on Feb. 28, 1843. (*Note in the German edition.*)

centrate their whole energy upon these two enjoyments, carry them to excess, surrender to them in the most unbridled manner. When people are placed under conditions which appeal to the brute only, what remains to them but to rebel or to succumb to utter brutality? And when, moreover, the bourgeoisie does its full share in maintaining prostitution—and how many of the 40,000 prostitutes who fill the streets of London¹ every evening live upon the virtuous bourgeoisie! How many of them owe it to the seduction of a bourgeois, that they must offer their bodies to the passers-by in order to live?—surely it has least of all a right to reproach the workers with their sexual brutality.

The failings of the workers in general may be traced to an unbridled thirst for pleasure, to want of providence, and of flexibility in fitting into the social order, to the general inability to sacrifice the pleasure of the moment to a remoter advantage. But is that to be wondered at? When a class can purchase few and only the most sensual pleasures by its wearying toil, must it not give itself over blindly and madly to those pleasures? A class about whose education no one troubles himself, which is a play-ball to a thousand chances, knows no security in life—what incentives has such a class to providence, to “respectability,” to sacrifice the pleasure of the moment for a remoter enjoyment, most uncertain precisely by reason of the perpetually varying, shifting conditions under which the proletariat lives? A class which bears all the disadvantages of the social order without enjoying its advantages, one to which the social system appears in purely hostile aspects—who can demand that such a class respect this social order? Verily that is asking much! But the workingman cannot escape the present arrangement of society so long as it exists, and when the individual worker resists it, the greatest injury falls upon himself.

Thus the social order makes family life almost impossible for the worker. In a comfortless, filthy house, hardly good enough for mere nightly shelter, ill-furnished, often

¹ Sheriff Alison, *Princ. of Popul.*, vol. ii. (*Note in the German edition.*)

neither rain-tight nor warm, a foul atmosphere filling rooms overcrowded with human beings, no domestic comfort is possible. The husband works the whole day through, perhaps the wife also and the elder children, all in different places; they meet night and morning only, all under perpetual temptation to drink; what family life is possible under such conditions? Yet the working-man cannot escape from the family, must live in the family, and the consequence is a perpetual succession of family troubles, domestic quarrels, most demoralising for parents and children alike. Neglect of all domestic duties, neglect of the children, especially, is only too common among the English working-people, and only too vigorously fostered by the existing institutions of society. And children growing up in this savage way, amidst these demoralising influences, are expected to turn out goody-goody and moral in the end! Verily the requirements are naive, which the self-satisfied bourgeois makes upon the working-man!

The contempt for the existing social order is most conspicuous in its extreme form—that of offences against the law. If the influences demoralising to the working-man act more powerfully, more concentratedly than usual, he becomes an offender as certainly as water abandons the fluid for the vaporous state at 80 degrees, Réaumur. Under the brutal and brutalising treatment of the bourgeoisie, the working-man becomes precisely as much a thing without volition as water, and is subject to the laws of Nature with precisely the same necessity; at a certain point all freedom ceases. Hence with the extension of the proletariat, crime has increased in England, and the British nation has become the most criminal in the world. From the annual criminal tables of the Home Secretary, it is evident that the increase of crime in England has proceeded with incomprehensible rapidity. The numbers of arrests for *criminal* offences reached in the years: 1805, 4,605; 1810, 5,146; 1815, 7,898; 1820, 13,710; 1825, 14,437; 1830, 18,107; 1835, 20,731; 1840, 27,187; 1841, 27,760; 1842, 31,309 in England and Wales alone. That is to say, they increased sevenfold in thirty-seven years. Of these arrests, in 1842, 4,497 were made in Lancashire alone, or more than 14 per cent. of the

whole; and 4,094 in Middlesex, including London, or more than 13 per cent. So that two districts which include great cities with large proletarian populations, produced one-fourth of the total amount of crime, though their population is far from forming one-fourth of the whole. Moreover, the criminal tables prove directly that nearly all crime arises within the proletariat; for, in 1842, taking the average, out of 100 criminals, 32.35 could neither read nor write; 58.32 read and wrote imperfectly; 6.77 could read and write well; 0.22 had enjoyed a higher education, while the degree of education of 2.34 could not be ascertained. In Scotland, crime has increased yet more rapidly. There were but 89 arrests for criminal offences in 1819, and as early as 1837 the number had risen to 3,176, and in 1842 to 4,189. In Lanarkshire, where Sheriff Alison himself made out the official report, population has doubled once in thirty years, and crime once in five and a half, or six times more rapidly than the population. The offences, as in all civilised countries, are, in the great majority of cases, against property, and have, therefore, arisen from want in some form; for what a man has, he does not steal. The proportion of offences against property to the population, which in the Netherlands is as 1 : 7,140, and in France, as 1 : 1,804, was in England, when Gaskell wrote, as 1 : 799. The proportion of offences against persons to the population is, in the Netherlands, 1 : 28,904; in France, 1 : 17,573; in England, 1 : 23,395; that of crimes in general to the population in the agricultural districts, as 1 : 1,043; in the manufacturing districts as 1 : 840.¹ In the whole of England to-day the proportion is 1 : 660;² though it is scarcely ten years since Gaskell's book appeared!

These facts are certainly more than sufficient to bring any one, even a bourgeois, to pause and reflect upon the consequences of such a state of things. If demoralisation and crime multiply twenty years longer in this proportion (and if English manufacture in these twenty years should

¹ "Manufacturing Population of England," chap. 10.

² The total of population, about fifteen millions, divided by the number of convicted criminals (22,733).

be less prosperous than heretofore, the progressive multiplication of crime can only continue the more rapidly), what will the result be? Society is already in a state of visible dissolution; it is impossible to pick up a newspaper without seeing the most striking evidence of the giving way of all social ties. I look at random into a heap of English journals lying before me; there is the *Manchester Guardian* for October 30, 1844, which reports for three days. It no longer takes the trouble to give exact details as to Manchester, and merely relates the most interesting cases: that the workers in a mill have struck for higher wages without giving notice, and been condemned by a Justice of the Peace to resume work; that in Salford a couple of boys had been caught stealing, and a bankrupt tradesman tried to cheat his creditors. From the neighbouring towns the reports are more detailed: in Ashton, two thefts, one burglary, one suicide; in Bury, one theft; in Bolton, two thefts, one revenue fraud; in Leigh, one theft; in Oldham, one strike for wages, one theft, one fight between Irish women, one non-Union hatter assaulted by Union men, one mother beaten by her son, one attack upon the police, one robbery of a church; in Stockport, discontent of working-men with wages, one theft, one fraud, one fight, one wife beaten by her husband; in Warrington, one theft, one fight; in Wigan, one theft, and one robbery of a church. The reports of the London papers are much worse; frauds, thefts, assaults, family quarrels crowd one another. A *Times* of September 12, 1844, falls into my hand, which gives a report of a single day, including a theft, an attack upon the police, a sentence upon a father requiring him to support his illegitimate son, the abandonment of a child by its parents, and the poisoning of a man by his wife. Similar reports are to be found in all the English papers. In this country, social war is under full headway, every one stands for himself, and fights for himself against all comers, and whether or not he shall injure all the others who are his declared foes, depends upon a cynical calculation as to what is most advantageous for himself. It no longer occurs to any one to come to a peaceful understanding with his fellow-man; all differences are settled by threats,

violence, or in a law-court. In short, every one sees in his neighbour an enemy to be got out of the way, or, at best, a tool to be used for his own advantage. And this war grows from year to year, as the criminal tables show, more violent, passionate, irreconcilable. The enemies are dividing gradually into two great camps—the bourgeoisie on the one hand, the workers on the other. This war of each against all, of the bourgeoisie against the proletariat, need cause us no surprise, for it is only the logical sequel of the principle involved in free competition. But it may very well surprise us that the bourgeoisie remains so quiet and composed in the face of the rapidly gathering storm-clouds, that it can read all these things daily in the papers without, we will not say indignation at such a social condition, but fear of its consequences, of a universal outburst of that which manifests itself symptomatically from day to day in the form of crime. But then it is the bourgeoisie, and from its standpoint cannot even see the facts, much less perceive their consequences. One thing only is astounding, that class prejudice and preconceived opinions can hold a whole class of human beings in such perfect, I might almost say, such mad blindness. Meanwhile, the development of the nation goes its way whether the bourgeoisie has eyes for it or not, and will surprise the property-holding class one day with things not dreamed of in its philosophy.

SINGLE BRANCHES OF INDUSTRY. FACTORY-HANDS

In dealing now with the more important branches of the English manufacturing proletariat, we shall begin, according to the principle already laid down, with the factory-workers, i.e., those who are comprised under the Factory Act. This law regulates the length of the working-day in mills in which wool, silk, cotton, and flax are spun or woven by means of water or steam-power, and embraces, therefore, the more important branches of English manufacture. The class employed by them is the most intelligent and energetic of all the English workers, and, therefore,

the most restless and most hated by the bourgeoisie. It stands as a whole, and the cotton-workers pre-eminently stand, at the head of the labour movement, as their masters the manufacturers, especially those of Lancashire, take the lead of the bourgeois agitation.

We have already seen in the introduction how the population employed in working up the textile materials were first torn from their former way of life. It is, therefore, not surprising that the progress of mechanical invention in later years also affected precisely these workers most deeply and permanently. The history of cotton manufacture as related by Ure,¹ Baines,² and others is the story of improvements in every direction, most of which have become domesticated in the other branches of industry as well. Hand-work is superseded by machine-work almost universally, nearly all manipulations are conducted by the aid of steam or water, and every year is bringing further improvements.

In a well-ordered state of society, such improvements could only be a source of rejoicing; in a war of all against all, individuals seize the benefit for themselves, and so deprive the majority of the means of subsistence. Every improvement in machinery throws workers out of employment, and the greater the advance, the more numerous the unemployed; each great improvement produces, therefore, upon a number of workers the effect of a commercial crisis, creates want, wretchedness, and crime. Take a few examples. The very first invention, the jenny, worked by one man, produced at least sixfold what the spinning-wheel had yielded in the same time; thus every new jenny threw five spinners out of employment. The throstle, which, in turn, produced much more than the jenny, and like it, was worked by one man, threw still more people out of employment. The mule, which required yet fewer hands in proportion to the product, had the same effect, and every improvement in the mule, every

¹ "The Cotton Manufacture of Great Britain," by Dr. A. Ure, 1836.

² "History of the Cotton Manufacture of Great Britain," by E. Baines, Esq.

multiplication of its spindles, diminished still further the number of workers employed. But this increase of the number of spindles in the mule is so great that whole armies of workers have been thrown out of employment by it. For, whereas one spinner, with a couple of children for piecers, formerly set six hundred spindles in motion, he could now manage fourteen hundred to two thousand spindles upon two mules, so that two adult spinners and a part of the piecers whom they employed were thrown out. And since self-acting mules have been introduced into a very large number of spinning-mills, the spinners' work is wholly performed by the machine. There lies before me a book from the pen of James Leach,¹ one of the recognised leaders of the Chartists in Manchester. The author has worked for years in various branches of industry, in mills and coal-mines, and is known to me personally as an honest, trustworthy, and capable man. In consequence of his political position, he had at command extensive detailed information as to the different factories, collected by the workers themselves, and he publishes tables from which it is clear that in 1841, in 35 factories, 1,060 fewer mule spinners were employed than in 1829, though the number of spindles in these 35 factories had increased by 99,239. He cites five factories in which no spinners whatever are employed, self-actors only being used. While the number of spindles increased by 10 per cent., the number of spinners diminished more than 60 per cent. And Leach adds that since 1841, so many improvements have been introduced by double-decking and other means, that in some of the factories named, half the operatives have been discharged. In one factory alone, where eighty spinners were employed a short time ago, there are now but twenty left; the others having been discharged or set at children's work for children's wages. Of Stockport Leach tells a similar story, that in 1835, 800 spinners were employed, and in 1843 but 140, though the manufacture

¹ "Stubborn Facts from the Factories by a Manchester Operative." Published and dedicated to the working-classes, by Wm. Rashleigh, M.P., London, Ollivier, 1844, p. 28, *et seq.*

of Stockport has greatly increased during the last eight or nine years. Similar improvements have now been made in carding-frames, by which one-half the operatives have been thrown out of employment. In one factory improved frames have been set up, which have thrown four hands out of eight out of work, besides which the employer reduced the wages of the four retained from eight shillings to seven. The same process has gone on in the weaving industry; the power-loom has taken possession of one branch of hand-weaving after another, and since it produces much more than the hand-loom, while one weaver can work two looms, it has superseded a multitude of working-people. And in all sorts of manufacture, in flax and wool-spinning, in silk-twisting, the case is the same. The power-loom, too, is beginning to appropriate one branch after another of wool and linen-weaving; in Rochdale alone, there are more power than hand-looms in flannel and other wool-weaving branches. The bourgeoisie usually replies to this, that improvements in machinery, by decreasing the cost of production, supply finished goods at lower prices, and that these reduced prices cause such an increase in consumption that the unemployed operatives soon find full employment in newly-founded factories.¹ The bourgeoisie is so far correct that under certain conditions favourable for the general development of manufacture, every reduction in price of goods *in which the raw material is cheap*, greatly increases consumption, and gives rise to the building of new factories; but every further word of the assertion is a lie. The bourgeoisie ignores the fact that it takes years for these results of the decrease in price to follow and for new factories to be built; it is silent upon the point that every improvement in machinery throws the real work, the expenditure of force, more and more upon the machine, and so transforms the work of full-grown men into mere supervision, which a feeble woman or even a child can do quite as well, and does for half or even one-third the wages; that, therefore, grown men are constantly more and more sup-

¹ Compare Factories' Inquiry Commission's Report.

planted and *not re-employed* by the increase in manufacture; it conceals the fact that whole branches of industry fall away, or are so changed that they must be learned afresh; and it takes good care not to confess what it usually harps upon, whenever the question of forbidding the work of children is broached, that factory-work must be learned in earliest youth in order to be learned properly. It does not mention the fact that the process of improvement goes steadily on, and that as soon as the operative has succeeded in making himself at home in a new branch, if he actually does succeed in so doing, this, too, is taken from him, and with it the last remnant of security which remained to him for winning his bread. But the bourgeoisie gets the benefit of the improvements in machinery; it has a capital opportunity for piling up money during the first years while many old machines are still in use, and the improvement not yet universally introduced; and it would be too much to ask that it should have an open eye for the disadvantages inseparable from these improvements.

The fact that improved machinery reduces wages has also been as violently disputed by the bourgeoisie, as it is constantly reiterated by the working-men. The bourgeoisie insists that although the price of piece-work has been reduced, yet the total of wages for the week's work has rather risen than fallen, and the condition of the operatives rather improved than deteriorated. It is hard to get to the bottom of the matter, for the operatives usually dwell upon the price of piece-work. But it is certain that the weekly wage, also, has, in many branches of work, been reduced by the improvement of machinery. The so-called fine spinners (who spin fine mule yarn), for instance, do receive high wages, thirty to forty shillings a week, because they have a powerful association for keeping wages up, and their craft requires long training; but the coarse spinners who have to compete against self-actors (which are not as yet adapted for fine spinning), and whose association was broken down by the introduction of these machines, receive very low wages. A mule spinner told me that he does not earn more than fourteen

shillings a week, and his statement agrees with that of Leach, that in various factories the coarse spinners earn less than sixteen shillings and sixpence a week, and that a spinner, who three years ago earned thirty shillings, can now hardly scrape up twelve and a half, and had not earned more on an average in the past year. The wages of women and children may perhaps have fallen less, but only because they were not high from the beginning. I know several women, widows with children, who have trouble enough to earn eight to nine shillings a week; and that they and their families cannot live decently upon that sum, every one must admit who knows the price of the barest necessities of life in England. That wages in general have been reduced by the improvement of machinery is the unanimous testimony of the operatives. The bourgeois assertion that the condition of the working-class has been improved by machinery is most vigorously proclaimed a falsehood in every meeting of working-men in the factory districts. And even if it were true that the relative wage, the price of piece-work only, has fallen, while the absolute wage, the sum to be earned in the week, remained unchanged, what would follow? That the operatives have had quietly to look on while the manufacturers filled their purses from every improvement without giving the hands the smallest share in the gain. The bourgeois forgets, in fighting the working-man, the most ordinary principles of his own Political Economy. He who at other times swears by Malthus, cries out in his anxiety before the workers: "Where could the millions by which the population of England has increased find work, without the improvements in machinery?"¹ As though the bourgeois did not know well enough that without machinery and the expansion of industry which it produced, these "millions" would never have been brought into the world and grown up! The service which machinery has rendered the workers is simply this: that it has brought home to their minds the necessity of a social reform by means of which machinery shall no longer work against but for

¹ L. Symons, in "Arts and Artisans."

them. Let the wise bourgeois ask the people who sweep the streets in Manchester and elsewhere (though even this is past now, since machines for the purpose have been invented and introduced), or sell salt, matches, oranges, and shoe-strings on the streets, or even beg, what they were formerly, and he will see how many will answer: "Mill-hands thrown out of work by machinery." The consequences of improvement in machinery under our present social conditions are, for the working-man, solely injurious, and often in the highest degree oppressive. Every new advance brings with it loss of employment, want, and suffering, and in a country like England where, without that, there is usually a "surplus population," to be discharged from work is the worst that can befall the operative. And what a dispiriting, unnerving influence this uncertainty of his position in life, consequent upon the unceasing progress of machinery, must exercise upon the worker, whose lot is precarious enough without it! To escape despair, there are but two ways open to him; either inward and outward revolt against the bourgeoisie or drunkenness and general demoralisation. And the English operatives are accustomed to take refuge in both. The history of the English proletariat relates hundreds of uprisings against machinery and the bourgeoisie; we have already spoken of the moral dissolution which, in itself, is only another form of despair.

The worst situation is that of those workers who have to compete against a machine that is making its way. The price of the goods which they produce adapts itself to the price of the kindred product of the machine, and as the latter works more cheaply, its human competitor has but the lowest wages. The same thing happens to every operative employed upon an old machine in competition with later improvements. And who else is there to bear the hardship? The manufacturer will not throw out his old apparatus, nor will he sustain the loss upon it; out of the dead mechanism he can make nothing, so he fastens upon the living worker, the universal scapegoat of society. Of all the workers in competition with machinery, the most ill-used are the hand-loom cotton weavers. They receive

the most trifling wages, and, with full work, are not in a position to earn more than ten shillings a week. One class of woven goods after another is annexed by the power-loom, and hand-weaving is the last refuge of workers thrown out of employment in other branches, so that the trade is always overcrowded. Hence it comes that, in average seasons, the hand-weaver counts himself fortunate if he can earn six or seven shillings a week, while to reach this sum he must sit at his loom fourteen to eighteen hours a day. Most woven goods require moreover a damp weaving-room, to keep the weft from snapping, and in part, for this reason, in part because of their poverty, which prevents them from paying for better dwellings, the work-rooms of these weavers are usually without wooden or paved floors. I have been in many dwellings of such weavers, in remote, vile courts and alleys, usually in cellars. Often half-a-dozen of these hand-loom weavers, several of them married, live together in a cottage with one or two work-rooms, and one large sleeping-room. Their food consists almost exclusively of potatoes, with perhaps oatmeal porridge, rarely milk, and scarcely ever meat. Great numbers of them are Irish or of Irish descent. And these poor hand-loom weavers, first to suffer from every crisis, and last to be relieved from it, must serve the bourgeoisie as a handle in meeting attacks upon the factory system. "See," cries the bourgeois, triumphantly, "see how these poor creatures must famish, while the mill operatives are thriving, and *then* judge the factory¹ system!" As though it were not precisely the factory system and the machinery belonging to it which had so shamefully crushed the hand-loom weavers, and as though the bourgeoisie did not know this quite as well as ourselves! But the bourgeoisie has interests at stake, and so a falsehood or two and a bit of hypocrisy won't matter much.

Let us examine somewhat more closely the fact that machinery more and more supersedes the work of men. The human labour, involved in both spinning and weaving, consists chiefly in piecing broken threads, as the machine

¹ See Dr. Ure in the "Philosophy of Manufactures."

does all the rest. This work requires no muscular strength, but only flexibility of finger. Men are, therefore, not only not needed for it, but actually, by reason of the greater muscular development of the hand, less fit for it than women and children, and are, therefore, naturally almost superseded by them. Hence, the more the use of the arms, the expenditure of strength, can be transferred to steam or water-power, the fewer men need be employed; and as women and children work more cheaply, and in these branches better than men, they take their places. In the spinning-mills women and girls are to be found in almost exclusive possession of the throstles; among the mules one man, an adult spinner (with self-actors, he, too, becomes superfluous), and several piecers for tying the threads, usually children or women, sometimes young men of from eighteen to twenty years, here and there an old spinner¹ thrown out of other employment. At the power-loom women, from fifteen to twenty years, are chiefly employed, and a few men; these, however, rarely remain at this trade after their twenty-first year. Among the preparatory machinery, too, women alone are to be found, with here and there a man to clean and sharpen the carding-frames. Besides all these, the factories employ numbers of children—doffers—for mounting and taking down bobbins, and a few men as overlookers, a mechanic and an engineer for the steam-engines, carpenters, porters, etc.; but the actual work of the mills is done by women and children. This the manufacturers deny.

They published last year elaborate tables to prove that machinery does not supersede adult male operatives. According to these tables, rather more than half of all the factory-workers employed, viz., 52 per cent., were females

¹ Report of Factory Inspector, L. Horner, October, 1844: "The state of things in the matter of wages is greatly perverted in certain branches of cotton manufacture in Lancashire; there are hundreds of young men, between twenty and thirty, employed as piecers and otherwise, who do not get more than 8 or 9 shillings a week, while children under thirteen years, working under the same roof, earn 5 shillings, and young girls, from sixteen to twenty years, 10-12 shillings per week."

and 48 per cent. males, and of these operatives more than half were over eighteen years old. So far, so good. But the manufacturers are very careful not to tell us, how many of the adults were men and how many women. And this is just the point. Besides this, they have evidently counted the mechanics, engineers, carpenters, all the men employed in any way in the factories, perhaps even the clerks, and still they have not the courage to tell the whole truth. These publications teem generally with falsehoods, perversions, crooked statements, with calculations of averages, that prove a great deal for the uninitiated reader and nothing for the initiated, and with suppressions of facts bearing on the most important points; and they prove only the selfish blindness and want of uprightness of the manufacturers concerned. Let us take some of the statements of a speech with which Lord Ashley introduced the Ten Hours' Bill, March 15th, 1844, into the House of Commons. Here he gives some data as to the relations of sex and age of the operatives, not yet refuted by the manufacturers, whose statements, as quoted above, cover moreover only a part of the manufacturing industry of England. Of 419,560 factory operatives of the British Empire in 1839, 192,887, or nearly half, were under eighteen years of age, and 242,296 of the female sex, of whom 112,192 were less than eighteen years old. There remain, therefore, 80,695 male operatives under eighteen years, and 96,569 adult male operatives, *or not one full quarter* of the whole number. In the cotton factories, $56\frac{1}{4}$ per cent.; in the woollen mills, $69\frac{1}{2}$ per cent.; in the silk mills, $70\frac{1}{2}$ per cent.; in the flax-spinning mills, $70\frac{1}{2}$ per cent. of all operatives are of the female sex. These numbers suffice to prove the crowding out of adult males. But you have only to go into the nearest mill to see the fact confirmed. Hence follows of necessity that inversion of the existing social order which, being forced upon them, has the most ruinous consequences for the workers. The employment of women at once breaks up the family; for when the wife spends twelve or thirteen hours every day in the mill, and the husband works the same length of time there or elsewhere, what becomes of the children?

They grow up like wild weeds; they are put out to nurse for a shilling or eighteenpence a week, and how they are treated may be imagined. Hence the accidents to which little children fall victims multiply in the factory districts to a terrible extent. The lists of the Coroner of Manchester¹ showed for nine months: 69 deaths from burning, 56 from drowning, 23 from falling, 77 from other causes, or a total of 225² deaths from accidents, while in non-manufacturing Liverpool during twelve months there were but 146 fatal accidents. The mining accidents are excluded in both cases; and since the Coroner of Manchester has no authority in Salford, the population of both places mentioned in the comparison is about the same. The *Manchester Guardian* reports one or more deaths by burning in almost every number. That the general mortality among young children must be increased by the employment of the mothers is self-evident, and is placed beyond all doubt by notorious facts. Women often return to the mill three or four days after confinement, leaving the baby, of course; in the dinner-hour they must hurry home to feed the child and eat something, and what sort of suckling that can be is also evident. Lord Ashley repeats the testimony of several workwomen: "M. H., twenty years old, has two children, the youngest a baby, that is tended by the other, a little older. The mother goes to the mill shortly after five o'clock in the morning, and comes home at eight at night; all day the milk pours from her breasts, so that her clothing drips with it." "H. W. has three children, goes away Monday morning at five o'clock, and comes back Saturday evening; has so much to do for the children then that she cannot get to bed before three o'clock in the morning; often wet through to the skin, and obliged to work in that state." She said: "My breasts have given me the most frightful pain, and I

¹ Report of Factories' Inquiry Commission. Testimony of Dr. Hawkins, p. 3.

² In 1843, among the accidents brought to the Infirmary in Manchester, one hundred and eighty-nine were from burning. [How many were fatal is not stated. (Omitted in the authorised English edition.)]

have been dripping wet with milk." The use of narcotics to keep the children still is fostered by this infamous system, and has reached a great extent in the factory districts. Dr. Johns, Registrar in Chief for Manchester, is of opinion that this custom is the chief source of the many deaths from convulsions. The employment of the wife dissolves the family utterly and of necessity, and this dissolution, in our present society, which is based upon the family, brings the most demoralising consequences for parents as well as children. A mother who has no time to trouble herself about her child, to perform the most ordinary loving services for it during its first year, who scarcely indeed sees it, can be no real mother to the child, must inevitably grow indifferent to it, treat it unlovingly like a stranger. The children who grow up under such conditions are utterly ruined for later family life, can never feel at home in the family which they themselves found, because they have always been accustomed to isolation, and they contribute therefore to the already general undermining of the family in the working-class. A similar dissolution of the family is brought about by the employment of the children. When they get on far enough to earn more than they cost their parents from week to week, they begin to pay the parents a fixed sum for board and lodging, and keep the rest for themselves. This often happens from the fourteenth or fifteenth year.¹ In a word, the children emancipate themselves, and regard the paternal dwelling as a lodging-house, which they often exchange for another, as suits them.

In many cases the family is not wholly dissolved by the employment of the wife, but turned upside down. The wife supports the family, the husband sits at home, tends the children, sweeps the room and cooks. This case happens very frequently; in Manchester alone, many hundred such men could be cited, condemned to domestic occupations. It is easy to imagine the wrath aroused among the working-men by this reversal of all relations within the family, while the other social conditions remain un-

¹ Factories' Inquiry Commission's Report, Power's Report on Leeds, *passim*; Tufnell Report on Manchester, p. 17, etc.

changed. There lies before me a letter from an English working-man, Robert Pounder, Baron's Buildings, Woodhouse, Moorside, in Leeds (the bourgeoisie may hunt him up there; I give the exact address for the purpose), written by him to Oastler.¹

He relates how another working-man, being on tramp, came to St. Helens, in Lancashire, and there looked up an old friend. "He found him in a miserable, damp cellar, scarcely furnished; and when my poor friend went in, there sat poor Jack near the fire, and what did he, think you? why he sat and mended his wife's stockings with the bodkin; and as soon as he saw his old friend at the door-post, he tried to hide them. But Joe, that is my friend's name, had seen it, and said: 'Jack, what the devil art thou doing? Where is the missus? Why, is that thy work?' and poor Jack was ashamed, and said: 'No, I know this is not my work, but my poor missus is i' th' factory; she has to leave at half-past five and works till eight at night, and then she is so knocked up that she cannot do aught when she gets home, so I have to do everything for her what I can, for I have no work, nor had any for more nor three years, and I shall never have any more work while I live;' and then he wept a big tear. Jack again said: 'There is work enough for women folks and childer hereabouts, but none for men; thou mayest sooner find a hundred pound on the road than work for men—but I should never have believed that either thou or any one else would have seen me mending my wife's stockings, for it is bad work. But she can hardly stand on her feet; I am afraid she will be laid up, and then I don't know what is to become of us, for it's a good bit that she has been the man in the house and I the woman; it is bad work, Joe;' and he cried bitterly, and said, 'It has not been always so.' 'No,' said Joe; 'but when thou hadn't no work, how hast thou not shifted?' 'I'll tell thee, Joe, as well as I can, but it was bad enough; thou knowest when I got married I had work

¹ This letter is re-translated from the German, no attempt being made to re-produce either the spelling or the original Yorkshire dialect.

plenty, and thou knows I was not lazy.' 'No, that thou wert not.' 'And we had a good furnished house, and Mary need not go to work. I could work for the two of us; but now the world is upside down. Mary has to work and I have to stop at home, mind the childer, sweep and wash, bake and mend; and, when the poor woman comes home at night, she is knocked up. Thou knows, Joe, it's hard for one that was used different.' 'Yes, boy, it is hard.' And then Jack began to cry again, and he wished he had never married, and that he had never been born; but he had never thought, when he wed Mary, that it would come to this. 'I have often cried over it,' said Jack. Now when Joe heard this, he told me that he had cursed and damned the factories, and the masters, and the Government, with all the curses that he had learned while he was in the factory from a child."

Can any one imagine a more insane state of things than that described in this letter? And yet this condition, which unsexes the man and takes from the woman all womanliness without being able to bestow upon the man true womanliness, or the woman true manliness—this condition which degrades, in the most shameful way, both sexes, and, through them, Humanity, is the last result of our much-praised civilisation, the final achievement of all the efforts and struggles of hundreds of generations to improve their own situation and that of their posterity. We must either despair of mankind, and its aims and efforts, when we see all our labour and toil result in such a mockery, or we must admit that human society has hitherto sought salvation in a false direction; we must admit that so total a reversal of the position of the sexes can have come to pass only because the sexes have been placed in a false position from the beginning. If the reign of the wife over the husband, as inevitably brought about by the factory system, is inhuman, the pristine rule of the husband over the wife must have been inhuman too. If the wife can now base her supremacy upon the fact that she supplies the greater part, nay, the whole of the common possession, the necessary inference is that this community of possession is no true and rational one, since one

member of the family boasts offensively of contributing the greater share. If the family of our present society is being thus dissolved, this dissolution merely shows that, at bottom, the binding tie of this family was not family affection, but private interest lurking under the cloak of a pretended community of possessions. The same relation exists on the part of those children who support unemployed parents¹ when they do not directly pay board as already referred to. Dr. Hawkins testified in the Factories' Inquiry Commission's Report that this relation is common enough, and in Manchester it is notorious. In this case the children are the masters in the house, as the wife was in the former case, and Lord Ashley gives an example of this in his speech:² A man berated his two daughters for going to the public-house, and they answered that they were tired of being ordered about, saying, "Damn you, we have to keep you!" Determined to keep the proceeds of their work for themselves, they left the family dwelling, and abandoned their parents to their fate.

The unmarried women, who have grown up in mills, are no better off than the married ones. It is self-evident that a girl who has worked in a mill from her ninth year is in no position to understand domestic work, whence it follows that female operatives prove wholly inexperienced and unfit as housekeepers. They cannot knit or sew, cook or wash, are unacquainted with the most ordinary duties of a housekeeper, and when they have young children to take care of, have not the vaguest idea how to set about it. The Factories' Inquiry Commission's Report gives dozens of examples of this, and Dr. Hawkins, Commissioner for Lancashire, expresses his opinion as follows:³

¹ How numerous married women are in the factories is seen from information furnished by a manufacturer: In 412 factories in Lancashire, 10,721 of them were employed; of the husbands of these women, but 5,314 were also employed in the factories, 3,927 were otherwise employed, 821 were unemployed, and information was wanting as to 659; or two, if not three men for each factory, are supported by the work of their wives.

² House of Commons, March 15th, 1844.

³ Factories' Inquiry Commission's Report, p. 4.

"The girls marry early and recklessly; they have neither means, time, nor opportunity to learn the ordinary duties of household life; but if they had them all, they would find no time in married life for the performance of these duties. The mother is more than twelve hours away from her child daily; the baby is cared for by a young girl or an old woman, to whom it is given to nurse. Besides this, the dwelling of the mill-hands is too often no home but a cellar, which contains no cooking or washing utensils, no sewing or mending materials, nothing which makes life agreeable and civilised, or the domestic hearth attractive. For these and other reasons, and especially for the sake of the better chances of life for the little children, I can but wish and hope that a time may come in which married women will be shut out of the factories."¹

But that is the least of the evil. The moral consequences of the employment of women in factories are even worse. The collecting of persons of both sexes and all ages in a single work-room, the inevitable contact, the crowding into a small space of people, to whom neither mental nor moral education has been given, is not calculated for the favourable development of the female character. The manufacturer, if he pays any attention to the matter, can interfere only when something scandalous actually happens; the permanent, less conspicuous influence of persons of dissolute character, upon the more moral, and especially upon the younger ones, he cannot ascertain, and consequently cannot prevent. But precisely this influence is the most injurious. The language used in the mills is characterised by many witnesses in the report of 1833, as "indecent," "bad," "filthy," etc.² It is the same process upon a small scale which we have already witnessed upon a large one in the great cities. The centralisation of population has the same influence upon the same persons, whether it affects them in a great city or a small factory. The smaller the mill the closer the packing, and the more unavoidable the contact; and the consequences are not wanting. A witness in Leicester said that he would rather let his daughter beg than go into a factory; that they are perfect gates of hell; that most of the prostitutes of the town had

¹ For further examples and information compare *Factories' Inquiry Commission's Report*. Cowell Evidence, pp. 37, 38, 39, 72, 77, 50; Tufnell Evidence, pp. 9, 15, 45, 54, etc.

² Cowell Evidence, pp. 35, 37, and elsewhere.

their employment in the mills to thank for their present situation.¹ Another, in Manchester, "did not hesitate to assert that three-fourths of the young factory employees, from fourteen to twenty years of age, were unchaste."² Commissioner Cowell expresses it as his opinion, that the morality of the factory operatives is somewhat below the average of that of the working-class in general.³ And Dr. Hawkins⁴ says:

"An estimate of sexual morality cannot readily be reduced to figures; but if I may trust my own observations and the general opinion of those with whom I have spoken, as well as the whole tenor of the testimony furnished me, the aspect of the influence of factory life upon the morality of the youthful female population is most depressing."

It is, besides, a matter of course that factory servitude, like any other, and to an even higher degree, confers the *jus primae noctis* upon the master. In this respect also the employer is sovereign over the persons and charms of his employees. The threat of discharge suffices to overcome all resistance in nine cases out of ten, if not in ninety-nine out of a hundred, in girls who, in any case, have no strong inducements to chastity. If the master is mean enough, and the official report mentions several such cases, his mill is also his harem; and the fact that not all manufacturers use their power, does not in the least change the position of the girls. In the beginning of manufacturing industry, when most of the employers were upstarts without education or consideration for the hypocrisy of society, they let nothing interfere with the exercise of their vested rights.

To form a correct judgment of the influence of factory-work upon the health of the female sex, it is necessary first to consider the work of children, and then the nature of the work itself. From the beginning of manufacturing industry, children have been employed in mills, at first almost exclusively by reason of the smallness of the ma-

¹ Power Evidence, p. 8.

² Cowell Evidence, p. 57.

³ Cowell Evidence, p. 82.

⁴ Factories' Inquiry Commission's Report, p. 4, Hawkins.

chines, which were later enlarged. Even children from the workhouses were employed in multitudes, being rented out for a number of years to the manufacturers as apprentices. They were lodged, fed, and clothed in common, and were, of course, completely the slaves of their masters, by whom they were treated with the utmost recklessness and barbarity. As early as 1796, the public objection to this revolting system found such vigorous expression through Dr. Percival and Sir Robert Peel (father of the Cabinet Minister, and himself a cotton manufacturer), that in 1802 Parliament passed an Apprentices' Bill, by which the most crying evils were removed.¹ Gradually the increasing competition of free workpeople crowded out the whole apprentice system; factories were built in cities, machinery was constructed on a larger scale, and work-rooms were made more airy and wholesome; gradually, too, more work was found for adults and young persons. The number of children in the mills diminished somewhat, and the age at which they began to work rose a little; few children under eight or nine years were now employed. Later, as we shall see, the power of the State intervened several times to protect them from the money-greed of the bourgeoisie.

The great mortality among children of the working-class, and especially among those of the factory operatives, is proof enough of the unwholesome conditions under which they pass their first years. These influences are at work, of course, among the children who survive, but not quite so powerfully as upon those who succumb. The result in the most favourable case is a tendency to disease, or some check in development, and consequent less than normal vigour of the constitution. A nine years old child of a factory operative that has grown up in want, privation, and changing conditions, in cold and damp, with insufficient clothing and unwholesome dwellings, is far

¹ The law of 1802 limited the working-day of child apprentices not living with their parents to 12 hours and forbade night work for them. But the law applied only to cotton and woollen mills, and of these only to those which employed not less than 3 apprentices and 20 adult workers.—Ed.

from having the working force of a child brought up under healthier conditions. At nine years of age it is sent into the mill to work 6½ hours (formerly 8, earlier still, 12 to 14, even 16 hours) daily, until the thirteenth year; then twelve hours until the eighteenth year. The old enfeebling influences continue, while the work is added to them. It is not to be denied that a child of nine years, even an operative's child, can hold out through 6½ hours' daily work, without any one being able to trace visible bad results in its development directly to this cause; but in no case can its presence in the damp, heavy air of the factory, often at once warm and wet, contribute to good health; and, in any case, it is unpardonable to sacrifice to the greed of an unfeeling bourgeoisie the time of children which should be devoted solely to their physical and mental development, withdraw them from school and the fresh air, in order to wear them out for the benefit of the manufacturers. The bourgeoisie says: "If we do not employ the children in the mills, they only remain under conditions unfavourable to their development;" and this is true on the whole. But what does this mean if it is not a confession that the bourgeoisie first places the children of the working-class under unfavourable conditions, and then exploits these bad conditions for its own benefit, appeals to that which is as much its own fault as the factory system, excuses the sin of to-day with the sin of yesterday? And if the Factory Act did not in some measure fetter their hands, how this "humane," this "benevolent" bourgeoisie, which has built its factories solely for the good of the working-class, would take care of the interests of these workers! Let us hear how they acted before the factory inspector was at their heels. Their own admitted testimony shall convict them in the report of the Factories' Inquiry Commission of 1833.

The report of the Central Commission relates that the manufacturers began to employ children rarely of five years, often of six, very often of seven, usually of eight to nine years; that the working-day often lasted fourteen to sixteen hours, exclusive of meals and intervals; that the manufacturers permitted overlookers to flog and maltreat

children, and often took an active part in so doing themselves. One case is related of a Scotch manufacturer, who rode after a sixteen years old runaway, forced him to return, running after the employer as fast as the master's horse trotted, and beat him the whole way with a long whip.¹ In the large towns where the operatives resisted more vigorously, such things naturally happened less often. But even this long working-day failed to satisfy the greed of the capitalists. Their aim was to make the capital invested in the building and machinery produce the highest return, by every available means, to make it work as actively as possible. Hence the manufacturers introduced the shameful system of night-work. Some of them employed two sets of operatives, each numerous enough to fill the whole mill, and let one set work the twelve hours of the day, and the other the twelve hours of the night. It is needless to picture the effect upon the frames of young children, and even upon the health of young persons and adults, produced by permanent loss of sleep at night, which cannot be made good by any amount of sleep during the day. Irritation of the whole nervous system, with general lassitude and enfeeblement of the entire frame, were the inevitable results, with the fostering of temptation to drunkenness and unbridled sexual indulgence. One manufacturer testifies² that during the two years in which night-work was carried on in his factory, the number of illegitimate children born was doubled, and such general demoralisation prevailed that he was obliged to give up night-work. Other manufacturers were yet more barbarous, requiring many hands to work thirty to forty hours at a stretch, several times a week, letting them get a couple of hours sleep only, because the night-shift was not complete, but calculated to replace a part of the operatives only.

The reports of the Commission touching this barbarism surpass everything that is known to me in this line. Such infamies, as are here related, are nowhere else to be

¹ Stuart Evidence, p. 35.

² Tufnell Evidence, p. 91.

found—yet we shall see that the bourgeoisie constantly appeals to the testimony of the Commission as being in its own favour. The consequences of these cruelties became evident quickly enough. The Commissioners mention a crowd of cripples who appeared before them, who clearly owed their distortion to the long working-hours. This distortion usually consists of a curving of the spinal column and legs, and is described as follows by Francis Sharp, M.R.C.S., of Leeds:¹

“I never saw the peculiar bending of the lower ends of the thigh bones before I came to Leeds. At first I thought it was rachitis, but I was soon led to change my opinion in consequence of the mass of patients who presented themselves at the hospital, and the appearances of the disease at an age (from eight to fourteen) in which children are usually not subject to rachitis, as well as by the circumstance that the malady had first appeared after children began to work in the mills. Thus far I have seen about a hundred such cases, and can, most decidedly, express the opinion that they are the consequences of overwork. So far as I know they were all mill children, and themselves attributed the evil to this cause. The number of cases of curvature of the spine which have fallen under my observation, and which were evidently consequent upon too protracted standing, was not less than three hundred.”

Precisely similar is the testimony of Dr. Ray, for eighteen years physician in the hospital in Leeds:²

“Malformations of the spine are very frequent among mill-hands; some of them consequent upon mere overwork, others the effect of long work upon constitutions originally feeble, or weakened by bad food. Deformities seem even more frequent than these diseases; the knees were bent inward, the ligaments very often relaxed and enfeebled, and the long bones of the legs bent. The thick ends of these long bones were especially apt to be bent and disproportionately developed, and these patients came from the factories in which long work-hours were of frequent occurrence.”

Surgeons Beaumont and Sharp, of Bradford, bear the same testimony. The reports of Drinkwater, Power, and Dr. Loudon contain a multitude of examples of such distortions, and those of Tufnell and Sir David Barry, which

¹ Dr. Loudon Evidence, pp. 12, 13.

² Dr. Loudon Evidence, p. 16.

are less directed to this point, give single examples.¹ The Commissioners for Lancashire, Cowell, Tufnell, and Hawkins, have almost wholly neglected this aspect of the physiological results of the factory system, though this district rivals Yorkshire in the number of cripples. I have seldom traversed Manchester without meeting three or four of them, suffering from precisely the same distortions of the spinal columns and legs as that described, and I have often been able to observe them closely. I know one personally who corresponds exactly with the foregoing description of Dr. Ray, and who got into this condition in Mr. Douglas' factory in Pendleton, an establishment which enjoys an unenviable notoriety among the operatives by reason of the former long working periods continued night after night. It is evident, at a glance, whence the distortions of these cripples come; they all look exactly alike. The knees are bent inward and backwards, the ankles deformed and thick, and the spinal column often bent forwards or to one side. But the crown belongs to the philanthropic manufacturers of the Macclesfield silk district. They employed the youngest children of all, even from five to six years of age. In the supplementary testimony of Commissioner Tufnell, I find the statement of a certain factory manager Wright, both of whose sisters were most shamefully crippled, and who had once counted the cripples in several streets, some of them the cleanest and neatest streets of Macclesfield. He found in Townley Street ten, George Street five, Charlotte Street four, Watercots fifteen, Bank Top three, Lord Street seven, Mill Lane twelve, Great George Street two, in the workhouse two, Park Green one, Peckford Street two, whose families all unanimously declared that the cripples had become such

¹ Drinkwater Evidence, pp. 72, 80, 146, 148, 150 (two brothers); 69 (two brothers); 155, and many others.

Power Evidence, pp. 63, 66, 67 (two cases); 68 (three cases); 69 (two cases); in Leeds, pp. 29, 31, 40, 43, 53, *et seq.*

Loudon Evidence, pp. 4, 7 (four cases); 8 (several cases), etc.

Sir D. Barry Evidence, pp. 6, 8, 13, 21, 22, 44, 55 (three cases), etc.

Tufnell Evidence, pp. 5, 6, 16, etc.

in consequence of overwork in the silk-twisting mills. One boy is mentioned so crippled as not to be able to go upstairs, and girls deformed in back and hips.

Other deformities also have proceeded from this overwork, especially flattening of the foot, which Sir D. Barry¹ frequently observed, as did the physicians and surgeons in Leeds.² In cases, in which a stronger constitution, better food, and other more favourable circumstances enabled the young operative to resist this effect of a barbarous exploitation, we find, at least, pain in the back, hips, and legs, swollen joints, varicose veins, and large, persistent ulcers in the thighs and calves. These affections are almost universal among the operatives. The reports of Stuart, Mackintosh, and Sir D. Barry contain hundreds of examples; indeed, they know almost no operative who did not suffer from some of these affections; and in the remaining reports, the occurrence of the same phenomena is attested by many physicians. The reports covering Scotland place it beyond all doubt, that a working-day of thirteen hours, even for men and women from eighteen to twenty-two years of age, produces at least these consequences, both in the flax-spinning mills of Dundee and Dunfermline, and in the cotton mills of Glasgow and Lanark.

All these affections are easily explained by the nature of factory-work, which is, as the manufacturers say, very "light," and precisely by reason of its lightness, more enervating than any other. The operatives have little to do, but must stand the whole time. Any one who sits down, say upon a window-ledge or a basket, is fined, and this perpetual upright position, this constant mechanical pressure of the upper portions of the body upon spinal column, hips, and legs, inevitably produces the results mentioned. This standing is not required by the work itself, and at Nottingham chairs have been introduced, with the result that these affections disappeared, and the operatives ceased to object to the length of the working-

¹ Factories' Inquiry Commission's Report, 1836, Sir D. Barry Evidence, p. 21 (two cases).

² Factories' Inquiry Commission's Report, 1836, Loudon Evidence, pp. 13, 16, etc.

day. But in a factory where the operative works solely for the bourgeois, and has small interest in doing his work well, he would probably use the seats more than would be agreeable and profitable to the manufacturer; and in order that somewhat less raw material may be spoiled for the bourgeois, the operative must sacrifice health and strength.¹ This long protracted upright position, with the bad atmosphere prevalent in the mills, entails, besides the deformities mentioned, a marked relaxation of all vital energies, and, in consequence, all sorts of other affections general rather than local. The atmosphere of the factories is, as a rule, at once damp and warm, unusually warmer than is necessary, and, when the ventilation is not very good, impure, heavy, deficient in oxygen, filled with dust and the smell of the machine oil, which almost everywhere smears the floor, sinks into it, and becomes rancid. The operatives are lightly clad by reason of the warmth, and would readily take cold in case of irregularity of the temperature; a draught is distasteful to them, the general enervation which gradually takes possession of all the physical functions diminishes the animal warmth: this must be replaced from without, and nothing is therefore more agreeable to the operative than to have all the doors and windows closed, and to stay in his warm factory-air. Then comes the sudden change of temperature on going out into the cold and wet or frosty atmosphere, without the means of protection from the rain, or of changing wet clothing for dry, a circumstance which perpetually produces colds. And when one reflects that, with all this, not one single muscle of the body is really exercised, really called into activity, except perhaps those of the legs; that nothing whatsoever counteracts the enervating, relaxing tendency of all these conditions; that every influence is wanting which might give the muscles strength, the fibres elasticity and consistency; that from youth up, the operative is deprived of all fresh air recreation, it is impossible to wonder at the almost unanimous testimony of the phy-

¹ In the spinning-room of a mill at Leeds, too, chairs had been introduced. Drinkwater Evidence, p. 80.

sicians in the Factories' Report, that they find a great lack of ability to resist disease, a general depression in vital activity, a constant relaxation of the mental and physical powers. Let us hear Sir D. Barry first:¹

"The unfavourable influences of mill-work upon the hands are the following: (1) The inevitable necessity of forcing their mental and bodily effort to keep pace with a machine moved by a uniform and unceasing motive power. (2) Continuance in an upright position during unnaturally long and quickly recurring periods. (3) Loss of sleep in consequence of too long working-hours, pain in the legs, and general physical derangement. To these are often added low, crowded, dusty, or damp work-rooms, impure air, a high temperature, and constant perspiration. Hence the boys especially very soon and with but few exceptions, lose the rosy freshness of childhood, and become paler and thinner than other boys. Even the hand-weaver's bound boy, who sits before his loom with his bare feet resting upon the clay-floor, retains a fresher appearance, because he occasionally goes into the fresh air for a time. But the mill child has not a moment free except for meals, and never goes into the fresh air except on its way to them. All adult male spinners are pale and thin, suffer from capricious appetite and indigestion; and as they are all trained in the mills from their youth up, and there are very few tall, athletic men among them, the conclusion is justified that their occupation is very unfavourable for the development of the male constitution; females bear this work far better." (Very naturally. But we shall see that they have their own diseases.)

So, too, Power:²

"I can bear witness that the factory system in Bradford has engendered a multitude of cripples, and that the effect of long continued labour upon the physique is apparent, not alone in actual deformity, but also, and much more generally, in stunted growth, relaxation of the muscles, and delicacy of the whole frame."

So, too, F. Sharp, in Leeds, the surgeon³ already quoted:

"When I moved from Scarborough to Leeds, I was at once struck by the fact that the general appearance of the children was much paler, and their fibre less vigorous here than in Scarborough and its environs. I saw, too, that many children were exceptionally small for their age. I have met with numberless cases of scrofula, lung trouble,

¹ General report by Sir D. Barry.

² Power Report, p. 74.

³ The surgeons in England are scientifically educated as well as the physicians, and have, in general, medical as well as surgical practice. They are in general, for various reasons, preferred to the physicians.

mesenteric affections, and indigestion, concerning which I, as a medical man, have no doubt that they arose from mill-work. I believe that the nervous energy of the body is weakened by the long hours, and the foundation of many diseases laid. If people from the country were not constantly coming in, the race of mill-hands would soon be wholly degenerate."

So, too, Beaumont, surgeon in Bradford:

"To my thinking, the system, according to which work is done in the mills here, produces a peculiar relaxation of the whole organism, and thereby makes children in the highest degree susceptible to epidemic, as well as to incidental illness. I regard the absence of all appropriate regulations for ventilation and cleanliness in the mills very decidedly as the chief cause of that peculiar tendency or susceptibility to morbid affections which I have so frequently met in my practice."

Similar testimony is borne by Dr. Ray:

(1) "I have had opportunity of observing the effects of the factory system upon the health of children under the most favourable circumstances (in Wood's mill, in Bradford, the best arranged of the district, in which he was factory surgeon). (2) These effects are decidedly, and to a very great extent, injurious, even under these most favourable circumstances. (3) In the year 1842, three-fifths of all the children employed in Wood's mill were treated by me. (4) The worst effect is not the predominance of deformities, but of enfeebled and morbid constitutions. (5) All this is greatly improved since the working-hours of children have been reduced at Wood's to ten."

The Commissioner, Dr. Loudon himself, who cites these witnesses, says:

"In conclusion, I think it has been clearly proved that children have been worked a most unreasonable and cruel length of time daily, and that even adults have been expected to do a certain quantity of labour which scarcely any human being is able to endure. The consequence is that many have died prematurely, and others are afflicted for life with defective constitutions, and the fear of a posterity enfeebled by the shattered constitution of the survivors is but too well founded, from a physiological point of view."

And, finally, Dr. Hawkins, in speaking of Manchester:

"I believe that most travellers are struck by the lowness of stature, the leanness and the paleness which present themselves so commonly to the eye at Manchester, and above all, among the factory classes. I have never been in any town in Great Britain, nor in Europe, in which degeneracy of form and colour from the national standard has been so obvious. Among the married women all the characteristic peculiarities of the English wife are conspicuously wanting. I must

confess that all the boys and girls brought before me from the Manchester mills had a depressed appearance, and were very pale. In the expression of their faces lay nothing of the usual mobility, liveliness, and cheeriness of youth. Many of them told me that they felt not the slightest inclination to play out of doors on Saturday and Sunday, but preferred to be quiet at home."

I add, at once, another passage of Hawkins' report, which only half belongs here, but may be quoted here as well as anywhere else:

"Intemperance, excess, and want of providence are the chief faults of the factory population, and these evils may be readily traced to the habits which are formed under the present system, and almost inevitably arise from it. It is universally admitted that indigestion, hypochondria, and general debility affect this class to a very great extent. After twelve hours of monotonous toil, it is but natural to look about for a stimulant of one sort or another; but when the above-mentioned diseased conditions are added to the customary weariness, people will quickly and repeatedly take refuge in spirituous liquors."

For all this testimony of the physicians and commissioners, the report itself offers hundreds of cases of proof. That the growth of young operatives is stunted, by their work, hundreds of statements testify; among others, Cowell gives the weight of 46 youths of 17 years of age, from one Sunday school, of whom 26 employed in mills, averaged 104.5 pounds, and 20 not employed in mills, 117.7 pounds. One of the largest manufacturers of Manchester, leader of the opposition against the workingmen, I think Robert Hyde Greg himself, said, on one occasion, that if things went on as at present, the operatives of Lancashire would soon be a race of pigmies.¹ A recruiting officer² testified that operatives are little adapted for military service, looked thin and nervous, and were frequently rejected by the surgeons as unfit. In Manchester he could hardly get men of five feet eight inches; they were usually only five feet six to seven, whereas in the agricultural districts, most of the recruits were five feet eight.

¹ This statement is not taken from the report.

² Tufnell, p. 59.

The men wear out very early in consequence of the conditions under which they live and work. Most of them are unfit for work at forty years, a few hold out to forty-five, almost none to fifty years of age. This is caused not only by the general enfeeblement of the frame, but also very often by a failure of the sight, which is a result of mule-spinning, in which the operative is obliged to fix his gaze upon a long row of fine, parallel threads, and so greatly to strain the sight.

Of 1,600 operatives employed in several factories in Harpur and Lanark, but 10 were over 45 years of age; of 22,094 operatives in diverse factories in Stockport and Manchester, but 143 were over 45 years old. Of these 143, 16 were retained as a special favour, and one was doing the work of a child. A list of 131 spinners contained but seven over 45 years, and yet the whole 131 were rejected by the manufacturers, to whom they applied for work, as "too old." Of fifty worked-out spinners in Bolton only two were over 50 and the rest did not yet average 40 and all were without means of support by reason of old age! Mr. Ashworth, a large manufacturer, admits in a letter to Lord Ashley, that, towards the fortieth year, the spinners can no longer prepare the required quantity of yarn, and are therefore "sometimes" discharged; he calls operatives forty years of age "old people"!¹ Commissioner Mackintosh expresses himself in the same way in the report of 1833:

"Although I was prepared for it from the way the children are employed, I still found it difficult to believe the statements of the older hands as to their ages; they age so very early."

Surgeon Smellie of Glasgow, who treated operatives chiefly, says that forty years is old age for them.² And similar evidence may be found elsewhere.³ In Manchester,

¹ All taken from Lord Ashley's speech (sitting of Lower House, March 15, 1844). (*Note in the German edition.*)

² Stuart Evidence, p. 101.

³ Tufnell Evidence, pp. 3, 9, 15; Hawkins Report, p. 4; Evidence, p. 14, etc., etc.

this premature old age among the operatives is so universal that almost every man of forty would be taken for ten to fifteen years older, while the prosperous classes, men as well as women, preserve their appearance exceedingly well if they do not drink too heavily.

The influence of factory-work upon the female physique also is marked and peculiar. The deformities entailed by long hours of work are much more serious among women. Protracted work frequently causes deformities of the pelvis, partly in the shape of abnormal position and development of the hip bones, partly of malformation of the lower portion of the spinal column.

"Although," says Dr. Loudon, in his report, "no example of malformation of the pelvis and of some other affections came under my notice, these things are nevertheless so common, that every physician must regard them as probable consequences of such working-hours, and as vouched for besides by men of the highest medical credibility."

That factory operatives undergo more difficult confinement than other women is testified to by several midwives and accoucheurs, and also that they are more liable to miscarriage.¹ Moreover, they suffer from the general enfeeblement common to all operatives, and, when pregnant, continue to work in the factory up to the hour of delivery, because otherwise they lose their wages and are made to fear that they may be replaced if they stop away too soon. It frequently happens that women are at work one evening and delivered the next morning, and the case is none too rare of their being delivered in the factory among the machinery. And if the gentlemen of the bourgeoisie find nothing particularly shocking in this, their wives will perhaps admit that it is a piece of cruelty, an infamous act of barbarism, indirectly to force a pregnant woman to work twelve or thirteen hours daily (formerly still longer), up to the day of her delivery, in a standing position, with frequent stoopings. But this is not all. If these women are not obliged to resume work within two weeks, they are thankful, and count themselves for-

¹ Hawkins Evidence, pp. 11, 13.

tunate. Many come back to the factory after eight, and even after three to four days, to resume full work. I once heard a manufacturer ask an overlooker: "Is so and so not back yet?" "No." "How long since she was confined?" "A week." "She might surely have been back long ago. That one over there only stays three days." Naturally, fear of being discharged, dread of starvation drives her to the factory in spite of her weakness, in defiance of her pain. The interest of the manufacturer will not brook that his employees stay at home by reason of illness; they must not be ill, they must not venture to lie still through a long confinement, or he must stop his machinery or trouble his supreme head with a temporary change of arrangements; and rather than do this, he discharges his people when they begin to be ill. Listen:¹

"A girl feels very ill, can scarcely do her work. Why does she not ask permission to go home? Ah! the master is very particular, and if we are away a quarter of a day, we risk being sent away altogether."

Or Sir D. Barry:²

"Thomas McDurt, workman, has slight fever. Cannot stay at home longer than four days, because he would fear of losing his place."

And so it goes on in almost all the factories. The employment of young girls produces all sorts of irregularities during the period of development. In some, especially those who are better fed, the heat of the factories hastens this process, so that in single cases, girls of thirteen and fourteen are wholly mature. Robertson, whom I have already cited (mentioned in the Factories' Inquiry Commission's Report as the "eminent" gynaecologist of Manchester), relates in the North of England *Medical and Surgical Journal*, that he had seen a girl of eleven years who was not only a wholly developed woman, but pregnant, and that it was by no means rare in Manchester for women to be confined at fifteen years of age. In such cases, the influence of the warmth of the factories is the same as that of a tropical climate, and, as in such climates, the

¹ Cowell Evidence, p. 77.

² Sir D. Barry Evidence, p. 44.

abnormally early development revenges itself by correspondingly premature age and debility. On the other hand, retarded development of the female constitution occurs, the breasts mature late or not at all.¹ Menstruation first appears in the seventeenth or eighteenth, sometimes in the twentieth year, and is often wholly wanting.² Irregular menstruation, coupled with great pain and numerous affections, especially with anaemia, is very frequent, as the medical reports unanimously state.

Children of such mothers, particularly of those who are obliged to work during pregnancy, cannot be vigorous. They are, on the contrary, described in the report, especially in Manchester, as very feeble; and Barry alone asserts that they are healthy, but says further, that in Scotland, where his inspection lay, almost no married women worked in factories. Moreover, most of the factories there are in the country (with the exception of Glasgow), a circumstance which contributes greatly to the invigoration of the children. The operatives' children in the neighbourhood of Manchester are nearly all thriving and rosy, while those within the city look pale and scrofulous; but with the ninth year the colour vanishes suddenly, because all are then sent into the factories, when it soon becomes impossible to distinguish the country from the city children.

But besides all this, there are some branches of factory-work which have an especially injurious effect. In many rooms of the cotton and flax-spinning mills, the air is filled with fibrous dust, which produces chest affections, especially among workers in the carding and combing-rooms. Some constitutions can bear it, some cannot; but the operative has no choice. He must take the room in which he finds work, whether his chest is sound or not. The most common effects of this breathing of dust are bloodspitting, hard, noisy breathing, pains in the chest, coughs, sleeplessness—in short, all the symptoms of asthma ending in

¹ Cowell, p. 35.

² Dr. Hawkins Evidence, p. 11; Dr. Loudon, p. 14, etc.; Sir D. Barry, p. 5, etc.

the worst cases in consumption.¹ Especially unwholesome is the wet spinning of linen-yarn which is carried on by young girls and boys. The water spirts over them from the spindle, so that the front of their clothing is constantly wet through to the skin; and there is always water standing on the floor. This is the case to a less degree in the doubling-rooms of the cotton mills, and the result is a constant succession of colds and affections of the chest. A hoarse, rough voice is common to all operatives, but especially to wet spinners and doublers. Stuart, Mackintosh, and Sir D. Barry express themselves in the most vigorous terms as to the unwholesomeness of this work, and the small consideration shown by most of the manufacturers for the health of the girls who do it. Another effect of flax-spinning is a peculiar deformity of the shoulder, especially a projection of the right shoulder-blade, consequent upon the nature of the work. This sort of spinning and the throstle-spinning of cotton frequently produce diseases of the knee-pan, which is used to check the spindle during the joining of broken threads. The frequent stooping and the bending to the low machines common to both these branches of work have, in general, a stunting effect upon the growth of the operative. In the throstle-room of the cotton mill at Manchester, in which I was employed, I do not remember to have seen one single tall, well-built girl; they were all short, dumpy, and badly-formed, decidedly ugly in the whole development of the figure. But apart from all these diseases and malformations, the limbs of the operatives suffer in still another way. The work between the machinery gives rise to multitudes of accidents of more or less serious nature, which have for the operative the secondary effect of unfitting him for his work more or less completely. The most common accident is the squeezing off of a single joint of a finger, somewhat less common the loss of the whole finger, half or a whole hand, an arm, etc., in the machinery. Lock-jaw very often follows, even upon the lesser among these

¹ Compare Stuart, pp. 13, 70, 101; Mackintosh, p. 24, etc.; Power Report on Nottingham, on Leeds; Cowell, p. 33, etc.; Barry, p. 12 (five cases in one factory), pp. 17, 44, 52, 60, etc.; Loudon, p. 13.

injuries, and brings death with it. Besides the deformed persons, a great number of maimed ones may be seen going about in Manchester; this one has lost an arm or a part of one, that one a foot, the third half a leg; it is like living in the midst of an army just returned from a campaign. But the most dangerous portion of the machinery is the strapping which conveys motive power from the shaft to the separate machines, especially if it contains buckles, which, however, are rarely used now. Whoever is seized by the strap is carried up with lightning speed, thrown against the ceiling above and floor below with such force that there is rarely a whole bone left in the body, and death follows instantly. Between June 12th and August 3rd, 1843, the *Manchester Guardian* reported the following serious accidents (the trifling ones it does not notice): June 12th, a boy died in Manchester of lock-jaw, caused by his hand being crushed between wheels. June 16th, a youth in Saddleworth seized by a wheel and carried away with it; died, utterly mangled. June 29th, a young man at Green Acres Moor, near Manchester, at work in a machine shop, fell under the grindstone, which broke two of his ribs and lacerated him terribly. July 24th, a girl in Oldham died, carried around fifty times by a strap; no bone unbroken. July 27th, a girl in Manchester seized by the blower (the first machine that receives the raw cotton), and died of injuries received. August 3rd, a bobbins turner died in Dukenfield, caught in a strap, every rib broken. In the year 1843, the Manchester Infirmary treated 962 cases of wounds and mutilations caused by machinery, while the number of all other accidents within the district of the hospital was 2,426, so that for five accidents from all other causes, two were caused by machinery. The accidents which happened in Salford are not included here, nor those treated by surgeons in private practice. In such cases, whether or not the accident unfits the victim for further work, the employer, at best, pays the doctor, or, in very exceptional cases, he may pay wages during treatment; what becomes of the operative afterwards, in case he cannot work, is no concern of the employer.

The Factory Report says on this subject, that employers

must be made responsible for all cases, since children cannot take care, and adults will take care in their own interest. But the gentlemen who write the report are bourgeois, and so they must contradict themselves and bring up later all sorts of bosh on the subject of the culpable temerity of the operatives.

The state of the case is this: If children cannot take care, the employment of children must be forbidden. If adults are reckless, they must be mere over-grown children on a plane of intelligence which does not enable them to appreciate the danger in its full scope; and who is to blame for this but the bourgeoisie which keeps them in a condition in which their intelligence cannot develop? Or the machinery is ill-arranged, and must be surrounded with fencing, to supply which falls to the share of the bourgeoisie. Or the operative is under inducements which outweigh the threatened danger; he must work rapidly to earn his wages, has no time to take care, and for this, too, the bourgeoisie is to blame. Many accidents happen, for instance, while the operatives are cleaning machinery in motion. Why? Because the bourgeois would otherwise oblige the worker to clean the machinery during the free hours while it is not going, and the worker naturally is not disposed to sacrifice any part of his free time. Every free hour is so precious to the worker that he often risks his life twice a week rather than sacrifice one of them to the bourgeois. Let the employer take from working-hours the time required for cleaning the machinery, and it will never again occur to an operative to clean machinery in motion. In short, from whatever point of view, the blame falls ultimately on the manufacturer, and of him should be required, at the very least, life-long support of the incapacitated operative, and support of the victim's family in case death follows the accident. In the earliest period of manufacture, the accidents were much more numerous in proportion than now, for the machinery was inferior, smaller, more crowded, and almost never fenced. But the number is still large enough, as the foregoing cases prove, to arouse the grave question as to a state of things which permits so many deformities and mutilations for the ben-

efit of a single class, and plunges so many industrious working-people into want and starvation by reason of injuries undergone in the service and through the fault of the bourgeoisie.

A pretty list of diseases engendered purely by the hateful money-greed of the manufacturers! Women made unfit for childbearing, children deformed, men enfeebled, limbs crushed, whole generations wrecked, afflicted with disease and infirmity, purely to fill the purses of the bourgeoisie. And when one reads of the barbarism of single cases, how children are seized naked in bed by the overlookers, and driven with blows and kicks to the factory, their clothing over their arms,¹ how their sleepiness is driven off with blows, how they fall asleep over their work nevertheless, how one poor child sprang up, still asleep, at the call of the overlooker, and mechanically went through the operations of its work after its machine was stopped; when one reads how children, too tired to go home, hide away in the wool in the drying-room to sleep there, and could only be driven out of the factory with straps; how many hundreds came home so tired every night, that they could eat no supper for sleepiness and want of appetite, that their parents found them kneeling by the bedside, where they had fallen asleep during their prayers; when one reads all this and a hundred other villainies and infamies in this one report, all testified to on oath, confirmed by several witnesses, deposed by men whom the commissioners themselves declare trustworthy; when one reflects that this is a Liberal report, a bourgeois report, made for the purpose of reversing the previous Tory report, and rehabilitating the pureness of heart of the manufacturers, that the commissioners themselves are on the side of the bourgeoisie, and report all these things against their own will, how can one be otherwise than filled with wrath and resentment against a class which boasts of philanthropy and self-sacrifice, while its one object is to fill its purse *à tout prix*?² Meanwhile, let us listen to the bourgeoisie speaking through the mouth of its chosen apostle, Dr. Ure,

¹ Stuart, p. 39.

² At any price.—Ed.

who relates in his "Philosophy of Manufactures"¹ that the workers have been told that their wages bore no proportion to their sacrifices, the good understanding between masters and men being thus disturbed. Instead of this, the working-men should have striven to recommend themselves by attention and industry, and should have rejoiced in the prosperity of their masters. They would then become overseers, superintendents, and finally partners, and would thus—(Oh! Wisdom, thou speakest as the dove!)—"have increased at the same time the demand for their companions' labour in the market!"

"Had it not been for the violent collisions and interruptions resulting from erroneous views among the operatives, the factory system would have been developed still more rapidly and beneficially."²

Hereupon follows a long Jeremiad upon the spirit of resistance of the operatives, and on the occasion of a strike of the best paid workers, the fine spinners, the following naïve observation:³

"In fact, it was their high wages which enabled them to maintain a stipendiary committee in affluence, and to pamper themselves into nervous ailments, by a diet too rich and exciting for their indoor employments."

Let us hear how the bourgeois describes the work of children:⁴

"I have visited many factories, both in Manchester and in the surrounding districts, during a period of several months, entering the spinning-rooms unexpectedly, and often alone, at different times of the day, and I never saw a single instance of corporal chastisement inflicted on a child; nor, indeed, did I ever see children in ill-humour. They seemed to be always cheerful and alert; taking pleasure in the light play of their muscles, enjoying the mobility natural to their age. The scene of industry, so far from exciting sad emotions, in my mind, was always exhilarating. It was delightful to observe the nimbleness with which they pieced broken ends, as the mule carriage began to recede from the fixed roller beam, and to see them at leisure, after a few seconds' exercise of their tiny fingers, to amuse

¹ "Philosophy of Manufactures," by Dr. Andrew Ure, p. 277, *et seq.*

² *Ibid.*, p. 277.

³ *Ibid.*, p. 298.

⁴ *Ibid.*, p. 301.

themselves in any attitude they chose, till the stretch and winding on were once more completed. The work of these lively elves seemed to resemble a sport, in which habit gave them a pleasing dexterity. Conscious of their skill, they were delighted to show it off to any stranger. As to exhaustion by the day's work, they evinced no trace of it on emerging from the mill in the evening; for they immediately began to skip about any neighbouring play-ground, and to commence their little games with the same alacrity as boys issuing from a school."

Naturally! As though the immediate movement of every muscle were not an urgent necessity for frames grown at once stiff and relaxed! But Ure should have waited to see whether this momentary excitement had not subsided after a couple of minutes. And besides, Ure could see this whole performance only in the afternoon after five or six hours' work, but not in the evening! As to the health of the operatives, the bourgeois has the boundless impudence to cite the report of 1833 just quoted in a thousand places, as testimony for the excellent health of these people; to try to prove by detached and garbled quotations that no trace of scrofula can be found among them, and, what is quite true, that the factory system frees them from all acute diseases (that they have every variety of chronic affection instead he naturally conceals). To explain the impudence with which our friend Ure palms off the grossest falsehoods upon the English public, it must be known that the report consists of three large folio volumes, which it never occurs to a well-fed English bourgeois to study through. Let us hear further how he expresses himself as to the Factory Act of 1834, passed by the Liberal bourgeoisie, and imposing only the most meagre limitations upon the manufacturers, as we shall see. This law, especially its compulsory education clause, he calls an absurd and despotic measure directed against the manufacturers, through which all children under twelve years of age have been thrown out of employment; and with what results? The children thus discharged from their light and useful occupation receive no education whatsoever; cast out from the warm spinning-room into a cold world, they subsist only by begging and stealing, a life in sad contrast with their steadily improving condition in the factory and in

Sunday school. Under the mask of philanthropy, this law intensifies the sufferings of the poor, and will greatly restrict the conscientious manufacturer in his useful work, if, indeed, it does not wholly stop him.¹

The ruinous influence of the factory system began at an early day to attract general attention. We have already alluded to the Apprentices' Act of 1802. Later, towards 1817, Robert Owen, then a manufacturer in New Lanark, in Scotland, afterwards founder of English Socialism, began to call the attention of the Government, by memorials and petitions, to the necessity of legislative guarantees for the health of the operatives, and especially of children. The late Sir Robert Peel and other philanthropists united with him, and gradually secured the Factory Acts of 1819, 1825, and 1831, of which the first two were never enforced,² and the last only here and there. This law of 1831, based upon the motion of Sir J. C. Hobhouse, provided that in cotton mills no one under twenty-one should be employed between half-past seven at night and half-past five in the morning; and that in all factories young persons under eighteen should work no longer than twelve hours daily, and nine hours on Saturday. But since operatives could not testify against their masters without being discharged, this law helped matters very little. In the great cities, where the operatives were more restive, the larger manufacturers came to an agreement among themselves to obey the law; but even there, there were many who, like the employers in the country, did not trouble themselves about it. Meanwhile, the demand for a ten hours' law had become lively among the operatives;

¹ Dr. Andrew Ure. "Philosophy of Manufactures," pp. 405, 406, *et seq.*

² *The Law of 1819* prohibited all employment of children under 9 years of age at cotton-spinning mills and night work of children and young persons under 16 years of age. A Twelve-Hour Day was established for both of them. *The Law of 1825* shortened the working-day for young persons by half an hour. However, neither of these laws made any provision for factory inspection, which led to wholesale violations on the part of the manufacturers.—Ed.

that is, for a law which should forbid all operatives under eighteen years of age to work longer than ten hours daily; the Trades Unions, by their agitation, made this demand general throughout the manufacturing population; the philanthropic section of the Tory party, then led by Michael Sadler, seized upon the plan, and brought it before Parliament. Sadler obtained a parliamentary committee for the investigation of the factory system, and this committee reported in 1832. Its report was emphatically partisan, composed by strong enemies of the factory system, for party ends. Sadler permitted himself to be betrayed by his noble enthusiasm into the most distorted and erroneous statements, drew from his witnesses by the very form of his questions, answers which contained the truth, but truth in a perverted form. The manufacturers themselves, incensed at a report which represented them as monsters, now demanded an official investigation; they knew that an exact report must, in this case, be advantageous to them; they knew that Whigs, genuine bourgeois, were at the helm, with whom they were upon good terms, whose principles were opposed to any restriction upon manufacture. They obtained a commission, in due order, composed of Liberal bourgeois, whose report I have so often cited. This comes somewhat nearer the truth than Sadler's, but its deviations therefrom are in the opposite direction. On every page it betrays sympathy with the manufacturers, distrust of the Sadler report, repugnance to the working-men agitating independently and the supporters of the Ten Hours' Bill. It nowhere recognises the right of the working-man to a life worthy of a human being, to independent activity, and opinions of his own. It reproaches the operatives that in sustaining the Ten Hours' Bill they thought, not of the children only, but of themselves as well; it calls the working-men engaged in the agitation demagogues, ill-intentioned, malicious, etc., is written, in short, on the side of the bourgeoisie; and still it cannot whitewash the manufacturers, and still it leaves such a mass of infamies upon the shoulders of the employers, that even after this report, the agitation for the Ten Hours' Bill, the hatred against the manufacturers, and the com-

mittee's severest epithets applied to them are all fully justified. But there was the one difference, that whereas the Sadler report accuses the manufacturers of open, undisguised brutality, it now became evident that this brutality was chiefly carried on under the mask of civilisation and humanity. Yet Dr. Hawkins, the medical commissioner for Lancashire, expresses himself decidedly in favour of the Ten Hours' Bill in the opening lines of his report, and Commissioner Mackintosh explains that his own report does not contain the whole truth, because it is very difficult to induce the operatives to testify against their employers, and because the manufacturers, besides being forced into greater concessions towards their operatives by the excitement among the latter, are often prepared for the inspection of the factories, have them swept, the speed of the machinery reduced, etc. In Lancashire especially they resorted to the device of bringing the overlookers of work-rooms before the commissioners, and letting them testify as working-men to the humanity of the employers, the wholesome effects of the work, and the indifference, if not the hostility of the operatives, towards the Ten Hours' Bill. But these are not genuine working-men; they are deserters from their class, who have entered the service of the bourgeoisie for better pay, and fight in the interests of the capitalists against the workers. Their interest is that of the capitalists, and they are, therefore, almost more hated by the workers than the manufacturers themselves.

And yet this report suffices wholly to exhibit the most shameful recklessness of the manufacturing bourgeoisie towards its employees, the whole infamy of the industrial exploiting system in its full inhumanity. Nothing is more revolting than to compare the long register of diseases and deformities engendered by overwork, in this report, with the cold, calculating political economy of the manufacturers, by which they try to prove that they, and with them all England, must go to ruin, if they should be forbidden to cripple so and so many children every year. The language of Dr. Ure alone, which I have quoted, would be yet more revolting if it were not so preposterous.

The result of this report was the Factory Act of 1834,¹ which forbade the employment of children under nine years of age (except in silk mills), limited the working-hours of children between 9-13 years to 48 per week, or 9 hours in any one day at the utmost; that of young persons from 14-18 years of age to 69 per week, or 12 on any one day as the maximum, provided for an hour and a half as the minimum interval for meals, and repeated the total prohibition of night-work for persons under eighteen years of age. Compulsory school attendance two hours daily was prescribed for all children under fourteen years, and the manufacturer declared punishable in case of employing children without a certificate of age from the factory surgeon, and a certificate of school attendance from the teacher. As recompense, the employer was permitted to withdraw one penny from the child's weekly earnings to pay the teacher. Further, surgeons and inspectors were appointed to visit the factories at all times, take testimony of operatives on oath, and enforce the law by prosecution before a Justice of the Peace. This is the law against which Dr. Ure inveighs in such unmeasured terms!

The consequence of this law, and especially of the appointment of inspectors, was the reduction of working-hours to an average of twelve to thirteen, and the superseding of children as far as possible. Hereupon some of the most crying evils disappeared almost wholly. Deformities arose now only in cases of weak constitution, and the effects of overwork became much less conspicuous. Nevertheless, enough testimony remains to be found in the Factory Report, that the lesser evils, swelling of the ankles, weakness and pain in the legs, hips, and back, varicose veins, ulcers on the lower extremities, general weakness, especially of the pelvic region, nausea, want of appetite alternating with unnatural hunger, indigestion,

¹ Engels refers to the Factory Act adopted in 1833 and in effect for several years, beginning March 1, 1834. The law applied only to textile mills and permitted a working-day of 15 hours for adults. Although factory inspection was introduced the manufacturers managed to lengthen the working-day by resorting to all kinds of trickery, such as establishing a complicated system of shifts.—Ed.

hypochondria, affections of the chest in consequence of the dust and foul atmosphere of the factories, etc., etc., all occur among employees subject to the provisions of Sir J. C. Hobhouse's Law (of 1831), which prescribes twelve to thirteen hours as the maximum. The reports from Glasgow and Manchester are especially worthy of attention in this respect. These evils remained too, after the law of 1834, and continue to undermine the health of the working-class to this day. Care has been taken to give the brutal profit-greed of the bourgeoisie a hypocritical, civilised form, to restrain the manufacturers through the arm of the law from too conspicuous villainies, and thus to give them a pretext for self-complacently parading their sham philanthropy. That is all. If a new commission were appointed to-day, it would find things pretty much as before. As to the extemporised compulsory attendance at school, it remained wholly a dead letter, since the Government failed to provide good schools. The manufacturers employed as teachers worn-out operatives, to whom they sent the children two hours daily, thus complying with the letter of the law; but the children learned nothing. And even the reports of the factory inspectors, which are limited to the scope of the inspector's duties, *i.e.*, the enforcement of the Factory Act, give data enough to justify the conclusion that the old evils inevitably remain. Inspectors Horner and Saunders, in their reports for October and December, 1843, state that, in a number of branches in which the employment of children can be dispensed with or superseded by that of adults, the working-day is still fourteen to sixteen hours, or even longer. Among the operatives in these branches they found numbers of young people who had just outgrown the provisions of the law. Many employers disregard the law, shorten the meal times, work children longer than is permitted, and risk prosecution, knowing that the possible fines are trifling in comparison with the certain profits derivable from the offence. Just at present especially, while business is exceptionally brisk, they are under great temptation in this respect.

Meanwhile the agitation for the Ten Hours' Bill by no means died out among the operatives; in 1839 it was un-

der full headway once more, and Sadler's place, he having died, was filled in the House of Commons by Lord Ashley¹ and Richard Oastler, both Tories. Oastler especially, who carried on a constant agitation in the factory districts, and had been active in the same way during Sadler's life, was the particular favourite of the working-men. They called him their "good old king," "the king of the factory children," and there is not a child in the factory districts that does not know and revere him, that does not join the procession which moves to welcome him when he enters a town. Oastler vigorously opposed the New Poor Law also, and was therefore imprisoned for debt by a Mr. Thornhill, on whose estate he was employed as agent, and to whom he owed money. The Whigs offered repeatedly to pay his debt and confer other favours upon him if he would only give up his agitation against the Poor Law. But in vain; he remained in prison, whence he published his *Fleet Papers*² against the factory system and the Poor Law.

The Tory Government of 1841 turned its attention once more to the Factory Acts. The Home Secretary, Sir James Graham, proposed, in 1843, a bill restricting the working-hours of children to six and one-half, and making the enactments for compulsory school attendance more effective, the principal point in this connection being a provision for better schools. This bill was, however, wrecked by the jealousy of the dissenters; for, although compulsory religious instruction was not extended to the children of dissenters, the schools provided for were to be placed under the general supervision of the Established Church, and the Bible made the general reading-book, religion being thus made the foundation of all instruction, whence the dissenters felt themselves threatened. The manufacturers and the Liberals generally united with them, the working-men were divided by the Church question, and therefore inactive. The opponents of the bill, though out-

¹ Afterwards Earl of Shaftesbury, died 1885.

² *Fleet Papers*: Weekly pamphlets written in the form of letters by Oastler to Thornhill, who kept him three years (1841-43) in the Fleet prison for debtors.—Ed.

weighed in the great manufacturing towns, such as Salford and Stockport, and able in others, such as Manchester, to attack certain of its points only, for fear of the working-men, collected nevertheless nearly two million signatures for a petition against it, and Graham allowed himself to be so far intimidated as to withdraw the whole bill. The next year he omitted the school clauses, and proposed that, instead of the previous provisions, children between eight and thirteen years should be restricted to six and one-half hours, and so employed as to have either the whole morning or the whole afternoon free; that young people between thirteen and eighteen years, and all females, should be limited to twelve hours; and that the hitherto frequent evasions of the law should be prevented. Hardly had he proposed this bill, when the ten hours' agitation was begun again more vigorously than ever. Oastler had just then regained his liberty; a number of his friends and a collection among the workers had paid his debt, and he threw himself into the movement with all his might. The defenders of the Ten Hours' Bill in the House of Commons had increased in numbers, the masses of petitions supporting it which poured in from all sides brought them allies, and on March 19th, 1844, Lord Ashley carried, with a majority of 179 to 170, a resolution that the word "Night" in the Factory Act should express the time from six at night to six in the morning, whereby the prohibition of night-work came to mean the limitation of working-hours to twelve, including free hours, or ten hours of actual work a day. But the ministry did not agree to this. Sir James Graham began to threaten resignation from the Cabinet, and at the next vote on the bill the House rejected by a small majority both ten and twelve hours! Graham and Peel now announced that they should introduce a new bill, and that if this failed to pass they should resign. The new bill was exactly the old Twelve Hours' Bill with some changes of form, and the same House of Commons which had rejected the principal points of this bill in March, now swallowed it whole. The reason of this was that most of the supporters of the Ten Hours' Bill were Tories who let fall the bill rather than

the ministry; but be the motives what they may, the House of Commons by its votes upon this subject, each vote reversing the last, has brought itself into the greatest contempt among all the workers, and proved most brilliantly the Chartists' assertion of the necessity of its reform. Three members, who had formerly voted against the ministry, afterwards voted for it and rescued it. In all the divisions, the bulk of the opposition voted *for* and the bulk of its own party *against* the ministry.¹ The foregoing propositions of Graham touching the employment of children six and one-half and of all other operatives twelve hours are now legislative provisions, and by them and by the limitation of overwork for making up time lost through breakdown of machinery or insufficient water-power by reason of frost or drought, a working-day of more than twelve hours has been made well-nigh impossible. There remains, however, no doubt that, in a very short time, the Ten Hours' Bill will really be adopted. The manufacturers are naturally all against it; there are perhaps not ten who are for it; they have used every honourable and dishonourable means against this dreaded measure, but with no other result than that of drawing down upon them the ever-deepening hatred of the working-men. The bill will pass. What the working-men will do they can do, and that they will have this bill they proved last spring. The economic arguments of the manufacturers that a Ten Hours' Bill would increase the cost of production and incapacitate the English producers for competition in foreign markets, and that wages must fall, are all *half* true; but they prove nothing except this, that the industrial greatness of England can be maintained only through the barbarous treatment of the operatives, the destruction of their health, the social, physical, and mental decay of whole generations. Naturally, if the Ten Hours' Bill were a final measure, it must ruin England; but since it must inevitably bring with it other measures which must draw

¹ It is notorious that the House of Commons made itself ridiculous a second time in the same session in the same way on the Sugar Question, when it first voted against the ministry and then for it, after an application of the ministerial whip.

England into a path wholly different from that hitherto followed, it can only prove an advance.

Let us turn to another side of the factory system which cannot be remedied by legislative provisions so easily as the diseases now engendered by it. We have already alluded in a general way to the nature of the employment, and enough in detail to be able to draw certain inferences from the facts given. The supervision of machinery, the joining of broken threads, is no activity which claims the operative's thinking powers, yet it is of a sort which prevents him from occupying his mind with other things. We have seen, too, that this work affords the muscles no opportunity for physical activity. Thus it is, properly speaking, not work, but tedium, the most deadening, wearing process conceivable. The operative is condemned to let his physical and mental powers decay in this utter monotony, it is his mission to be bored every day and all day long from his eighth year. Moreover, he must not take a moment's rest; the engine moves unceasingly; the wheels, the straps, the spindles hum and rattle in his ears without a pause, and if he tries to snatch one instant, there is the overlooker at his back with the book of fines. This condemnation to be buried alive in the mill, to give constant attention to the tireless machine is felt as the keenest torture by the operatives, and its action upon mind and body is in the long run stunting in the highest degree. There is no better means of inducing stupefaction than a period of factory-work, and if the operatives have, nevertheless, not only rescued their intelligence, but cultivated and sharpened it more than other working-men, they have found this possible only in rebellion against their fate and against the bourgeoisie, the sole subject on which under all circumstances they can think and feel while at work. Or, if this indignation against the bourgeoisie does not become the supreme passion of the working-man, the inevitable consequence is drunkenness and all that is generally called demoralisation. The physical enervation and the sickness, universal in consequence of the factory system, were enough to induce Commissioner Hawkins to attribute this demoralisation thereto as inevitable; how much

more when mental lassitude is added to them, and when the influences already mentioned which tempt every working-man to demoralisation, make themselves felt here too! There is no cause for surprise, therefore, that in the manufacturing towns especially, drunkenness and sexual excesses have reached the pitch which I have already described.¹

Further, the slavery in which the bourgeoisie holds the proletariat chained, is nowhere more conspicuous than in the factory system. Here ends all freedom in law and in fact. The operative must be in the mill at half-past five in the morning; if he comes a couple of minutes too late, he is fined; if he comes ten minutes too late, he is not let in until breakfast is over, and a quarter of the day's wages is withheld, though he loses only two and one-half hours' work out of twelve. He must eat, drink, and sleep at command. For satisfying the most imperative needs, he is vouchsafed the least possible time absolutely required by them. Whether his dwelling is a half-hour or a whole one removed from the factory does not concern his employer. The despotic bell calls him from his bed, his breakfast, his dinner.

What a time he has of it, too, inside the factory! Here the employer is absolute law-giver; he makes regulations at will, changes and adds to his codex at pleasure, and even, if he inserts the craziest stuff, the courts say to the

¹ Let us hear another competent judge: "If we consider the example of the Irish in connection with the ceaseless toil of the cotton operative class, we shall wonder less at their terrible demoralisation. Continuous exhausting toil, day after day, year after year, is not calculated to develop the intellectual and moral capabilities of the human being. The wearisome routine of endless drudgery, in which the same mechanical process is ever repeated, is like the torture of Sisyphus; the burden of toil, like the rock, is ever falling back upon the worn-out drudge. The mind attains neither knowledge nor the power of thought from the eternal employment of the same muscles. The intellect dozes off in dull indolence, but the coarser part of our nature reaches a luxuriant development. To condemn a human being to such work is to cultivate the animal quality in him. He grows indifferent, he scorns the impulses and customs which distinguish his kind. He neglects the conveniences and finer pleasures of life, lives in filthy poverty with scanty nourishment, and squanders the rest of his earnings in debauchery."—Dr. J. Kay.

working-man: "You were your own master, no one forced you to agree to such a contract if you did not wish to; but now, when you have freely entered into it, you must be bound by it." And so the working-man only gets into the bargain the mockery of the Justice of the Peace who is a bourgeois himself, and of the law which is made by the bourgeoisie. Such decisions have been given often enough. In October, 1844, the operatives of Kennedy's mill, in Manchester, struck. Kennedy prosecuted them on the strength of a regulation placarded in the mill, that at no time more than two operatives in one room may quit work at once. And the court decided in his favour, giving the working-men the explanation cited above.¹ And such rules as these usually are! For instance: 1. The doors are closed ten minutes after work begins, and thereafter no one is admitted until the breakfast hour; whoever is absent during this time forfeits 3d. per loom. 2. Every power-loom weaver detected absenting himself at another time, while the machinery is in motion, forfeits for each hour and each loom, 3d. Every person who leaves the room during working-hours, without obtaining permission from the overlooker, forfeits 3d. 3. Weavers who fail to supply themselves with scissors forfeit, per day, 1d. 4. All broken shuttles, brushes, oil-cans, wheels, window-panes, etc., must be paid for by the weaver. 5. No weaver to stop work without giving a week's notice. The manufacturer may dismiss any employee without notice for bad work or improper behaviour. 6. Every operative detected speaking to another, singing or whistling, will be fined 6d.; for leaving his place during working-hours, 6d.² Another copy of factory regulations lies before me, according to which every operative who comes three minutes too late, forfeits the wages for a quarter of an hour, and every one who comes twenty minutes too late, for a quarter of a day. Every one who remains absent until breakfast forfeits a shilling on Monday, and sixpence every other day of the week, etc., etc. This last is the regulation of the

¹ *Manchester Guardian*, October 30th.

² "Stubborn Facts," p. 9, et seq.

Phoenix Works in Jersey Street, Manchester. It may be said that such rules are necessary in a great, complicated factory, in order to insure the harmonious working of the different parts; it may be asserted that such a severe discipline is as necessary here as in an army. This may be so, but what sort of a social order is it which cannot be maintained without such shameful tyranny? Either the end sanctifies the means, or the inference of the badness of the end from the badness of the means is justified. Every one who has served as a soldier knows what it is to be subjected even for a short time to military discipline. But these operatives are condemned from their ninth year to their death to live under the sword, physically and mentally. They are worse slaves than the Negroes in America, for they are more sharply watched, and yet it is demanded of them that they shall live like human beings, shall think and feel like men! Verily, this they can do only under glowing hatred towards their oppressors, and towards that order of things which places them in such a position, which degrades them to machines. But it is far more shameful yet, that according to the universal testimony of the operatives, numbers of manufacturers collect the fines imposed upon the operatives with the most heartless severity, and for the purpose of piling up extra profits out of the farthings thus extorted from the impoverished proletarians. Leach asserts, too, that the operatives often find the factory clock moved forward a quarter of an hour and the doors shut, while the clerk moves about with the fines-book inside, noting the many names of the absentees. Leach claims to have counted ninety-five operatives thus shut out, standing before a factory, whose clock was a quarter of an hour slower than the town clocks at night, and a quarter of an hour faster in the morning. The Factory Report relates similar facts. In one factory the clock was set back during working-hours, so that the operatives worked overtime without extra pay; in another, a whole quarter of an hour overtime was worked; in a third, there were two clocks, an ordinary one and a machine clock, which registered the revolutions of the main shaft; if the machinery went slowly,

working-hours were measured by the machine clock until the number of revolutions due in twelve hours was reached; if work went well, so that the number was reached before the usual working-hours were ended, the operatives were forced to toil on to the end of the twelfth hour. The witness adds that he had known girls who had good work, and who had worked overtime, who, nevertheless, betook themselves to a life of prostitution rather than submit to this tyranny.¹ To return to the fines, Leach relates having repeatedly seen women in the last period of pregnancy fined 6d. for the offence of sitting down a moment to rest. Fines for bad work are wholly arbitrary; the goods are examined in the wareroom, and the supervisor charges the fines upon a list without even summoning the operative, who only learns that he has been fined when the overlooker pays his wages, and the goods have perhaps been sold, or certainly been placed beyond his reach. Leach has in his possession such a fines list, ten feet long, and amounting to £35 17s. 10d. He relates that in the factory where this list was made, a new supervisor was dismissed for fining too little, and so bringing in five pounds too little weekly.² And I repeat that I know Leach to be a thoroughly trustworthy man incapable of a falsehood.

But the operative is his employer's slave in still other respects. If his wife or daughter finds favour in the eyes of the master, a command, a hint suffices, and she must place herself at his disposal. When the employer wishes to supply with signatures a petition in favour of bourgeois interests, he need only send it to his mill. If he wishes to decide a Parliamentary election, he sends his enfranchised operatives in rank and file to the polls, and they vote for the bourgeois candidate whether they will or no. If he desires a majority in a public meeting, he dismisses them half-an-hour earlier than usual, and secures them places close to the platform, where he can watch them to his satisfaction.

Two further arrangements contribute especially to force

¹ Drinkwater Evidence, p. 80.

² "Stubborn Facts," pp. 13-17.

the operative under the dominion of the manufacturer; the Truck system and the Cottage system. The truck system, the payment of the operatives in goods, was formerly universal in England. The manufacturer opens a shop, "for the convenience of the operatives, and to protect them from the high prices of the petty dealers." Here goods of all sorts are sold to them on credit; and to keep the operatives from going to the shops where they could get their goods more cheaply—the "Tommy shops" usually charging twenty-five to thirty per cent. more than others—wages are paid in requisitions on the shop instead of money. The general indignation against this infamous system led to the passage of the Truck Act in 1831, by which, for most employees, payment in truck orders was declared void and illegal, and was made punishable by fine; but, like most other English laws, this has been enforced only here and there. In the towns it is carried out comparatively efficiently; but in the country, the truck system, disguised or undisguised, flourishes. In the town of Leicester, too, it is very common. There lie before me nearly a dozen convictions for this offence, dating from the period between November, 1843, and June, 1844, and reported, in part, in the *Manchester Guardian* and, in part, in the *Northern Star*. The system is, of course, less openly carried on at present; wages are usually paid in cash, but the employer still has means enough at command to force him to purchase his wares in the truck shop and nowhere else. Hence it is difficult to combat the truck system, because it can now be carried on under cover of the law, provided only that the operative receives his wages in money. The *Northern Star* of April 27th, 1844, publishes a letter from an operative of Holmfirth, near Huddersfield, in Yorkshire, which refers to a manufacturer of the name of Bowers, as follows (retranslated from the German):

"It is very strange to think that the accursed truck system should exist to such an extent as it does in Holmfirth, and nobody be found who has the pluck to make the manufacturer stop it. There are here a great many honest hand-weavers suffering through this damned system; here is one sample from a good many out of the noble-hearted Free Trade Clique. There is a manufacturer who has upon himself

the curses of the whole district on account of his infamous conduct towards his poor weavers; if they have got a piece ready which comes to 34 or 36 shillings, he gives them 20s. in money and the rest in cloth or goods, and 40 to 50 per cent. dearer than at the other shops, and often enough the goods are rotten into the bargain. But, what says the *Free Trade Mercury*, the *Leeds Mercury*?¹ They are not bound to take them; they can please themselves. Oh, yes, but they must take them or else starve. If they ask for another 20s. in money, they must wait eight or fourteen days for a warp; but if they take the 20s. and the goods, then there is always a warp ready for them. And that is Free Trade. Lord Brougham said we ought to put by something in our young days, so that we need not go to the parish when we are old. Well, are we to put by the rotten goods? If this did not come from a lord, one would say his brains were as rotten as the goods that our work is paid in. When the unstamped papers came out "illegally," there was a lot of them to report it to the police in Holmfirth, the Blythes, the Edwards, etc.; but where are they now? But this is different. Our truck manufacturer belongs to the pious Free Trade lot; he goes to church twice every Sunday, and repeats devotedly after the parson: 'We have left undone the things we ought to have done, and we have done the things we ought not to have done, and there is no good in us; but, good Lord, deliver us.' Yes, deliver us till to-morrow, and we will pay our weavers again in rotten goods."

The cottage system looks much more innocent and arose in a much more harmless way, though it has the same enslaving influence upon the employee. In the neighbourhood of the mills in the country, there is often a lack of dwelling accommodation for the operatives. The manufacturer is frequently obliged to build such dwellings and does so gladly, as they yield great advantages, besides the interest upon the capital invested. If any owner of working-men's dwellings averages about six per cent. on his invested capital, it is safe to calculate that the manufacturer's cottages yield twice this rate; for so long as his factory does not stand perfectly idle he is sure of occupants, and of occupants who pay punctually. He is therefore spared the two chief disadvantages under which other house-owners labour; his cottages never stand empty, and he runs no risk. But the rent of the cottages is as high as though these disadvantages were in full force, and by obtaining the

¹ *Leeds Mercury*: A radical bourgeois newspaper. (Note in the German edition.)

same rent as the ordinary house-owner, the manufacturer, at cost of the operatives, makes a brilliant investment at twelve to fourteen per cent. For it is clearly unjust that he should make twice as much profit as other competing house-owners, who at the same time are excluded from competing with him. But it implies a double wrong, when he draws his fixed profit from the pockets of the non-possessing class, which must consider the expenditure of every penny. He is used to that, however, he whose whole wealth is gained at the cost of his employees. But this injustice becomes an infamy when the manufacturer, as often happens, forces his operatives, who must occupy his houses on pain of dismissal, to pay a higher rent than the ordinary one, or even to pay rent for houses in which they do not live! The *Halifax Guardian*, quoted by the *Liberal Sun*,¹ asserts that hundreds of operatives in Ashton-under-Lyne, Oldham, and Rochdale, etc., are forced by their employers to pay house-rent whether they occupy the house or not. The cottage system is universal in the country districts; it has created whole villages, and the manufacturer usually has little or no competition against his houses, so that he can fix his price regardless of any market rate, indeed at his pleasure. And what power does the cottage system give the employer over his operatives in disagreements between master and men? If the latter strike, he need only give them notice to quit his premises, and the notice need only be a week; after that time the operative is not only without bread but without a shelter, a vagabond at the mercy of the law which sends him, without fail, to the treadmill.

Such is the factory system sketched as fully as my space permits, and with as little partisan spirit as the heroic deeds of the bourgeoisie against the defenceless workers permit—deeds towards which it is impossible to remain indifferent, towards which indifference were a crime. Let us compare the condition of the free Englishman of 1845 with the Saxon serf under the lash of the Norman barons of 1145. The serf was *glebae adscriptus*,

¹ *Sun*, a London daily; end of November, 1844.

bound to the soil, so is the free working-man through the cottage system. The serf owed his master the *jus primae noctis*, the right of the first night—the free working-man must, on demand, surrender to his master not only that, but the right of every night. The serf could acquire no property; everything that he gained, his master could take from him; the free working-man has no property, can gain none by reason of the pressure of competition, and what even the Norman baron did not do, the modern manufacturer does. Through the truck system, he assumes every day the administration in detail of the things which the worker requires for his immediate necessities. The relation of the lord of the soil to the serf was regulated by the prevailing customs and by-laws which were obeyed, because they corresponded to them. The free working-man's relation to his master is regulated by laws which are *not* obeyed, because they correspond neither with the interests of the employer nor with the prevailing customs. The lord of the soil could not separate the serf from the land, nor sell him apart from it, and since almost all the land was fief and there was no capital, practically could not sell him at all. The modern bourgeois forces the working-man to sell himself. The serf was the slave of the piece of land on which he was born, the working-man is the slave of his own necessities of life and of the money with which he has to buy them—both are *slaves of a thing*. The serf had a guarantee for the means of subsistence in the feudal order of society in which every member had his own place. The free working-man has no guarantee whatsoever, because he has a place in society only when the bourgeoisie can make use of him; in all other cases he is ignored, treated as non-existent. The serf sacrificed himself for his master in war, the factory operative in peace. The lord of the serf was a barbarian who regarded his villain as a head of cattle; the employer of operatives is civilised and regards his "hand" as a machine. In short, the position of the two is not far from equal, and if either is at a disadvantage, it is the free working-man. Slaves they both are, with the single difference that the slavery of the one is undissembled, open, honest; that of the other cunning, sly,

disguised, deceitfully concealed from himself and every one else, a hypocritical servitude worse than the old. The philanthropic Tories were right when they gave the operatives the name white slaves. But the hypocritical disguised slavery recognises the right to freedom, at least in outward form; bows before a freedom-loving public opinion, and herein lies the historic progress as compared with the old servitude, that the *principle* of freedom is affirmed, and the oppressed will one day see to it that this principle is carried out.

At the close a few stanzas of a poem which voices the sentiments of the workers themselves about the factory system. Written by Edward P. Mead of Birmingham, it is a correct expression of the views prevailing among them.¹

THE STEAM KING

*There is a King, and a ruthless King,
Not a King of the poet's dream;
But a tyrant fell, white slaves know well,
And that ruthless King is Steam.*

*He hath an arm, an iron arm,
And tho' he hath but one,
In that mighty arm there is a charm,
That millions hath undone.*

*Like the ancient Moloch grim, his sire
In Himmon's vale that stood,
His bowels are of living fire,
And children are his food.*

*His priesthood are a hungry band,
Blood-thirsty, proud, and bold;
'Tis they direct his giant hand,
In turning blood to gold.*

¹ A translation by Engels himself of the poem given below was included in the German edition of the book. The present text is taken from the *Northern Star* of February 11, 1843.—Ed.

*For filthy gain in their servile chain
All nature's rights they bind;
They mock at lovely woman's pain,
And to manly tears are blind.*

The sighs and groans of Labour's sons
Are music in their ear,
And the skeleton shades, of lads and maids,
In the Steam King's Hells appear.

Those hells upon earth, since the Steam King's
birth,
 Have scatter'd around despair;
 For the human mind for Heav'n design'd,
 With the body, is murdered there.

Then down with the King, the Moloch King,
Ye working millions all;
O chain his hand, or our native land
Is destin'd by him to fall.

*And his Satraps abhor'd, each proud Mill Lord,
Now gorg'd with gold and blood,
Must be put down by the nation's frown,
As well as their monster God.¹*

¹ I have neither time nor space to deal in detail with the replies of the manufacturers to the charges made against them for twelve years past. These men will not learn because their supposed interest blinds them. As, moreover, many of their objections have been met in the foregoing, the following is all that it is necessary for me to add:

You come to Manchester, you wish to make yourself acquainted with the state of affairs in England. You naturally have good introductions to respectable people. You drop a remark or two as to the condition of the workers. You are made acquainted with a couple of the first Liberal manufacturers, Robert Hyde Greg, perhaps, Edmund Ashworth, Thomas Ashton, or others. They are told of your wishes. The manufacturer understands you, knows what he has to do. He accompanies you to his factory in the country; Mr. Greg to Quarrybank in Cheshire, Mr. Ashworth to Turton near Bolton, Mr. Ashton to Hyde. He leads you through a superb, admirably arranged building, perhaps supplied with ventilators, he calls your attention to

THE REMAINING BRANCHES OF INDUSTRY

We were compelled to deal with the factory system somewhat at length, as it is an entirely novel creation of the industrial period; we shall be able to treat the other workers the more briefly, because what has been said either of the industrial proletariat in general, or of the factory sys-

the lofty, airy rooms, the fine machinery, here and there a healthy-looking operative. He gives you an excellent lunch, and proposes to you to visit the operatives' homes; he conducts you to the cottages, which look new, clean and neat, and goes with you into this one and that one, naturally only to overlookers, mechanics, etc., so that you may see "families who live wholly from the factory." Among other families you might find that only wife and children work, and the husband darns stockings. The presence of the employer keeps you from asking indiscreet questions; you find every one well-paid, comfortable, comparatively healthy by reason of the country air; you begin to be converted from your exaggerated ideas of misery and starvation. But, that the cottage system makes slaves of the operatives, that there may be a truck shop in the neighbourhood, that the people hate the manufacturer, this they do not point out to you, because he is present. He has built a school, church, reading-room, etc. That he uses the school to train children to subordination, that he tolerates in the reading-room such prints only as represent the interests of the bourgeoisie, that he dismisses his employees if they read Chartist or Socialist papers or books, this is all concealed from you. You see an easy, patriarchal relation, you see the life of the overlookers, you see what the bourgeoisie promises the workers if they become its slaves, mentally and morally. This "country manufacture" has always been what the employers like to show, because in it the disadvantages of the factory system, especially from the point of view of health, are, in part, done away with by the free air and surroundings, and because the patriarchal servitude of the workers can here be longest maintained. Dr. Ure sings a dithyramb upon the theme. But woe to the operatives to whom it occurs to think for themselves and become Chartists! For them the paternal affection of the manufacturer comes to a sudden end. Further, if you should wish to be accompanied through the working-people's quarters of Manchester, if you should desire to see the development of the factory system in a factory town, you may wait long before these rich bourgeoisie will help you! These gentlemen do not know in what condition their employees are nor what they want, and they dare not know things which would make them uneasy or even oblige them to act in opposition to their own interests. But, fortunately, that is of no consequence: what the working-men have to carry out, they carry out for themselves.

tem in particular, will wholly, or in part, apply to them. We shall, therefore, merely have to record how far the factory system has succeeded in forcing its way into each branch of industry, and what other peculiarities these may reveal.

The four branches comprised under the Factory Act are engaged in the production of clothing stuffs. We shall do best if we deal next with those workers who receive their materials from these factories; and, first of all, with the stocking weavers of Nottingham, Derby, and Leicester. Touching these workers, the Children's Employment Commission reports that the long working-hours, imposed by low wages, with a sedentary life and the strain upon the eyes involved in the nature of the employment, usually enfeeble the whole frame, and especially the eyes. Work at night is impossible without a very powerful light produced by concentrating the rays of the lamp, making them pass through glass globes, which is most injurious to the sight. At forty years of age, nearly all wear spectacles. The children employed at spooling and hemming usually suffer grave injuries to the health and constitution. They work from the sixth, seventh, or eighth year ten to twelve hours daily in small, close rooms. It is not uncommon for them to faint at their work, to become too feeble for the most ordinary household occupation, and so near-sighted as to be obliged to wear glasses during childhood. Many were found by the commissioners to exhibit all the symptoms of a scrofulous constitution, and the manufacturers usually refuse to employ girls who have worked in this way as being too weak. The condition of these children is characterised as "a disgrace to a Christian country," and the wish expressed for legislative interference. The Factory Report¹ adds that the stocking weavers are the worst paid workers in Leicester, earning six, or with great effort, seven shillings a week, for sixteen to eighteen hours' daily work. Formerly they earned twenty to twenty-one shillings, but the introduction of enlarged frames has ruined their business; the great majority still work with old,

¹ Grainger. Report. Appendix, Part I, p. F 15, §§ 132-142.

small, single frames, and compete with difficulty with the progress of machinery. Here, too, every progress is a disadvantage for the workers. Nevertheless, Commissioner Power speaks of the pride of the stocking weavers that they are free, and have no factory bell to measure out the time for their eating, sleeping, and working. Their position to-day is no better than in 1833, when the Factory Commission made the foregoing statements; the competition of the Saxon stocking weavers, who have scarcely anything to eat, takes care of that. This competition is too strong for the English in nearly all foreign markets, and for the lower qualities of goods even in the English market. It must be a source of rejoicing for the patriotic German stocking weaver that his starvation wages force his English brother to starve too! And, verily, will he not starve on, proud and happy, for the greater glory of German industry, since the honour of the Fatherland demands that his table should be bare, his dish half-empty? Ah! it is a noble thing this competition, this "race of the nations." In the *Morning Chronicle*, another Liberal sheet, the organ of the bourgeoisie par excellence, there were published some letters from a stocking weaver in Hinckley, describing the condition of his fellow-workers. Among other things, he reports 50 families, 321 persons, who were supported by 109 frames; each frame yielded on an average 5½ shillings; each family earned an average of 11s. 4d. weekly. Out of this there was required for house-rent, frame rent, fuel, light, soap, and needles, together 5s. 10d., so that there remained for food, per head daily, 1½ d., and for clothing nothing. "No eye," says the stocking weaver, "has seen, no ear heard, and no heart felt the half of the sufferings that these poor people endure." Beds were wanting either wholly or in part, the children ran about ragged and barefoot; the men said, with tears in their eyes: "It's a long time since we had any meat; we have almost forgotten how it tastes;" and, finally, some of them worked on Sunday, though public opinion pardons anything else more readily than this, and the rattling noise of the frame is audible throughout the neighbourhood. "But," said one of them, "look at my children and ask no

questions. My poverty forces me to it; I can't and won't hear my children forever crying for bread, without trying the last means of winning it honestly. Last Monday I got up at two in the morning and worked to near midnight; the other days from six in the morning to between eleven and twelve at night. I have had enough of it; I sha'n't kill myself; so now I go to bed at ten o'clock, and make up the lost time on Sundays." Neither in Leicester, Nottingham, nor Derby have wages risen since 1833; and the worst of it is that in Leicester the truck system prevails to a great extent, as I have mentioned. It is, therefore, not to be wondered at that the weavers of this region take a very active part in all working-men's movements, the more active and effective because the frames are worked chiefly by men.

In this stocking weavers' district the lace industry also has its headquarters. In the three counties mentioned there are in all 2,760 lace frames in use, while in all the rest of England there are but 786. The manufacture of lace is greatly complicated by a rigid division of labour, and embraces a multitude of branches. The yarn is first spooled by girls fourteen years of age and upwards, winders; then the spools are set up on the frames by boys, eight years old and upwards, threaders, who pass the thread through fine openings, of which each machine has an average of 1,800, and bring it towards its destination; then the weaver weaves the lace which comes out of the machine like a broad piece of cloth and is taken apart by very little children who draw out the connecting threads. This is called running or drawing lace, and the children themselves lace-runners. The lace is then made ready for sale. The winders, like the threaders, have no specified working-time, being called upon whenever the spools on a frame are empty, and are liable, since the weavers work at night, to be required at any time in the factory or work-room. This irregularity, the frequent night-work, the disorderly way of living consequent upon it, engender a multitude of physical and moral ills, especially early and unbridled sexual licence, upon which point all witnesses are unanimous. The work is very bad for the eyes, and although a permanent injury in the

case of the threaders is not universally observable, inflammations of the eye, pain, tears, and momentary uncertainty of vision during the act of threading are engendered. For the winders, however, it is certain that their work seriously affects the eye, and produces, besides the frequent inflammations of the cornea, many cases of amaurosis and cataract. The work of the weavers themselves is very difficult, as the frames have constantly been made wider, until those now in use are almost all worked by three men in turn, each working eight hours, and the frame being kept in use the whole twenty-four. Hence it is that the winders and threaders are so often called upon during the night, and must work to prevent the frame from standing idle. The filling in of 1,800 openings with thread occupies three children at least two hours. Many frames are moved by steam-power, and the work of men thus superseded; and, as the Children's Employment Commission's Report mentions only lace factories to which the children are summoned, it seems to follow either that the work of the weavers has been removed to great factory rooms of late, or that steam-weaving has become pretty general; a forward movement of the factory system in either case. Most unwholesome of all is the work of the runners, who are usually children of seven, and even of five and four, years old. Commissioner Grainger actually found one child of two years old employed at this work. Following a thread which is to be withdrawn by a needle from an intricate texture, is very bad for the eyes, especially when, as is usually the case, the work is continued fourteen to sixteen hours. In the least unfavourable case, aggravated near-sightedness follows; in the worst case, which is frequent enough, incurable blindness from amaurosis. But, apart from that, the children, in consequence of sitting perpetually bent up, become feeble, narrow-chested, and scrofulous from bad digestion. Disordered functions of the uterus are almost universal among the girls, and curvature of the spine also, so that "all the runners may be recognised from their gait." The same consequences for the eyes and the whole constitution are produced by the embroidery of lace. Medical wit-

nesses are unanimously of the opinion that the health of all children employed in the production of lace suffers seriously, that they are pale, weak, delicate, undersized, and much less able than other children to resist disease. The affections from which they usually suffer are general debility, frequent fainting, pains in the head, sides, back, and hips, palpitation of the heart, nausea, vomiting and want of appetite, curvature of the spine, scrofula, and consumption. The health of the female lacemakers especially, is constantly and deeply undermined; complaints are universal of anaemia, difficult child-birth, and miscarriage.¹ The same subordinate official of the Children's Employment Commission reports further that the children are very often ill-clothed and ragged, and receive insufficient food, usually only bread and tea, often no meat for months together. As to their moral condition, he reports:²

"All the inhabitants of Nottingham, the police, the clergy, the manufacturers, the working-people, and the parents of the children are all unanimously of opinion that the present system of labour is a most fruitful source of immorality. The threaders, chiefly boys, and the winders, usually girls, are called for in the factory at the same time; and as their parents cannot know how long they are wanted there, they have the finest opportunity to form improper connections and remain together after the close of the work. This has contributed, in no small degree, to the immorality which, according to general opinion, exists to a terrible extent in Nottingham. Apart from this, the quiet of home life, and the comfort of the family to which these children and young people belong, is wholly sacrificed to this most unnatural state of things."

Another branch of lace-making, bobbin-lacework, is carried on in the agricultural shires of Northampton, Oxford, and Bedford, chiefly by children and young persons, who complain universally of bad food, and rarely taste meat. The employment itself is most unwholesome. The children work in small, ill-ventilated, damp rooms, sitting always bent over the lace cushion. To support the body in this wearying position, the girls wear stays with a

¹ Grainger's whole Report.

² Grainger Children's Employment Commission's Report.

wooden busk, which, at the tender age of most of them, when the bones are still very soft, wholly displace the ribs, and make narrow chests universal. They usually die of consumption after suffering the severest forms of digestive disorders, brought on by sedentary work in a bad atmosphere. They are almost wholly without education, least of all do they receive moral training. They love finery, and in consequence of these two influences their moral condition is most deplorable, and prostitution almost epidemic among them.¹

This is the price at which society purchases for the fine ladies of the bourgeoisie the pleasure of wearing lace; a reasonable price truly! Only a few thousand blind working-men, some consumptive labourers' daughters, a sickly generation of the vile multitude bequeathing its debility to its equally "vile" children and children's children. But what does that come to? Nothing, nothing whatsoever! Our English bourgeoisie will lay the report of the Government Commission aside indifferently, and wives and daughters will deck themselves with lace as before. It is a beautiful thing, the composure of an English bourgeois.

A great number of operatives are employed in the cotton-printing establishments of Lancashire, Derbyshire, and the West of Scotland. In no branch of English industry has mechanical ingenuity produced such brilliant results as here, but in no other has it so crushed the workers. The application of engraved cylinders driven by steam-power, and the discovery of a method of printing four to six colours at once with such cylinders, has as completely superseded hand-work as did the application of machinery to the spinning and weaving of cotton, and these new arrangements in the printing-works have superseded the hand-workers much more than was the case in the production of the fabrics. One man, with the assistance of one child, now does with a machine the work done formerly by 200 block printers; a single machine yields 28 yards of printed cloth per minute. The calico printers are in a very bad way in consequence; the shires of Lancaster, Derby,

¹ Burns, Children's Employment Commission's Report.

and Chester produced (according to a petition of the printers to the House of Commons), in the year 1842, 11,000,000 pieces of printed cotton goods: of these, 100,000 were printed by hand exclusively, 900,000 in part with machinery and in part by hand, and 10,000,000 by machinery alone, with four to six colours. As the machinery is chiefly new and undergoes constant improvement, the number of hand-printers is far too great for the available quantity of work, and many of them are therefore starving; the petition puts the number at one-quarter of the whole, while the rest are employed but one or two, in the best case three days in the week, and are ill-paid. Leach¹ asserts of one print-works (Deeply Dale, near Bury, in Lancashire), that the hand-printers did not earn on an average more than five shillings, though he knows that the machine-printers were pretty well paid. The print-works are thus wholly affiliated with the factory system, but without being subject to the legislative restrictions placed upon it. They produce an article subject to fashion, and have therefore no regular work. If they have small orders, they work half time; if they make a hit with a pattern, and business is brisk, they work till ten or twelve o'clock, perhaps even all night. In the neighbourhood of my home, near Manchester, there was a print-works that was often lighted when I returned late at night; and I have heard that the children were obliged at times to work so long there, that they would try to catch a moment's rest and sleep on the stone steps and in the corners of the lobby. I have no legal proof of the truth of the statement, or I should name the firm. The Report of the Children's Employment Commission is very cursory upon this subject, stating merely that in England, at least, the children are mostly pretty well clothed and fed (relatively, according to the wages of the parents), that they receive no education whatsoever, and are morally on a low plane. It is only necessary to remember that these children are subject to the factory system, and then, referring the reader to what has already been said of that, we can pass on.

¹ Leach. "Stubborn Facts from the Factories," p. 47.

Of the remaining workers employed in the manufacture of clothing stuffs little remains to be said; the bleachers' work is very unwholesome, obliging them to breathe chlorine, a gas injurious to the lungs. The work of the dyers is in many cases very healthful, since it requires the exertion of the whole body; how these workers are paid is little known, and this is ground enough for the inference that they do not receive less than the average wages, otherwise they would make complaint. The fustian cutters, who, in consequence of the large consumption of cotton velvet, are comparatively numerous, being estimated at from 3,000 to 4,000, have suffered very severely, indirectly, from the influence of the factory system. The goods formerly woven with hand-loom, were not perfectly uniform, and required a practised hand in cutting the single rows of threads. Since power-loom have been used, the rows run regularly; each thread of the weft is exactly parallel with the preceding one, and cutting is no longer an art. The workers thrown out of employment by the introduction of machinery turn to fustian cutting, and force down wages by their competition; the manufacturers discovered that they could employ women and children, and the wages sank to the rate paid them, while hundreds of men were thrown out of employment. The manufacturers found that they could get the work done in the factory itself more cheaply than in the cutters' work-room, for which they indirectly paid the rent. Since this discovery, the low upper-storey cutters' rooms stand empty in many a cottage, or are let for dwellings, while the cutter has lost his freedom of choice of his working-hours, and is brought under the dominion of the factory bell. A cutter of perhaps forty-five years of age told me that he could remember a time when he had received 8d. a yard for work, for which he now received 1d.; true, he can cut the more regular texture more quickly than the old, but he can by no means do twice as much in an hour as formerly, so that his wages have sunk to less than a quarter of what they were. Leach¹ gives a list of wages paid in 1827 and in

¹ Leach. "Stubborn Facts from the Factories," p. 35.

1843 for various goods, from which it appears that articles paid in 1827 at the rates of 4d., $2\frac{1}{4}$ d., $2\frac{3}{4}$ d., and 1d. per yard, were paid in 1843 at the rate of $1\frac{1}{2}$ d., 1d., $\frac{3}{4}$ d., and $\frac{3}{8}$ d. per yard, cutters' wages. The average weekly wage, according to Leach, was as follows: 1827, £1 6s. 6d.; £1 2s. 6d.; £1; £1 6s. 6d.; and for the same goods in 1843, 10s. 6d.; 7s. 6d.; 6s. 8d.; 10s.; while there are hundreds of workers who cannot find employment even at these last named rates. Of the hand-weavers of the cotton industry we have already spoken; the other woven fabrics are almost exclusively produced on hand-loom. Here most of the workers have suffered as the fustian cutters have done from the crowding in of competitors displaced by machinery, and are, moreover, subject like the factory operatives to a severe fine system for bad work. Take, for instance, the silk weavers. Mr. Brocklehurst, one of the largest silk manufacturers in all England, laid before a committee of members of Parliament lists taken from his books, from which it appears that for goods for which he paid wages in 1821 at the rate of 30s., 14s., $3\frac{1}{2}$ s., $\frac{3}{4}$ s., $1\frac{1}{2}$ s., 10s., he paid in 1831 but 9s., $7\frac{1}{4}$ s., $2\frac{1}{4}$ s., $\frac{1}{3}$ s., $\frac{1}{2}$ s., $6\frac{1}{4}$ s., while in this case no improvement in the machinery has taken place. But what Mr. Brocklehurst does may very well be taken as a standard for all. From the same lists it appears that the average weekly wage of his weavers, after all deductions, was, in 1821, $16\frac{1}{2}$ s., and, in 1831, but 6s. Since that time wages have fallen still further. Goods which brought in 4d. weavers' wages in 1831, bring in but $2\frac{1}{2}$ d. in 1843 (single sarsenets), and a great number of weavers in the country can get work only when they undertake these goods at $1\frac{1}{2}$ d.-2d. Moreover, they are subject to arbitrary deductions from their wages. Every weaver who receives materials is given a card, on which is usually to be read that the work is to be returned at a specified hour of the day; that a weaver who cannot work by reason of illness must make the fact known at the office within three days, or sickness will not be regarded as an excuse; that it will not be regarded as a sufficient excuse if the weaver claims to have been obliged to wait for yarn; that for certain faults in the work (if, for example, more weft-threads are found

within a given space than are prescribed), not less than half the wages will be deducted; and that if the goods should not be ready at the time specified, one penny will be deducted for every yard returned. The deductions in accordance with these cards are so considerable that, for instance, a man who comes twice a week to Leigh, in Lancashire, to gather up woven goods, brings his employer at least £15 fines every time. He asserts this himself, and he is regarded as one of the most lenient. Such things were formerly settled by arbitration; but as the workers were usually dismissed if they insisted upon that, the custom has been almost wholly abandoned, and the manufacturer acts arbitrarily as prosecutor, witness, judge, law-giver, and executive in one person. And if the workman goes to a Justice of the Peace, the answer is: "When you accepted your card you entered upon a contract, and you must abide by it." The case is the same as that of the factory operatives. Besides, the employer obliges the workman to sign a document in which he declares that he agrees to the deductions made. And if a workman rebels, all the manufacturers in the town know at once that he is a man who, as Leach says,¹ "resists the lawful order as established by weavers' cards, and, moreover, has the impudence to doubt the wisdom of those who are, as he ought to know, his superiors in society."

Naturally, the workers are perfectly free; the manufacturer does not force them to take his materials and his cards, but he says to them what Leach translates into plain English with the words: "If you don't like to be frizzled in my frying-pan, you can take a walk into the fire." The silk weavers of London, and especially of Spitalfields, have lived in periodic distress for a long time, and that they still have no cause to be satisfied with their lot is proved by their taking a most active part in English labour movements in general, and in London ones in particular. The distress prevailing among them gave rise to the fever which broke out in East London, and called forth the Commission for Investigating the Sanitary Condition of

¹ Leach, "Stubborn Facts from the Factories," pp. 37-40.

the Labouring Class. But the last report of the London Fever Hospital shows that this disease is still raging.

After the textile fabrics, by far the most important products of English industry are the metal-wares. This trade has its headquarters at Birmingham, where the finer metal goods of all sorts are produced, at Sheffield for cutlery, and in Staffordshire, especially at Wolverhampton, where the coarser articles, locks, nails, etc., are manufactured. In describing the position of the workers employed in these trades, let us begin with Birmingham. The disposition of the work has retained in Birmingham, as in most places where metals are wrought, something of the old handicraft character; the small employers are still to be found, who work with their apprentices in the shop at home, or when they need steam-power, in great factory buildings which are divided into little shops, each rented to a small employer, and supplied with a shaft moved by the engine, and furnishing motive power for the machinery. Léon Faucher, author of a series of articles in the *Revue des deux Mondes*, which at least betray study, and are better than what has hitherto been written upon the subject by Englishmen or Germans, characterises this relation in contrast with the manufacture of Lancashire and Yorkshire as "Démocratie industrielle," and observes that it produces no very favourable results for master or men. This observation is perfectly correct, for the many small employers cannot well subsist on the profit divided amongst them, determined by competition, a profit under other circumstances absorbed by a single manufacturer. The centralising tendency of capital holds them down. For one who grows rich ten are ruined, and a hundred placed at a greater disadvantage than ever, by the pressure of the one upstart who can afford to sell more cheaply than they. And in the cases where they have to compete from the beginning against great capitalists, it is self-evident that they can only toil along with the greatest difficulty. The apprentices are, as we shall see, quite as badly off under the small employers as under the manufacturers, with the single difference that they, in turn, may become small employers, and so attain a certain independence—that is to

say, they are at best less directly exploited by the bourgeoisie than under the factory system. Thus these small employers are neither genuine proletarians, since they live in part upon the work of their apprentices, nor genuine bourgeois, since their principal means of support is their own work. This peculiar midway position of the Birmingham iron-workers is to blame for their having so rarely joined wholly and unreservedly in the English labour movements. Birmingham is a politically radical, but not a Chartist, town. There are, however, numerous larger factories belonging to capitalists; and in these the factory system reigns supreme. The division of labour, which is here carried out to the last detail (in the needle industry, for example), and the use of steam-power, admit of the employment of a great multitude of women and children, and we find here¹ precisely the same features reappearing which the Factories' Report presented,—the work of women up to the hour of confinement, incapacity as housekeepers, neglect of home and children, indifference, actual dislike to family life, and demoralisation; further, the crowding out of men from employment, the constant improvement of machinery, early emancipation of children, husbands supported by their wives and children, etc., etc. The children are described as half-starved and ragged, the half of them are said not to know what it is to have enough to eat, many of them get nothing to eat before the midday meal, or even live the whole day upon a penny-worth of bread for a noonday meal—there were actually cases in which children received no food from eight in the morning until seven at night. Their clothing is very often scarcely sufficient to cover their nakedness, many are barefoot even in winter. Hence they are all small and weak for their age, and rarely develop with any degree of vigour. And when we reflect that with these insufficient means of reproducing the physical forces, hard and protracted work in close rooms is required of them, we cannot wonder that there are few adults in Birmingham fit for military service. "The working-men," says a recruiting

¹ Children's Employment Commission's Report.

surgeon, "are small, delicate, and of very slight physical power; many of them deformed, too, in the chest or spinal column." According to the assertion of a recruiting sergeant, the people of Birmingham are smaller than those anywhere else, being usually 5 feet 4 to 5 inches tall; out of 613 recruits, but 238 were found fit for service. As to education, a series of depositions and specimens taken from the metal districts have already been given,¹ to which the reader is referred. It appears further, from the Children's Employment Commission's Report, that in Birmingham more than half the children between five and fifteen years attend no school whatsoever, that those who do are constantly changing, so that it is impossible to give them any training of an enduring kind, and that they are all withdrawn from school very early and set to work. The report makes it clear what sort of teachers are employed. One teacher, in answer to the question whether she gave moral instruction, said, No, for threepence a week school fees that was too much to require; several others did not even understand this question and still others did not consider this part of their duty. One of the teachers said that she gave no moral instruction but that she took a great deal of trouble to instil good principles into the children. (And she made a decided slip in her English in saying it.) In the schools the commissioner found constant noise and disorder. The moral state of the children is in the highest degree deplorable. Half of all the criminals are children under fifteen, and in a single year ninety ten-years'-old offenders, among them forty-four serious criminal cases, were sentenced. Unbridled sexual intercourse seems, according to the opinion of the commissioner, almost universal, and that at a very early age.²

In the iron district of Staffordshire the state of things is still worse. For the coarse wares made here neither much division of labour (with certain exceptions) nor steam-power or machinery can be applied. In Wolverhampton, Willenhall, Bilston, Sedgeley, Wednesfield, Dar-

¹ See p. 112. (Present volume, pp. 145-46.)—Ed.

² Grainger Report and Evidence.

laston, Dudley, Walsall, Wednesbury, etc., there are, therefore, fewer factories, but chiefly single forges, where the small masters work alone, or with one or more apprentices, who serve them until reaching the twenty-first year. The small employers are in about the same situation as those of Birmingham; but the apprentices, as a rule, are much worse off. They get almost exclusively meat from diseased animals or such as have died a natural death, or tainted meat, or fish to eat, with veal from calves killed too young, and pork from swine smothered during transportation, and such food is furnished not by small employers only, but by large manufacturers, who employ from thirty to forty apprentices. The custom seems to be universal in Wolverhampton, and its natural consequence is frequent bowel complaints and other diseases. Moreover, the children usually do not get enough to eat, and have rarely other clothing than their working rags, for which reason, if for no other, they cannot go to Sunday school. The dwellings are bad and filthy, often so much so that they give rise to disease; and in spite of the not materially unhealthy work, the children are puny, weak, and, in many cases, severely crippled. In Willenhall, for instance, there are countless persons who have, from perpetually filing at the lathe, crooked backs and one leg crooked, "hind-leg" as they call it, so that the two legs have the form of a K; while it is said that more than one-third of the workingmen there are ruptured. Here, as well as in Wolverhampton, numberless cases were found of retarded puberty among girls, (for girls, too, work at the forges) as well as among boys, extending even to the nineteenth year. In Sedgeley and its surrounding district, where nails form almost the sole product, the nailers live and work in the most wretched stable-like huts, which for filth can scarcely be equalled. Girls and boys work from the tenth or twelfth year, and are accounted fully skilled only when they make a thousand nails a day. For twelve hundred nails the pay is $5\frac{3}{4}$ d. Every nail receives twelve blows, and since the hammer weighs $11\frac{1}{4}$ pounds, the nailer must lift 18,000 pounds to earn this miserable pay. With this hard work and insufficient food, the children inevitably

develop ill-formed, undersized frames, and the commissioners' depositions confirm this. As to the state of education in this district, data have already been furnished in the foregoing chapters. It is upon an incredibly low plane; half the children do not even go to Sunday school, and the other half go irregularly; very few, in comparison with the other districts, can read, and in the matter of writing the case is much worse. Naturally, for between the seventh and tenth years, just when they are beginning to get some good out of going to school, they are set to work, and the Sunday school teachers, smiths or miners, frequently cannot read, and write their names with difficulty. The prevailing morals correspond with these means of education. In Willenhall, Commissioner Horne asserts, and supplies ample proofs of his assertion, that there exists absolutely no moral sense among the workers. In general, he found that the children neither recognised duties to their parents nor felt any affection for them. They were so little capable of thinking of what they said, so stolid, so hopelessly stupid, that they often asserted that they were well treated, were coming on famously, when they were forced to work twelve to fourteen hours, were clad in rags, did not get enough to eat, and were beaten so that they felt it several days afterwards. They knew nothing of a different kind of life than that in which they toil from morning until they are allowed to stop at night, and did not even understand the question never heard before, whether they were tired.¹

In Sheffield wages are better, and the external state of the workers also. On the other hand, certain branches of work are to be noticed here, because of their extraordinarily injurious influence upon health. Certain operations require the constant pressure of tools against the chest, and engender consumption in many cases; others, file-cutting among them, retard the general development of the body and produce digestive disorders; bone-cutting for knife handles brings with it headache, biliousness, and among girls, of whom many are employed, anaemia. By

¹ Horne Report and Evidence.

far the most unwholesome work is the grinding of knife-blades and forks, which, especially when done with a dry stone, entails certain early death. The unwholesomeness of this work lies in part in the bent posture, in which chest and stomach are cramped; but especially in the quantity of sharp-edged metal dust particles freed in the cutting, which fill the atmosphere, and are necessarily inhaled. The dry grinders' average life is hardly thirty-five years, the wet grinders' rarely exceeds forty-five. Dr. Knight, in Sheffield, says:¹

"I can convey some idea of the injuriousness of this occupation only by asserting that the hardest drinkers among the grinders are the longest lived among them, because they are longest and oftenest absent from their work. There are, in all, some 2,500 grinders in Sheffield. About 150 (80 men and 70 boys) are fork grinders; these die between the twenty-eighth and thirty-second years of age. The razor grinders, who grind wet as well as dry, die between forty and forty-five years, and the table cutlery grinders, who grind wet, die between the fortieth and fiftieth year."

The same physician gives the following description of the course of the disease called grinders' asthma:

"They usually begin their work with the fourteenth year, and, if they have good constitutions, rarely notice any symptoms before the twentieth year. Then the symptoms of their peculiar disease appear. They suffer from shortness of breath at the slightest effort in going up hill or up stairs, they habitually raise the shoulders to relieve the permanent and increasing want of breath; they bend forward, and seem, in general, to feel most comfortable in the crouching position in which they work. Their complexion becomes dirty yellow, their features express anxiety, they complain of pressure upon the chest. Their voices become rough and hoarse, they cough loudly, and the sound is as if air were driven through a wooden tube. From time to time they expectorate considerable quantities of dust, either mixed with phlegm or in balls or cylindrical masses, with a thin coating of mucus. Spitting blood, inability to lie down, night sweat, colliquative diarrhoea, unusual loss of flesh, and all the usual symptoms of consumption of the lungs finally carry them off, after they have lingered months, or even years, unfit to support themselves or those dependent upon them. I must add that all attempts which have hitherto been made to prevent grinders' asthma, or to cure it, have wholly failed."

All this Knight wrote ten years ago; since then the number of grinders and the violence of the disease have

¹ Dr. Knight, Sheffield.

increased, though attempts have been made to prevent it by covered grindstones and carrying off the dust by artificial draught. These methods have been at least partially successful, but the grinders do not desire their adoption, and have even destroyed the contrivance here and there, in the belief that more workers may be attracted to the business and wages thus reduced; they are for a short life and a merry one. Dr. Knight has often told grinders who came to him with the first symptoms of asthma that a return to grinding means certain death, but with no avail. He who is once a grinder falls into despair, as though he had sold himself to the devil. Education in Sheffield is upon a very low plane; a clergyman, who had occupied himself largely with the statistics of education, was of the opinion that of 16,500 children of the working-class who are in a position to attend school, scarcely 6,500 can read. This comes of the fact that the children are taken from school in the seventh, and, at the very latest, in the twelfth year, and that the teachers are good for nothing; one was a convicted thief who found no other way of supporting himself after being released from jail than teaching school! Immorality among young people seems to be more prevalent in Sheffield than anywhere else. It is hard to tell which town ought to have the prize, and in reading the report one believes of each one that this certainly deserves it! The younger generation spend the whole of Sunday lying in the street tossing coins or fighting dogs, go regularly to the gin palace, where they sit with their sweethearts until late at night, when they take walks in solitary couples. In an alehouse which the commissioner visited, there sat forty to fifty young people of both sexes, nearly all under seventeen years of age, and each lad beside his lass. Here and there cards were played, at other places dancing was going on, and everywhere drinking. Among the company were openly avowed professional prostitutes. No wonder, then, that, as all the witnesses testify, early, unbridled sexual intercourse, youthful prostitution, beginning with persons of fourteen to fifteen years, is extraordinarily frequent in Sheffield. Crimes of a savage and desperate sort are of common occurrence; one year before

the commissioner's visit, a band, consisting chiefly of young persons, was arrested when about to set fire to the town, being fully equipped with lances and inflammable substances. We shall see later that the labour movement in Sheffield has this same savage character.¹

Besides these two main centres of the metal industry, there are needle factories in Warrington, Lancashire, where great want, immorality, and ignorance prevail among the workers, and especially among the children; and a number of nail forges in the neighbourhood of Wigan, in Lancashire, and in the east of Scotland. The reports from these latter districts tell almost precisely the same story as those of Staffordshire. There is one more branch of this industry carried on in the factory districts, especially in Lancashire, the essential peculiarity of which is the production of machinery by machinery, whereby the workers, crowded out elsewhere, are deprived of their last refuge, the creation of the very enemy which supersedes them. Machinery for planing and boring, cutting screws, wheels, nuts, etc., with power lathes, has thrown out of employment a multitude of men who formerly found regular work at good wages; and whoever wishes to do so may see crowds of them in Manchester.

North of the iron district of Staffordshire lies an industrial region to which we shall now turn our attention, the Potteries, whose headquarters are in the borough of Stoke, embracing Henley, Burslem, Lane End, Lane Delph, Etruria, Coleridge, Langport, Tunstall, and Golden Hill, containing together 60,000 inhabitants. The Children's Employment Commission reports upon this subject that in some branches of this industry, in the production of stoneware, the children have light employment in warm, airy rooms; in others, on the contrary, hard, wearing labour is required, while they receive neither sufficient food nor good clothing. Many children complain: "Don't get enough to eat, get mostly potatoes with salt, never meat, never bread, don't go to school, haven't got no clothes."

¹ Symons Report and Evidence.

"Haven't got nothin' to eat to-day for dinner, don't never have dinner at home, get mostly potatoes and salt, sometimes bread." "This is all the clothes I have, no Sunday suit at home." Among the children whose work is especially injurious are the mould-runners, who have to carry the moulded article with the form to the drying-room, and afterwards bring back the empty form, when the article is properly dried. Thus they must go to and fro the whole day, carrying burdens heavy in proportion to their age, while the high temperature in which they have to do this increases very considerably the exhaustiveness of the work. These children, with scarcely a single exception, are lean, pale, feeble, stunted; nearly all suffer from stomach troubles, nausea, want of appetite, and many of them die of consumption. Almost as delicate are the boys called "jiggers," from the "jigger" wheel which they turn. But by far the most injurious is the work of those who dip the finished article into a fluid containing great quantities of lead, and often of arsenic, or have to take the freshly-dipped article up with the hand. The hands and clothing of these workers, adults and children, are always wet with this fluid, the skin softens and falls off under the constant contact with rough objects, so that the fingers often bleed, and are constantly in a state most favourable for the absorption of this dangerous substance. The consequence is violent pain, and serious disease of the stomach and intestines, obstinate constipation, colic, sometimes consumption, and, most common of all, epilepsy among children. Among men, partial paralysis of the hand muscles, colica pictonum, and paralysis of whole limbs are ordinary phenomena. One witness relates that two children who worked with him died of convulsions at their work; another who had helped with the dipping two years while a boy, relates that he had violent pains in the bowels at first, then convulsions, in consequence of which he was confined to his bed two months, since when the attacks of convulsions have increased in frequency, are now daily, accompanied often by ten to twenty epileptic fits, his right arm is paralysed, and the physicians tell him that he can never regain the use of his limbs. In one fac-

tory were found in the dipping-house four men, all epileptic and afflicted with severe colic, and eleven boys, several of whom were already epileptic. In short, this frightful disease follows this occupation universally: and that, too, to the greater pecuniary profit of the bourgeoisie! In the rooms in which the stoneware is scoured, the atmosphere is filled with pulverised flint, the breathing of which is as injurious as that of the steel dust among the Sheffield grinders. The workers lose breath, cannot lie down, suffer from sore throat and violent coughing, and come to have so feeble a voice that they can scarcely be heard. They, too, all die of consumption. In the Potteries district, the schools are said to be comparatively numerous, and to offer the children opportunities for instruction; but as the latter are so early set to work for twelve hours and often more per day, they are not in a position to avail themselves of the schools, so that three-fourths of the children examined by the commissioner could neither read nor write, while the whole district is plunged in the deepest ignorance. Children who have attended Sunday school for years could not tell one letter from another, and the moral and religious education, as well as the intellectual, is on a very low plane.¹

In the manufacture of glass, too, work occurs which seems little injurious to men, but cannot be endured by children. The hard labour, the irregularity of the hours, the frequent nightwork, and especially the great heat of the working place (100 to 130 Fahrenheit), engender in children general debility and disease, stunted growth, and especially affections of the eye, bowel complaint, and rheumatic and bronchial affections. Many of the children are pale, have red eyes, often blind for weeks at a time, suffer from violent nausea, vomiting, coughs, colds, and rheumatism. When the glass is withdrawn from the fire, the children must often go into such heat that the boards on which they stand catch fire under their feet. The

¹ Scriven Report and Evidence.

glass-blowers usually die young of debility and chest affections.¹

As a whole, this report testifies to the gradual but sure introduction of the factory system into all branches of industry, recognisable especially by the employment of women and children. I have not thought it necessary to trace in every case the progress of machinery and the superseding of men as workers. Every one who is in any degree acquainted with the nature of manufacture can fill this out for himself, while space fails me to describe in detail an aspect of our present system of production, the result of which I have already sketched in dealing with the factory system. In all directions machinery is being introduced, and the last trace of the working-man's independence thus destroyed. In all directions the family is being dissolved by the labour of wife and children, or inverted by the husband's being thrown out of employment and made dependent upon them for bread; everywhere the inevitable machinery bestows upon the great capitalist command of trade and of the workers with it. The centralisation of capital strides forward without interruption, the division of society into great capitalists and non-possessing workers is sharper every day, the industrial development of the nation advances with giant strides towards the inevitable crisis.

I have already stated that in the handicrafts the power of capital, and in some cases the division of labour too, has produced the same results, crushed the small tradesmen, and put great capitalists and non-possessing workers in their place. As to these handicraftsmen there is little to be said, since all that relates to them has already found its place where the proletariat in general was under discussion. There has been but little change here in the nature of the work and its influence upon health since the beginning of the industrial movement. But the constant contact with the factory operatives, the pressure of the

¹ Leifchild Report Append., Part II., p. L 2, ss. 11, 12;
Franks Report Append., Part II., p. K 7, s. 48;
Tancred Evid. Append., Part II., p. I 76, etc.

Children's
Employment
Commission's
Rep't.

great capitalists, which is much more felt than that of the small employer to whom the apprentice still stood in a more or less personal relation, the influences of life in towns, and the fall of wages, have made nearly all the handicraftsmen active participators in labour movements. We shall soon have more to say on this point, and turn meanwhile to one section of workers in London who deserve our attention by reason of the extraordinary barbarity with which they are exploited by the money-greed of the bourgeoisie. I mean the dressmakers and sewing-women.

It is a curious fact that the production of precisely those articles which serve the personal adornment of the ladies of the bourgeoisie involves the saddest consequences for the health of the workers. We have already seen this in the case of the lace-makers, and come now to the dress-making establishments of London for further proof. They employ a mass of young girls—there are said to be 15,000 of them in all—who sleep and eat on the premises, come usually from the country, and are therefore absolutely the slaves of their employers. During the fashionable season, which lasts some four months, working-hours, even in the best establishments, are fifteen, and, in very pressing cases, eighteen a day; but in most shops work goes on at these times without any set regulation, so that the girls never have more than six, often not more than three or four, sometimes, indeed, not more than two hours in the twenty-four, for rest and sleep, working nineteen to twenty hours, if not the whole night through, as frequently happens! The only limit set to their work is the absolute physical inability to hold the needle another minute. Cases have occurred in which these helpless creatures did not undress during nine consecutive days and nights, and could only rest a moment or two here and there upon a mattress, where food was served them ready cut up in order to require the least possible time for swallowing. In short, these unfortunate girls are kept by means of the moral whip of the modern slave-driver, the threat of discharge, to such long and unbroken toil as no strong man, much less a delicate girl of fourteen to twenty years, can endure. In addition to this, the foul air of the work-room and sleeping

places, the bent posture, the often bad and indigestible food, all these causes, but above all the long hours of work combined with almost total exclusion from fresh air, entail the saddest consequences for the health of the girls. Enervation, exhaustion, debility, loss of appetite, pains in the shoulders, back, and hips, but especially headache, begin very soon; then follow curvatures of the spine, high, deformed shoulders, leanness, swelled, weeping, and smarting eyes, which soon become short-sighted; coughs, narrow chests, and shortness of breath, and all manner of disorders in the development of the female organism. In many cases the eyes suffer so severely that incurable blindness follows; but if the sight remains strong enough to make continued work possible, consumption usually soon ends the sad life of these milliners and dressmakers. Even those who leave this work at an early age retain permanently injured health, a broken constitution; and, when married, bring feeble and sickly children into the world. All the medical men interrogated by the commissioner agreed that no method of life could be invented better calculated to destroy health and induce early death.

With the same cruelty, though somewhat more indirectly, the rest of the needle-women of London are exploited. The girls employed in stay-making have a hard, wearing occupation, trying to the eyes. And what wages do they get? I do not know; but this I know, that the middleman who has to give security for the material delivered, and who distributes the work among the needle-women, receives $1\frac{1}{2}$ d. per piece. From this he deducts his own pay, at least $\frac{1}{2}$ d., so that 1 d. at most reaches the pocket of the girl. The girls who sew neckties must bind themselves to work sixteen hours a day, and receive $4\frac{1}{2}$ s. a week.¹ But the shirtmakers' lot is the worst. They receive for an ordinary shirt $1\frac{1}{2}$ d., formerly 2d.-3d.; but since the workhouse of St. Pancras, which is administered by a Radical board of guardians, began to undertake work at $1\frac{1}{2}$ d., the poor women outside have been compelled to do the same. For fine, fancy shirts, which can be made in one

¹ See *Weekly Dispatch*, March 16th, 1844.

day of eighteen hours, 6d. is paid. The weekly wage of these sewing-women according to this and according to testimony from many sides, including both needle-women and employers, is 2s. 6d. to 3s. for most strained work continued far into the night. And what crowns this shameful barbarism is the fact that the women must give a money deposit for a part of the materials entrusted to them, which they naturally cannot do unless they pawn a part of them (as the employers very well know), redeeming them at a loss; or if they cannot redeem the materials, they must appear before a Justice of the Peace, as happened to a sewing-woman in November, 1843. A poor girl who got into this strait and did not know what to do next, drowned herself in a canal in 1844. These women usually live in little garret rooms in the utmost distress, where as many crowd together as the space can possibly admit, and where, in winter, the animal warmth of the workers is the only heat obtainable. Here they sit bent over their work, sewing from four or five in the morning until midnight, destroying their health in a year or two and ending in an early grave, without being able to obtain the poorest necessities of life meanwhile.¹ And below them roll the brilliant equipages of the upper bourgeoisie, and perhaps ten steps away some pitiable dandy loses more money in one evening at faro than they can earn in a year.

* * *

Such is the condition of the English manufacturing proletariat. In all directions, whithersoever we may turn, we find want and disease permanent or temporary, and demoralisation arising from the condition of the workers; in

¹ Thomas Hood, the most talented of all the English humourists now living, and, like all humourists, full of human feeling, but wanting in mental energy, published at the beginning of 1844 a beautiful poem, "The Song of the Shirt," which drew sympathetic but unavailing tears from the eyes of the daughters of the bourgeoisie. Originally published in *Punch*, it made the round of all the papers. As discussions of the condition of the sewing-women filled all the papers at the time, special extracts are needless.

all directions slow but sure undermining, and final destruction of the human being physically as well as mentally. Is this a state of things which can last? It cannot and will not last. The workers, the great majority of the nation, will not endure it. Let us see what they say of it.

LABOUR MOVEMENTS

It must be admitted, even if I had not proved it so often in detail, that the English workers cannot feel happy in this condition; that theirs is not a state in which a man or a whole class of men can think, feel, and live as human beings. The workers must therefore strive to escape from this brutalising condition, to secure for themselves a better, more human position; and this they cannot do without attacking the interest of the bourgeoisie which consists in exploiting them. But the bourgeoisie defends its interests with all the power placed at its disposal by wealth and the might of the State. In proportion as the working-man determines to alter the present state of things, the bourgeois becomes his avowed enemy.

Moreover, the working-man is made to feel at every moment that the bourgeoisie treats him as a chattel, as its property, and for this reason, if for no other, he must come forward as its enemy. I have shown in a hundred ways in the foregoing pages, and could have shown in a hundred others, that, in our present society, he can save his manhood only in hatred and rebellion against the bourgeoisie. And he can protest with most violent passion against the tyranny of the propertied class, thanks to his education, or rather want of education, and to the abundance of hot Irish blood that flows in the veins of the English working-class. The English working-man is no Englishman nowadays; no calculating money-grabber like his wealthy neighbour. He possesses more fully developed feelings, his native northern coldness is overborne by the unrestrained development of his passions and their control over him. The cultivation of the understanding which so greatly strengthens the selfish tendency of the English bourgeois, which has made selfishness his predominant

trait and concentrated all his emotional power upon the single point of money-greed, is wanting in the working-man, whose passions are therefore strong and mighty as those of the foreigner. English nationality is annihilated in the working-man.

Since, as we have seen, no single field for the exercise of his manhood is left him, save his opposition to the whole conditions of his life, it is natural that exactly in this opposition he should be most manly, noblest, most worthy of sympathy. We shall see that all the energy, all the activity of the working-men is directed to this point, and that even their attempts to attain general education all stand in direct connection with this. True, we shall have single acts of violence and even of brutality to report, but it must always be kept in mind that the social war is avowedly raging in England; and that, whereas it is in the interest of the bourgeoisie to conduct this war hypocritically, under the disguise of peace and even of philanthropy, the only help for the working-men consists in laying bare the true state of things and destroying this hypocrisy; that the most violent attacks of the workers upon the bourgeoisie and its servants are only the open, undisguised expression of that which the bourgeoisie perpetrates secretly, treacherously against the workers.

The revolt of the workers began soon after the first industrial development, and has passed through several phases. The investigation of their importance in the history of the English people I must reserve for separate treatment, limiting myself meanwhile to such bare facts as serve to characterise the condition of the English proletariat.

The earliest, crudest, and least fruitful form of this rebellion was that of crime. The working-man lived in poverty and want, and saw that others were better off than he. It was not clear to his mind why he, who did more for society than the rich idler, should be the one to suffer under these conditions. Want conquered his inherited respect for the sacredness of property, and he stole. We have seen how crime increased with the extension of manufacture; how the yearly number of arrests

bore a constant relation to the number of bales of cotton annually consumed.

The workers soon realised that crime did not help matters. The criminal could protest against the existing order of society only singly, as one individual; the whole might of society was brought to bear upon each criminal, and crushed him with its immense superiority. Besides, theft was the most primitive form of protest, and for this reason, if for no other, it never became the universal expression of the public opinion of the working-men, however much they might approve of it in silence. As a class, they first manifested opposition to the bourgeoisie when they resisted the introduction of machinery at the very beginning of the industrial period. The first inventors, Arkwright and others, were persecuted in this way and their machines destroyed. Later, there took place a number of revolts against machinery, in which the occurrences were almost precisely the same as those of the printers' disturbances in Bohemia in 1844; factories were demolished and machinery destroyed.

This form of opposition also was isolated, restricted to certain localities, and directed against one feature only of our present social arrangements. When the momentary end was attained, the whole weight of social power fell upon the unprotected evil-doers and punished them to its heart's content, while the machinery was introduced none the less. A new form of opposition had to be found.

At this point help came in the shape of a law enacted by the old, unreformed, oligarchic-Tory parliament, a law which never could have passed the House of Commons later, when the Reform Bill had legally sanctioned the distinction between bourgeoisie and proletariat, and made the bourgeoisie the ruling class. This was enacted in 1824, and repealed all laws by which coalitions between working-men for labour purposes had hitherto been forbidden. The working-men obtained a right previously restricted to the aristocracy and bourgeoisie, the right of free association. Secret coalitions had, it is true, previously existed, but could never achieve great results. In Glasgow, as

Symons¹ relates, a general strike of weavers had taken place in 1812, which was brought about by a secret association. It was repeated in 1822, and on this occasion vitriol was thrown into the faces of the two working-men who would not join the association, and were therefore regarded by the members as traitors to their class. Both the assaulted lost the use of their eyes in consequence of the injury. So, too, in 1818, the association of Scottish miners was powerful enough to carry on a general strike. These associations required their members to take an oath of fidelity and secrecy, had regular lists, treasurers, book-keepers, and local branches. But the secrecy with which everything was conducted crippled their growth. When, on the other hand, the working-men received in 1824 the right of free association, these combinations were very soon spread over all England and attained great power.² In all branches of industry Trades Unions were formed with the outspoken intention of protecting the single working-man against the tyranny and neglect of the bourgeoisie. Their objects were: to fix wages and to deal, *en masse*, as a power, with the employers; to regulate the rate of wages according to the profit of the latter, to raise it when opportunity offered, and to keep it uniform in each trade throughout the country. Hence they tried to settle with the capitalists a scale of wages to be universally adhered to, and ordered out on strike the employees of such individuals as refused to accept the scale. They aimed further to keep up the demand for labour by limiting the number of apprentices, and so to keep wages high; to counteract, as far as possible, the indirect wages reductions which the manufacturers brought about by means of new tools and machinery; and finally, to assist unem-

¹ "Arts and Artisans," p. 137, *et seq.*

² Frightened by the rapid growth of the unions the employers insisted that the law of 1824 be repealed. A new law was adopted in 1825 which permitted the existence of Trade Unions but limited their activity in the extreme. Thus, for instance, the simple agitation of workers to join a union or take part in a strike was considered "coercion" and "violence" punishable under the law as a criminal offence and might entail confiscation of the union's treasury.—Ed.

ployed working-men financially. This they do either directly or by means of a card to legitimate the bearer as a "society man," and with which the working-man wanders from place to place, supported by his fellow-workers, and instructed as to the best opportunity for finding employment. This is tramping, and the wanderer a tramp. To attain these ends, a President and Secretary are engaged at a salary (since it is to be expected that no manufacturer will employ such persons), and a committee collects the weekly contributions and watches over their expenditure for the purposes of the association. When it proved possible and advantageous, the various trades of single districts united in a federation and held delegate conventions at set times. The attempt has been made in single cases to unite the workers of one branch over all England in one great Union; and several times (in 1830 for the first time) to form one universal trades association for the whole United Kingdom, with a separate organisation for each trade. These associations, however, never held together long, and were seldom realised even for the moment, since an exceptionally universal excitement is necessary to make such a federation possible and effective.

The means usually employed by these Unions for attaining their ends are the following: If one or more employers refuse to pay the wage specified by the Union, a deputation is sent or a petition forwarded (the working-men, you see, know how to recognise the absolute power of the lord of the factory in his little State); if this proves unavailing, the Union commands the employees to stop work, and all hands go home. This strike is either partial when one or several, or general when all employers in the trade refuse to regulate wages according to the proposals of the Union. So far go the lawful means of the Union, assuming the strike to take effect after the expiration of the legal notice, which is not always the case. But these lawful means are very weak when there are workers outside the Union, or when members separate from it for the sake of the momentary advantage offered by the bourgeoisie. Especially in the case of partial strikes can the manufacturer readily secure recruits from these black sheep (who are known as knob-

sticks), and render fruitless the efforts of the united workers. Knobsticks are usually threatened, insulted, beaten, or otherwise maltreated by the members of the Union; intimidated, in short, in every way. Prosecution follows, and as the law-abiding bourgeoisie has the power in its own hands, the force of the Union is broken almost every time by the first unlawful act, the first judicial procedure against its members.

The history of these Unions is a long series of defeats of the working-men, interrupted by a few isolated victories. All these efforts naturally cannot alter the economic law according to which wages are determined by the relation between supply and demand in the labour market. Hence the Unions remain powerless against all *great* forces which influence this relation. In a commercial crisis the Union itself must reduce wages or dissolve wholly; and in a time of considerable increase in the demand for labour, it cannot fix the rate of wages higher than would be reached spontaneously by the competition of the capitalists among themselves. But in dealing with minor, single influences they are powerful. If the employer had no concentrated, collective opposition to expect, he would in his own interest gradually reduce wages to a lower and lower point; indeed, the battle of competition which he has to wage against his fellow-manufacturers would force him to do so, and wages would soon reach the minimum. But this competition of the manufacturers among themselves is, *under average conditions*, somewhat restricted by the opposition of the working-men.

Every manufacturer knows that the consequence of a reduction not justified by conditions to which his competitors also are subjected, would be a strike, which would most certainly injure him, because his capital would be idle as long as the strike lasted, and his machinery would be rusting, whereas it is very doubtful whether he could, in such a case, enforce his reduction. Then he has the certainty that if he should succeed, his competitors would follow him, reducing the price of the goods so produced, and thus depriving him of the benefit of his policy. Then, too, the Unions often bring about a more rapid increase of

wages after a crisis than would otherwise follow. For the manufacturer's interest is to delay raising wages until forced by competition, but now the working-men demand an increased wage as soon as the market improves, and they can carry their point by reason of the smaller supply of workers at his command under such circumstances. But, for resistance to more considerable forces which influence the labour market, the Unions are powerless. In such cases hunger gradually drives the strikers to resume work on any terms, and when once, a few have begun, the force of the Union is broken, because these few knobsticks, with the reserve supplies of goods in the market, enable the bourgeoisie to overcome the worst effects of the interruption of business. The funds of the Union are soon exhausted by the great numbers requiring relief, the credit which the shopkeepers give at high interest is withdrawn after a time, and want compels the working-man to place himself once more under the yoke of the bourgeoisie. But strikes end disastrously for the workers mostly, because the manufacturers, in their own interest (which has, be it said, become their interest only through the resistance of the workers), are obliged to avoid all useless reductions, while the workers feel in every reduction imposed by the state of trade a deterioration of their condition, against which they must defend themselves as far as in them lies.

It will be asked, "Why, then, do the workers strike in such cases, when the uselessness of such measures is so evident?" Simply because they *must* protest against every reduction, even if dictated by necessity; because they feel bound to proclaim that they, as human beings, shall not be made to bow to social circumstances, but social conditions ought to yield to them as human beings; because silence on their part would be a recognition of these social conditions, an admission of the right of the bourgeoisie to exploit the workers in good times and let them starve in bad ones. Against this the working-men must rebel so long as they have not lost all human feeling, and that they protest in this way and no other, comes of their being practical English people, who express themselves in *action*, and do not, like German theorists, go to sleep as soon as

their protest is properly registered and placed *ad acta*,¹ there to sleep as quietly as the protesters themselves. The active resistance of the English working-men has its effect in holding the money-greed of the bourgeoisie within certain limits, and keeping alive the opposition of the workers to the social and political omnipotence of the bourgeoisie, while it compels the admission that something more is needed than Trades Unions and strikes to break the power of the ruling class. But what gives these Unions and the strikes arising from them their real importance is this, that they are the first attempt of the workers to abolish competition. They imply the recognition of the fact that the supremacy of the bourgeoisie is based wholly upon the competition of the workers among themselves; i.e., upon their want of cohesion. And precisely because the Unions direct themselves against the vital nerve of the present social order, however one-sidedly, in however narrow a way, are they so dangerous to this social order. The working-men cannot attack the bourgeoisie, and with it the whole existing order of society, at any sorer point than this. If the competition of the workers among themselves is destroyed, if all determine not to be further exploited by the bourgeoisie, the rule of property is at an end. Wages depend upon the relation of demand to supply, upon the accidental state of the labour market, simply because the workers have hitherto been content to be treated as chattels, to be bought and sold. The moment the workers resolve to be bought and sold no longer, when, in the determination of the value of labour, they take the part of men possessed of a will as well as of working-power, at that moment the whole Political Economy of to-day is at an end.

The laws determining the rate of wages would, indeed, come into force again in the long run, if the working-men did not go beyond this step of abolishing competition among themselves. But they must go beyond that unless they are prepared to recede again and to allow competition among themselves to reappear. Thus once advanced

¹ Filed.—Ed.

so far, necessity compels them to go farther; to abolish not only one kind of competition, but competition itself altogether, and that they will do.

The workers are coming to perceive more clearly with every day how competition affects them; they see far more clearly than the bourgeois that competition of the capitalists among themselves presses upon the workers too, by bringing on commercial crises, and that this kind of competition, too, must be abolished. They will soon learn how they have to go about it.

That these Unions contribute greatly to nourish the bitter hatred of the workers against the property-holding class need hardly be said. From them proceed, therefore, with or without the connivance of the leading members, in times of unusual excitement, individual actions which can be explained only by hatred wrought to the pitch of despair, by a wild passion overwhelming all restraints. Of this sort are the attacks with vitriol mentioned in the foregoing pages, and a series of others, of which I shall cite several. In 1831, during a violent labour movement, young Ashton, a manufacturer in Hyde, near Manchester, was shot one evening when crossing a field, and no trace of the assassin discovered. There is no doubt that this was a deed of vengeance of the working-men. Incendiarisms and attempted explosions are very common. On Friday, September 29th, 1843, an attempt was made to blow up the saw-works of Padgin, in Howard Street, Sheffield. A closed iron tube filled with powder was the means employed, and the damage was considerable. On the following day, a similar attempt was made in Ibbetson's knife and file works at Shales Moor, near Sheffield. Mr. Ibbetson had made himself obnoxious by an active participation in bourgeois movements, by low wages, the exclusive employment of knob-sticks, and the exploitation of the Poor Law for his own benefit. He had reported, during the crisis of 1842, such operatives as refused to accept reduced wages, as persons who could find work but would not take it, and were, therefore, not deserving of relief, so compelling the acceptance of a reduction. Considerable damage was inflicted by the explosion, and all the working-men who came to view

it regretted only "that the whole concern was not blown into the air." On Friday, October 6th, 1843, an attempt to set fire to the factory of Ainsworth and Crompton, at Bolton, did no damage; it was the third or fourth attempt in the same factory within a very short time. In the meeting of the Town Council of Sheffield, on Wednesday, January 10th, 1844, the Commissioner of Police exhibited a cast-iron machine, made for the express purpose of producing an explosion, and found filled with four pounds of powder, and a fuse which had been lighted but had not taken effect, in the works of Mr. Kitchen, Earl Street, Sheffield. On Sunday, January 20th, 1844, an explosion caused by a package of powder took place in the sawmill of Bently & White, at Bury, in Lancashire, and produced considerable damage. On Thursday, February 1st, 1844, the Soho Wheel Works, in Sheffield, were set on fire and burnt up.

Here are six such cases in four months, all of which have their sole origin in the embitterment of the workingmen against the employers. What sort of a social state it must be in which such things are possible I need hardly say. These facts are proof enough that in England, even in good business years, such as 1843, the social war is avowed and openly carried on, and still the English bourgeoisie does not stop to reflect! But the case which speaks most loudly is that of the Glasgow Thugs,¹ which came up before the Assizes from the 3rd to the 11th of January, 1838. It appears from the proceedings that the Cotton-Spinners' Union, which existed here from the year 1816, possessed rare organisation and power. The members were bound by an oath to adhere to the decision of the majority, and had during every turnout a secret committee which was unknown to the mass of the members, and controlled the funds of the Union absolutely. This committee fixed a price upon the heads of knobsticks and obnoxious manufacturers and upon incendiaryisms in mills. A mill was thus set on fire in which female knobsticks were employed in spin-

¹ So called from the East Indian tribe, whose only trade is the murder of all the strangers who fall into its hands.

ning in the place of men; a Mrs. M'Pherson, mother of one of these girls, was murdered, and both murderers sent to America at the expense of the association. As early as 1820, a knobstick named M'Quarry was shot at and wounded, for which deed the doer received fifteen pounds from the Union. Later a certain Graham was shot at; the doer received twenty pounds, but was discovered and transported for life. Finally, in 1837, in May, disturbances occurred in consequence of a turnout in the Oatbank and Mile End factories, in which perhaps a dozen knobsticks were maltreated. In July, of the same year, the disturbances still continued, and a certain Smith, a knobstick, was so maltreated that he died. The committee was now arrested, an investigation begun, and the leading members found guilty of participation in conspiracies, maltreatment of knobsticks, and incendiarism in the mill of James and Francis Wood, and they were transported for seven years. What do our good Germans say to this story?¹

The property-holding class, and especially the manufacturing portion of it which comes into direct contact with the working-men, declaims with the greatest violence against these Unions, and is constantly trying to prove their uselessness to the working-men upon grounds which are economically perfectly correct, but for that very reason partially mistaken, and for the working-man's understanding totally without effect. The very zeal of the bourgeoisie shows that it is not disinterested in the matter; and apart from the direct loss involved in a turnout, the state of the case is such that whatever goes into the pockets of the

¹ "What kind of wild justice must it be in the hearts of these men that prompts them, with cold deliberation, in conclave assembled, to doom their brother workman, as the deserter of his order and his order's cause, to die a traitor's and a deserter's death, have him executed, in default of any public judge and hangman, then by a secret one; like your old Chivalry Fehmgericht and Secret Tribunal, suddenly revived in this strange guise; suddenly rising once more on the astonished eye, dressed not now in mail shirts, but in fustian jackets, meeting not in Westphalian forests, but in the paved Gallows-gate of Glasgow! Such a temper must be widespread virulent among the many when, even in its worst acme, it can take such form in the few."—Carlyle. "Chartism," p. 40.

manufacturers comes of necessity out of those of the worker. So that even if the working-men did not know that the Unions hold the emulation of their masters in the reduction of wages, at least in a measure, in check, they would still stand by the Unions, simply to the injury of their enemies, the manufacturers. In war the injury of one party is the benefit of the other, and since the working-men are on a war-footing towards their employers, they do merely what the great potentates do when they get into a quarrel. Beyond all other bourgeois is our friend Dr. Ure, the most furious enemy of the Unions. He foams with indignation at the "secret tribunals" of the cotton-spinners, the most powerful section of the workers, tribunals which boast their ability to paralyse every disobedient manufacturer,¹ "and so bring ruin on the man who had given them profitable employment for many a year." He speaks of a time² "when the inventive head and the sustaining heart of trade were held in bondage by the unruly lower members." A pity that the English working-men will not let themselves be pacified so easily with thy fable as the Roman Plebs, thou modern Menenius Agrippa!³ Finally, he relates the following: At one time the coarse mule-spinners had misused their power beyond all endurance. High wages, instead of awakening thankfulness towards the manufacturers and leading to intellectual improvement (in harmless study of sciences useful to the bourgeoisie, of course), in many cases produced pride and supplied funds for supporting rebellious spirits in strikes, with which a number of manufacturers were visited one after the other in a purely arbitrary manner. During an unhappy disturbance of this sort in Hyde, Dukinfield, and the surrounding neighbourhood, the manufacturers of the district, anxious lest they should be driven from the market by the French, Belgians, and Americans, addressed themselves to the machine-

¹ Dr. Ure, "Philosophy of Manufactures," p. 282.

² *Ibid.*, p. 282.

³ *Menenius Agrippa*: a Roman senator who, tradition has it, persuaded the insurgent plebeians in 494 B.C. to submit by telling them the fable of the revolt of the parts of the human body against the stomach.

works of Sharp, Roberts & Co., and requested Mr. Sharp to turn his inventive mind to the construction of an automatic mule in order "to emancipate the trade from galling slavery and impending ruin."¹

"He produced in the course of a few months a machine apparently instinct with the thought, feeling, and tact of the experienced workman—which even in its infancy displayed a new principle of regulation, ready in its mature state to fulfil the functions of a finished spinner. Thus the Iron Man, as the operatives fitly call it, sprung out of the hands of our modern Prometheus at the bidding of Minerva—a creation destined to restore order among the industrious classes, and to confirm to Great Britain the empire of art. The news of this Herculean prodigy spread dismay through the Union, and even long before it left its cradle, so to speak, it strangled the Hydra of misrule."²

Ure proves further that the invention of the machine, with which four and five colours are printed at once, was a result of the disturbances among the calico printers; that the refractoriness of the yarn-dressers in the powerloom weaving mills gave rise to a new and perfected machine for warp-dressing, and mentions several other such cases. A few pages earlier this same Ure gives himself a great deal of trouble to prove in detail that machinery is beneficial to the workers! But Ure is not the only one; in the Factory Report, Mr. Ashworth, the manufacturer, and many another, lose no opportunity to express their wrath against the Unions. These wise bourgeois, like certain governments, trace every movement which they do not understand, to the influence of ill-intentioned agitators, demagogues, traitors, spouting idiots, and ill-balanced youth. They declare that the paid agents of the Unions are interested in the agitation because they live upon it, as though the necessity for this payment were not forced upon them by the bourgeois, who will give such men no employment!

The incredible frequency of these strikes proves best of

¹ Dr. Ure, "Philosophy of Manufactures," p. 367.

² *Ibid.*, p. 366, *et seq.*

all to what extent the social war has broken out all over England. No week passes, scarcely a day, indeed, in which there is not a strike in some direction, now against reduction, then against a refusal to raise the rate of wages, again by reason of the employment of knobsticks or the continuance of abuses, sometimes against new machinery, or for a hundred other reasons. These strikes, at first skirmishes, sometimes result in weighty struggles; they decide nothing, it is true, but they are the strongest proof that the decisive battle between bourgeoisie and proletariat is approaching. They are the military school of the working-men in which they prepare themselves for the great struggle which cannot be avoided; they are the pronunciamientos of single branches of industry that these too have joined the labour movement. And when one examines a year's file of the *Northern Star*, the only sheet which reports all the movements of the proletariat, one finds that all the proletarians of the towns and of country manufacture have united in associations, and have protested from time to time, by means of a general strike, against the supremacy of the bourgeoisie. And as schools of war, the Unions are unexcelled. In them is developed the peculiar courage of the English. It is said on the Continent that the English, and especially the working-men, are cowardly, that they cannot carry out a revolution because, unlike the French, they do not riot at intervals, because they apparently accept the bourgeois régime so quietly. This is a complete mistake. The English working-men are second to none in courage; they are quite as restless as the French, but they fight differently. The French, who are by nature political, struggle against social evils with political weapons; the English, for whom politics exist only as a matter of interest, solely in the interest of bourgeois society, fight, not against the Government, but directly against the bourgeoisie; and for the time, this can be done only in a peaceful manner. Stagnation in business, and the want consequent upon it, engendered the revolt at Lyons, in 1834, in favour of the Republic: in 1842, at Manchester, a similar cause gave rise to a universal turnout for the Charter and higher wages. That courage is required for a turn-

out, often indeed much loftier courage, much bolder, firmer determination than for an insurrection, is self-evident. It is, in truth, no trifle for a working-man who knows want from experience, to face it with wife and children, to endure hunger and wretchedness for months together, and stand firm and unshaken through it all. What is death, what the galleys which await the French revolutionist, in comparison with gradual starvation, with the daily sight of a starving family, with the certainty of future revenge on the part of the bourgeoisie, all of which the English working-man chooses in preference to subjection under the yoke of the property-holding class? We shall meet later an example of this obstinate, unconquerable courage of men who surrender to force only when all resistance would be aimless and unmeaning. And precisely in this quiet perseverance, in this lasting determination which undergoes a hundred tests every day, the English working-man develops that side of his character which commands most respect. People who endure so much to bend one single bourgeois will be able to break the power of the whole bourgeoisie.

But apart from that, the English working-man has proved his courage often enough. That the turnout of 1842 had no further results came from the fact that the men were in part forced into it by the bourgeoisie, in part neither clear nor united as to its object. But aside from this, they have shown their courage often enough when the matter in question was a specific social one. Not to mention the Welsh insurrection of 1839, a complete battle was waged in Manchester in May, 1843, during my residence there. Pauling & Henfrey, a brick firm, had increased the size of the bricks without raising wages, and sold the bricks, of course, at a higher price. The workers, to whom higher wages were refused, struck work, and the Brickmakers' Union declared war upon the firm. The firm, meanwhile, succeeded with great difficulty in securing hands from the neighbourhood, and among the knobsticks, against whom in the beginning intimidation was used, the proprietors set twelve men to guard the yard, all ex-soldiers and policemen, armed with guns. When intimidation proved un-

availing, the brick-yard, which lay scarcely a hundred paces from an infantry barracks, was stormed at ten o'clock one night by a crowd of brickmakers, who advanced in military order, the first ranks armed with guns.¹ They forced their way in, fired upon the watchmen as soon as they saw them, stamped out the wet bricks spread out to dry, tore down the piled-up rows of those already dry, demolished everything which came in their way, pressed into a building, where they destroyed the furniture and maltreated the wife of the overlooker who was living there. The watchmen, meanwhile, had placed themselves behind a hedge, whence they could fire safely and without interruption. The assailants stood before a burning brick-kiln, which threw a bright light upon them, so that every ball of their enemies struck home, while every one of their own shots missed its mark. Nevertheless, the firing lasted half-an-hour, until the ammunition was exhausted, and the object of the visit—the demolition of all the destructible objects in the yard—was attained. Then the military approached, and the brickmakers withdrew to Eccles, three miles from Manchester. A short time before reaching Eccles they held roll-call, and each man was called according to his number in the section when they separated, only to fall the more certainly into the hands of the police, who were approaching from all sides. The number of the wounded must have been very considerable, but those only could be counted who were arrested. One of these had received three bullets (in the thigh, the calf, and the shoulder), and had travelled in spite of them more than four miles on foot. These people have proved that they, too, possess revolutionary courage, and do not shun a rain of bullets. And when an unarmed multitude, without a precise aim common to them all, are held in check in a shut-off market-place, whose outlets are guarded by a couple of policemen and dragoons, as happened in 1842, this by no means proves a want of courage. On the contrary, the multitude would have stirred quite as little if

¹ At the corner of Cross Lane and Regent Road. See map of Manchester. (*Note in the German edition.*)

the servants of public (*i.e.*, of the bourgeois) order had not been present. Where the working-people have a specific end in view, they show courage enough; as, for instance, in the attack upon Birley's mill, which had later to be protected by artillery.

In this connection, a word or two as to the respect for the law in England. True, the law is sacred to the bourgeois, for it is his own composition, enacted with his consent, and for his benefit and protection. He knows that, even if an individual law should injure him, the whole fabric protects his interests; and more than all, the sanctity of the law, the sacredness of order as established by the active will of one part of society, and the passive acceptance of the other, is the strongest support of his social position. Because the English bourgeois finds himself reproduced in his law, as he does in his God, the policeman's truncheon which, in a certain measure, is his own club, has for him a wonderfully soothing power. But for the working-man quite otherwise! The working-man knows too well, has learned from too oft-repeated experience, that the law is a rod which the bourgeois has prepared for him; and when he is not compelled to do so, he never appeals to the law. It is ridiculous to assert that the English working-man fears the police, when every week in Manchester policemen are beaten, and last year an attempt was made to storm a station-house secured by iron doors and shutters. The power of the police in the turnout of 1842 lay, as I have already said, in the want of a clearly defined object on the part of the working-men themselves.

Since the working-men do not respect the law, but simply submit to its power when they cannot change it, it is most natural that they should at least propose alterations in it, that they should wish to put a proletarian law in the place of the legal fabric of the bourgeoisie. This proposed law is the People's Charter, which in form is purely political, and demands a democratic basis for the House of Commons. Chartism is the compact form of their opposition to the bourgeoisie. In the Unions and turnouts opposition always remained isolated: it was single working-men or sections who fought a single bourgeois. If the fight

became general, this was scarcely by the intention of the working-men; or, when it did happen intentionally, Chartism was at the bottom of it. But in Chartism it is the whole working-class which arises against the bourgeoisie, and attacks, first of all, the political power, the legislative rampart with which the bourgeoisie has surrounded itself. Chartism has proceeded from the Democratic party which arose between 1780 and 1790 with and in the proletariat, gained strength during the French Revolution, and came forth after the peace as the Radical party. It had its headquarters then in Birmingham and Manchester, and later in London; extorted the Reform Bill from the Oligarchs of the old Parliament by a union with the Liberal bourgeoisie, and has steadily consolidated itself, since then, as a more and more pronounced working-men's party in opposition to the bourgeoisie. In 1835 a committee of the General Working-men's Association of London, with William Lovett at its head, drew up the People's Charter, whose six points are as follows: (1) Universal suffrage for every man who is of age, sane and unconvicted of crime; (2) Annual Parliaments; (3) Payment of members of Parliament, to enable poor men to stand for election; (4) Voting by ballot to prevent bribery and intimidation by the bourgeoisie; (5) Equal electoral districts to secure equal representation; and (6) Abolition of the even now merely nominal property qualification of £300 in land for candidates in order to make every voter eligible. These six points, which are all limited to the reconstitution of the House of Commons, harmless as they seem, are sufficient to overthrow the whole English Constitution, Queen and Lords included. The so-called monarchical and aristocratic elements of the Constitution can maintain themselves only because the bourgeoisie has an interest in the continuance of their sham existence; and more than a sham existence neither possesses to-day. But as soon as real public opinion in its totality backs the House of Commons, as soon as the House of Commons incorporates the will, not of the bourgeoisie alone, but of the whole nation, it will absorb the whole power so completely that the last halo must fall from the head of the monarch and the aristocracy. The

English working-man respects neither Lords nor Queen. The bourgeois, while in reality allowing them but little influence, yet offers to them personally a sham worship. The English Chartist is politically a republican, though he rarely or never mentions the word, while he sympathises with the republican parties of all countries, and calls himself in preference a democrat. But he is more than a mere republican, his democracy is not simply political.

Chartism was from the beginning in 1835 chiefly a movement among the working-men, though not yet sharply separated from the radical petty-bourgeoisie. The Radicalism of the workers went hand in hand with the Radicalism of the bourgeoisie; the Charter was the shibboleth of both. They held their National Convention every year in common, seeming to be one party. The lower middle-class was just then in a very bellicose and violent state of mind in consequence of the disappointment over the Reform Bill and of the bad business years of 1837-1839, and viewed the boisterous Chartist agitation with a very favourable eye. Of the vehemence of this agitation no one in Germany has any idea. The people were called upon to arm themselves, were frequently urged to revolt; pikes were got ready, as in the French Revolution, and in 1838, one Stephens, a Methodist parson, said to the assembled working-people of Manchester:

"You have no need to fear the power of Government, the soldiers, bayonets, and cannon that are at the disposal of your oppressors; you have a weapon that is far mightier than all these, a weapon against which bayonets and cannon are powerless, and a child of ten years can wield it. You have only to take a couple of matches and a bundle of straw dipped in pitch, and I will see what the Government and its hundreds of thousands of soldiers will do against this one weapon if it is used boldly."¹

As early as that year the peculiarly social character of the working-men's Chartism manifested itself. The same Stephens said, in a meeting of 200,000 men on Kersall Moor, the Mons Sacer of Manchester:

¹ We have seen that the workers took this advice seriously. (Note in the German edition.)

"Chartism, my friends, is no political movement, where the main point is your getting the ballot. Chartism is a knife and fork question: the Charter means a good house, good food and drink, prosperity, and short working-hours."

The movements against the new Poor Law and for the Ten Hours' Bill were already in the closest relation to Chartism. In all the meetings of that time the Tory Oastler was active, and hundreds of petitions for improvements of the social condition of the workers were circulated along with the national petition for the People's Charter adopted in Birmingham. In 1839 the agitation continued as vigorously as ever, and when it began to relax somewhat at the end of the year, Bussey, Taylor, and Frost hastened to call forth uprisings simultaneously in the North of England, in Yorkshire, and Wales. Frost's plan being betrayed, he was obliged to open hostilities prematurely. Those in the North heard of the failure of his attempt in time to withdraw. Two months later, in January, 1840, several so-called spy outbreaks¹ took place in Sheffield and Bradford, in Yorkshire, and the excitement gradually subsided. Meanwhile the bourgeoisie turned its attention to more practical projects, more profitable for itself, namely the Corn Laws. The Anti-Corn Law Association was formed in Manchester, and the consequence was a relaxation of the tie between the Radical bourgeoisie and the proletariat. The working-men soon perceived that for them the abolition of the Corn Laws could be of little use, while very advantageous to the bourgeoisie; and they could therefore not be won for the project. The crisis of 1842 came on. Agitation was once more as vigorous as in 1839. But this time the rich manufacturing bourgeoisie, which was suffering severely under this particular crisis, took part in it. The Anti-Corn Law League, as it was now called, assumed a decidedly revolutionary tone. Its journals and agitators used undisguisedly revolutionary language, one very good reason for which was the fact that the Conserv-

¹ *Spy outbreaks*: A reference to the clashes between Chartists and police which, engineered by provocateurs, occurred in Sheffield, Bradford, London and other towns. These clashes resulted in numerous arrests of leaders and other participants in the movement.—Ed.

ative party had been in power since 1841. As the Chartists had previously done, these bourgeois leaders called upon the people to rebel; and the working-men who had most to suffer from the crisis were not inactive, as the year's national petition for the charter with its three and a half million signatures proves. In short, if the two Radical parties had been somewhat estranged, they allied themselves once more. At a meeting of Liberals and Chartists held in Manchester, February 15th, 1842, a petition urging the repeal of the Corn Laws and the adoption of the Charter was drawn up. The next day it was adopted by both parties. The spring and summer passed amidst violent agitation and increasing distress. The bourgeoisie was determined to carry the repeal of the Corn Laws with the help of the crisis, the want which it entailed, and the general excitement. At this time, the Conservatives being in power, the Liberal bourgeoisie half abandoned their law-abiding habits; they wished to bring about a revolution with the help of the workers. The working-men were to take the chestnuts from the fire to save the bourgeoisie from burning their own fingers. The old idea of a "holy month," a general strike, broached in 1839 by the Chartists, was revived. This time, however, it was not the working-men who wished to quit work, but the manufacturers who wished to close their mills and send the operatives into the country parishes upon the property of the aristocracy, thus forcing the Tory Parliament and the Tory Ministry to repeal the Corn Laws. A revolt would naturally have followed, but the bourgeoisie stood safely in the background and could await the result without compromising itself if the worst came to the worst. At the end of July business began to improve; it was high time. In order not to lose the opportunity, three firms in Staleybridge reduced wages in spite of the improvement.¹ Whether they did so of their own motion or in agreement with other manufacturers, especially those of the League, I do not know. Two withdrew after a time, but the third, William Bailey &

¹ Compare Report of Chambers of Commerce of Manchester and Leeds at the end of July and beginning of August.

Brothers, stood firm, and told the objecting operatives that "if this did not please them, they had better go and play a bit." This contemptuous answer the hands received with jeers. They left the mill, paraded through the town, and called upon all their fellows to quit work. In a few hours every mill stood idle, and the operatives marched to Mottram Moor to hold a meeting. This was on August 5th. August 8th they proceeded to Ashton and Hyde five thousand strong, closed all the mills and coal-pits, and held meetings, in which, however, the question discussed was not, as the bourgeoisie had hoped, the repeal of the Corn Laws, but, "a fair day's wages for a fair day's work." August 9th they proceeded to Manchester, unresisted by the authorities (all Liberals), and closed the mills; on the 11th they were in Stockport, where they met with the first resistance as they were storming the workhouse, the favourite child of the bourgeoisie. On the same day there was a general strike and disturbance in Bolton, to which the authorities here, too, made no resistance. Soon the uprising spread throughout the whole manufacturing district, and all employments, except harvesting and the production of food, came to a stand-still. But the rebellious operatives were quiet. They were driven into this revolt without wishing it. The manufacturers, with the single exception of the Tory Birley, in Manchester, had, *contrary to their custom*, not opposed it. The thing had begun without the working-men's having any distinct end in view, for which reason they were all united in the determination not to be shot at for the benefit of the Corn Law repealing bourgeoisie. For the rest, some wanted to carry the Charter, others who thought this premature wished merely to secure the wages rate of 1840. On this point the whole insurrection was wrecked. If it had been from the beginning an intentional, determined working-men's insurrection, it would surely have carried its point; but these crowds who had been driven into the streets by their masters, against their own will, and with no definite purpose, could do nothing. Meanwhile the bourgeoisie, which had not moved a finger to carry the alliance of February 15th into effect, soon perceived that the working-men did not pro-

pose to become its tools, and that the illogical manner in which it had abandoned its law-abiding standpoint threatened danger. It therefore resumed its law-abiding attitude, and placed itself upon the side of Government as against the working-men.

It swore in trusty retainers as special constables (the German merchants in Manchester took part in this ceremony, and marched in an entirely superfluous manner through the city with their cigars in their mouths and thick truncheons in their hands). It gave the command to fire upon the crowd in Preston, so that the unintentional revolt of the people stood all at once face to face, not only with the whole military power of the Government, but with the whole property-holding class as well. The working-men, who had no especial aim, separated gradually, and the insurrection came to an end without evil results. Later, the bourgeoisie was guilty of one shameful act after another, tried to whitewash itself by expressing a horror of popular violence by no means consistent with its own revolutionary language of the spring; laid the blame of insurrection upon Chartist instigators, whereas it had itself done more than all of them together to bring about the uprising; and resumed its old attitude of sanctifying the name of the law with a shamelessness perfectly unequalled. The Chartists, who were all but innocent of bringing about this uprising, who simply did what the bourgeoisie meant to do when they made the most of their opportunity, were prosecuted and convicted, while the bourgeoisie escaped without loss, and had, besides, sold off its old stock of goods with advantage during the pause in work.

The fruit of the uprising was the decisive separation of the proletariat from the bourgeoisie. The Chartists had not hitherto concealed their determination to carry the Charter at all costs, even that of a revolution; the bourgeoisie, which now perceived, all at once, the danger with which any violent change threatened its position, refused to hear anything further of physical force, and proposed to attain its end by moral force, as though this were anything else than the direct or indirect threat of physical force. This was one point of dissension, though even this was removed

later by the assertion of the Chartists (who are at least as worthy of being believed as the bourgeoisie) that they, too, refrained from appealing to physical force. The second point of dissension and the main one, which brought Chartism to light in its purity, was the repeal of the Corn Laws. In this the bourgeoisie was directly interested, the proletariat not. The Chartists therefore divided into two parties whose political programmes agreed literally, but which were nevertheless thoroughly different and incapable of union. At the Birmingham National Convention, in January, 1843,¹ Sturge, the representative of the Radical bourgeoisie, proposed that the name of the Charter be omitted from the rules of the Chartist Association, nominally because this name had become connected with recollections of violence during the insurrection, a connection, by the way, which had existed for years, and against which Mr. Sturge had hitherto advanced no objection. The working-men refused to drop the name, and when Mr. Sturge was outvoted, that worthy Quaker suddenly became loyal, betook himself out of the hall, and founded a "Complete Suffrage Association" within the Radical bourgeoisie. So repugnant had these recollections become to the Jacobinical bourgeoisie, that he altered even the name Universal Suffrage into the ridiculous title, Complete Suffrage. The working-men laughed at him and quietly went their way.

From this moment Chartism was purely a working-man's cause freed from all bourgeois elements. The "Complete" journals, the *Weekly Dispatch*, *Weekly Chronicle*, *Examiner*, etc., fell gradually into the sleepy tone of the other Liberal sheets, espoused the cause of Free Trade, attacked the Ten Hours' Bill and all exclusively working-men's demands, and let their Radicalism as a whole fall rather into the background. The Radical bourgeoisie joined hands with the Liberals against the working-men in every collision, and in general made the Corn Law ques-

¹ The reference is obviously to the conference of delegates from the bourgeois Radicals and Chartists which was held in Birmingham at the end of December, 1842.—Ed.

tion, which for the English is the Free Trade question, their main business. They thereby fell under the dominion of the Liberal bourgeoisie, and now play a most pitiful rôle.

The Chartist working-men, on the contrary, espoused with redoubled zeal all the struggles of the proletariat against the bourgeoisie. Free competition has caused the workers suffering enough to be hated by them; its apostles, the bourgeoisie, are their declared enemies. The working-man has only disadvantages to await from the complete freedom of competition. The demands hitherto made by him, the Ten Hours' Bill, protection of the workers against the capitalist, good wages, a guaranteed position, repeal of the new Poor Law, all of the things which belong to Chartism quite as essentially as the "Six Points," are directly opposed to free competition and Free Trade. No wonder, then, that the working-men will not hear of Free Trade and the repeal of the Corn Laws (a fact incomprehensible to the whole English bourgeoisie), and while at least wholly indifferent to the Corn Law question, are most deeply embittered against its advocates. This question is precisely the point at which the proletariat separates from the bourgeoisie, Chartism from Radicalism; and the bourgeois understanding cannot comprehend this, because it cannot comprehend the proletariat.

Therein lies the difference between Chartist democracy and all previous political bourgeois democracy. Chartism is of an essentially social nature, a class movement. The "Six Points" which for the Radical bourgeois are the beginning and end of the matter, which are meant, at the utmost, to call forth certain further reforms of the Constitution, are for the proletarian a mere means to further ends. "Political power our means, social happiness our end," is now the clearly formulated war-cry of the Chartists. The "knife and fork question" of the preacher Stephens was a truth for a part of the Chartists only, in 1838; it is a truth for all of them in 1845. There is no longer a mere politician among the Chartists, and even though their Socialism is very little developed, though their chief remedy for poverty has hitherto consisted in the land-allotment

system, which was superseded¹ by the introduction of manufacture, though their chief practical propositions are apparently of a reactionary nature, yet these very measures involve the alternative that they must either succumb to the power of competition once more and restore the old state of things, or they must themselves entirely overcome competition and abolish it. On the other hand, the present indefinite state of Chartism, the separation from the purely political party, involves that precisely the characteristic feature, its social aspect, will have to be further developed. The approach to Socialism cannot fail, especially when the next crisis directs the working-men by force of sheer want to social instead of political remedies. And a crisis must follow the present active state of industry and commerce in 1847 at the latest, and probably in 1846; one, too, which will far exceed in extent and violence all former crises. The working-men will carry their Charter, naturally; but meanwhile they will learn to see clearly with regard to many points which they can make by means of it and of which they now know very little.

Meanwhile the socialist agitation also goes forward. English Socialism comes under our consideration so far only as it affects the working-class. The English Socialists demand the gradual introduction of possession in common in home colonies embracing two to three thousand persons who shall carry on both agriculture and manufacture and enjoy equal rights and equal education. They demand greater facility of obtaining divorce, the establishment of a rational government, with complete freedom of conscience and the abolition of punishment, the same to be replaced by a rational treatment of the offender. These are their practical measures, their theoretical principles do not concern us here. English Socialism arose with Owen, a manufacturer, and proceeds therefore with great consideration toward the bourgeoisie and great injustice toward the proletariat in its methods, although it culminates in demanding the abolition of the class antagonism between bourgeoisie and proletariat.

¹ See Introduction.

The Socialists are thoroughly tame and peaceable, accept our existing order, bad as it is, so far as to reject all other methods but that of winning public opinion. Yet they are so dogmatic that success by this method is for them, and for their principles as at present formulated, utterly hopeless. While bemoaning the demoralisation of the lower classes, they are blind to the element of progress in this dissolution of the old social order, and refuse to acknowledge that the corruption wrought by private interests and hypocrisy in the property-holding class is much greater. They acknowledge no historic development, and wish to place the nation in a state of Communism at once, overnight,¹ not by the unavoidable march of its political development up to the point at which this transition becomes both possible and necessary. They understand, it is true, why the working-man is resentful against the bourgeois, but regard as unfruitful this class hatred, which is, after all, the only moral incentive by which the worker can be brought nearer the goal. They preach instead, a philanthropy and universal love far more unfruitful for the present state of England. They acknowledge only a psychological development, a development of man in the abstract, out of all relation to the Past, whereas the whole world rests upon that Past, the individual man included. Hence they are too abstract, too metaphysical, and accomplish little. They are recruited in part from the working-class, of which they have enlisted but a very small fraction representing, however, its most educated and solid elements. In its present form, Socialism can never become the common creed of the working-class; it must condescend to return for a moment to the Chartist standpoint. But the true proletarian Socialism having passed through Chartism, purified of its bourgeois elements, assuming the form which it has already reached in the minds of many Socialists and Chartist leaders (who are nearly all Socialists²), must,

¹ In the German text the rest of the sentence from here on reads as follows: "without continuing to engage in politics, until it has won its goal, at which point it will dissolve."—Ed.

² Socialists, naturally, in the general, not the specifically Owenistic sense. (*Note in the German edition.*)

within a short time, play a weighty part in the history of the development of the English people. English Socialism, the basis of which is much more ample than that of the French, is behind it in theoretical development, will have to recede for a moment to the French standpoint in order to proceed beyond it later. Meanwhile the French, too, will develop farther. English Socialism affords the most pronounced expression of the prevailing absence of religion among the working-men, an expression so pronounced indeed that the mass of the working-men, being unconsciously and merely practically irreligious, often draw back before it. But here, too, necessity will force the working-men to abandon the remnants of a belief which, as they will more and more clearly perceive, serves only to make them weak and resigned to their fate, obedient and faithful to the vampire property-holding class.

Hence it is evident that the working-men's movement is divided into two sections, the Chartists and the Socialists. The Chartists are theoretically the more backward, the less developed, but they are genuine proletarians all over, the representatives of their class. The Socialists are more far-seeing, propose practical remedies against distress, but, proceeding originally from the bourgeoisie, are for this reason unable to amalgamate completely with the working-class. The union of Socialism with Chartism, the reproduction of French Communism in an English manner, will be the next step, and has already begun. Then only, when this has been achieved, will the working-class be the true intellectual leader of England. Meanwhile, political and social development will proceed, and will foster this new party, this new departure of Chartism.

These different sections of working-men, often united, often separated, Trades Unionists, Chartists, and Socialists, have founded on their own hook numbers of schools and reading-rooms for the advancement of education. Every Socialist, and almost every Chartist institution, has such a place, and so too have many trades. Here the children receive a purely proletarian education, free from all the influences of the bourgeoisie; and, in the reading-rooms, proletarian journals and books alone, or almost alone, are

to be found. These arrangements are very dangerous for the bourgeoisie, which has succeeded in withdrawing several such institutes, "Mechanics' Institutes," from proletarian influences, and making them organs for the dissemination of the sciences useful to the bourgeoisie. Here the natural sciences are now taught, which may draw the working-men away from the opposition to the bourgeoisie, and perhaps place in their hands the means of making inventions which bring in money for the bourgeoisie; while for the working-man the acquaintance with the natural sciences is utterly useless now when it too often happens that he never gets the slightest glimpse of Nature in his large town with his long working-hours. Here Political Economy is preached, whose idol is free competition, and whose sum and substance for the working-man is this, that he cannot do anything more rational than resign himself to starvation. Here all education is tame, flabby, subservient to the ruling politics and religion, so that for the working-man it is merely a constant sermon upon quiet obedience, passivity, and resignation to his fate.

The mass of working-men naturally have nothing to do with these institutes, and betake themselves to the proletarian reading-rooms and to the discussion of matters which directly concern their own interests, whereupon the self-sufficient bourgeoisie says its *Dixi et Salvavi*,¹ and turns with contempt from a class which "prefers the angry ranting of ill-meaning demagogues to the advantages of solid education." That, however, the working-men appreciate solid education when they can get it unmixed with the interested cant of the bourgeoisie, the frequent lectures upon scientific, aesthetic, and economic subjects prove which are delivered especially in the Socialist institutes, and very well attended. I have often heard working-men, whose fustian jackets scarcely held together, speak upon geological, astronomical, and other subjects, with more knowledge than most "cultivated" bourgeois in Germany possess. And in how great a measure the English proletariat has succeeded in attaining independent education is

¹ *Dixi et salvavi animam meam*: I have spoken and saved my soul.—Ed.

shown especially by the fact that the epoch-making products of modern philosophical, political, and poetical literature are read by working-men almost exclusively. The bourgeois, enslaved by social conditions and the prejudices involved in them, trembles, blesses, and crosses himself before everything which really paves the way for progress; the proletarian has open eyes for it, and studies it with pleasure and success. In this respect the Socialists, especially, have done wonders for the education of the proletariat. They have translated the French materialists, Helvétius, Holbach, Diderot, etc., and disseminated them, with the best English works, in cheap editions. Strauss' "Life of Jesus" and Proudhon's "Property" also circulate among the working-men only. Shelley, the genius, the prophet, Shelley, and Byron, with his glowing sensuality and his bitter satire upon our existing society, find most of their readers in the proletariat; the bourgeoisie owns only castrated editions, family editions, cut down in accordance with the hypocritical morality of to-day. The two great practical philosophers of latest date, Bentham and Godwin, are, especially the latter, almost exclusively the property of the proletariat; for though Bentham has a school within the Radical bourgeoisie, it is only the proletariat and the Socialists who have succeeded in developing his teachings a step forward. The proletariat has formed upon this basis a literature, which consists chiefly of journals and pamphlets, and is far in advance of the whole bourgeois literature in intrinsic worth. On this point more later.

One more point remains to be noticed. The factory operatives, and especially those of the cotton district, form the nucleus of the labour movement. Lancashire, and especially Manchester, is the seat of the most powerful Unions, the central point of Chartism, the place which numbers most Socialists. The more the factory system has taken possession of a branch of industry, the more the working-men employed in it participate in the labour movement; the sharper the opposition between working-men and capitalists, the clearer the proletarian consciousness in the working-men. The small masters of Birmingham, though they

suffer from the crises, still stand upon an unhappy middle ground between proletarian Chartism and shopkeepers' Radicalism. But, in general, all the workers employed in manufacture are won for one form or the other of resistance to capital and bourgeoisie; and all are united upon this point, that they, as working-men, a title of which they are proud, and which is the usual form of address in Chartist meetings, form a separate class, with separate interests and principles, with a separate way of looking at things in contrast with that of all property-owners; and that in this class reposes the strength and the capacity of development of the nation.

THE MINING PROLETARIAT

The production of raw materials and fuel for a manufacture so colossal as that of England requires a considerable number of workers. But of all the materials needed for its industries (except wool, which belongs to the agricultural districts), England produces only the minerals: the metals and the coal. While Cornwall possesses rich copper, tin, zinc, and lead mines, Staffordshire, Wales, and other districts yield great quantities of iron, and almost the whole North and West of England, central Scotland, and certain districts of Ireland, produce a superabundance of coal.¹

¹ According to the census of 1841, the number of working-men employed in mines in Great Britain, without Ireland, was:

	Men over 20 Years	Men under 20 Years	Women over 20 Years	Women under 20 Years	Together
Coal mines . .	83,408	32,475	1,185	1,165	118,233
Copper mines .	9,866	3,428	913	1,200	15,407
Lead	9,427	1,932	40	20	11,419
Iron	7,773	2,679	424	73	10,949
Tin	4,602	1,349	68	82	6,101
Various, the mineral not specified . .	24,162	6,591	472	491	31,716
Total . .	139,238	48,454	3,102	3,031	193,825

In the Cornish mines about 19,000 men, and 11,000 women and children are employed, in part above and in part below ground. Within the mines below ground, men and boys above twelve years old are employed almost exclusively. The condition of these workers seems, according to the Children's Employment Commission's Report, to be comparatively endurable, materially, and the English often enough boast of their strong, bold miners, who follow the veins of mineral below the bottom of the very sea. But in the matter of the health of these workers, this same Children's Employment Commission's Report judges differently. It shows in Dr. Barham's intelligent report how the inhalation of an atmosphere containing little oxygen, and mixed with dust and the smoke of blasting powder, such as prevails in the mines, seriously affects the lungs, disturbs the action of the heart, and diminishes the activity of the digestive organs; that wearing toil, and especially the climbing up and down of ladders, upon which even vigorous young men have to spend in some mines more than an hour a day, and which precedes and follows daily work, contributes greatly to the development of these evils, so that men who begin this work in early youth are far from reaching the stature of women who work above ground; that many die young of galloping consumption, and most miners at middle age of slow consumption; that they age prematurely and become unfit for work between the thirty-fifth and forty-fifth years; that many are attacked by acute inflammations of the respiratory organs when exposed to the sudden change from the warm air of the shaft (after climbing the ladder in profuse perspiration) to the cold wind above ground; and that these acute inflammations are very frequently fatal. Work above ground, breaking and sorting the ore, is done by girls and children, and is described as very wholesome, being done in the open air.

In the North of England, on the borders of Northumber-

As the coal and iron mines are usually worked by the same people, a part of the miners attributed to the coal-mines, and a very considerable part of those mentioned under the last heading, are to be attributed to the iron mines.

land and Durham, are the extensive lead mines of Alston Moor. The reports from this district¹ agree almost wholly with those from Cornwall. Here, too, there are complaints of want of oxygen, excessive dust, powder smoke, carbonic acid gas, and sulphur, in the atmosphere of the workings. In consequence, the miners here, as in Cornwall, are small of stature, and nearly all suffer from the thirtieth year throughout life from chest affections, which end, especially when this work is persisted in, as is almost always the case, in consumption, so greatly shortening the average of life of these people. If the miners of this district are somewhat longer lived than those of Cornwall, this is the case, because they do not enter the mines before reaching the nineteenth year, while in Cornwall, as we have seen, this work is begun in the twelfth year. Nevertheless, the majority die here, too, between forty and fifty years of age, according to medical testimony. Of 79 miners, whose death was entered upon the public register of the district, and who attained an average of 45 years, 37 had died of consumption and 6 of asthma. In the surrounding districts, Allendale, Stanhope, and Middleton, the average length of life was 49, 48, and 47 years respectively, and the deaths from chest affections composed 48, 54, and 56 per cent. of the whole number. It must be borne in mind that all the data refer only to miners who did not begin to work *until they were nineteen years old*. Let us compare these figures with the so-called Swedish tables, detailed tables of mortality embracing all the inhabitants of Sweden, and recognised in England as the most correct standard hitherto attainable for the average length of life of the British working-class. According to them, male persons who survive the nineteenth year attain an average of 57½ years; but, according to this, the North of England miners are robbed by their work of an average of ten years of life. Yet the Swedish tables are accepted as the standard of longevity of the *workers*, and present, therefore, the average chances of life as affected by the unfa-

¹ Also found in the Children's Employment Commission's Report: Commissioner Mitchell's Report.

vourable conditions in which the proletariat lives, a standard of longevity less than the normal one. In this district we find again the lodging-houses and sleeping-places with which we have already become acquainted in the towns, and in quite as filthy, disgusting, and overcrowded a state as there. Commissioner Mitchell visited one such sleeping barrack, 18 feet long, 13 feet wide, and arranged for the reception of 42 men and 14 boys, or 56 persons altogether, one-half of whom slept above the other in berths as on shipboard. There was no opening for the escape of the foul air; and, although no one had slept in this pen for three nights preceding the visit, the smell and the atmosphere were such that Commissioner Mitchell could not endure it a moment. What must it be through a hot summer night, with fifty-six occupants? And this is not the steerage of an American slave ship, it is the dwelling of free-born Britons!

Let us turn now to the most important branch of British mining, the iron and coal mines, which the Children's Employment Commission treats in common, and with all the detail which the importance of the subject demands. Nearly the whole of the first part of this report is devoted to the condition of the workers employed in these mines. After the detailed description which I have furnished of the state of the industrial workers, I shall, however, be able to be as brief in dealing with this subject as the scope of the present work requires.

In the coal and iron mines which are worked in pretty much the same way, children of four, five, and seven years are employed. They are set to transporting the ore or coal loosened by the miner from its place to the horse-path or the main shaft, and to opening and shutting the doors (which separate the divisions of the mine and regulate its ventilation) for the passage of workers and material. For watching the doors the smallest children are usually employed, who thus pass twelve hours daily, in the dark, alone, sitting usually in damp passages without even having work enough to save them from the stupefying, brutalising tedium of doing nothing. The transport of coal and iron-stone, on the other hand, is very hard

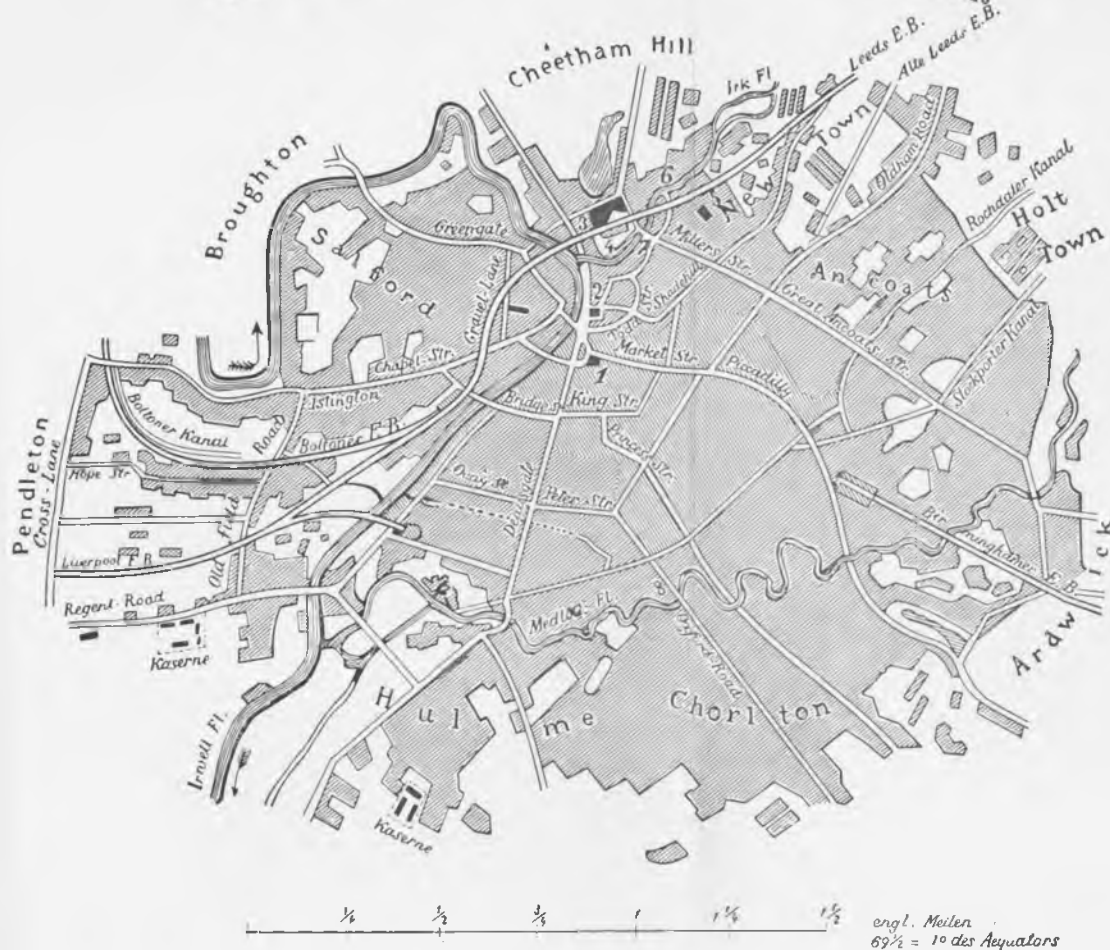
labour, the stuff being shoved in large tubs, without wheels, over the uneven floor of the mine; often over moist clay, or through water, and frequently up steep inclines and through paths so low-roofed that the workers are forced to creep on hands and knees. For this more wearing labour, therefore, older children and half-grown girls are employed. One man or two boys per tub are employed, according to circumstances; and, if two boys, one pushes and the other pulls. The loosening of the ore or coal, which is done by men or strong youths of sixteen years or more, is also very weary work. The usual working-day is eleven to twelve hours, often longer; in Scotland it reaches fourteen hours, and double time is frequent, when all the employees are at work below ground twenty-four, and even thirty-six hours at a stretch. Set times for meals are almost unknown, so that these people eat when hunger and time permit.

The standard of living of the miners is in general described as fairly good and their wages high in comparison with those of the agricultural labourers surrounding them (who, however, live at starvation rates), except in certain parts of Scotland and in the Irish mines, where great misery prevails: We shall have occasion to return later to this statement, which, by the way, is merely relative, implying comparison to the poorest class in all England. Meanwhile, we shall consider the evils which arise from the present method of mining, and the reader may judge whether any pay in money can indemnify the miner for such suffering.

The children and young people who are employed in transporting coal and iron-stone all complain of being overtired. Even in the most recklessly conducted industrial establishments there is no such universal and exaggerated overwork. The whole report proves this, with a number of examples on every page. It is constantly happening that children throw themselves down on the stone hearth or the floor as soon as they reach home, fall asleep at once without being able to take a bite of food, and have to be washed and put to bed while asleep; it even happens that they lie down on the way home, and are found by

their parents late at night asleep on the road. It seems to be a universal practice among these children to spend Sunday in bed to recover in some degree from the over-exertion of the week. Church and school are visited by but few, and even of these the teachers complain of their great sleepiness and the want of all eagerness to learn. The same thing is true of the elder girls and women. They are overworked in the most brutal manner. This weariness, which is almost always carried to a most painful pitch, cannot fail to affect the constitution. The first result of such over-exertion is the diversion of vitality to the one-sided development of the muscles, so that those especially of the arms, legs, and back, of the shoulders and chest, which are chiefly called into activity in pushing and pulling, attain an uncommonly vigorous development, while all the rest of the body suffers and is atrophied from want of nourishment. More than all else the stature suffers, being stunted and retarded; nearly all miners are short, except those of Leicestershire and Warwickshire, who work under exceptionally favourable conditions. Further, among boys as well as girls, puberty is retarded, among the former often until the eighteenth year; indeed, a nineteen years old boy appeared before Commissioner Symons, showing no evidence beyond that of the teeth, that he was more than eleven or twelve years old. This prolongation of the period of childhood is at bottom nothing more than a sign of checked development, which does not fail to bear fruit in later years. Distortions of the legs, knees bent inwards and feet bent outwards, deformities of the spinal column and other malformations, appear the more readily in constitutions thus weakened, in consequence of the almost universally constrained position during work; and they are so frequent that in Yorkshire and Lancashire, as in Northumberland and Durham, the assertion is made by many witnesses, not only by physicians, that a miner may be recognised by his shape among a hundred other persons. The women seem to suffer especially from this work, and are seldom, if ever, as straight as other women. There is testimony here, too, to the fact that deformities of the pelvis and consequent

Plan von Manchester und seinen Vorstädten.



1. die Börse.
2. die alte Kirche.
3. das Arbeitshaus.
4. der Armenkirchhof
- Zwischen Beiden der Liverpooler & Leedser E.B. Hof.
5. St. Michaels Kirche.
6. Scotland Bridge über d. Irk.
- Die Strasse von 2 nach 6 heisst Long Millgate.
7. Ducie Bridge über d. Irk.
8. Little Ireland.

Das commerciale Viertel ist zur Unterscheidung von der linken zur rechten Hand abwärts schattirt

difficult, even fatal, child-bearing arise from the work of women in the mines. But apart from these local deformities, the coal-miners suffer from a number of special affections easily explained by the nature of the work. Diseases of the digestive organs are first in order; want of appetite, pains in the stomach, nausea, and vomiting, are most frequent, with violent thirst, which can be quenched only with the dirty, lukewarm water of the mine; the digestion is checked and all the other affections are thus invited. Diseases of the heart, especially hypertrophy, inflammation of the heart and pericardium, contraction of the *auriculo-ventricular* communications and the entrance of the *aorta* are also mentioned repeatedly as diseases of the miners, and are readily explained by overwork; and the same is true of the almost universal rupture which is a direct consequence of protracted over-exertion. In part from the same cause and in part from the bad, dust-filled atmosphere mixed with carbonic acid and hydrocarbon gas, which might so readily be avoided, there arise numerous painful and dangerous affections of the lungs, especially asthma, which in some districts appears in the fortieth, in others in the thirtieth year in most of the miners, and makes them unfit for work in a short time. Among those employed in wet workings the oppression in the chest naturally appears much earlier; in some districts of Scotland between the twentieth and thirtieth years, during which time the affected lungs are especially susceptible to inflammations and diseases of a feverish nature. The peculiar disease of workers of this sort is "black spittle," which arises from the saturation of the whole lung with coal particles, and manifests itself in general debility, headache, oppression of the chest, and thick, black mucous expectoration. In some districts this disease appears in a mild form; in others, on the contrary, it is wholly incurable, especially in Scotland. Here, besides the symptoms just mentioned, which appear in an intensified form, short, wheezing breathing, rapid pulse (exceeding 100 per minute), and abrupt coughing, with increasing leanness and debility, speedily make the patient unfit for work. Every case of this disease ends fatally.

Dr. Mackellar, in Pencaitland, East Lothian, testified that in all the coal-mines which are properly ventilated this disease is unknown, while it frequently happens that miners who go from well to ill-ventilated mines are seized by it. The profit-greed of mine owners which prevents the use of ventilators is therefore responsible for the fact that this working-men's disease exists at all. Rheumatism, too, is, with the exception of the Warwick and Leicestershire workers, a universal disease of the coal-miners, and arises especially from the frequently damp working-places. The consequence of all these diseases is that, in all districts *without exception*, the coal-miners age early and become unfit for work soon after the fortieth year, though this is different in different places. A coal-miner who can follow his calling after the 45th or 50th year is a very great rarity indeed. It is universally recognised that such workers enter upon old age at forty. This applies to those who loosen the coal from the bed; the loaders, who have constantly to lift heavy blocks of coal into the tubs, age with the twenty-eighth or thirtieth year, so that it is proverbial in the coal-mining districts that the loaders are old before they are young. That this premature old age is followed by the early death of the colliers is a matter of course, and a man who reaches sixty is a great exception among them. Even in South Staffordshire, where the mines are comparatively wholesome, few men reach their fifty-first year. Along with this early superannuation of the workers we naturally find, just as in the case of the mills, frequent lack of employment of the elder men, who are often supported by very young children. If we sum up briefly the results of the work in coal-mines, we find, as Dr. Southwood Smith, one of the commissioners, does, that through prolonged childhood on the one hand and premature age on the other, that period of life in which the human being is in full possession of his powers, the period of manhood, is greatly shortened, while the length of life in general is below the average. This, too, on the debit side of the bourgeoisie's reckoning!

All this deals only with the average of the English coal-mines. But there are many in which the state of things is

much worse, those, namely, in which thin seams of coal are worked. The coal would be too expensive if a part of the adjacent sand and clay were removed; so the mine owners permit only the seams to be worked; whereby the passages which elsewhere are four or five feet high and more are here kept so low that to stand upright in them is not to be thought of. The working-man lies on his side and loosens the coal with his pick; resting upon his elbow as a pivot, whence follow inflammations of the joint, and in cases where he is forced to kneel, of the knee also. The women and children who have to transport the coal crawl upon their hands and knees, fastened to the tub by a harness and chain (which frequently passes between the legs), while a man behind pushes with hands and head. The pushing with the head engenders local irritations, painful swellings, and ulcers. In many cases, too, the shafts are wet, so that these workers have to crawl through dirty or salt water several inches deep, being thus exposed to a special irritation of the skin. It can be readily imagined how greatly the diseases already peculiar to the miners are fostered by this especially frightful, slavish toil.

But these are not all the evils which descend upon the head of the coal-miner. In the whole British Empire there is no occupation in which a man may meet his end in so many diverse ways as in this one. The coal-mine is the scene of a multitude of the most terrifying calamities, and these come directly from the selfishness of the bourgeoisie. The hydrocarbon gas which develops so freely in these mines, forms, when combined with atmospheric air, an explosive which takes fire upon coming into contact with a flame, and kills every one within its reach. Such explosions take place, in one mine or another, nearly every day; on September 28th, 1844, one killed 96 men in Haswell Colliery, Durham. The carbonic acid gas, which also develops in great quantities, accumulates in the deeper parts of the mine, frequently reaching the height of a man, and suffocates every one who gets into it. The doors which separate the sections of the mines are meant to prevent the propagation of explosions and the movement of the gases; but since they are entrusted to small

children, who often fall asleep or neglect them, this means of prevention is illusory. A proper ventilation of the mines by means of fresh air-shafts could almost entirely remove the injurious effects of both these gases. But for this purpose the bourgeoisie has no money to spare, preferring to command the working-men to use the Davy lamp, which is wholly useless because of its dull light, and is, therefore, usually replaced by a candle. If an explosion occurs, the recklessness of the miner is blamed, though the bourgeois might have made the explosion well-nigh impossible by supplying good ventilation. Further, every few days the roof of a working falls in, and buries or mangles the workers employed in it. It is the interest of the bourgeois to have the seams worked out as completely as possible, and hence the accidents of this sort. Then, too, the ropes by which the men descend into the mines are often rotten, and break, so that the unfortunates fall, and are crushed. All these accidents, and I have no room for special cases, carry off yearly, according to the *Mining Journal*, some fourteen hundred human beings. The *Manchester Guardian* reports at least two or three accidents every week for Lancashire alone. In nearly all mining districts the people composing the coroner's juries are, in almost all cases, dependent upon the mine owners, and where this is not the case, immemorial custom insures that the verdict shall be: "Accidental Death." Besides, the jury takes very little interest in the state of the mine, because it does not understand anything about the matter. But the Children's Employment Commission does not hesitate to make the mine owners directly responsible for the greater number of these cases.

As to the education and morals of the mining population, they are, according to the Children's Employment Commission, pretty good in Cornwall, and excellent in Alston Moor; in the coal districts, in general, they are, on the contrary, reported as on an excessively low plane. The workers live in the country in neglected regions, and if they do their weary work, no human being outside the police force troubles himself about them. Hence, and from the tender age at which children are put to work, it fol-

lows that their mental education is wholly neglected. The day schools are not within their reach, the evening and Sunday schools mere shams, the teachers worthless. Hence, few can read and still fewer write. The only point upon which their eyes are as yet open is the fact that their wages are far too low for their hateful and dangerous work. To church they go seldom or never; all the clergy complain of their irreligion as beyond comparison. As a matter of fact, their ignorance of religious and of secular things, alike, is such that the ignorance of the factory operatives, shown in numerous examples in the foregoing pages, is trifling in comparison with it. The categories of religion are known to them only from the terms of their oaths. Their morality is destroyed by their work itself. That the overwork of all miners must engender drunkenness is self-evident. As to their sexual relations, men, women, and children work in the mines, in many cases, wholly naked, and in most cases, nearly so, by reason of the prevailing heat, and the consequences in the dark, lonely mines may be imagined. The number of illegitimate children is here disproportionately large, and indicates what goes on among the half-savage population below ground; but proves too, that the illegitimate intercourse of the sexes has not here, as in the great cities, sunk to the level of prostitution. The labour of women entails the same consequences as in the factories, dissolves the family, and makes the mother totally incapable of household work.

When the Children's Employment Commission's Report was laid before Parliament, Lord Ashley hastened to bring in a bill wholly forbidding the work of women in the mines, and greatly limiting that of children. The bill was adopted, but has remained a dead letter in most districts, because no mine inspectors were appointed to watch over its being carried into effect.¹ The evasion of the law is very easy in the country districts in which the mines are situated; and no one need be surprised that the Miners'

¹ The so-called Ashley Law was passed by Parliament on August 10, 1842.—Ed.

Union laid before the Home Secretary an official notice, last year, that in the Duke of Hamilton's coal-mines in Scotland, more than sixty women were at work; or that the *Manchester Guardian* reported that a girl perished in an explosion in a mine near Wigan, and no one troubled himself further about the fact that an infringement of the law was thus revealed. In single cases the employment of women may have been discontinued, but in general the old state of things remains as before.

These are, however, not all the afflictions known to the coal-miners. The bourgeoisie, not content with ruining the health of these people, keeping them in danger of sudden loss of life, robbing them of all opportunity for education, plunders them in other directions in the most shameless manner. The truck system is here the rule, not the exception, and is carried on in the most direct and undisguised manner. The cottage system, likewise, is universal, and here almost a necessity; but it is used here, too, for the better plundering of the workers. To these means of oppression must be added all sorts of direct cheating. While coal is sold by weight, the worker's wages are reckoned chiefly by measure; and when his tub is not perfectly full he receives no pay whatever, while he gets not a farthing for over-measure. If there is more than a specified quantity of dust in the tub, a matter which depends much less upon the miner than upon the nature of the seam, he not only loses his whole wage but is fined besides. The fine system in general is so highly perfected in the coal-mines, that a poor devil who has worked the whole week and comes for his wages, sometimes learns from the overseer, who fines at discretion and without summoning the workers, that he not only has no wages but must pay so and so much in fines extra! The overseer has, in general, absolute power over wages; he notes the work done, and can please himself as to what he pays the worker, who is forced to take his word. In some mines, where the pay is according to weight, false decimal scales are used, whose weights are not subject to the inspection of the authorities; in one coal-mine there was actually a regulation that any workman who intended to complain of the falseness

of the scales *must give notice to the overseer three weeks in advance!* In many districts, especially in the North of England, it is customary to engage the workers by the year; they pledge themselves to work for no other employer during that time, but the mine owner by no means pledges himself to give them work, so that they are often without it for months together, and if they seek elsewhere, they are sent to the treadmill for six weeks for breach of contract. In other contracts, work to the amount of 26s. every 14 days, is promised the miners, but not furnished; in others still, the employers advance the miners small sums to be worked out afterwards, thus binding the debtors to themselves. In the North, the custom is general of keeping the payment of wages one week behindhand, chaining the miners in this way to their work. And to complete the slavery of these enthralled workers, nearly all the Justices of the Peace in the coal districts are mine owners themselves, or relatives or friends of mine owners, and possess almost unlimited power in these poor, uncivilised regions where there are few newspapers, these few in the service of the ruling class, and but little other agitation. It is almost beyond conception how these poor coal-miners have been plundered and tyrannised over by Justices of the Peace acting as judges in their own cause.

So it went on for a long time. The workers did not know any better than that they were there for the purpose of being swindled out of their very lives. But gradually, even among them, and especially in the factory districts, where contact with the more intelligent operatives could not fail of its effect, there arose a spirit of opposition to the shameless oppression of the "coal kings." The men began to form Unions and strike from time to time. In civilised districts they joined the Chartists body and soul. The great coal district of the North of England, shut off from all industrial intercourse, remained backward until, after many efforts, partly of the Chartists and partly of the more intelligent miners themselves, a general spirit of opposition arose in 1843. Such a movement seized the workers of Northumberland and Durham that they placed

themselves at the forefront of a general Union of coal-miners throughout the kingdom, and appointed W. P. Roberts, a Chartist solicitor, of Bristol, their "Attorney General," he having distinguished himself in earlier Chartist trials. The Union soon spread over a great majority of the districts; agents were appointed in all directions, who held meetings everywhere and secured new members; at the first conference of delegates, in Manchester, in 1844, there were 60,000 members represented, and at Glasgow, six months later, at the second conference, 100,000. Here all the affairs of the coal-miners were discussed and decisions as to the greater strikes arrived at. Several journals were founded, especially the *Miner's Advocate*, at Newcastle-upon-Tyne, for defending the rights of the miners. On March 31st, 1844, the contracts of all the miners of Northumberland and Durham expired. Roberts was empowered to draw up a new agreement, in which the men demanded: (1) Payment by weight instead of measure; (2) Determination of weight by means of ordinary scales subject to the public inspectors; (3) Half-yearly renewal of contracts; (4) Abolition of the fines system and payment according to work actually done; (5) The employers to guarantee to miners in their exclusive service at least four days' work per week, or wages for the same. This agreement was submitted to the "coal kings," and a deputation appointed to negotiate with them; they answered, however, that for them the Union did not exist, that they had to deal with single workmen only, and should never recognise the Union. They also submitted an agreement of their own which ignored all the foregoing points, and was, naturally, refused by the miners. War was thus declared. On March 31st, 1844, 40,000 miners laid down their picks, and every mine in the country stood empty. The funds of the Union were so considerable that for several months a weekly contribution of 2s. 6d. could be assured to each family. While the miners were thus putting the patience of their masters to the test, Roberts organised with incomparable perseverance both strike and agitation, arranged for the holding of meetings, traversed England from one end to the other, preached peaceful and legal agitation, and car-

ried on a crusade against the despotic Justices of the Peace and truck masters, such as had never been known in England. This he had begun at the beginning of the year. Wherever a miner had been condemned by a Justice of the Peace, he obtained a *habeas corpus*¹ from the Court of Queen's bench,² brought his client to London, and always secured an acquittal. Thus, January 13th, Judge Williams of Queen's bench acquitted three miners condemned by the Justices of the Peace of Bilston, South Staffordshire; the offence of these people was that they refused to work in a place which threatened to cave in, and had actually caved in before their return! On an earlier occasion, Judge Patteson had acquitted six workingmen, so that the name Roberts began to be a terror to the mine owners. In Preston four of his clients were in jail. In the first week of January he proceeded thither to investigate the case on the spot, but found, when he arrived, the condemned all released before the expiration of the sentence. In Manchester there were seven in jail; Roberts obtained a *habeas corpus* and acquittal for all from Judge Wightman. In Prescott nine coal-miners were in jail, accused of creating a disturbance in St. Helens, South Lancashire, and awaiting trial; when Roberts arrived upon the spot, they were released at once. All this took place in the first half of February. In April, Roberts released a miner from jail in Derby, four in Wakefield, and four in Leicester. So it went on for a time until these Dogberries

¹ *Habeas Corpus*: The accepted Latin name of an English court writ addressed to the official detaining any person to bring his prisoner at once into court to test the legality of the detention, settle the question of bail, etc. These proceedings, formerly existing as common law, were incorporated in a statute in 1679. However, the operation of the Habeas Corpus Act, which the bourgeoisie of Anglo-Saxon countries boasts of as being a guarantee of the personal liberty of all citizens, may be suspended at any time by Parliament, and this is constantly done whenever the democratic and labour movement reaches an acute stage in its struggle.—Ed.

² *Court of Queen's bench*: Before the judicial reform of 1873 one of the three higher courts in England, which tried mainly political and criminal cases and heard appeals from Justices of the Peace.—Ed.

came to have some respect for the miners. The truck system shared the same fate. One after another Roberts brought the disreputable mine owners before the courts, and compelled the reluctant Justices of the Peace to condemn them; such dread of this "lightning" "Attorney General" who seemed to be everywhere at once spread among them, that at Belper, for instance, upon Roberts' arrival, a truck firm published the following notice:

"NOTICE!

"Pentrich Coal-Mine.

"The Messrs. Haslam think it necessary, in order to prevent all mistakes, to announce that all persons employed in their colliery will receive their wages wholly in cash, and may expend them when and as they choose to do. If they purchase goods in the shops of Messrs. Haslam they will receive them as heretofore at wholesale prices, but they are not expected to make their purchases there, and work and wages will be continued as usual whether purchases are made in these shops or elsewhere."

This triumph aroused the greatest jubilation throughout the English working-class, and brought the Union a mass of new members. Meanwhile the strike in the North was proceeding. Not a hand stirred, and Newcastle, the chief coal port, was so stripped of its commodity that coal had to be brought from the Scotch coast, in spite of the proverb.¹ At first, while the Union's funds held out, all went well, but towards summer the struggle became much more painful for the miners. The greatest want prevailed among them; they had no money, for the contributions of the workers of all branches of industry in England availed little among the vast number of strikers, who were forced to borrow from the small shopkeepers at a heavy loss. The whole press, with the single exception of the few proletarian journals, was against them; the bourgeois,

¹ In the German text the last phrase is expanded as follows: "although in England 'to carry coal to Newcastle' means the same as in Greece 'to carry owls to Athens,' namely, to do something entirely superfluous."—Ed.

even the few among them who might have had enough sense of justice to support the miners, learnt from the corrupt Liberal and Conservative sheets only lies about them. A deputation of twelve miners who went to London received a sum from the proletariat there, but this, too, availed little among the mass who needed support. Yet, in spite of all this, the miners remained steadfast, and what is even more significant, were quiet and peaceable in the face of all the hostilities and provocation of the mine owners and their faithful servants. No act of revenge was carried out, not a renegade was maltreated, not one single theft committed. Thus the strike had continued well on towards four months, and the mine owners still had no prospect of getting the upper hand. One way was, however, still open to them. They remembered the cottage system; it occurred to them that the houses of the rebellious spirits were THEIR property. In July, notice to quit was served the workers, and, in a week, the whole forty thousand were put out of doors. This measure was carried out with revolting cruelty. The sick, the feeble, old men and little children, even women in child-birth, were mercilessly turned from their beds and cast into the roadside ditches. One agent dragged by the hair from her bed, and into the street, a woman in the pangs of child-birth. Soldiers and police in crowds were present, ready to fire at the first symptom of resistance, on the slightest hint of the Justices of the Peace, who had brought about the whole brutal procedure. This, too, the working-men endured without resistance. The hope had been that the men would use violence; they were spurred on with all force to infringements of the laws, to furnish an excuse for making an end of the strike by the intervention of the military. The homeless miners, remembering the warnings of their Attorney General, remained unmoved, set up their household goods upon the moors or the harvested fields, and held out. Some, who had no other place, encamped on the roadsides and in ditches, others upon land belonging to other people, whereupon they were prosecuted, and, having caused "damage of the value of a half-penny," were fined a pound, and, being unable to pay it, worked

it out on the treadmill. Thus they lived eight weeks and more of the wet fag-end of last summer under the open sky with their families, with no further shelter for themselves and their little ones than the calico curtains of their beds; with no other help than the scanty allowances of their Union and the fast shrinking credit with the small dealers. Hereupon Lord Londonderry, who owns considerable mines in Durham, threatened the small tradesmen in "his" town of Seaham with his most high displeasure if they should continue to give credit to "his" rebellious workers. This "noble" lord made himself the first clown of the turnout in consequence of the ridiculous, pompous, ungrammatical ukases addressed to the workers, which he published from time to time, with no other result than the merriment of the nation. When none of their efforts produced any effect, the mine owners imported, at great expense, hands from Ireland and such remote parts of Wales as have as yet no labour movement. And when the competition of workers against workers was thus restored, the strength of the strikers collapsed. The mine owners obliged them to renounce the Union, abandon Roberts, and accept the conditions laid down by the employers. Thus ended at the close of September the great five months' battle of the coal-miners against the mine owners, a battle fought on the part of the oppressed with an endurance, courage, intelligence, and coolness which demands the highest admiration. What a degree of true human culture, of enthusiasm and strength of character, such a battle implies on the part of men who, as we have seen in the Children's Employment Commission's Report, were described as late as 1840, as being thoroughly brutal and wanting in moral sense! But how hard, too, must have been the pressure which brought these forty thousand colliers to rise as one man and to fight out the battle like an army not only well-disciplined but enthusiastic, an army possessed of one single determination, with the greatest coolness and composure, to a point beyond which further resistance would have been madness. And what a battle! Not against visible, mortal enemies, but against hunger, want, misery, and homelessness, against their own pas-

sions provoked to madness by the brutality of wealth. If they had revolted with violence, they, the unarmed and defenceless, would have been shot down, and a day or two would have decided the victory of the owners. This law-abiding reserve was no fear of the constable's staff, it was the result of deliberation, the best proof of the intelligence and self-control of the working-men.

Thus were the working-men forced once more, in spite of their unexampled endurance, to succumb to the might of capital. But the fight had not been in vain. First of all, this nineteen weeks' strike had torn the miners of the North of England forever from the intellectual death in which they had hitherto lain; they have left their sleep, are alert to defend their interests, and have entered the movement of civilisation, and especially the movement of the workers. The strike, which first brought to light the whole cruelty of the owners, has established the opposition of the workers here, forever, and made at least two-thirds of them Chartists; and the acquisition of thirty thousand such determined, experienced men is certainly of great value to the Chartists. Then, too, the endurance and law-abiding which characterised the whole strike, coupled with the active agitation which accompanied it, has fixed public attention upon the miners. On the occasion of the debate upon the export duty on coal, Thomas Duncombe, the only decidedly Chartist member of the House of Commons, brought up the condition of the coal-miners, had their petition read, and by his speech forced the bourgeois journals to publish, at least in their reports of Parliamentary proceedings, a correct statement of the case. Immediately after the strike, occurred the explosion at Haswell; Roberts went to London, demanded an audience with Peel, insisted as representative of the miners upon a thorough investigation of the case, and succeeded in having the first geological and chemical notabilities of England, Professors Lyell and Faraday, commissioned to visit the spot. As several other explosions followed in quick succession, and Roberts again laid the details before the Prime Minister, the latter promised to propose the necessary measures for the protection of the workers,

if possible, in the next session of Parliament, *i.e.*, the present one of 1845. All this would not have been accomplished if these workers had not, by means of the strike, proved themselves freedom-loving men worthy of all respect, and if they had not engaged Roberts as their counsel.

Scarcely had it become known that the coal-miners of the North had been forced to renounce the Union and discharge Roberts, when the miners of Lancashire formed a Union of some ten thousand men, and guaranteed their Attorney General a salary of £1,200 a year. In the autumn of last year they collected more than £700, rather more than £200 of which they expended upon salaries and judicial expenses, and the rest chiefly in support of men out of work, either through want of employment or through dissensions with their employers. Thus the working-men are constantly coming to see more clearly that, united, they too are a respectable power, and can, in the last extremity, defy even the might of the bourgeoisie. And this insight, the gain of all labour movements, has been won for all the miners of England by the Union and the strike of 1844. In a very short time the difference of intelligence and energy which now exists in favour of the factory operatives will have vanished, and the miners of the kingdom will be able to stand abreast of them in every respect.¹ Thus one piece of standing ground after another is undermined beneath the feet of the bourgeoisie; and how long will it be before their whole social and political edifice collapses with the basis upon which it rests?

But the bourgeoisie will not take warning. The resistance of the miners does but embitter it the more. Instead of appreciating this forward step in the general movement of the workers, the property-holding class saw in it only a source of rage against a class of people who are fools enough to declare themselves no longer submissive to the treatment they had hitherto received. It saw in the just demands of the non-possessing workers only impertinent discontent, mad rebellion against "Divine and

¹ The coal-miners have at this moment, 1886, six of their body sitting in the House of Commons.

human order;" and, in the best case, a success (to be resisted by the bourgeoisie with all its might) won by "ill-intentioned demagogues who live by agitation and are too lazy to work." It sought, of course, without success, to represent to the workers that Roberts and the Union's agents, whom the Union very naturally had to pay, were insolent swindlers, who drew the last farthing from the working-men's pockets. When such insanity prevails in the property-holding class, when it is so blinded by its momentary profit that it no longer has eyes for the most conspicuous signs of the times, surely all hope of a peaceful solution of the social question for England must be abandoned. The only possible solution is a violent revolution, which cannot fail to take place.

THE AGRICULTURAL PROLETARIAT

We have seen in the introduction how, simultaneously with the small bourgeoisie and the modest independence of the former workers, the small peasantry also was ruined when the former Union of industrial and agricultural work was dissolved, the abandoned fields thrown together into large farms, and the small peasants superseded by the overwhelming competition of the large farmers. Instead of being landowners or leaseholders, as they had been hitherto, they were now obliged to hire themselves as labourers to the large farmers or the landlords. For a time this position was endurable, though a deterioration in comparison with their former one. The extension of industry kept pace with the increase of population until the progress of manufacture began to assume a slower pace, and the perpetual improvement of machinery made it impossible for manufacture to absorb the whole surplus of the agricultural population. From this time forward, the distress which had hitherto existed only in the manufacturing districts, and then only at times, appeared in the agricultural districts too. The twenty-five years' struggle with France came to an end at about the same time;¹ the

¹ The war England was waging against the French republic and the Napoleonic empire ended in 1815.—Ed.

diminished production at the various seats of the wars, the shutting off of imports, and the necessity of providing for the British army in Spain, had given English agriculture an artificial prosperity, and had besides withdrawn to the army vast numbers of workers from their ordinary occupations. This check upon the import trade, the opportunity for exportation, and the military demand for workers, now suddenly came to an end; and the necessary consequence was what the English call agricultural distress. The farmers had to sell their corn at low prices, and could, therefore, pay only low wages. In 1815, in order to keep up prices, the Corn Laws were passed, prohibiting the importation of corn so long as the price of wheat continued less than 80 shillings per quarter. These naturally ineffective laws were several times modified, but did not succeed in ameliorating the distress in the agricultural districts. All that they did was to change the disease, which, under free competition from abroad, would have assumed an acute form, culminating in a series of crises, into a chronic one which bore heavily but uniformly upon the farm labourers.

For a time after the rise of the agricultural proletariat, the patriarchal relation between master and man, which was being destroyed for manufacture, developed here the same relation of the farmer to his hands which still exists almost everywhere in Germany. So long as this lasted, the poverty of the farm-hands was less conspicuous; they shared the fate of the farmer, and were discharged only in cases of the direst necessity. But now all this is changed. The farm-hands have become day-labourers almost everywhere, are employed only when needed by the farmers, and, therefore, often have no work for weeks together, especially in winter. In the patriarchal time, the hands and their families lived on the farm, and their children grew up there, the farmer trying to find occupation on the spot for the oncoming generation; day-labourers, then, were the exception, not the rule. Thus there was, on every farm, a larger number of hands than were strictly necessary. It became, therefore, the interest of the farmers to dissolve this relation, drive the farm-hand from the farm,

and transform him into a day-labourer. This took place pretty generally towards the year 1830, and the consequence was that the hitherto latent over-population was set free, the rate of wages forced down, and the poor-rate enormously increased. From this time the agricultural districts became the headquarters of permanent, as the manufacturing districts had long been of periodic, pauperism; and the modification of the Poor Law was the first measure which the State was obliged to apply to the daily increasing impoverishment of the country parishes. Moreover, the constant extension of farming on a large scale, the introduction of threshing and other machines, and the employment of women and children (which is now so general that its effects have recently been investigated by a special official commission), threw a large number of men out of employment. It is manifest, therefore, that here, too, the system of industrial production has made its entrance, by means of farming on a large scale, by the abolition of the patriarchal relation, which is of the greatest importance just here, by the introduction of machinery, steam, and the labour of women and children. In so doing, it has swept the last and most stationary portion of working humanity into the revolutionary movement. But the longer agriculture had remained stationary, the heavier now became the burden upon the worker, the more violently broke forth the results of the disorganisation of the old social fabric. The "over-population" came to light all at once, and could not, as in the manufacturing districts, be absorbed by the needs of an increasing production. New factories could always be built, if there were consumers for their products, but new land could not be created. The cultivation of waste common land was too daring a speculation for the bad times following the conclusion of peace. The necessary consequence was that the competition of the workers among each other reached the highest point of intensity, and wages fell to the minimum. So long as the old Poor Law existed,¹ the workers received relief from the rates; wages naturally

¹ See below, p. 322 of this volume.—Ed.

fell still lower, because the farmers forced the largest possible number of labourers to claim relief. The higher poor-rate, necessitated by the surplus population, was only increased by this measure, and the new Poor Law, of which we shall have more to say later, was now enacted as a remedy. But this did not improve matters. Wages did not rise, the surplus population could not be got rid of, and the cruelty of the new law did but serve to embitter the people to the utmost. Even the poor-rate, which diminished at first after the passage of the new law, attained its old height after a few years. Its only effect was that whereas previously three to four million half paupers had existed, a million of total paupers now appeared, and the rest, still half paupers, merely went without relief. The poverty in the agricultural districts has increased every year. The people live in the greatest want, whole families must struggle along with 6, 7, or 8 shillings a week, and at times have nothing. Let us hear a description of this population given by a Liberal member of Parliament as early as 1830:¹

"An English agricultural labourer and an English pauper, these words are synonymous. His father was a pauper and his mother's milk contained no nourishment. From his earliest childhood he had bad food, and only half enough to still his hunger, and even yet he undergoes the pangs of unsatisfied hunger almost all the time that he is not asleep. He is half clad, and has not more fire than barely suffices to cook his scanty meal. And so cold and damp are always at home with him, and leave him only in fine weather. He is married, but he knows nothing of the joys of the husband and father. His wife and children, hungry, rarely warm, often ill and helpless, always careworn and hopeless like himself, are naturally grasping, selfish, and troublesome, and so, to use his own expression, he hates the sight of them, and enters his cot only because it offers him a trifle more shelter from rain and wind than a hedge. He must support his family, though he cannot do so, whence come beggary, deceit of all sorts, ending in fully developed craftiness. If he were so inclined, he yet has not the courage which makes of the more energetic of his class wholesale poachers and smugglers. But he pilfers when occa-

¹ E. G. Wakefield, M.P. "Swing Unmasked; or, The Cause of Rural Incendiarism." London, 1831. Pamphlet. The foregoing extracts may be found pp. 9-13, the passages dealing in the original with the then still existing Old Poor Law being here omitted. (For the meaning of "Swing" see p. 303 of this volume. —Ed.)

sion offers, and teaches his children to lie and steal. His abject and submissive demeanour towards his wealthy neighbours shows that they treat him roughly and with suspicion; hence he fears and hates them, but he never will injure them by force. He is depraved through and through, too far gone to possess even the strength of despair. His wretched existence is brief, rheumatism and asthma bring him to the workhouse, where he will draw his last breath without a single pleasant recollection, and will make room for another luckless wretch to live and die as he has done."

Our author adds that besides this class of agricultural labourers, there is still another, somewhat more energetic and better endowed physically, mentally, and morally; those, namely, who live as wretchedly, but were not born to this condition. These he represents as better in their family life, but smugglers and poachers who get into frequent bloody conflicts with the gamekeepers and revenue officers of the coast, become more embittered against society during the prison life which they often undergo, and so stand abreast of the first class in their hatred of the property-holders. "And," he says, in closing, "this whole class is called, by courtesy, the bold peasantry of England."

Down to the present time, this description applies to the greater portion of the agricultural labourers of England. In June, 1844, the *Times* sent a correspondent into the agricultural districts to report upon the condition of this class, and the report which he furnished agreed wholly with the foregoing. In certain districts wages were not more than six shillings a week; not more, that is, than in many districts in Germany, while the prices of all the necessaries of life are at least twice as high. What sort of life these people lead may be imagined; their food scanty and bad, their clothing ragged, their dwellings cramped and desolate, small, wretched huts, with no comforts whatsoever; and, for young people, lodging-houses, where men and women are scarcely separated, and illegitimate intercourse thus provoked. One or two days without work in the course of a month must inevitably plunge such people into the direst want. Moreover, they cannot combine to raise wages, because they are scattered, and if one alone refuses to work for low wages, there are

dozens out of work, or supported by the rates, who are thankful for the most trifling offer, while to him who declines work, every other form of relief than the hated workhouse is refused by the Poor Law guardians as to a lazy vagabond; for the guardians are the very farmers from whom or from whose neighbours and acquaintances alone he can get work. And not from one or two special districts of England do such reports come. On the contrary, the distress is general, equally great in the North and South, the East and West. The condition of the labourers in Suffolk and Norfolk corresponds with that of Devonshire, Hampshire, and Sussex. Wages are as low in Dorsetshire and Oxfordshire as in Kent and Surrey, Buckinghamshire and Cambridgeshire.

One especially barbaric cruelty against the working-class is embodied in the Game Laws, which are more stringent than in any other country, while the game is plentiful beyond all conception. The English peasant who, according to the old English custom and tradition, sees in poaching only a natural and noble expression of courage and daring, is stimulated still further by the contrast between his own poverty and the *car tel est notre plaisir*¹ of the lord, who preserves thousands of hares and game birds for his private enjoyment. The labourer lays snares, or shoots here and there a piece of game. It does not injure the landlord as a matter of fact, for he has a vast superfluity, and it brings the poacher a meal for himself and his starving family. But if he is caught he goes to jail, and for a second offence receives at the least seven years' transportation. From the severity of these laws arise the frequent bloody conflicts with the gamekeepers, which lead to a number of murders every year. Hence the post of gamekeeper is not only dangerous, but of ill-repute and despised. Last year, in two cases, gamekeepers shot themselves rather than continue their work. Such is the moderate price at which the landed aristocracy purchases the noble sport of shooting; but what does it matter to the lords of the soil? Whether one or two more or less

¹ For such is our pleasure.—Ed.

of the "surplus" live or die matters nothing, and even if in consequence of the Game Laws half the surplus population could be put out of the way, it would be all the better for the other half—according to the philanthropy of the English landlords.

Although the conditions of life in the country, the isolated dwellings, the stability of the surroundings and occupations, and consequently of the thoughts, are decidedly unfavourable to all development, yet poverty and want bear their fruits even here. The manufacturing and mining proletariat emerged early from the first stage of resistance to our social order, the direct rebellion of the individual by the perpetration of crime; but the peasants are still in this stage at the present time. Their favourite method of social warfare is incendiarism. In the winter which followed the Revolution of July, in 1830-31, these incendiarisms first became general. Disturbances had taken place, and the whole region of Sussex and the adjacent counties had been brought into a state of excitement in October, in consequence of an increase of the coastguard (which made smuggling much more difficult and "ruined the coast"—in the words of a farmer), changes in the Poor Law, low wages, and the introduction of machinery. In the winter the farmers' hay and corn-stacks were burnt in the fields, and the very barns and stables under their windows. Nearly every night a couple of such fires blazed up, and spread terror among the farmers and landlords. The offenders were rarely discovered, and the workers attributed the incendiarism to a mythical person whom they named "Swing." Men puzzled their brains to discover who this Swing could be and whence this rage among the poor of the country districts. Of the great motive power, Want, Oppression, only a single person here and there thought, and certainly no one in the agricultural districts. Since that year the incendiarisms have been repeated every winter, with each recurring unemployed season of the agricultural labourers. In the winter of 1843-44, they were once more extraordinarily frequent. There lies before me a series of numbers of the *Northern Star* of that time, each one of which contains a report of

several incendiarisms, stating in each case its authority. The numbers wanting in the following list I have not at hand; but they, too, doubtless contain a number of cases. Moreover, such a sheet cannot possibly ascertain all the cases which occur. November 25th, 1843, two cases; several earlier ones are discussed. December 16th, in Bedfordshire, general excitement for a fortnight past in consequence of frequent incendiarisms, of which several take place every night. Two great farm houses burnt down within the last few days; in Cambridgeshire four great farmhouses, Hertfordshire one, and besides these, fifteen other incendiarisms in different districts. December 30th, in Norfolk one, Suffolk two, Essex two, Cheshire one, Lancashire one, Derby, Lincoln, and the South twelve. January 6th, 1844, in all ten. January 13th, seven. January 20th, four incendiarisms. From this time forward, three or four incendiarisms per week are reported, and not as formerly until the spring only, but far into July and August. And that crimes of this sort are increasing in the approaching hard season of 1844-45, the English papers already indicate.

What do my readers think of such a state of things in the quiet, idyllic country districts of England? Is this social war, or is it not? Is it a natural state of things which can last? Yet here the landlords and farmers are as dull and stupefied, as blind to everything which does not directly put money into their pockets, as the manufacturers and the bourgeoisie in general in the manufacturing districts. If the latter promise their employees salvation through the repeal of the Corn Laws, the landlords and a great part of the farmers promise theirs Heaven upon earth from the maintenance of the same laws. But in neither case do the property-holders succeed in winning the workers to the support of their pet hobby. Like the operatives, the agricultural labourers are thoroughly indifferent to the repeal or non-repeal of the Corn Laws. Yet the question is an important one for both. That is to say—by the repeal of the Corn Laws, free competition, the present social economy is carried to its extreme point; all further development within the present order comes to

an end, and the only possible step farther is a radical transformation of the social order.¹ For the agricultural labourers the question has, further, the following important bearing: Free importation of corn involves (how, I cannot explain *here*) the emancipation of the farmers from the landlords, their transformation into Liberals. Towards this consummation the Anti-Corn Law League has already largely contributed, and this is its only real service. When the farmers become Liberals, *i.e.*, conscious bourgeois, the agricultural labourers will inevitably become Chartists and Socialists; the first change involves the second. And that a new movement is already beginning among the agricultural labourers is proved by a meeting which Earl Radnor, a Liberal landlord, caused to be held in October, 1844, near Highworth, where his estates lie, to pass resolutions against the Corn Laws. At this meeting, the labourers, perfectly indifferent as to these laws, demanded something wholly different, namely small holdings, at low rent, for themselves, telling Earl Radnor all sorts of bitter truths to his face. Thus the movement of the working-class is finding its way into the remote, stationary, mentally dead agricultural districts; and, thanks to the general distress, will soon be as firmly rooted and energetic as in the manufacturing districts.²

As to the religious state of the agricultural labourers, they are, it is true, more pious than the manufacturing operatives; but they, too, are greatly at odds with the Church—for in these districts members of the Established Church almost exclusively are to be found. A correspondent of the *Morning Chronicle*, who, over the signature, "One who has whistled at the plough,"³ reports his tour through the agricultural districts, relates, among other things, the following conversation with some labourers

¹ This has been literally fulfilled. After a period of unexampled extension of trade, Free Trade has landed England in a crisis, which began in 1878, and is still increasing in energy in 1886.

² The agricultural labourers have now a Trade's Union; their most energetic representative, Joseph Arch, was elected M.P. in 1885.

³ The pen-name used by the bourgeois-radical English journalist, Alexander Somerville (1811-85).—*Ed.*

after service: I asked one of these people whether the preacher of the day was their own clergyman. "Yes, blast him! He is our own parson, and begs the whole time. He's been always a-begging as long as I've known him." (The sermon had been upon a mission to the heathen.) "And as long as I've known him too," added another; "and I never knew a parson but what was begging for this or the other." "Yes," said a woman, who had just come out of the church, "and look how wages are going down, and see the rich vagabonds with whom the parsons eat and drink and hunt. So help me God, we are more fit to starve in the workhouse than pay the parsons as go among the heathen." "And why," said another, "don't they send the parsons as drones every day in Salisbury Cathedral, for nobody but the bare stones? Why don't *they* go among the heathen?" "They don't go," said the old man whom I had first asked, "because they are rich, they have all the land they need, they want the money in order to get rid of the poor parsons. I know what they want. I know them too long for that." "But, good friends," I asked, "you surely do not always come out of the church with such bitter feelings towards the preacher? Why do you go at all?" "What for do we go?" said the woman. "We must, if we do not want to lose everything, work and all, we must." I learned later that they had certain little privileges of fire-wood and potato land (which they paid for!) on condition of going to church. After describing their poverty and ignorance, the correspondent closes by saying: "And now I boldly assert that the condition of these people, their poverty, their hatred of the church, their external submission and inward bitterness against the ecclesiastical dignitaries, is the rule among the country parishes of England, and its opposite is the exception."

If the peasantry of England shows the consequences which a numerous agricultural proletariat in connection with large farming involves for the country districts, Wales illustrates the ruin of the small holders. If the English country parishes reproduce the antagonism between capitalist and proletarian, the state of the Welsh peasantry corresponds to the progressive ruin of the small bourgeoisie

in the towns. In Wales are to be found, almost exclusively, small holders, who cannot with like profit sell their products as cheaply as the larger, more favourably situated English farmers, with whom, however, they are obliged to compete. Moreover, in some places the quality of the land admits of the raising of live stock only, which is but slightly profitable. Then, too, these Welsh farmers, by reason of their separate nationality, which they retain pertinaciously, are much more stationary than the English farmers. But the competition among themselves and with their English neighbours (and the increased mortgages upon their land consequent upon this) has reduced them to such a state that they can scarcely live at all; and because they have not recognised the true cause of their wretched condition, they attribute it to all sorts of small causes, such as high tolls, etc., which do check the development of agriculture and commerce, but are taken into account as standing charges by every one who takes a holding, and are therefore really ultimately paid by the landlord. Here, too, the new Poor Law is cordially hated by the tenants, who hover in perpetual danger of coming under its sway. In 1843, the famous "Rebecca" disturbances broke out among the Welsh peasantry; the men dressed in women's clothing, blackened their faces, and fell in armed crowds upon the toll-gates, destroyed them amidst great rejoicing and firing of guns, demolished the toll-keepers' houses, wrote threatening letters in the name of the imaginary "Rebecca," and once went so far as to storm the workhouse of Carmarthen. Later, when the militia was called out and the police strengthened, the peasants drew them off with wonderful skill upon false scents, demolished toll-gates at one point while the militia, lured by false signal bugles, was marching in some opposite direction; and betook themselves finally, when the police was too thoroughly reinforced, to single incendiarisms and attempts at murder. As usual, these greater crimes were the end of the movement. Many withdrew from disapproval, others from fear, and peace was restored of itself. The Government appointed a commission to investigate the affair and its causes, and there was an end of the

matter. The poverty of the peasantry continues, however, and will one day, since it cannot under existing circumstances grow less, but must go on intensifying, produce more serious manifestations than these humorous Rebecca masquerades.

If England illustrates the results of the system of farming on a large scale and Wales on a small one, Ireland exhibits the consequences of overdividing the soil. The great mass of the population of Ireland consists of small tenants who occupy a sorry hut without partitions, and a potato patch just large enough to supply them most scantily with potatoes through the winter. In consequence of the great competition which prevails among these small tenants, the rent has reached an unheard-of height, double, treble, and quadruple that paid in England. For every agricultural labourer seeks to become a tenant-farmer, and though the division of land has gone so far, there still remain numbers of labourers in competition for plots. Although in Great Britain 32,000,000 acres of land are cultivated, and in Ireland but 14,000,000; although Great Britain produces agricultural products to the value of £150,000,000, and Ireland of but £36,000,000, there are in Ireland 75,000 agricultural proletarians *more* than in the neighbouring island.¹ How great the competition for land in Ireland must be is evident from this extraordinary disproportion, especially when one reflects that the labourers in Great Britain are living in the utmost distress. The consequence of this competition is that it is impossible for the tenants to live much better than the labourers, by reason of the high rents paid. The Irish people is thus held in crushing poverty, from which it cannot free itself under our present social conditions. These people live in the most wretched clay huts, scarcely good enough for cattle-pens, have scant food all winter long, or, as the report above quoted expresses it, they have potatoes half enough thirty weeks in the year, and the rest of the year nothing. When the time comes in the spring at which this provision

¹ Report of the Poor Law Commission on Ireland [Parliamentary Session of 1837. (Added in the German edition.)]

reaches its end, or can no longer be used because of its sprouting, wife and children go forth to beg and tramp the country with their kettle in their hands. Meanwhile the husband, after planting potatoes for the next year, goes in search of work either in Ireland or England, and returns at the potato harvest to his family. This is the condition in which nine-tenths of the Irish country folks live. They are poor as church mice, wear the most wretched rags, and stand upon the lowest plane of intelligence possible in a half-civilised country. According to the report quoted, there are, in a population of $8\frac{1}{2}$ millions, 585,000 heads of families in a state of total destitution; and according to other authorities, cited by Sheriff Alison,¹ there are in Ireland 2,300,000 persons who could not live without public or private assistance—or 27 per cent. of the whole population paupers!

The cause of this poverty lies in the existing social conditions, especially in competition here found in the form of the subdivision of the soil. Much effort has been spent in finding other causes. It has been asserted that the relation of the tenant to the landlord who lets his estate in large lots to tenants, who again have their sub-tenants, and sub-sub-tenants, in turn, so that often ten middlemen come between the landlord and the actual cultivator—it has been asserted that the shameful law which gives the landlord the right of expropriating the cultivator who may have paid his rent duly, if the first tenant fails to pay the landlord, that this law is to blame for all this poverty. But all this determines only the form in which the poverty manifests itself. Make the small tenant a landowner himself and what follows? The majority could not live upon their holdings even if they had no rent to pay, and any slight improvement which might take place would be lost again in a few years in consequence of the rapid increase of population. The children would then live to grow up under the improved conditions who now die in consequence of poverty in early childhood. From another side comes the assertion that the shameless oppression inflicted

¹ "Principles of Population," vol. ii.

by the English is the cause of the trouble. It is the cause of the somewhat earlier appearance of this poverty, but not of the poverty itself. Or the blame is laid on the Protestant Church forced upon a Catholic nation; but divide among the Irish what the Church takes from them, and it does not reach six shillings a head. Besides, tithes are a tax upon landed property, not upon the tenant, though he may nominally pay them; now, since the Commutation Bill of 1838, the landlord pays the tithes directly and reckons so much higher rent, so that the tenant is none the better off.¹ And in the same way a hundred other causes of this poverty are brought forward, all proving as little as these. This poverty is the result of our social conditions; apart from these, causes may be found for the manner in which it manifests itself, but not for the fact of its existence. That poverty manifests itself in Ireland thus and not otherwise, is owing to the character of the people, and to their historical development. The Irish are a people related in their whole character to the Latin nations, to the French, and especially to the Italians. The bad features of their character we have already had depicted by Carlyle. Let us now hear an Irishman, who at least comes nearer to the truth than Carlyle, with his prejudice in favour of the Teutonic character:²

"They are restless, yet indolent, clever and indiscreet, stormy, impatient, and improvident; brave by instinct, generous without much reflection, quick to revenge and forgive insults, to make and to renounce friendships, gifted with genius prodigally, sparingly with judgement."

With the Irish, feeling and passion predominate; reason must bow before them. Their sensuous, excitable nature prevents reflection and quiet, persevering activity from reaching development—such a nation is utterly unfit for

¹ Until 1838 tithes were charged in kind and paid by the tenant who tilled the soil. The Commutation Act passed in 1838 provided that this tax in kind should be superseded by a monetary tax to be paid by the landowner. However the landlords again shifted this tax burden on to the peasantry by the simple process of raising rents.—Ed.

² "The State of Ireland." London, 1807; 2nd Ed., 1821. Pamphlet.

manufacture as now conducted. Hence they held fast to agriculture, and remained upon the lowest plane even of that. With the small subdivisions of land, which were not here artificially created, as in France and on the Rhine, by the division of great estates,¹ but have existed from time immemorial, an improvement of the soil by the investment of capital was not to be thought of; and it would, according to Alison, require 120 million pounds sterling to bring the soil up to the not very high state of fertility already attained in England. The English immigration, which might have raised the standard of Irish civilisation, has contented itself with the most brutal plundering of the Irish people; and while the Irish, by their immigration into England, have furnished England a leaven which will produce its own results in the future, they have little for which to be thankful to the English immigration.

The attempts of the Irish to save themselves from their present ruin, on the one hand, take the form of crimes. These are the order of the day in the agricultural districts, and are nearly always directed against the most immediate enemies, the landlords' agents, or their obedient servants, the Protestant intruders, whose large farms are made up of the potato patches of hundreds of ejected families. Such crimes are especially frequent in the South and West. On the other hand, the Irish hope for relief by means of the agitation for the repeal of the Legislative Union with England.² From all the foregoing, it is clear

¹ Mistake. Small-scale agriculture had been the prevailing form of farming ever since the Middle Ages. Thus the small peasant farm existed even before the Revolution. The only thing the latter changed was its ownership; that it took away from the feudal lords and transferred, directly or indirectly, to the peasants. (*Added in the German edition of 1892.*)

² After the suppression of the Irish rebellion of 1798 the British Government, by resort to bribery, extortion and intimidation, secured the adoption of union with Great Britain by the Irish Parliament. The union, which became effective on January 1, 1801, effaced the last traces of Irish autonomy and abolished the Irish Parliament, Ireland being granted a few seats in the British Parliament. In the twenties of last century the demand for the Repeal of the Union became the most popular slogan of the Irish national-liberation movement.—*Ed.*

that the uneducated Irish must see in the English their worst enemies; and their first hope of improvement in the conquest of national independence. But quite as clear is it, too, that Irish distress cannot be removed by any Act of Repeal. Such an Act would, however, at once lay bare the fact that the cause of Irish misery, which now seems to come from abroad, is really to be found at home. Meanwhile, it is an open question whether the accomplishment of repeal will be necessary to make this clear to the Irish. Hitherto, neither Chartism nor Socialism has had marked success in Ireland.

I close my observations upon Ireland at this point the more readily, as the Repeal Agitation of 1843 and O'Connell's trial have been the means of making the Irish distress more and more known in Germany.

We have now followed the proletariat of the British Islands through all branches of its activity, and found it everywhere living in want and misery under totally inhuman conditions. We have seen discontent arise with the rise of the proletariat, grow, develop, and organise; we have seen open bloodless and bloody battles of the proletariat against the bourgeoisie. We have investigated the principles according to which the fate, the hopes, and fears of the proletariat are determined, and we have found that there is no prospect of improvement in their condition.

We have had an opportunity, here and there, of observing the conduct of the bourgeoisie towards the proletariat, and we have found that it considers only itself, has only its own advantage in view. However, in order not to be unjust, let us investigate its mode of action somewhat more exactly.

THE ATTITUDE OF THE BOURGEOISIE TOWARDS THE PROLETARIAT

In speaking of the bourgeoisie I include the so-called aristocracy, for this is a privileged class, an aristocracy, only in contrast with the bourgeoisie, not in contrast with the proletariat. The proletarian sees in both only the prop-

erty-holder—i.e., the bourgeois. Before the privilege of property all other privileges vanish. The sole difference is this, that the bourgeois proper stands in active relations with the manufacturing, and, in a measure, with the mining proletarians, and, as farmer, with the agricultural labourers, whereas the so-called aristocrat comes into contact with part of the mining and with the agricultural labourers only.

I have never seen a class so deeply demoralised, so incurably debased by selfishness, so corroded within, so incapable of progress, as the English bourgeoisie; and I mean by this, especially the bourgeoisie proper, particularly the Liberal, Corn Law repealing bourgeoisie. For it nothing exists in this world, except for the sake of money, itself not excluded. It knows no bliss save that of rapid gain, no pain save that of losing gold.¹ In the presence of this avarice and lust of gain, it is not possible for a single human sentiment or opinion to remain untainted. True, these English bourgeois are good husbands and family men, and have all sorts of other private virtues, and appear, in ordinary intercourse, as decent and respectable as all other bourgeois; even in business they are better to deal with than the Germans; they do not higggle and haggle so much as our own pettifogging merchants; but how does this help matters? Ultimately it is self-interest, and especially money gain, which alone determines them. I once went into Manchester with such a bourgeois, and spoke to him of the bad, unwholesome method of building, the frightful condition of the working-people's quarters, and asserted that I had never seen so ill-built a city. The man listened quietly to the end, and said at the corner where we parted: "And yet there is a great deal of money made here; good morning, sir." It is utterly indifferent to the English bourgeois whether his working-men starve

¹ Carlyle gives in his "Past and Present" (London, 1843) a splendid description of the English bourgeoisie and its disgusting money-greed. [Part of this description I translated in the *German-French Annals*, to which I refer the reader. (Added in the German edition.)]—See Marx/Engels, *Gesamtausgabe*, Abt. I, Bd. II, S. 405-431.—Ed.

or not, if only he makes money. All the conditions of life are measured by money, and what brings no money is nonsense, unpractical, idealistic bosh. Hence, Political Economy, the Science of Wealth, is the favourite study of these bartering Jews. Every one of them is a Political Economist. The relation of the manufacturer to his operatives has nothing human in it; it is purely economic. The manufacturer is Capital, the operative Labour. And if the operative will not be forced into this abstraction, if he insists that he is not Labour, but a man, who possesses, among other things, the attribute of labour-force, if he takes it into his head that he need not allow himself to be sold and bought in the market, as the commodity "Labour," the bourgeois reason comes to a standstill. He cannot comprehend that he holds any other relation to the operatives than that of purchase and sale; he sees in them not human beings, but hands, as he constantly calls them to their faces; he insists, as Carlyle says, that "Cash Payment is the only nexus between man and man." Even the relation between himself and his wife is, in ninety-nine cases out of a hundred, mere "Cash Payment." Money determines the worth of the man; he is "worth ten thousand pounds." He who has money is of "the better sort of people," is "influential," and what *he* does counts for something in his social circle. The huckstering spirit penetrates the whole language, all relations are expressed in business terms, in economic categories. Supply and demand are the formulas according to which the logic of the English bourgeois judges all human life. Hence free competition in every respect, hence the *régime* of *laissez-faire*, *laissez-aller* in government, in medicine, in education, and soon to be in religion, too, as the State Church collapses more and more. Free competition will suffer no limitation, no State supervision; the whole State is but a burden to it. It would reach its highest perfection in a wholly un-governed anarchic society, where each might exploit the other to his heart's content.¹ Since, however, the bour-

¹ In the German text the following words are added: "as, e.g., in friend Stirner's 'society'."—Ed.

geoisie cannot dispense with government, but must have it to hold the equally indispensable proletariat in check, it turns the power of government against the proletariat and keeps out of its way as far as possible.

Let no one believe, however, that the "cultivated" Englishman openly brags with his egotism. On the contrary, he conceals it under the vilest hypocrisy. What? The wealthy English fail to remember the poor? They who have founded philanthropic institutions, such as no other country can boast of! Philanthropic institutions forsooth! As though you rendered the proletarians a service in first sucking out their very life-blood and then practising your self-complacent, Pharisaic philanthropy upon them, placing yourselves before the world as mighty benefactors of humanity when you give back to the plundered victims the hundredth part of what belongs to them! Charity which degrades him who gives more than him who takes; charity which treads the downtrodden still deeper in the dust, which demands that the degraded, the pariah cast out by society, shall first surrender the last that remains to him, his very claim to manhood, shall first beg for mercy before your mercy deigns to press, in the shape of an alms, the brand of degradation upon his brow. But let us hear the English bourgeoisie's own words. It is not yet a year since I read in the *Manchester Guardian* the following letter to the editor, which was published without comment as a perfectly natural, reasonable thing:

"MR. EDITOR.—For some time past our main streets are haunted by swarms of beggars, who try to awaken the pity of the passers-by in a most shameless and annoying manner, by exposing their tattered clothing, sickly aspect, and disgusting wounds and deformities. I should think that when one not only pays the poor-rate, but also contributes largely to the charitable institutions, one had done enough to earn a right to be spared such disagreeable and impertinent molestations. And why else do we pay such high rates for the maintenance of the municipal police, if they do not even protect us so far as to make it possible to go to or out of town in peace? I hope the publication of these lines in your widely-circulated paper may induce the authorities to remove this nuisance; and I remain,—Your obedient servant,

"A LADY."

There you have it! The English bourgeoisie is charitable out of self-interest; it gives nothing outright, but regards its gifts as a business matter, makes a bargain with the poor, saying: "If I spend this much upon benevolent institutions, I thereby purchase the right not to be troubled any further, and you are bound thereby to stay in your dusky holes and not to irritate my tender nerves by exposing your misery. You shall despair as before, but you shall despair unseen, this I require, this I purchase with my subscription of twenty pounds for the infirmary!" It is infamous, this charity of a Christian bourgeois! And so writes "A Lady;" she does well to sign herself such, well that she has lost the courage to call herself a woman! But if the "Ladies" are such as this, what must the "Gentlemen" be? It will be said that this is a single case; but no, the foregoing letter expresses the temper of the great majority of the English bourgeoisie, or the editor would not have accepted it, and some reply would have been made to it, which I watched for in vain in the succeeding numbers. And as to the efficiency of this philanthropy, Canon Parkinson himself says that the poor are relieved much more by the poor than by the bourgeoisie; and such relief given by an honest proletarian who knows himself what it is to be hungry, for whom sharing his scanty meal is really a sacrifice, but a sacrifice borne with pleasure, such help has a wholly different ring to it from the carelessly-tossed alms of the luxurious bourgeois.

In other respects, too, the bourgeoisie assumes a hypocritical, boundless philanthropy, but only when its own interests require it; as in its Politics and Political Economy. It has been at work now well on towards five years to prove to the working-men that it strives to abolish the Corn Laws solely in their interest. But the long and short of the matter is this: the Corn Laws keep the price of bread higher than in other countries, and thus raise wages; but these high wages render difficult competition of the manufacturers against other nations in which bread, and consequently wages, are cheaper. The Corn Laws being repealed, the price of bread falls, and wages gradually approach those of other European countries, as must be

clear to every one from our previous exposition of the principles according to which wages are determined. The manufacturer can compete more readily, the demand for English goods increases, and, with it, the demand for labour. In consequence of this increased demand wages would actually rise somewhat, and the unemployed workers be re-employed; but for how long? The "surplus population" of England, and especially of Ireland, is sufficient to supply English manufacture with the necessary operatives, even if it were doubled; and, in a few years, the small advantage of the repeal of the Corn Laws would be balanced, a new crisis would follow, and we should be back at the point from which we started, while the first stimulus to manufacture would have increased population meanwhile. All this the proletarians understand very well, and have told the manufacturers to their faces; but, in spite of that, the manufacturers have in view solely the immediate advantage which the Corn Laws would bring them. They are too narrow-minded to see that, even for themselves, no permanent advantage can arise from this measure, because their competition with each other would soon force the profit of the individual back to its old level; and thus they continue to shriek to the working-men that it is purely for the sake of the starving millions that the rich members of the Liberal party pour hundreds and thousands of pounds into the treasury of the Anti-Corn Law League, while every one knows that they are only sending the butter after the cheese, that they calculate upon earning it all back in the first ten years after the repeal of the Corn Laws. But the workers are no longer to be misled by the bourgeoisie, especially since the insurrection of 1842. They demand of every one who presents himself as interested in their welfare, that he should declare himself in favour of the People's Charter as proof of the sincerity of his professions, and in so doing, they protest against all outside help, for the Charter is a demand for the power to help themselves. Whoever declines so to declare himself they pronounce their enemy, and are perfectly right in so doing, whether he be a declared foe or a false friend. Besides, the Anti-Corn Law League has used

the most despicable falsehoods and tricks to win the support of the workers. It has tried to prove to them that the money price of labour is in inverse proportion to the price of corn; that wages are high when grain is cheap, and vice versa, an assertion which it pretends to prove with the most ridiculous arguments, and one which is, in itself, more ridiculous than any other that has proceeded from the mouth of an Economist. When this failed to help matters, the workers were promised bliss supreme in consequence of the increased demand in the labour market; indeed, men went so far as to carry through the streets two models of loaves of bread, on one of which, by far the larger, was written: "American Eightpenny Loaf, Wages Four Shillings per Day," and upon the much smaller one: "English Eightpenny Loaf, Wages Two Shillings a Day." But the workers have not allowed themselves to be misled. They know their lords and masters too well.

But rightly to measure the hypocrisy of these promises, the practice of the bourgeoisie must be taken into account. We have seen in the course of our report how the bourgeoisie exploits the proletariat in every conceivable way for its own benefit! We have, however, hitherto seen only how the single bourgeois maltreats the proletariat upon his own account. Let us turn now to the manner in which the bourgeoisie as a party, as the power of the State, conducts itself towards the proletariat. It is quite obvious that all legislation is calculated to protect those that possess property against those who do not. Laws are necessary only because there are persons in existence who own nothing; and although this is directly expressed in but few laws, as, for instance, those against vagabonds and tramps, in which the proletariat as such is outlawed, yet enmity to the proletariat is so emphatically the basis of the law that the judges, and especially the Justices of the Peace, who are bourgeois themselves, and with whom the proletariat comes most in contact, find this meaning in the laws without further consideration. If a rich man is brought up, or rather summoned, to appear before the court, the judge regrets that he is obliged to impose so much trouble, treats the matter as favourably as possible,

and, if he is forced to condemn the accused, does so with extreme regret, etc., etc., and the end of it all is a miserable fine, which the bourgeois throws upon the table with contempt and then departs. But if a poor devil gets into such a position as involves appearing before the Justice of the Peace—he has almost always spent the night in the station-house with a crowd of his peers—he is regarded from the beginning as guilty; his defence is set aside with a contemptuous “Oh! we know the excuse,” and a fine imposed which he cannot pay and must work out with several months on the treadmill. And if nothing can be proved against him, he is sent to the treadmill, none the less, “as a rogue and a vagabond.” The partisanship of the Justices of the Peace, especially in the country, surpasses all description, and it is so much the order of the day that all cases which are not too utterly flagrant are quietly reported by the newspapers, without comment. Nor is anything else to be expected. For on the one hand, these Dogberries do merely construe the law according to the intent of the farmers, and, on the other, they are themselves bourgeois, who see the foundation of all true order in the interests of their class. And the conduct of the police corresponds to that of the Justices of the Peace. The bourgeois may do what he will and the police remain ever polite, adhering strictly to the law, but the proletarian is roughly, brutally treated; his poverty both casts the suspicion of every sort of crime upon him and cuts him off from legal redress against any caprice of the administrators of the law; for him, therefore, the protecting forms of the law do not exist, the police force their way into his house without further ceremony, arrest and abuse him; and only when a working-men’s association, such as the miners, engages a Roberts, does it become evident how little the protective side of the law exists for the working-man, how frequently he has to bear all the burdens of the law without enjoying its benefits.

Down to the present hour, the property-holding class in Parliament still struggles against the better feelings of those not yet fallen a prey to egotism, and seeks to subjugate the proletariat still further. One piece of common

land after another is appropriated and placed under cultivation, a process by which the general cultivation is furthered, but the proletariat greatly injured. Where there were still commons, the poor could pasture an ass, a pig, or geese, the children and young people had a place where they could play and live out of doors; but this is gradually coming to an end. The earnings of the worker are less, and the young people, deprived of their playground, go to the beer-shops. A mass of acts for enclosing and cultivating commons is passed at every session of Parliament. When the Government determined during the session of 1844 to force the all monopolising railways to make travelling possible for the workers by means of charges proportionate to their means, a penny a mile, and proposed therefore to introduce such a third class train upon every railway daily, the "Reverend Father in God," the Bishop of London, proposed that Sunday, the only day upon which working-men in work *can* travel, be exempted from this rule, and travelling thus be left open to the rich and shut off from the poor. This proposition was, however, too direct, too undisguised to pass through Parliament, and was dropped. I have no room to enumerate the many concealed attacks of even one single session upon the proletariat. One from the session of 1844 must suffice. An obscure member of Parliament, a Mr. Miles, proposed a bill regulating the relation of master and servant which seemed comparatively unobjectionable. The Government became interested in the bill, and it was referred to a committee. Meanwhile the strike among the miners in the North broke out, and Roberts made his triumphal passage through England with his acquitted working-men. When the bill was reported by the committee, it was discovered that certain most despotic provisions had been interpolated in it, especially one conferring upon the employer the power to bring before any Justice of the Peace every working-man who had contracted verbally or in writing to do any work whatsoever, in case of refusal to work or other misbehaviour, and have him condemned to prison with hard labour for two months, upon the oath of the employer or his agent or overlooker,

i.e., upon the oath of the accuser. This bill aroused the working-men to the utmost fury, the more so as the Ten Hours' Bill was before Parliament at the same time, and had called forth a considerable agitation. Hundreds of meetings were held, hundreds of working-men's petitions forwarded to London to Thomas Duncombe, the representative of the interests of the proletariat. This man was, except Ferrand, the representative of "Young England," the only vigorous opponent of the bill; but when the other Radicals saw that the people were declaring against it, one after the other crept forward and took his place by Duncombe's side; and as the Liberal bourgeoisie had not the courage to defend the bill in the face of the excitement among the working-men, it was ignominiously lost.

Meanwhile the most open declaration of war of the bourgeoisie upon the proletariat is Malthus' Law of Population and the New Poor Law framed in accordance with it. We have already alluded several times to the theory of Malthus. We may sum up its final result in these few words, that the earth is perennially overpopulated, whence poverty, misery, distress, and immorality must prevail; that it is the lot, the eternal destiny of mankind, to exist in too great numbers, and therefore in diverse classes, of which some are rich, educated, and moral, and others more or less poor, distressed, ignorant, and immoral. Hence it follows in practice, and Malthus himself drew this conclusion, that charities and poor-rates are, properly speaking, nonsense, since they serve only to maintain, and stimulate the increase of, the surplus population whose competition crushes down wages for the employed; that the employment of the poor by the Poor Law Guardians is equally unreasonable, since only a fixed quantity of the products of labour can be consumed, and for every unemployed labourer thus furnished employment, another hitherto employed must be driven into enforced idleness, whence private undertakings suffer at cost of Poor Law industry; that, in other words, the whole problem is not how to support the surplus population, but how to restrain it as far as possible. Malthus declares in plain English that the right to live, a right previously

asserted in favour of every man in the world, is nonsense. He quotes the words of a poet, that the poor man comes to the feast of Nature and finds no cover laid for him, and adds that "she bids him begone," for he did not before his birth ask of society whether or not he is welcome. This is now the pet theory of all genuine English bourgeois, and very naturally, since it is the most specious excuse for them, and has, moreover, a good deal of truth in it under existing conditions. If, then, the problem is not to make the "surplus population" useful, to transform it into available population, but merely to let it starve to death in the least objectionable way and to prevent its having too many children, this, of course, is simple enough, provided the surplus population perceives its own superfluousness and takes kindly to starvation. There is, however, in spite of the violent exertions of the humane bourgeoisie, no immediate prospect of its succeeding in bringing about such a disposition among the workers. The workers have taken it into their heads that they, with their busy hands, are the necessary, and the rich capitalists, who do nothing, the surplus population.

Since, however, the rich hold all the power, the proletarians must submit, if they will not good-temperedly perceive it for themselves, to have the law actually declare them superfluous. This has been done by the New Poor Law. The Old Poor Law which rested upon the Act of 1601 (the 43rd of Elizabeth), naïvely started from the notion that it is the duty of the parish to provide for the maintenance of the poor. Whoever had no work received relief, and the poor man regarded the parish as pledged to protect him from starvation. He demanded his weekly relief as his right, not as a favour, and this became, at last, too much for the bourgeoisie. In 1833, when the bourgeoisie had just come into power through the Reform Bill, and pauperism in the country districts had just reached its full development, the bourgeoisie began the reform of the Poor Law according to its own point of view. A commission was appointed, which investigated the administration of the Poor Laws, and revealed a multitude of abuses. It was discovered that the whole work-

ing-class in the country was pauperised and more or less dependent upon the rates, from which they received relief when wages were low; it was found that this system by which the unemployed were maintained, the ill-paid and the parents of large families relieved, fathers of illegitimate children required to pay alimony, and poverty, in general, recognised as needing protection, it was found that this system was ruining the nation, was—

“A check upon industry, a reward for improvident marriage, a stimulus to increased population, and a means of counterbalancing the effect of an increased population upon wages; a national provision for discouraging the honest and industrious, and protecting the lazy, vicious, and improvident; calculated to destroy the bonds of family life, hinder systematically the accumulation of capital, scatter that which is already accumulated, and ruin the taxpayers. Moreover, in the provision of aliment, it sets a premium upon illegitimate children.”

(Words of the Report of the Poor Law Commissioners.)¹ This description of the action of the Old Poor Law is certainly correct; relief fosters laziness and increase of “surplus population.” Under present social conditions it is perfectly clear that the poor man is compelled to be an egotist, and when he can choose, living equally well in either case, he prefers doing nothing to working. But what follows therefrom? That our present social conditions are good for nothing, and not as the Malthusian Commissioners conclude, that poverty is a crime, and, as such, to be visited with heinous penalties which may serve as a warning to others.

But these wise Malthusians were so thoroughly convinced of the infallibility of their theory that they did not for one moment hesitate to cast the poor into the Procrustean bed of their economic notions and treat them with the most revolting cruelty. Convinced with Malthus and the rest of the adherents of free competition that it is best to let each one take care of himself, they would have preferred to abolish the Poor Laws altogether. Since, however, they had neither the courage nor the authority to do this, they proposed a Poor Law constructed as far

¹ Extracts from Information received from the Poor Law Commissioners. Published by authority. London, 1833.

as possible in harmony with the doctrine of Malthus, which is yet more barbarous than that of *laissez-faire*, because it interferes actively in cases in which the latter is passive. We have seen how Malthus characterises poverty, or rather the want of employment, as a crime under the title "superfluity," and recommends for it punishment by starvation. The commissioners were not quite so barbarous; death outright by starvation was something too terrible even for a Poor Law Commissioner. "Good," said they, "we grant you poor a right to exist, but only to exist; the right to multiply you have not, nor the right to exist as befits human beings. You are a pest, and if we cannot get rid of you as we do of other pests, you shall feel, at least, that you are a pest, and you shall at least be held in check, kept from bringing into the world other 'surplus,' either directly or through inducing in others laziness and want of employment. Live you shall, but live as an awful warning to all those who might have inducements to become 'superfluous.' "

They accordingly brought in the New Poor Law, which was passed by Parliament in 1834, and continues in force down to the present day. All relief in money and provisions was abolished; the only relief allowed was admission to the workhouses immediately built. The regulations for these workhouses, or, as the people call them, Poor Law Bastilles, is such as to frighten away every one who has the slightest prospect of life without this form of public charity. To make sure that relief be applied for only in the most extreme cases and after every other effort had failed, the workhouse has been made the most repulsive residence which the refined ingenuity of a Malthusian can invent. The food is worse than that of the most ill-paid working-man while employed, and the work harder, or they might prefer the workhouse to their wretched existence outside. Meat, especially fresh meat, is rarely furnished, chiefly potatoes, the worst possible bread and oatmeal porridge, little or no beer. The food of criminal prisoners is better, as a rule, so that the paupers frequently commit some offence for the purpose of getting into jail. For the workhouse is a jail too; he who does not finish

his task gets nothing to eat; he who wishes to go out must ask permission, which is granted or not, according to his behaviour or the inspector's whim; tobacco is forbidden, also the receipt of gifts from relatives or friends outside the house; the paupers wear a workhouse uniform, and are handed over, helpless and without redress, to the caprice of the inspectors. To prevent their labour from competing with that of outside concerns, they are set to rather useless tasks: the men break stones, "as much as a strong man can accomplish with effort in a day;" the women, children, and aged men pick oakum, for I know not what insignificant use. To prevent the "superfluous" from multiplying, and "demoralised" parents from influencing their children, families are broken up; the husband is placed in one wing, the wife in another, the children in a third, and they are permitted to see one another only at stated times after long intervals, and then only when they have, in the opinion of the officials, behaved well. And in order to shut off the external world from contamination by pauperism within these bastilles, the inmates are permitted to receive visits only with the consent of the officials, and in the reception-rooms; to communicate in general with the world outside only by leave and under supervision.

Yet the food is supposed to be wholesome and the treatment humane with all this. But the intent of the law is too loudly outspoken for this requirement to be in any wise fulfilled. The Poor Law Commissioners and the whole English bourgeoisie deceive themselves if they believe the administration of the law possible without these results. The treatment, which the letter of the law prescribes, is in direct contradiction of its spirit. If the law in its essence proclaims the poor criminals, the workhouses prisons, their inmates beyond the pale of the law, beyond the pale of humanity, objects of disgust and repulsion, then all commands to the contrary are unavailing. In practice, the spirit and not the letter of the law is followed in the treatment of the poor, as in the following few examples:

"In the workhouse at Greenwich, in the summer of 1843, a boy five years old was punished by being shut into

the deadroom, where he had to sleep upon the lids of the coffins. In the workhouse at Herne, the same punishment was inflicted upon a little girl for wetting the bed at night, and this method of punishment seems to be a favourite one. This workhouse, which stands in one of the most beautiful regions of Kent, is peculiar, in so far as its windows open only upon the court, and but two, newly introduced, afford the inmates a glimpse of the outer world." The author who relates this in the *Illuminated Magazine*, closes his description with the words: "If God punished men for crimes as man punishes man for poverty, then woe to the sons of Adam!"

In November, 1843, a man died at Leicester, who had been dismissed two days before from the workhouse at Coventry. The details of the treatment of the poor in this institution were revolting. The man, George Robson, had a wound upon the shoulder, the treatment of which was wholly neglected; he was set to work at the pump, using the sound arm; was given only the usual workhouse fare, which he was utterly unable to digest by reason of the unhealed wound and his general debility; he naturally grew weaker, and the more he complained, the more brutally he was treated. When his wife tried to bring him her drop of beer, she was reprimanded, and forced to drink it herself in the presence of the female warder. He became ill, but received no better treatment. Finally, at his own request, and under the most insulting epithets, he was discharged, accompanied by his wife. Two days later he died at Leicester, in consequence of the neglected wound and of the food given him, which was utterly indigestible for one in his condition, as the surgeon present at the inquest testified. When he was discharged, there were handed to him letters containing money, which had been kept back six weeks, and opened, according to a rule of the establishment, by the inspector! In Birmingham such scandalous occurrences took place, that finally, in 1843, an official was sent to investigate the case. He found that four tramps had been shut up naked under a stair-case in a black hole, eight to ten days, often deprived of food until noon, and that at the severest season of the year. A

little boy had been passed through all grades of punishment known to the institution; first locked up in a damp, vaulted, narrow, lumber-room; then in the dog-hole twice, the second time three days and three nights; then the same length of time in the old dog-hole, which was still worse; then the tramp-room, a stinking, disgustingly filthy hole, with wooden sleeping stalls, where the official, in the course of his inspection, found two other tattered boys, shrivelled with cold, who had been spending three days there. In the dog-hole there were often seven, and in the tramp-room, twenty men huddled together. Women, also, were placed in the dog-hole, because they refused to go to church; and one was shut four days into the tramp-room, with God knows what sort of company, and that while she was ill and receiving medicine! Another woman was placed in the insane department for punishment, though she was perfectly sane. In the workhouse at Bacton, in Suffolk, in January, 1844, a similar investigation revealed the fact that a feeble-minded woman was employed as nurse, and took care of the patients accordingly; while sufferers, who were often restless at night, or tried to get up, were tied fast with cords passed over the covering and under the bedstead, to save the nurses the trouble of sitting up at night. One patient was found dead, bound in this way. In the St. Pancras workhouse in London (where the cheap shirts already mentioned are made), an epileptic died of suffocation during an attack in bed, no one coming to his relief; in the same house, four to six, sometimes eight children, slept in one bed. In Shoreditch workhouse a man was placed, together with a fever patient violently ill, in a bed teeming with vermin. In Bethnal Green workhouse, London, a woman in the sixth month of pregnancy was shut up in the reception-room with her two-year-old child, from February 28th to March 20th, without being admitted into the workhouse itself, and without a trace of a bed or the means of satisfying the most natural wants. Her husband, who was brought into the workhouse, begged to have his wife released from this imprisonment, whereupon he received twenty-four hours imprisonment, with bread and water,

as the penalty of his insolence. In the workhouse at Slough, near Windsor, a man lay dying in September, 1844. His wife journeyed to him, arriving at midnight; and hastening to the workhouse, was refused admission. She was not permitted to see her husband until the next morning, and then only in the presence of a female warder, who forced herself upon the wife at every succeeding visit, sending her away at the end of half-an-hour. In the workhouse at Middleton, in Lancashire, twelve, and at times eighteen, paupers, of both sexes, slept in one room. This institution is not embraced by the New Poor Law, but is administered under an old special act (Gilbert's Act). The inspector had instituted a brewery in the house for his own benefit. In Stockport, July 31st, 1844, a man, seventy-two years old, was brought before the Justice of the Peace for refusing to break stones, and insisting that, by reason of his age and a stiff knee, he was unfit for this work. In vain did he offer to undertake any work adapted to his physical strength; he was sentenced to two weeks upon the treadmill. In the workhouse at Basford, an inspecting official found that the sheets had not been changed in thirteen weeks, shirts in four weeks, stockings in two to ten months, so that of forty-five boys but three had stockings, and all their shirts were in tatters. The beds swarmed with vermin, and the tableware was washed in the slop-pails. In the west of London workhouse, a porter who had infected four girls with syphilis was not discharged, and another who had concealed a deaf and dumb girl four days and nights in his bed was also retained.

As in life, so in death. The poor are dumped into the earth like infected cattle. The pauper burial-ground of St. Brides, London, is a bare morass, in use as a cemetery since the time of Charles II., and filled with heaps of bones; every Wednesday the paupers are thrown into a ditch fourteen feet deep; a curate rattles through the Litany at the top of his speed; the ditch is loosely covered in, to be re-opened the next Wednesday, and filled with corpses as long as one more can be forced in. The putrefaction thus engendered contaminates the whole neighbourhood. In Manchester, the pauper burial-ground lies opposite to

the Old Town, along the Irk: this, too, is a rough, desolate place. About two years ago a railroad was carried through it. If it had been a respectable cemetery, how the bourgeoisie and the clergy would have shrieked over the desecration! But it was a pauper burial-ground, the resting-place of the outcast and superfluous, so no one concerned himself about the matter. It was not even thought worth while to convey the partially decayed bodies to the other side of the cemetery; they were heaped up just as it happened, and piles were driven into newly-made graves, so that the water oozed out of the swampy ground, pregnant with putrefying matter, and filled the neighbourhood with the most revolting and injurious gases. The disgusting brutality which accompanied this work I cannot describe in further detail.

Can any one wonder that the poor decline to accept public relief under these conditions? That they starve rather than enter these bastilles? I have the reports of five cases in which persons actually starving, when the guardians refused them outdoor relief, went back to their miserable homes and died of starvation rather than enter these hells. Thus far have the Poor Law Commissioners attained their object. At the same time, however, the workhouses have intensified, more than any other measure of the party in power, the hatred of the working-class against the property-holders, who very generally admire the New Poor Law.

From Newcastle to Dover, there is but one voice among the workers—the voice of hatred against the new law. The bourgeoisie has formulated so clearly in this law its conception of its duties towards the proletariat, that it has been appreciated even by the dullest. So frankly, so boldly had the conception never yet been formulated, that the non-possessing class exists solely for the purpose of being exploited, and of starving when the property-holders can no longer make use of it. Hence it is that this new Poor Law has contributed so greatly to accelerate the labour movement, and especially to spread Chartism; and, as it is carried out most extensively in the country,

it facilitates the development of the proletarian movement which is arising in the agricultural districts.

Let me add that a similar law in force in Ireland since 1838, affords a similar refuge for eighty thousand paupers. Here, too, it has made itself disliked, and would have been intensely hated if it had attained anything like the same importance as in England. But what difference does the ill-treatment of eighty thousand proletarians make in a country in which there are two and a half millions of them? In Scotland there are, with local exceptions, no Poor Laws.

I hope that after this picture of the New Poor Law and its results, no word which I have said of the English bourgeoisie will be thought too stern. In this public measure, in which it acts *in corpore*, as the ruling power, it formulates its real intentions, reveals the animus of those smaller transactions with the proletariat, of which the blame apparently attaches to individuals. And that this measure did not originate with any one section of the bourgeoisie, but enjoys the approval of the whole class, is proved by the Parliamentary debates of 1844. The Liberal party had enacted the New Poor Law; the Conservative party, with its Prime Minister Peel at the head, defends it, and only alters some pettyfogging trifles in the Poor Law Amendment Bill of 1844.¹ A Liberal majority carried the bill, a Conservative majority approved it, and the "Noble Lords" gave their consent each time. Thus is the expulsion of the proletariat from State and society outspoken, thus is it publicly proclaimed that proletarians are not human beings, and do not deserve to be treated as such. Let us leave it to the proletarians of the British Empire to re-conquer their human rights.²

¹ The Poor Law adopted on August 9, 1844, made it the duty of parishes to aid not only local but also transient homeless poor as well as orphans, illegitimate children, and so forth. In the asylums set up for homeless poor under this law the rules were no less inhuman than at the notorious workhouses.—Ed.

² To prevent misconstructions and consequent objections, I would observe that I have spoken of the bourgeoisie as a *class*, and that all such facts as refer to individuals serve merely as evidence of the way of thinking and acting of a *class*. Hence I have not entered upon the distinctions between the diverse sections, subdivisions and

Such is the state of the British working-class as I have come to know it in the course of twenty-one months, through the medium of my own eyes, and through official and other trustworthy reports. And when I call this condition, as I have frequently enough done in the foregoing pages, an utterly unbearable one, I am not alone in so doing. As early as 1833, Gaskell declared that he despaired of a peaceful issue, and that a revolution can hardly fail to follow. In 1838, Carlyle explained Chartism and the revolutionary activity of the working-men as arising out of the misery in which they live, and only wondered that they have sat so quietly eight long years at the Barmecide feast,¹ at which they have been regaled by the Liberal bourgeoisie with empty promises. And in 1844 he declared that the work of organising labour must be begun at once "if Europe, or at least England, is long to remain inhabitable."

parties of the bourgeoisie, which have a mere historical and theoretical significance. And I can, for the same reason, mention but casually the few members of the bourgeoisie who have shown themselves honourable exceptions. These are, on the one hand, the pronounced Radicals, who are almost Chartists, such as a few members of the House of Commons, the manufacturers Hindley of Ashton, and Fielden of Todmorden (Lancashire), and, on the other hand, the philanthropic Tories, who have recently constituted themselves "Young England," among whom are the members of Parliament, Disraeli, Borthwick, Ferrand, Lord John Manners, etc. Lord Ashley, too, is in sympathy with them. The hope of Young England is a restoration of the old "merry England" with its brilliant features and its romantic feudalism. This object is of course unattainable and ridiculous, a satire upon all historic development; but the good intention, the courage to resist the existing state of things and prevalent prejudices, and to recognise the vileness of our present condition, is worth something anyhow. Wholly isolated is the half-German Englishman, Thomas Carlyle, who, originally a Tory, goes beyond all those hitherto mentioned. He has sounded the social disorder more deeply than any other English bourgeois, and demands the organisation of labour. [I hope that Carlyle, who has found the right path, will be capable of following it. He has my best wishes and those of many other Germans. (*Omitted in the authorised English edition.*)] [But the February Revolution made him an out-and-out reactionary. His righteous wrath against the Philistines turned into sullen Philistine grumbling at the tide of history that cast him ashore. (*Added in the German edition of 1892.*)]

¹ *Barmecide feast*: Allusion to the story in the *Arabian Nights* of a beggar who was mockingly served a multitude of empty dishes.—Ed.

And the *Times*, the "first journal of Europe," said in June, 1844: "War to palaces, peace unto cabins—that is a battle-cry of terror which may come to resound throughout our country. Let the wealthy beware!"

* * *

Meanwhile, let us review once more the chances of the English bourgeoisie. In the worst case, foreign manufacture, especially that of America, may succeed in withstanding English competition, even after the repeal of the Corn Laws, inevitable in the course of a few years. German manufacture is now making great efforts, and that of America has developed with giant strides. America, with its inexhaustible resources, with its unmeasured coal and iron fields, with its unexampled wealth of water-power and its navigable rivers, but especially with its energetic, active population, in comparison with which the English are phlegmatic dawdlers,—America has in less than ten years created a manufacture which already competes with England in the coarser cotton goods, has excluded the English from the markets of North and South America, and holds its own in China, side by side with England. If any country is adapted to holding a monopoly of manufacture, it is America. Should English manufacture be thus vanquished—and in the course of the next twenty years, if the present conditions remain unchanged, this is inevitable—the majority of the proletariat must become forever superfluous, and has no other choice than to starve or to rebel. Does the English bourgeoisie reflect upon this contingency? On the contrary; its favourite economist, MacCulloch, teaches from his student's desk, that a country so young as America, which is not even properly populated, cannot carry on manufacture successfully or dream of competing with an old manufacturing country like England. It were madness in the Americans to make the attempt, for they could only lose by it; better far for them to stick to their agriculture, and when they have brought their whole territory under the plough, a time may perhaps come for carrying on manufacture with a profit. So says the wise economist, and the whole bourgeoisie worships him, while the Americans take possession

of one market after another, while a daring American speculator recently even sent a shipment of American cotton goods to England, where they were sold for re-exportation.

But assuming that England retained the monopoly of manufactures, that its factories perpetually multiply, what must be the result? The commercial crises would continue, and grow more violent, more terrible, with the extension of industry and the multiplication of the proletariat. The proletariat would increase in geometrical proportion, in consequence of the progressive ruin of the lower middle-class and the giant strides with which capital is concentrating itself in the hands of the few; and the proletariat would soon embrace the whole nation, with the exception of a few millionaires. But in this development there comes a stage at which the proletariat perceives how easily the existing power may be overthrown, and then follows a revolution.

Neither of these supposed conditions may, however, be expected to arise. The commercial crises, the mightiest levers for all independent development of the proletariat, will probably shorten the process, acting in concert with foreign competition and the deepening ruin of the lower middle-class. I think the people will not endure more than one more crisis. The next one, in 1846 or 1847, will probably bring with it the repeal of the Corn Laws¹ and the enactment of the Charter. What revolutionary movements the Charter may give rise to remains to be seen. But, by the time of the next following crisis, which, according to the analogy of its predecessors, must break out in 1852 or 1853, unless delayed perhaps by the repeal of the Corn Laws or hastened by other influences, such as foreign competition—by the time this crisis arrives, the English people will have had enough of being plundered by the capitalists and left to starve when the capitalists no longer require their services. If, up to that time, the English bourgeoisie does not pause to reflect—and to all appearance it certainly will not do so—a revolution will follow with which none hitherto known can be compared. The proletarians, driven

¹ And it did.

to despair, will seize the torch which Stephens has preached to them; the vengeance of the people will come down with a wrath of which the rage of 1793 gives no true idea. The war of the poor against the rich will be the bloodiest ever waged. Even the union of a part of the bourgeoisie with the proletariat, even a general reform of the bourgeoisie, would not help matters. Besides, the change of heart of the bourgeoisie could only go as far as a lukewarm *juste-milieu*;¹ the more determined, uniting with the workers, would only form a new Gironde, and succumb in the course of the mighty development. The prejudices of a whole class cannot be laid aside like an old coat: least of all, those of the stable, narrow, selfish English bourgeoisie. These are all inferences which may be drawn with the greatest certainty; conclusions, the premises for which are undeniable facts, partly of historical development, partly facts inherent in human nature. Prophecy is nowhere so easy as in England, where all the component elements of society are clearly defined and sharply separated. The revolution must come; it is already too late to bring about a peaceful solution; but it can be made more gentle than that prophesied in the foregoing pages. This depends, however, more upon the development of the proletariat than upon that of the bourgeoisie. In proportion, as the proletariat absorbs socialistic and communistic elements, will the revolution diminish in bloodshed, revenge, and savagery. Communism stands, in principle, above the breach between bourgeoisie and proletariat, recognises only its historic significance for the present, but not its justification for the future: wishes, indeed, to bridge over this chasm, to do away with all class antagonisms. Hence it recognises as justified, so long as the struggle exists, the exasperation of the proletariat towards its oppressors as a necessity, as the most important lever for a labour movement just beginning; but it goes beyond this exasperation, because Communism is a question of humanity and not of the workers alone. Besides, it does not occur to any Communist to wish to revenge himself upon individuals, or to believe that, in

¹ *Juste-milieu*: golden mean.—Ed.

general, the single bourgeois can act otherwise, under existing circumstances, than he does act. English Socialism, *i.e.*, Communism, rests directly upon the irresponsibility of the individual. Thus the more the English workers absorb communistic ideas, the more superfluous becomes their present bitterness, which, should it continue so violent as at present, could accomplish nothing; and the more their action against the bourgeoisie will lose its savage cruelty. If, indeed, it were possible to make the whole proletariat communistic before the war breaks out, the end would be very peaceful; but that is no longer possible, the time has gone by. Meanwhile, I think that before the outbreak of open, declared war of the poor against the rich, there will be enough intelligent comprehension of the social question among the proletariat, to enable the communistic party, with the help of events, to conquer the brutal element of the revolution and prevent a "Ninth Thermidor." In any case, the experience of the French will not have been undergone in vain, and most of the Chartist leaders are, moreover, already Communists. And as Communism stands above the strife between bourgeoisie and proletariat, it will be easier for the better elements of the bourgeoisie (which are, however, deplorably few, and can look for recruits only among the rising generation) to unite with it than with purely proletarian Chartism.

If these conclusions have not been sufficiently established in the course of the present work, there may be other opportunities for demonstrating that they are necessary consequences of the historical development of England. But this I maintain, the war of the poor against the rich now carried on in detail and indirectly will become direct and universal. It is too late for a peaceful solution. The classes are divided more and more sharply, the spirit of resistance penetrates the workers, the bitterness intensifies, the guerilla skirmishes become concentrated in more important battles, and soon a slight impulse will suffice to set the avalanche in motion. Then, indeed, will the war-cry resound through the land: "War to the palaces, peace to the cottages!"—but then it will be too late for the rich to beware.

FREDERICK ENGELS

TO THE WORKING-CLASSES OF GREAT-BRITAIN

Working-Men!

To you I dedicate a work, in which I have tried to lay before my German Countrymen a faithful picture of your condition, of your sufferings and struggles, of your hopes and prospects. I have lived long enough amidst you to know something about your circumstances; I have devoted to their knowledge my most serious attention, I have studied the various official and non-official documents as far as I was able to get hold of them—I have not been satisfied with this, I wanted more than a mere *abstract* knowledge of my subject, I wanted to see you in your own homes, to observe you in your every-day life, to chat with you on your condition and grievances, to witness your struggles against the social and political power of your oppressors. I have done so: I forsook the company and the dinner-parties, the port-wine and champaign of the middle-classes, and devoted my leisure-hours almost exclusively to the intercourse with plain Working-Men; I am both glad and proud of having done so. Glad, because thus I was induced to spend many a happy hour in obtaining a knowledge of the realities of life—many an hour, which else would have been wasted in fashionable talk and tiresome etiquette; proud, because thus I got an opportunity of doing justice to an oppressed and calumniated class of men who with all their faults and under all the disadvantages of their situation, yet command the respect of every one but an English money-monger; proud, too, because thus I was placed in a position to save the English people from the growing contempt which on the Continent has been the

necessary consequence of the brutally selfish policy and general behaviour of your ruling middle-class.

Having, at the same time, ample opportunity to watch the middle-classes, your opponents, I soon came to the conclusion that you are right, perfectly right in expecting no support whatever from them. Their interest is diametrically opposed to yours, though they always will try to maintain the contrary and to make you believe in their most hearty sympathy with your fates. Their doings give them the lie. I hope to have collected more than sufficient evidence of the fact, that—be their words what they please—the middle-classes intend in reality nothing else but to enrich themselves by your labour while they can sell its produce, and to abandon you to starvation as soon as they cannot make a profit by this indirect trade in human flesh. What have they done to prove their professed good-will towards you? Have they ever paid any serious attention to your grievances? Have they done more than paying the expenses of half-a-dozen commissions of inquiry, whose voluminous reports are damned to everlasting slumber among heaps of waste paper on the shelves of the Home-office? Have they even done as much as to compile from those rotting blue-books a single readable book from which everybody might easily get some information on the condition of the great majority of “free-born Britons”? Not they indeed, those are things they do not like to speak of—they have left it to a foreigner to inform the civilised world of the degrading situation you have to live in.

A Foreigner to *them*, not to you, I hope. Though my English may not be pure, yet, I hope, you will find it *plain* English. No working-man in England—nor in France either, by-the-bye—ever treated me as a foreigner. With the greatest pleasure I observed you to be free from that blasting curse, national prejudice and national pride, which after all means nothing but *wholesale selfishness*—I observed you to sympathise with every one who earnestly applies his powers to human progress—may he be an Englishman or not—to admire every thing great and good, whether nursed on your native soil or not—I found you to be more than mere *Englishmen*, members of a single, isolated

nation, I found you to be *Men*, members of the great and universal family of Mankind, who know their interest and that of all the human race to be the same. And as such, as members of this Family of "One and Indivisible" Mankind, as Human Beings in the most emphatical meaning of the word, as such I, and many others on the Continent, hail your progress in every direction and wish you speedy success.—Go on then, as you have done hitherto. Much remains to be undergone; be firm, be undaunted—your success is certain, and no step you will have to take in your onward march, will be lost to our common cause, the cause of Humanity!

Friedrich Engels

B a r m e n (Rhenan Prussia)
March 15th, 1845

Written by Engels in English

Printed according to the
text of the book

Published in the First German
edition of *The Condition of the
Working-Class in England*,
Leipzig, 1845

K. MARX and F. ENGELS

**ARTICLES
ON
BRITAIN**

FREDERICK ENGELS

THE CHARTIST MOVEMENT

The opening of the recently elected parliament¹ that counts among its members distinguished representatives of the people's party could not but produce extraordinary excitement in the ranks of the democracy. Everywhere the local Chartist associations are being reorganised. The number of meetings increases and the most diverse ways and means of taking action are being proposed and discussed. The Chartist executive has just assumed leadership of this movement, outlining in an address to the British democrats the plan of campaign which the party will follow during the present session.

"In a few days, we are told, a meeting will be held which in the face of the people dares to call itself the assembly of the commons of England. In a few days this assembly, elected by only one class of society, will begin its iniquitous and odious work of strengthening the interests of this class, to the detriment of the people.

"The people must protest *en masse* at the very beginning against the exercise of the legislative functions usurped by this assembly. You, Chartists of the United Kingdom, you have the means to do so; it is your duty to use them to advantage. We shall therefore submit to you a new national petition with the demands of the People's Charter. Cover it with millions of your signatures. Make it possible for us to present it as the expression of the will of the nation, as the solemn protest of the people against every law passed without the consent of the people, as a

¹ The general parliamentary elections referred to were held in August 1847. The first meeting of the new Parliament opened on November 16, 1847.—Ed.

Bill, finally, for the restoration of the sovereignty out of which the nation has been tricked for so many centuries.

"But the petition by itself will not suffice to meet the needs of the moment. True, we have won a seat in the legislative chamber by electing Mr. O'Connor. The democratic members will find him to be a vigilant and energetic leader. But O'Connor must be supported by *pressure from without*, and it is you who should create this pressure from without, this strong and imposing public opinion. Let the sections of our Association be reorganised everywhere; let all our former members rejoin our ranks; let meetings be called everywhere; let everywhere the Charter be made the issue of the day; let each local contribute its share to increase our funds. Be active, give proof of the old energy of the English and the campaign we are opening will be the most glorious ever undertaken for the victory of democracy."

The *Fraternal Democrats*,¹ a society consisting of democrats from almost every nation in Europe, has also just joined, openly and unreservedly, in the agitation of the Chartists. They adopted a resolution of the following tenor:

"Whereas the English people will be unable effectively to support democracy's struggle in other countries until it has won democratic government for itself; and

"Whereas our society, established to succour the militant democracy of every country, is duty-bound to come to the aid of the English democrats in their effort to obtain an electoral reform on the basis of the Charter;

"Therefore the Fraternal Democrats undertake to support with all their strength the agitation for the People's Charter."

This fraternal society, which counts among its members

¹ The *Fraternal Democrats*: A revolutionary-democratic organisation founded in London in September 1845 by revolutionary emigrants and Left-wing Chartists. On November 29, 1847, Marx and Engels, who had gone to London for the Second Congress of the Communist League, attended a meeting arranged by the Fraternal Democrats and spoke in favour of convening an international congress of revolutionary democrats in 1848.—Ed.

the most distinguished democrats, both English and foreigners residing in London, is daily gaining in importance. It has grown to such proportions that the London liberals have considered it advisable to set up in opposition to it a bourgeois *international league* headed by Free-Trade parliamentary celebrities. The sole object of this new association, whose leadership includes Dr. Bowring, Col. Thompson and other champions of Free Trade, is to carry on Free-Trade propaganda abroad under cover of philanthropic and liberal phrases. But it seems that the association will not make much headway. During the six months of its existence it has done almost nothing, whereas the Fraternal Democrats have openly come out against any act of oppression, no matter who may attempt to commit it. Hence the democracy, both English and foreign, in so far as the latter are represented in London, have attached themselves to the Fraternal Democrats, declaring at the same time that they will not allow themselves to be exploited for the benefit of England's Free-Trade manufacturers.

Written by Engels on November
21, 1847

Published in the newspaper
La Réforme, November 22, 1847.
Unsigned

Printed according to the
text of the newspaper

Translated from the
French

KARL MARX

**A REVIEW OF GUIZOT'S BOOK,
"WHY HAS THE ENGLISH REVOLUTION
BEEN SUCCESSFUL?"¹**

It is the purpose of M. Guizot's pamphlet to show why Louis Philippe and Guizot's policy should really not have been overthrown on February 24, 1848, and how the abominable character of the French was to blame for the ignominious downfall of the July monarchy of 1830 after an arduous existence of only eighteen years and for its failure to attain the permanency enjoyed by the English monarchy ever since 1688.

From this pamphlet one may see how even the most capable people of the *ancient régime*, people whose own kind of talent in the realm of history can by no means be disputed, have been brought to such a state of perplexity by the fatal events of February that they have lost all understanding of that science, that they now even fail to comprehend their own former course of conduct. Instead of being impelled by the February Revolution to realise the totally different historical relations, the totally different class alignment of society, in the French monarchy of 1830 and the English of 1688, M. Guizot disposes of the whole difference with a few moralising phrases, averring in conclusion that the policy that was upset on February 24 "preserves the states and alone quells revolutions."

Exactly formulated, the question M. Guizot wants to answer reads as follows: Why has bourgeois society developed longer in England in the form of the constitutional monarchy than in France?

¹ F. Guizot. Pourquoi la révolution d'Angleterre a-t-elle réussi? Discours sur l'histoire de la révolution d'Angleterre. Paris 1850.—Ed.

The following passage will serve to characterise M. Guizot's acquaintance with the course of bourgeois development in England:

"In the reigns of George I and George II public spirit veered. Foreign policy ceased to be their main concern; home affairs, maintenance of peace, problems of finance, colonies and trade, the development of parliamentary rule as well as parliamentary struggles now mainly engaged the attention of both the government and the public" (p. 168).

M. Guizot finds only two facts in the reign of William III worthy of mention: maintenance of the balance of power between Parliament and Crown, and maintenance of the balance of power in Europe by fighting Louis XIV. Then, under the Hanoverian dynasty, "public spirit" suddenly "veered," no one knows how or why. We see here that M. Guizot applies terms common enough in French parliamentary debate to English history and believes he thereby has explained it. Similarly, M. Guizot imagined, when he was minister, that he held the balance of power between Parliament and Crown as well as the balance of power in Europe, whereas in reality all he did was to barter away piecemeal the whole French state and the whole of French society to the financial sharks of the Paris bourse.

M. Guizot does not consider it worth while mentioning that the wars against Louis XIV were purely trade wars to destroy French commerce and French sea power, that under William III the domination of the financial bourgeoisie received its first sanction by the establishment of the Bank and the institution of the national debt, and that the manufacturing bourgeoisie was given new impetus by the consistent application of a protective tariff system. Only political phrases mean anything to him. He does not even mention that in Queen Anne's reign the ruling parties could maintain themselves and the constitutional monarchy only by a bold stroke, the lengthening of the term of Parliament to seven years, thus almost completely destroying the influence of the people upon the government.

Under the Hanoverian dynasty England was already so far advanced that she could wage a trade war against France in its modern form. England herself fought France only in America and the East Indies; on the Continent she confined herself to hiring foreign princes like Frederick II to do the fighting against France. Thus foreign wars assumed a different form, about which M. Guizot says: "foreign policy ceases to be the main concern" and is replaced by "the maintenance of peace." The extent to which "the development and the struggles of the parliamentary regime now mainly engaged the attention of both the government and the public" may be gauged from the accounts of the bribery practised under Walpole's ministry, which, of course, do not differ a hair's breadth from the scandals that figured so largely on the order of the day under M. Guizot.

M. Guizot explains that there are two particular reasons why in his opinion the English Revolution took a more favourable turn in the sequel than the French: firstly, because the English Revolution was thoroughly religious in character and was therefore far from breaking with all the traditions of the past; secondly, because from its very inception it did not act destructively but conservatively and that Parliament defended the old laws in force against the usurpations of the Crown.

As for the first point, M. Guizot forgets that free thought, which gives him such shivers in connection with the French Revolution, was brought to France from no other country than England. Locke was its father, and with Shaftesbury and Bolingbroke it assumed that keen-spirited form which was subsequently developed so splendidly in France. We thus arrive at the odd conclusion that free-thinking, which, according to M. Guizot, shipwrecked the French Revolution, was one of the most essential products of the religious English Revolution.

As far as the second point is concerned, M. Guizot forgets entirely that the French Revolution began just as conservatively as the English, if not much more so. Absolutism, particularly as it manifested itself finally in France, was here, too, an innovation, and it was against this in-

novation that the parliaments rose and defended the old laws, the *us et coutûmes*¹ of the old monarchy based on estates. Whereas the first step of the French Revolution was the resurrection of the States General, which had been dormant since Henry IV and Louis XIII, no fact of equal classical conservatism had been revealed by the English Revolution.

According to M. Guizot the main result of the English Revolution was that the king was put in a position where he could not possibly rule against the will of Parliament, particularly the House of Commons. The whole revolution amounted merely to this, that in the beginning both sides, Crown and Parliament, overstepped the mark and went too far until at last, under William III, they found the proper balance and neutralised each other. M. Guizot deems it superfluous to mention that the subordination of the kingship to Parliament was its subordination to the rule of a class. He need not therefore go into the details of how this class acquired the power necessary to make the crown at last its servant. In his opinion the only issues involved in the whole struggle between Charles I and Parliament were purely political prerogatives. Not a word about the reason why Parliament and the class represented in it needed these prerogatives. He has just as little to say about Charles I's direct interference in free competition, which made England's trade and industry more and more impossible; or about his dependence upon Parliament, which because of his constant financial straits became the greater the more he sought to defy Parliament. Hence the only explanation he can find for the whole revolution is the malevolence and religious fanaticism of individual troublemakers who would not be satisfied with a moderate one. Nor can M. Guizot enlighten us on the connection between the religious movement and the development of bourgeois society. The republic, too, is naturally only the handiwork of a few ambitious, fanatic and evil-minded people. That about the same time attempts to set up a

¹ *Us et coutûmes*: usages and customs.—Ed.

republic¹ were likewise made in Lisbon, Naples and Messina, patterned likewise, as in England, after Holland, is a fact that he entirely fails to mention. Although M. Guizot never loses sight of the French Revolution, he does not even draw the simple conclusion that everywhere the transition from the absolute to the constitutional monarchy is effected only after severe struggles and after a republican form of government has been gone through, and that even then the old dynasty, become useless, has to make room for a usurpatory collateral line. The most trivial commonplaces are therefore the only information he can give us about the overthrow of the restored English monarchy. He does not even mention the direct causes of it: the fear of the new big landed proprietors created by the Reformation that Catholicism might be re-established, in which event they would naturally have to restore all the lands of which they had robbed the Church—a proceeding in which seventenths of the entire area of England would have changed hands; the dread experienced by the commercial and industrial bourgeoisie *vis-à-vis* Catholicism, which in no way suited their book; the nonchalance with which the Stuarts, to their own advantage and that of the court aristocracy, sold all English industry, and commerce as well, to the government of France, that is, of the only country which at that time dangerously, and in many respects successfully, competed with the English, etc. As M. Guizot omits everywhere the most important points, all he has left is a most inadequate and banal narration of mere political events.

The only explanation M. Guizot is able to offer of what to him is a great puzzle, the puzzle of why the English Revolution was conservative in character, is that it was due to the superior intelligence of the English, whereas its conservatism is to be attributed to the permanent alliance between the bourgeoisie and the greater part of the big landlords, an alliance which essentially differentiates the

¹ The reference is to the popular uprisings against Spanish rule which occurred in Lisbon in 1640, Naples in 1647 and Messina in 1674.—Ed.

English Revolution from the French—the revolution that abolished big landownership by parcellation. Unlike the French feudal landowners of 1789, this class of big landed proprietors, which had allied itself with the bourgeoisie and which, incidentally, had arisen already under Henry VIII, was not antagonistic to but rather in complete accord with the conditions of life of the bourgeoisie. In actual fact their landed estates were not feudal but bourgeois property. On the one hand, the landed proprietors placed at the disposal of the industrial bourgeoisie the people necessary to operate its manufactories and, on the other, were in a position to develop agriculture in accordance with the state of industry and trade. Hence their common interests with the bourgeoisie; hence their alliance with it.

As far as M. Guizot is concerned, English history stopped with the consolidation of the constitutional monarchy in England. To him everything that followed was merely a pleasant game of seesaw between Tories and Whigs, something in the nature of the great debate between M. Guizot and M. Thiers. In reality, however, the consolidation of the constitutional monarchy was precisely the thing that marked the beginning of the grand development and metamorphosis of bourgeois society in England. Where M. Guizot sees only placid tranquillity and idyllic peace, most violent conflicts, most thoroughgoing revolutions, were actually developing. First manufacture developed under the constitutional monarchy to a hitherto unknown extent, only to make room, subsequently, for big industry, the steam-engine and the gigantic factories. Entire classes of the population disappear, and new ones with new conditions of existence and new requirements take their place. A new, more colossal bourgeoisie arises. While the old bourgeoisie fights the French Revolution, the new one conquers the world market. It becomes so omnipotent that even before the Reform Bill puts direct political power into its hands it forces its opponents to pass laws almost exclusively in *its* interests and according to *its* needs. It conquers for itself direct representation in Parliament and uses it to destroy the last remnants of real

power that landed property retains. Lastly, it is engaged at the present time in utterly demolishing the handsome edifice of the English constitution that M. Guizot so admires.

While M. Guizot congratulates the English on the fact that in their country the detestable excrescences of French social life—Republicanism and Socialism—have not shaken the foundations of the monarchy, which alone can save men's souls, class antagonisms in English society have become more acute than in any other country. Here a bourgeoisie possessed of unparalleled wealth and productive forces is opposed by a proletariat whose strength and concentration are likewise unparalleled. Thus M. Guizot's approbation of England finally amounts to this, that here, under the protection of a constitutional monarchy, far more numerous and more radical elements of social revolution have developed than in all other countries of the world taken together.

When the threads of development in England are gathered into a knot which he can no longer cut, even for appearance's sake, with the aid of purely political phrases, M. Guizot resorts to religious phrases, to the armed intervention of God. Thus, for instance, the spirit of the Lord suddenly descends upon the army and keeps Cromwell from proclaiming himself king, etc., etc. From his conscience Guizot seeks safety in God; from the profane public, in his style.

Indeed, not only *les rois s'en vont*, but also *les capacités de la bourgeoisie s'en vont*.¹

Written by Marx

Printed according to the
text of the journal

Published in the journal
Neue Rheinische Zeitung. Revue,
No. 2, March 1850

Translated from the
German

¹ Not only kings pass away but also the men of talent among the bourgeoisie.—Ed.

KARL MARX

THE ELECTIONS IN ENGLAND—TORIES AND WHIGS

London, August 6, 1852

The results of the General Election for the British Parliament are now known. This result I shall analyze more fully in my next letter.

What were the parties which during this electioneering agitation opposed or supported each other?

Tories, Whigs, Liberal Conservatives (Peelites), Free Traders, *par excellence* (the men of the Manchester School,¹ Parliamentary and Financial Reformers), and lastly, the Chartists.

Whigs, Free Traders and Peelites coalesced to oppose the Tories. It was between this coalition on one side, and the Tories on the other, that the real electoral battle was fought. Opposed to Whigs, Peelites, Free Traders and To-

¹ *Manchester School*: A school of English bourgeois economists, Free Traders, who stood for freedom of trade and non-interference by the government with private enterprise. The manufacturers of Manchester played a particularly active part in this school. In the hypocritical appeals they addressed to the popular masses against the privileges of the aristocracy the Free Traders were safeguarding merely the interests of the industrial and trading bourgeoisie. "What they demand," Marx wrote, "is the complete and undisguised ascendancy of the bourgeoisie, the open, official subjection of society at large under the laws of modern, bourgeois production, and under the rule of those men who are the directors of that production. By Free Trade they mean the unfettered movement of capital, freed from all political, national and religious shackles." The Manchestrans were very moderate in their opposition to the aristocracy and entered into a compromise with them to combat jointly all independent political activity on the part of the working-class.
—Ed.

ries, and thus opposed to entire official England, were the Chartists.

The political parties of Great Britain are sufficiently known in the United States. It will be sufficient to bring to mind, in a few strokes of the pen, the distinctive characteristics of each of them.

Up to 1846 the Tories passed as the guardians of the traditions of Old England. They were suspected of admiring in the British Constitution the eighth wonder of the world; to be *laudatores temporis acti*,¹ enthusiasts for the throne, the High Church, the privileges and liberties of the British subject. The fatal year, 1846, with its repeal of the Corn Laws, and the shout of distress which this repeal forced from the Tories, proved that they were enthusiasts for nothing but the rent of land, and at the same time disclosed the secret of their attachment to the political and religious institutions of Old England. These institutions are the very best institutions, with the help of which the *large landed property*—the landed interest—has hitherto ruled England, and even now seeks to maintain its rule. The year 1846 brought to light in its nakedness the *substantial class interest* which forms the *real base* of the Tory party. The year 1846 tore down the traditionally venerable lion's hide, under which Tory class interest had hitherto hidden itself. The year 1846 transformed the Tories into *Protectionists*. Tory was the sacred name, Protectionist is the profane one; Tory was the political battle-cry, Protectionist is the economical shout of distress; Tory seemed an idea, a principle; Protectionist is an interest. Protectionists of what? Of their own revenues, of the rent of their own land. Then the Tories, in the end, are Bourgeois as much as the remainder, for where is the Bourgeois who is not a protectionist of his own purse? They are distinguished from the other Bourgeois, in the same way as the rent of land is distinguished from commercial and industrial profit. Rent of land is conservative, profit is progressive; rent of land is national, profit is cosmopolitical; rent of land believes in the State Church, profit is a dis-

¹ People who laud the past.—Ed.

senter by birth. The repeal of the Corn Laws of 1846 merely recognized an already accomplished fact, a change long since enacted in the elements of British civil society, viz., the subordination of the landed interest under the moneyed interest, of property under commerce, of agriculture under manufacturing industry, of the country under the city. Could this fact be doubted since the country population stands, in England, to the towns' population in the proportion of one to three? The substantial foundation of the power of the Tories was the rent of land. The rent of land is regulated by the price of food. The price of food, then, was artificially maintained at a high rate by the Corn Laws. The repeal of the Corn Laws brought down the price of food, which in its turn brought down the rent of land, and with sinking rent broke down the real strength upon which the political power of the Tories reposed.

What, then, are they trying to do now? To maintain a political power, the social foundation of which has ceased to exist. And how can this be attained? By nothing short of a *Counter-Revolution*, that is to say, by a reaction of the State against Society. They strive to retain forcibly institutions and a political power which are condemned from the very moment at which the rural population found itself outnumbered three times by the population of the towns. And such an attempt must necessarily end with their destruction; it must accelerate and make more acute the social development of England; it must bring on a crisis.

The Tories recruit their army from the farmers, who have either not yet lost the habit of following their landlords as their natural superiors, or who are economically dependent upon them, or who do not yet see that the interest of the farmer and the interest of the landlord are no more identical than the respective interests of the borrower and of the usurer. They are followed and supported by the Colonial Interest, the Shipping Interest, the State Church Party, in short, by all those elements which consider it necessary to safeguard their interests against the necessary results of modern manufacturing industry, and against the social revolution prepared by it.

Opposed to the Tories, as their hereditary enemies, stand

the *Whigs*, a party with whom the American Whigs¹ have nothing in common but the name.

The British Whig, in the natural history of politics, forms a species which, like all those of the amphibious class, exists very easily, but is difficult to describe. Shall we call them, with their opponents, Tories out of office? or, as continental writers love it, take them for the representatives of certain *popular* principles? In the latter case we should get embarrassed in the same difficulty as the historian of the Whigs, Mr. Cooke, who, with great *naïveté* confesses in his "History of Parties" that it is indeed a certain number of "liberal, moral and enlightened principles" which constitutes the Whig party, but that it was greatly to be regretted that during the more than a century and a half that the Whigs have existed, they have been, when in office, always prevented from carrying out these principles. So that in reality, according to the confession of their own historian, the Whigs represent something quite different from their professed "liberal and enlightened principles." Thus they are in the same position as the drunkard brought up before the Lord Mayor who declared that he represented the Temperance principle but from some accident or other always got drunk on Sundays.

But never mind their principles; we can better make out what they are in historical fact; what they carry out, not what they once believed, and what they now want other people to believe with respect to their character.

The Whigs as well as the Tories, form a fraction of the large landed property of Great Britain. Nay, the oldest, richest and most arrogant portion of English landed property is the very nucleus of the Whig party.

¹ *American Whigs*: A political party known as the Whigs was founded in the United States in 1832. It represented a bloc of bourgeois elements in the north-eastern states with southern planters who were interested in promoting American industry by means of developing the plantation system. In 1852 the party split on the issue of extending slavery to new western states. The Left wing formed the nucleus of the bourgeois Republican Party, which sought to confine slavery to the southern states, while the Right wing constituted the Democratic Party, which favoured territorially unrestricted slavery.—Ed.

What, then, distinguishes them from the Tories? The Whigs are the *aristocratic representatives* of the bourgeoisie, of the industrial and commercial middle class. Under the condition that the Bourgeoisie should abandon to them, to an oligarchy of aristocratic families, the monopoly of government and the exclusive possession of office, they make to the middle class, and assist it in conquering, all those concessions, which in the course of social and political development have shown themselves to have become *unavoidable* and *undelayable*. Neither more nor less. And as often as such an unavoidable measure has been passed, they declare loudly that herewith the end of historical progress has been obtained; that the whole social movement has carried its ultimate purpose, and then they "cling to finality." They can support more easily than the Tories, a decrease of their rental revenues, because they consider themselves as the heavenborn farmers of the revenues of the British Empire. They can renounce the monopoly of the Corn Laws, as long as they maintain the monopoly of government as their family property. Ever since the "glorious revolution" of 1688 the Whigs, with short intervals, caused principally by the first French Revolution and the consequent reaction, have found themselves in the enjoyment of the public offices. Whoever recalls to his mind this period of English history, will find no other distinctive mark of Whigdom but the maintenance of their family oligarchy. The interests and principles which they represent besides, from time to time, do not belong to the Whigs; they are forced upon them by the development of the industrial and commercial class, the Bourgeoisie. After 1688 we find them united with the Bankocracy, just then rising into importance, as we find them in 1846, united with the Millocracy. The Whigs as little carried the Reform Bill of 1831, as they carried the Free Trade Bill of 1846. Both Reform movements, the political as well as the commercial, were movements of the Bourgeoisie. As soon as either of these movements had ripened into irresistibility; as soon as, at the same time, it had become the safest means of turning the Tories out of office, the Whigs stepped forward, took up the direction of the Government, and

secured to themselves the governmental part of the victory. In 1831 they extended the political portion of reform as far as was necessary in order not to leave the Middle Class entirely dissatisfied; after 1846 they confined their Free Trade measures so far as was necessary, in order to save to the landed aristocracy the greatest possible amount of privileges. Each time they had taken the movement in hand in order to prevent its forward march, and to recover their own posts at the same time.

It is clear that from the moment when the landed aristocracy is no longer able to maintain its position as an independent power, to fight, as an independent party, for the government position, in short, that from the moment when the Tories are definitively overthrown, British history has no longer any room for the Whigs. The aristocracy once destroyed, what is the use of an aristocratic representation of the Bourgeoisie against this aristocracy?

It is well known that in the middle ages the German Emperors put the just then arising towns under Imperial Governors, "*advocati*," to protect these towns against the surrounding nobility. As soon as growing population and wealth gave them sufficient strength and independence to resist, and even to attack the nobility, the towns also drove out the noble Governors, the *advocati*.

The Whigs have been these *advocati* of the British Middle Class, and their governmental monopoly must break down as soon as the landed monopoly of the Tories is broken down. In the same measure as the Middle Class has developed its independent strength, they have shrunk down from a party to a coterie.

It is evident what a distastefully heterogeneous mixture the character of the British Whigs must turn out to be: Feudalists, who are at the same time Malthusians, money-mongers with feudal prejudices, aristocrats without point of honour, Bourgeois without industrial activity, finality-men with progressive phrases, progressists with fanatical Conservatism, traffickers in homeopathical fractions of reforms, fosterers of family-nepotism, Grand Masters of corruption, hypocrites of religion, Tartuffes of politics. The mass of the English people have a sound aesthetical com-

mon sense. They have an instinctive hatred against everything motley and ambiguous, against bats and Russellites. And then, with the Tories, the mass of the English people, the urban and rural proletariat, has in common the hatred against the "money-monger." With the Bourgeoisie it has in common the hatred against aristocrats. In the Whigs it hates the one and the other, aristocrats and Bourgeois, the landlord who oppresses, and the money lord who exploits it. In the Whig it hates the oligarchy which has ruled over England for more than a century, and by which the People is excluded from the direction of its own affairs.

The Peelites (Liberals and Conservatives) are no party; they are merely the *souvenir* of a partyman, of the late Sir Robert Peel. But Englishmen are too prosaical, for a *souvenir* to form, with them, the foundation for anything but elegies. And now, that the people have erected brass and marble monuments to the late Sir R. Peel in all parts of the country, they believe they are able so much the more to do without those perambulant Peel monuments, the Grahams, the Gladstones, the Cardwells, etc. The so-called Peelites are nothing but this staff of bureaucrats which Robert Peel had schooled for himself. And because they form a pretty complete staff, they forget for a moment that there is no army behind them. The Peelites, then, are old supporters of Sir R. Peel, who have not yet come to a conclusion as to what party to attach themselves to. It is evident that a similar scruple is not a sufficient means for them to constitute an independent power.

Remain the Free Traders and the Chartists, the brief delineation of whose character will form the subject of my next.

Written by Marx on August 6,
1852

Printed according to the
text of the newspaper

Published in the newspaper
New York Daily Tribune of
August 21, 1852

Signed: Karl Marx

KARL MARX

THE CHARTISTS

London, Tuesday, Aug. 10, 1852

While the Tories, the Whigs, the Peelites—in fact, all the parties we have hitherto commented upon—belong more or less to the past, the Free Traders (the men of the Manchester School, the Parliamentary and Financial Reformers) are the *official representatives of modern English society*, the representatives of that England which rules the market of the world. They represent the party of the self-conscious Bourgeoisie, of industrial capital striving to make available its social power as a political power as well, and to eradicate the last arrogant remnants of feudal society. This party is led on by the most active and most energetic portion of the English Bourgeoisie—the *manufacturers*. What they demand is the complete and undisguised ascendancy of the Bourgeoisie, the open, official subjection of society at large under the laws of modern, bourgeois production, and under the rule of those men who are the directors of that production. By Free Trade they mean the unfettered movement of capital, freed from all political, national and religious shackles. The soil is to be a marketable commodity, and the exploitation of the soil is to be carried on according to the common commercial laws. There are to be manufacturers of food as well as manufacturers of twist and cottons, but no longer any lords of the land. There are, in short, not to be tolerated any political or social restrictions, regulations or monopolies, unless they proceed from “the eternal laws of political economy,” that is, from the conditions under which Capital produces and distributes. The struggle of this party against the old English institutions, products of a superannuated, an evanescent stage of social development, is re-

sumed in the watchword: *Produce as cheap as you can, and do away with all the faux frais of production* (with all superfluous, unnecessary expenses in production). And this watchword is addressed not only to the private individual, but to the *nation at large* principally.

Royalty, with its "barbarous splendors," its court, its civil list and its flunkies—what else does it belong to but to the *faux frais* of production? The nation can produce and exchange without royalty; away with the crown. The sinecures of the nobility, the House of Lords? *faux frais* of production. The large standing army? *faux frais* of production. The Colonies? *faux frais* of production. The State Church, with its riches, the spoils of plunder or of mendicity? *faux frais* of production. Let parsons compete freely with each other, and every one pay them according to his own wants. The whole circumstantial routine of English Law, with its Court of Chancery?¹ *faux frais* of production. National wars? *faux frais* of production. England can exploit foreign nations more cheaply while at peace with them.

You see, to these champions of the British Bourgeoisie, to the men of the Manchester School, every institution of Old England appears in the light of a piece of machinery as costly as it is useless, and which fulfills no other purpose but to prevent the nation from producing the greatest possible quantity at the least possible expense, and to exchange its products in freedom. Necessarily, their last word is the Bourgeois Republic, in which free competition rules supreme in all spheres of life; in which there remains altogether that *minimum* only of government which is indispensable for the administration, internally and exter-

¹ Court of Chancery, or court of justice, one of the supreme courts of England, which after the judiciary reform of 1873 became a division of the High Court. Cases bearing on inheritance, contractual obligations, joint-stock companies, etc., came under the jurisdiction of this court, headed by the Lord Chancellor. In a number of cases its powers overlapped those of other supreme courts. Unlike the other courts, which conducted legal proceedings according to common law, the court of Chancery tried cases in accordance with the "law of justice."—Ed.

nally, of the common class, interest and business of the Bourgeoisie; and where this minimum of government is as soberly, as economically organized as possible. Such a party, in other countries, would be called *democratic*. But it is necessarily revolutionary, and the complete annihilation of Old England as an aristocratic country is the end which it follows up with more or less consciousness. Its nearest object, however, is the attainment of a Parliamentary reform which should transfer to its hands the legislative power necessary for such a revolution.

But the British Bourgeois are not excitable Frenchmen. When they intend to carry a Parliamentary reform they will not make a Revolution of February. On the contrary. Having obtained, in 1846, a grand victory over the landed aristocracy by the repeal of the Corn Laws, they were satisfied with following up the material advantages of this victory, while they neglected to draw the necessary political and economical conclusions from it, and thus enabled the Whigs to reinstate themselves into their hereditary monopoly of government. During all the time, from 1846 to 1852, they exposed themselves to ridicule by their battle-cry: Broad principles and practical (read *small*) measures. And why all this? Because in every violent movement they are obliged to appeal to the *working class*. And if the aristocracy is their vanishing opponent the working class is their arising enemy. They prefer to compromise with the vanishing opponent rather than to strengthen the arising enemy, to whom the future belongs, by concessions of a more than apparent importance. Therefore, they strive to avoid every forcible collision with the aristocracy; but historical necessity and the Tories press them onwards. They cannot avoid fulfilling their mission, battering to pieces Old England, the England of the Past; and the very moment when they will have conquered exclusive political dominion, when political dominion and economical supremacy will be united in the same hands, when, therefore, the struggle against capital will no longer be distinct from the struggle against the existing Government—from that very moment will date the *social revolution of England*.

We now come to the *Chartists*, the politically active portion of the British working class. The six points of the Charter which they contend for contain nothing but the demand of *Universal Suffrage*, and of the conditions without which Universal Suffrage would be illusory for the working class; such as the ballot, payment of members, annual general elections. But Universal Suffrage is the equivalent for political power for the working class of England, where the proletariat forms the large majority of the population, where, in a long, though underground civil war, it has gained a clear consciousness of its position as a class, and where even the rural districts know no longer any peasants, but only landlords, industrial capitalists (farmers) and hired laborers. The carrying of Universal Suffrage in England would, therefore, be a far more socialistic measure than anything which has been honored with that name on the Continent.

Its inevitable result, here, is *the political supremacy of the working class*.

I shall report, on another occasion, on the revival and the reorganization of the Chartist Party. For the present I have only to treat of the recent election.

To be a voter for the British Parliament, a man must occupy, in the Boroughs, a house rated at £10 to the poor's-rate, and, in the counties, he must be a freeholder¹ to the annual amount of 40 shillings, or a leaseholder to the amount of £50. From this statement alone it follows, that the Chartists could take, officially, but little part in the electoral battle just concluded. In order to explain the actual part they took in it, I must recall to mind a peculiarity of the British electoral system:

Nomination day and Declaration day! Show of hands and Poll!

When the candidates have made their appearance on the day of election, and have publicly harangued the people, they are elected, in the first instance, by the show of hands, and every hand has the right to be raised, the hand of the

¹ The *freeholders* were a category of small English landowners originating in the "free holders" of the Middle Ages.—Ed.

non-electors as well as that of the electors. For whomsoever the majority of the hands are raised, that person is declared, by the returning officer, to be (provisionally) elected by show of hands. But now the medal shows its reverse. The election by show of hands was a mere ceremony, an act of formal politeness toward the "sovereign people," and the politeness ceases as soon as privilege is menaced. For if the show of hands does not return the candidates of the privileged electors, these candidates demand a poll; only the privileged electors can take part in the poll, and whosoever has there the majority of votes is declared duly elected. The first election, by show of hands, is a show satisfaction allowed, for a moment, to public opinion, in order to convince it, the next moment, the more strikingly of its impotency.

It might appear that this election by show of hands, this dangerous formality, had been invented in order to ridicule universal suffrage, and to enjoy some little aristocratic fun at the expense of the "rabble," (expression of Major Beresford, Secretary of War). But this would be a delusion, and the old usage, common originally to all Teutonic nations, could drag itself traditionally down to the nineteenth century, because it gave to the British class-parliament, cheaply and without danger, an appearance of popularity. The ruling classes drew from this usage the satisfaction that the mass of the people took part, with more or less passion, in their sectional interests as its national interests. And it was only since the Bourgeoisie took an independent station at the side of the two official parties, the Whigs and Tories, that the working masses stood up, on the nomination days in their own name. But in no former year the contrast of show of hands and poll, of Nomination day and Declaration day, has been so serious, so well defined by opposed principles, so threatening, so general, upon the whole surface of the country, as in this last election of 1852.

And what a contrast! It was sufficient to be named by show of hands in order to be beaten at the poll. It was sufficient to have had the majority at a poll, in order to be saluted, by the people, with rotten apples and brickbats.

The duly elected members of Parliament, before all, had a great deal to do, in order to keep their own parliamentary bodies in safety. On one side the majority of the people, on the other the twelfth part of the whole population, and the fifth part of the sum total of the male adult inhabitants of the country. On one side enthusiasm, on the other bribery. On one side parties disowning their own distinctive signs, Liberals pleading the conservatism, Conservatives proclaiming the liberalism of the views; on the other, the people, proclaiming their presence and pleading their own cause. On one side a worn-out engine which, turning incessantly in its vicious circle, is never able to move a single step forward, and the impotent process of friction by which all the official parties gradually grind each other into dust; on the other, the advancing mass of the nation, threatening to blow up the vicious circle and to destroy the official engine.

I shall not follow up, over all the surface of the country, this contrast between nomination and poll, of the threatening electoral demonstration of the working class, and the timid electioneering manoeuvres of the ruling classes. I take one borough from the mass, where the contrast is concentrated in a focus: the Halifax election. Here the opposing candidates were: Edwards (Tory); Sir Charles Wood (late Whig Chancellor of the Exchequer, brother-in-law to Earl Grey); Frank Crossley (Manchester man); and finally Ernest Jones, the most talented, consistent and energetic representative of Chartism. Halifax being a manufacturing town, the Tory had little chance. The Manchester man Crossley, was leagued with the Whigs. The serious struggle, then, lay only between Wood and Jones, between the Whig and the Chartist.

Sir Charles Wood made a speech of about half an hour, perfectly inaudible at the commencement, and during its latter half for the disapprobation of the immense multitude. His speech, as reported by the reporter, who sat close to him, was merely a recapitulation of the Free Trade measures passed, and an attack on Lord Derby's Government, and a laudation of "*the unexampled prosperity of the country and the people!*"—(Hear, hear.) He did not

propound one single new measure of reform; and but faintly, in very few words, hinted at Lord John Russell's bill for the franchise.¹

I give a more extensive abstract of E. Jones's speech, as you will not find it in any of the great London ruling class papers.

Ernest Jones, who was received with immense enthusiasm, then spoke as follows: Electors and Non-electors, you have met upon a great and solemn festival. To-day, the Constitution recognizes Universal Suffrage in theory that it may, perhaps, deny it in practice on the morrow. To-day the representatives of two systems stand before you, and you have to decide beneath which you shall be ruled for seven years. Seven years—a little life! I summon you to pause upon the threshold of those seven years: to-day they shall pass slowly and calmly in review before you: to-day decide, you 20,000 men, that perhaps five hundred may undo your will tomorrow. (Hear, hear.) I say the representatives of two systems stand before you. Whig, Tory, and moneymongers are on my left, it is true, but they are all as one. The moneymonger says, buy cheap and sell dear. The Tory says, buy dear, sell dearer. Both are the same for labour. But the former system is in the ascendant, and pauperism rankles at its root. That system is based on foreign competition. Now, I assert, that under the buy cheap and sell dear principle, brought to bear on foreign competition, the ruin of the working and small trading classes must go on. Why? Labor is the creator of all wealth. A man must work before a grain is grown, or a yard is woven. But there is no self-employment for the working-man in this country. Labor is a hired commodity—labor is a thing in the market that is bought and sold; consequently, as labor creates all wealth, labor is the first thing bought—"Buy cheap! buy cheap!" Labor is bought in the cheapest market. But now comes the next: "Sell dear! sell dear!" Sell what? *Labor's produce*. To whom? To the foreigner—aye! and to *the laborer himself*—for labor,

¹ The reference is to the electoral reform bill which Lord Russell announced in February 1852. The bill never reached Parliament.—Ed.

not being self-employed, the laborer is *not* the partaker of the first fruits of his toil. "Buy cheap, sell dear." How do you like it? "Buy cheap, sell dear." Buy the working-man's labor cheaply, and sell back to that very working-man the produce of his own labor dear! The principle of inherent loss is in the bargain. The employer buys the labor cheap—he sells, and on the sale he must make a profit; he sells to the working-man himself—and thus every bargain between employer and employed is a deliberate cheat on the part of the employer. Thus labor has to sink through eternal loss, that capital may rise through lasting fraud. But the system stops not here. *This is brought to bear on foreign competition—which means, we must ruin the trade of other countries, as we have ruined the labor of our own.* How does it work? The high-taxed country has to undersell the low-taxed. Competition abroad is constantly increasing—consequently cheapness must increase constantly also. Therefore, wages in England must keep constantly falling. And how do they effect the fall? By *surplus labor*. How do they obtain the surplus labor? By monopoly of the land, which drives more hands than are wanted into the factory. By monopoly of machinery, which drives those hands into the street—by woman labor which drives the man from the shuttle—by child labor which drives the woman from the loom. Then planting their foot upon that living base of surplus, they press its aching heart beneath their heel, and cry "Starvation! Who'll work? A half loaf is better than no bread at all"—and the writhing mass grasps greedily at their terms. (Loud cries of "Hear, hear.") Such is the system for the working-man. But Electors! How does it operate on you? How does it affect home trade, the shopkeeper, poor's-rate and taxation? For every increase of competition abroad, there must be an increase of cheapness at home. Every increase of cheapness in labor is based on increase of labor surplus, and this surplus is obtained by an increase of machinery. I repeat, how does this operate on you! The Manchester Liberal on my left establishes a new patent, and throws three hundred men as a surplus in the streets. Shopkeepers! Three hundred customers less.

Rate payers! Three hundred paupers more. (Loud cheers.) But, mark me! The evil stops not there. These three hundred men operate first to bring down the wages of those who remain at work in their own trade. The employer says, "Now I reduce your wages." The men demur. Then he adds: "Do you see those three hundred men who have just walked out—you may change places if you like, they're sighing to come in on any terms, for they're starving." The men feel it, and are crushed. Ah! you Manchester Liberal! Pharisee of politics! those men are listening—have I got you now? But the evil stops not yet. Those men, driven from their own trade, seek employment in others, when they swell the surplus, and bring wages down. The low paid trades of to-day were the high paid once—the high paid of to-day will be the low paid soon. Thus the purchasing power of the working classes is diminished every day, and with it dies home trade. Mark it, shopkeepers! your customers grow poorer, and your profits less, while your paupers grow more numerous and your poor's-rates and your taxes rise. Your receipts are smaller, your expenditure is more large. You get less and pay more. How do you like the system? On you the rich manufacturer and landlord throws the weight of poor's-rate and taxation. Men of the middle class! you are the tax-paying machine of the rich. They create the poverty that creates their riches, and they make you pay for the poverty they have created. The landlord escapes it by privilege, the manufacturer by repaying himself out of the wages of his men, and that reacts on you. How do you like the system? Well, that is the system upheld by the gentlemen on my left. What then do I propose? I have shown the wrong. That is something. But I do more; I stand here to show the right, and prove it so. (Loud cheers.)

Ernest Jones then went on to expose his own views on political and economical reform, and continued as follows:

Electors and non-electors, I have now brought before you some of the social and political measures, the immediate adoption of which I advocate now, as I did in 1847. But, because I tried to extend *your* liberties, *mine* were

curtailed. (Hear, hear.) Because I tried to rear the temple of freedom for you all, I was thrown into the cell of a felon's jail; and there, on my left, sits one of my chief jailers. (Loud and continued groans, directed towards the left.) Because I tried to give voice to truth, I was condemned to silence. For two years and one week he cast me into a prison in solitary confinement on the silent system, without pen, ink, or paper, but oakum picking as a substitute.—Ah! (turning to Sir Charles Wood) it was your turn for two years and one week; it is mine this day. I summon the angel of retribution from the heart of every Englishman here present. (An immense burst of applause.) Hark! you feel the fanning of his wings in the breath of this vast multitude! (Renewed cheering, long continued.) You may say this is not a public question. But it is! (Hear, hear.) It is a public question, for the man who cannot feel for the wife of the prisoner, will not feel for the wife of the workingman. He who will not feel for the children of the captive will not feel for the children of the labor-slave. ("Hear, hear," and cheers.) His past life proves it, his promise of to-day does not contradict it. Who voted for Irish coercion,¹ the gagging bill,² and tampering with the Irish press? The Whig! There he sits! Turn him out! Who voted fifteen times against Hume's motion for the franchise; Locke King's on the counties'; Ewart's for short Parliaments; and Berkeley's for the ballot? The Whig—there he sits; turn him out! Who voted against the release of Frost, Williams, and Jones? The Whig—there he sits; turn him out! Who voted against inquiry into colonial abuses and in favor of Ward and Torrington, the tyrants of Ionia and Ceylon?—The Whig—there he sits; turn him out! Who voted against reducing the Duke

¹ That is, the law enacted in April 1833 to quell the Irish revolutionary movement. It invested the Lord Governor with the broadest powers, and virtually established martial law throughout the country.—Ed.

² In 1819, following the bloody repression of the workers who had met near Manchester to discuss a petition for universal suffrage, Parliament passed, on a motion by Lord Castlereagh, six reactionary ("gagging") laws abolishing personal immunity and freedom of the press and assembly.—Ed.

of Cambridge's salary of £12,000, against all reductions in the army and navy; against the repeal of the window-tax, and 48 times against every other reduction of taxation, his own salary included? The Whig—there he sits; turn him out! Who voted against a repeal of the paper duty, the advertisement duty, and the taxes on knowledge? The Whig—there he sits; turn him out! Who voted for the batches of new bishops, vicar rare, the Maynooth grant,¹ against its reduction, and against absolving dissenters from paying Church rates? The Whig—there he sits; turn him out! Who voted against all inquiry into the adulteration of food? The Whig—there he sits; turn him out! Who voted against lowering the duty on sugar, and repealing the tax on malt? The Whig—there he sits; turn him out! Who voted against shortening the nightwork of bakers, against inquiry into the condition of frame-work knitters, against medical inspectors of work houses, against preventing little children from working before six in the morning, against parish relief for pregnant women of the poor, and against the Ten Hours' Bill? The Whig—there he sits; turn him out! Turn him out, in the name of humanity and of God! Men of Halifax! Men of England! the two systems are before you. Now judge and choose! (It is impossible to describe the enthusiasm kindled by this, and especially at the close; the voice of the vast multitude, held in breathless suspense during each paragraph, came at each pause like the thunder of a returning wave, in execration of the representative of Whiggery and class rule. Altogether, it was a scene that will long be unforgotten. On the show of hands being taken, very few, and those chiefly of the hired or intimidated, were held up for Sir C. Wood; but almost every one present raised both hands for Ernest Jones, amidst cheering and enthusiasm it would be impossible to describe.)

¹ Subsidies which Parliament voted in 1846 for the construction of a new building for the Catholic College in Maynooth, Ireland, and to the appropriations for its maintenance. The measure was aimed at winning over the Irish Catholic clergy to the side of the English ruling classes and thereby weakening the Irish national-liberation movement.—Ed.

The Mayor declared Mr. Ernest Jones and Mr. Henry Edwards to be elected by show of hands. Sir C. Wood and Mr. Crossley then demanded a poll.

What Jones had predicted took place; he was nominated by 20,000 votes, but the Whig Sir Charles Wood and the Manchester Man Crossley were elected by 500 votes.

Written by K. Marx
on August 2, 1852

Published in *New York Daily Tribune*, No. 3543, August 25, 1852 and in an abridged form in the *People's Paper*, No. 23, October 9, 1852

Signed: Karl Marx

Printed according to the text in *New York Daily Tribune* checked with the text in the *People's Paper*

KARL MARX

CORRUPTION AT ELECTIONS

London, August 20, 1852

Just before the late House of Commons separated, it resolved to heap up as many difficulties as possible for its successors in their way to Parliament. It voted a Draconian law against bribery, corruption, intimidation, and electioneering sharp practices in general.

A long list of questions is drawn up, which, by this enactment, may be put to petitioners or sitting members, the most searching and stringent that can be conceived. They may be required on oath to state who were their agents, and what communications they held with them. They may be asked and compelled to state, not only what they know, but what they "believe, conjecture, and suspect," as to money expended either by themselves or any one else acting—authorized or not authorized—on their behalf. In a word, no member can go through the strange ordeal without risk of perjury, if he have the slightest idea that it is possible or likely that any one has been led to overstep on his behalf the limits of the law.

Now, even supposing this law to take it for granted that the new legislators will use the same liberty as the clergy, who only believe *some* of the Thirty Nine Articles, yet contrive to sign them *all*, yet there remain, nevertheless, clauses sufficient to make the new Parliament the most virginal assembly that ever made speeches and passed laws for the three kingdoms. And in juxtaposition with the general election immediately following, this law secures to the Tories the glory, that under their administration the greatest purity of election has been theoretically proclaimed, and the greatest amount of electoral corruption has been practically carried out.

"A fresh election is proceeded with, and here a scene of *bribery, corruption, violence, drunkenness and murder* ensues, *unparalleled* since the times of the old Tory monopoly reigned supreme before. We actually hear of soldiers with loaded guns, and bayonets fixed, taking Liberal electors by force, dragging them under the landlord's eyes to vote against their own consciences, and these soldiers, shooting with deliberate aim the people who dared to sympathize with the captive electors, and committing wholesale murder on the unresisting people! [Allusion to the event at Six Mile Bridge, Limerick, County Clare.] It may be said: That was in Ireland! Ay, and in England they have employed their police to break the stalls of those opposed to them; they have sent their organized gangs of midnight ruffians prowling through the streets to intercept and intimidate the Liberal electors; they have opened the cesspools of drunkenness; they have showered the gold of corruption, as at Derby, and in almost every contested place they have exercised systematic intimidation."

Thus far Ernest Jones's *People's Paper*. Now, after this Chartist weekly paper, hear the weekly paper of the opposite party, the most sober, the most rational, the most moderate organ of the industrial Bourgeoisie, the London *Economist*:

"We believe we may affirm, at this general election, there has been more *truckling*, more *corruption*, more *intimidation*, more *fanaticism* and more *debauchery* than on any previous occasion. It is reported that bribery has been more extensively resorted to at this election than for many previous years. . . . Of the amount of intimidation and undue influence of every sort which has been practised at the late election, it is probably impossible to form an exaggerated estimate. . . . And when we sum up all these things—the brutal drunkenness, the low intrigues, the wholesale corruption, the barbarous intimidation, the integrity of candidates warped and stained, the honest electors who are ruined, the feeble ones who are suborned and dishonored; the lies, the stratagems, the slanders, which stalk abroad in the daylight, naked and not ashamed—the desecration of holy words, the soiling of noble names—we stand

aghast at the holocaust of victims, of destroyed bodies and lost souls, on whose funeral pile a new Parliament is reared."

The means of corruption and intimidation were the usual ones: direct Government influence. Thus on an electioneering agent at Derby, arrested in the flagrant act of bribing, a letter was found from Major Beresford, the Secretary at War,¹ wherein that same Beresford opens a credit upon a commercial firm for electioneering monies. *The Poole Herald* publishes a circular from the Admiralty-House to the half-pay officers, signed by the commander-in-chief of a naval station, requesting their votes for the ministerial candidates.—Direct force of arms has also been employed, as at Cork, Belfast, Limerick (at which latter place eight persons were killed).—Threats of ejectment by landlords against their farmers, unless they voted with them. The Land Agents of Lord Derby herein gave the example to their colleagues.—Threats of exclusive dealing against shop-keepers, of dismissal against workmen, intoxication, etc., etc.—To these *profane* means of corruption *spiritual* ones were added by the Tories; the royal proclamation against Roman Catholic Processions was issued in order to inflame bigotry and religious hatred; the No-Popery cry was raised everywhere. One of the results of this proclamation were the Stockport Riots. The Irish priests, of course, retorted with similar weapons.

The election is hardly over, and already a single Queen's Counsel has received from twenty-five places instructions to invalidate the returns to Parliament on account of bribery and intimidation. Such petitions against elected members have been signed, and the expenses of the proceedings raised at Derby, Cockermouth, Barnstaple, Harwich, Can-

¹ *Secretary at War*: An office which existed parallel with the office of Secretary for Military Affairs and Colonial Affairs. The incumbent of this post was in charge of military finances. As Engels pointed out, this was "not the war minister proper, but rather the representative of the ministry of war in the House of Commons. It was, however, an absolutely independent authority." In 1855 this office was abolished and the Ministry for Military and Colonial Affairs was divided into two departments.—Ed.

terbury, Yarmouth, Wakefield, Boston, Huddersfield, Windsor, and a great number of other places. Of eight to ten Derbyite members it is proved that, even under the most favorable circumstances, they will be rejected on petition.

The principal scenes of this bribery, corruption and intimidation were, of course, the agricultural counties and the Peers' Boroughs, for the conservation of the greatest possible number of which latter, the Whigs had expended all their acumen in the Reform Bill of 1831. The constituencies of large towns and of densely populated manufacturing counties were, by their peculiar circumstances, very unfavorable ground for such manoeuvres.

Days of general election are in Britain traditionally the bacchanalia of drunken debauchery, conventional stock-jobbing terms for the discounting of political consciences, the richest harvest times of the publicans. As an English paper says, "these recurring *saturnalia* never fail to leave enduring traces of their pestilential presence." Quite naturally so. They are saturnalia in the ancient Roman sense of the word. The master then turned servant, the servant turned master. If the servant be master for one day, on that day brutality will reign supreme. The masters were the grand dignitaries of the ruling classes, or sections of classes, the servants formed the mass of these same classes, the privileged electors encircled by the mass of the non-electors, of those thousands that had no other calling than to be mere hangers on, and whose support, vocal or manual, always appeared desirable, were it only on account of the theatrical effect.¹

If you follow up the history of British elections for a century past or longer, you are tempted to ask, not why British Parliaments were so bad, but on the contrary, how

¹ Under the election system then in effect in Great Britain the vote at nominations of candidates was by a show of hands and anyone present could take part. But on election day the right to vote was restricted to a narrow circle of electors by high property, long residential and other qualifications. "The first election, by show of hands," Marx wrote, "is a show satisfaction allowed, for a moment, to public opinion, in order to convince it, the next moment, the more strikingly of its impotency."—Ed,

they managed to be even as good as they were, and to represent as much as they did, though in a dim refraction, the actual movement of British society. Just as opponents of the representative system must feel surprised on finding that legislative bodies in which the abstract majority, the accident of the mere number is decisive, yet decide and resolve according to the necessities of the situation—at least during the period of their full vitality. It will always be impossible, even by the utmost straining of logical deductions, to derive from the relations of mere numbers the necessity of a vote in accordance with the actual state of things; but from a given state of things the necessity of certain relations of members will always follow as of itself. The traditional bribery of British elections, what else was it, but another form, as brutal as it was popular, in which the relative strength of the contending parties showed itself? Their respective means of influence and of dominion, which on other occasions they used in a *normal* way, were here enacted for a few days in an abnormal and more or less burlesque manner. But the premise remained, that the candidates of the rivaling parties represented the interests of the mass of the electors, and that the privileged electors again represented the interests of the non-voting mass, or rather, that this voteless mass had, as yet, no specific interest of its own. The Delphic priestesses had to become intoxicated by vapors to enable them to find oracles; the British people must intoxicate itself with gin and porter to enable it to find its oracle-finders, the legislators. And where these oracle-finders were to be looked for, that was a matter of course.

This relative position of classes and parties underwent a radical change from the moment the industrial and commercial middle classes, the Bourgeoisie, took up its stand as an official party at the side of the Whigs and Tories, and especially from the passing of the Reform Bill in 1831. These Bourgeois were in no wise fond of costly electioneering manoeuvres, of *faux frais*¹ of general elections. They considered it cheaper to compete with the landed aristoc-

¹ *Faux frais*: unproductive expenditures.—Ed.

racy by general moral, than by personal pecuniary means. On the other hand they were conscious of representing a universally predominant interest of modern society. They were, therefore, in a position to demand that electors should be ruled by their common national interests, not by personal and local motives, and the more they recurred to this postulate, the more the latter species of electoral influence was, by the very composition of constituencies, centered in the landed aristocracy, but withheld from the middle classes. Thus the Bourgeoisie contended for the principle of moral elections and forced the enactment of laws in that sense, intended, each of them, as safeguards against the local influence of the landed aristocracy; and indeed, from 1831 down, bribery adopted a more civilized, more hidden form, and general elections went off in a more sober way than before. When at last the mass of the people ceased to be a mere chorus, taking a more or less impassioned part in the struggle of the official heroes, drawing the lots among them, rioting, in bacchantic carouse, at the creation of parliamentary divinities, like the Cretan Centaurs at the birth of Jupiter, and taking pay and treat for such participation in their glory—when the Chartists surrounded in threatening masses the whole circle within which the official election struggle must come off, and watched with scrutinizing mistrust every movement taking place within it—then an election like that of 1852 could not but call for universal indignation, and elicit even from the conservative *Times*, for the first time, some words in favor of general suffrage, and make the whole mass of the British Proletariat shout as with one voice. The foes of Reform, they have given Reformers the best arguments; such is an election under the class system; such is a House of Commons with such a system of election!

In order to comprehend the character of bribery, corruption and intimidation, such as they have been practised in the late election, it is necessary to call attention to a fact which operated in a parallel direction.

If you refer to the general elections since 1831, you will find that, in the same measure as the pressure of the voteless majority of the country upon the privileged body of

electors was increasing, as the demand was heard louder, from the middle classes, for an extension of the circle of constituencies, from the working class, to extinguish every trace of a similar privileged circle—that in the same measure the number of electors who actually voted grew less and less, and the constituencies thus more and more contracted themselves. Never was this fact more striking than in the late election.

Let us take, for instance, London. In the City the constituency numbers 26,728; only 10,000 voted. The Tower Hamlets number 23,534 registered electors; only 12,000 voted. In Finsbury, of 20,025 electors, not one-half voted. In Liverpool, the scene of one of the most animated contests, of 17,433 registered electors, only 13,000 came to the polls.

These examples will suffice. What do they prove? The apathy of the privileged constituencies. And this apathy, what proves it? That they have outlived themselves—that they have lost every interest in their own political existence. This is in no wise apathy against politics in general, but against a species of politics, the result of which, for the most part, can only consist in helping the Tories to oust the Whigs, or the Whigs to conquer the Tories. The constituencies feel instinctively that the decision lies no longer either with Parliament, or with the making of Parliament. Who repealed the Corn Laws? Assuredly not the voters who had elected a Protectionist Parliament, still less the Protectionist Parliament itself, but only and exclusively the pressure from without. In this pressure from without, in other means of influencing Parliament than by voting, a great portion even of electors now believe. They consider the hitherto lawful mode of voting as an antiquated formality, but from the moment Parliament should make front against the pressure from without, and dictate laws to the nation in the sense of its narrow constituencies, they would join the general assault against the whole antiquated system of machinery.

The bribery and intimidation practised by the Tories were, then, merely violent experiments for bringing back to life dying electoral bodies which have become incapable of production, and which can no longer create decisive

electoral results and really national Parliaments. And the result? The old Parliament was dissolved, because at the end of its career it had dissolved into sections which brought each other to a complete stand-still. The new Parliament begins where the old one ended; it is paralytic from the hour of its birth.

Written by Marx on August 20,
1852

Published in the newspaper
New York Daily Tribune of
September 4, 1852 and repub-
lished in the newspaper *People's*
Paper of October 16, 1852

Signed: Karl Marx

Printed according to the
text of the *New York*
Daily Tribune and
checked with the text of
the *People's Paper*

KARL MARX

PARLIAMENTARY DEBATES—THE CLERGY
AND THE STRUGGLE
FOR THE TEN-HOUR DAY—STARVATION

London, February 25, 1853

The Parliamentary debates of the week offer but little of interest. On the 22nd inst. Mr. Spooner moved, in the House of Commons, the repeal of the money grants for the Catholic College at Maynooth, and Mr. Scholefield proposed the amendment "to repeal all enactments now in force, whereby the revenue of the State is charged in aid of any ecclesiastical or religious purpose whatever." Mr. Spooner's motion was lost by 162 to 192 votes. Mr. Scholefield's amendment will not come under discussion before Wednesday next; it is, however, not improbable that the amendment will be withdrawn altogether. The only remarkable passage in the Maynooth debate is an observation that fell from Mr. Duffy (Irish Brigade¹): "He did not think it wholly impossible that the President of the United States or the new Emperor of the French, might be glad to renew the relations between those countries and the Irish Priesthood."

In the session of last night Lord John Russell brought before the House of Commons his motion for the "removal of some disabilities of Her Majesty's Jewish subjects." The motion was carried by a majority of 29. Thus the question is again settled in the House of Commons, but there is no doubt that it will be once more unsettled in the House of Lords.

The exclusion of Jews from the House of Commons, after the spirit of usury has so long presided in the *British Parliament*, is unquestionably an absurd anomaly, the more so

¹ *Irish Brigade*: The group of Irishmen in the British Parliament.
—Ed.

as they have already become eligible to all the civil offices of the community. But it remains no less characteristic for the man and for *his times*, that instead of a Reform Bill which was promised to remove the disabilities of the mass of the English people, a bill is brought in by Finality John¹ for the exclusive removal of the disabilities of Baron Lionel de Rothschild. How utterly insignificant an interest is taken in this affair by the public at large, may be inferred from the fact that from not a single place in Great Britain a petition in favor of the admission of Jews has been forwarded to Parliament. The whole secret of this miserable reform farce was betrayed by the speech of the present Sir Robert Peel.

"After all, the House were only considering the noble Lord's private affairs. [Loud cheers.] The noble Lord represented London with a Jew, [cheers] and had made the pledge to bring forward annually a motion in favor of the Jews. [Hear!] No doubt Baron Rothschild was a very wealthy man, but this did not entitle him to any consideration, especially considering how his wealth had been amassed. [Loud cries of "hear, hear," and "Oh! Oh!" from the Ministerial benches.] Only yesterday he had read in the papers that the House of Rothschild had consented to grant a loan to Greece, on considerable guaranties, at 9-00. [Hear!] No wonder, at this rate, that the house of Rothschild were wealthy. [Hear.] The President of the Board of Trade had been talking of gagging the Press. Why, no one had done so much to depress freedom in Europe as the house of Rothschild [Hear, hear!] by the loans with which they assisted the despotic powers. But even supposing the Baron to be as worthy a man as he was certainly rich, it was to have been expected that the noble Lord who represented in that House a government consisting of the leaders of all the political factions who had opposed the late Administration, would have proposed some measure of more importance than the present."

¹ *Finality John*: This ironical nickname was given to John Russell after he had declared that the Reform of 1832 was the *final* point of constitutional development in England.—Ed.

The proceedings on election-petitions have commenced. The elections for Canterbury and Lancaster have been declared null and void, under circumstances which proved the habitual venality on the part of a certain class of electors, but it is pretty sure that the majority of cases will be adjusted by way of compromise.

"The privileged classes," says the *Daily News*, "who have successfully contributed to baffle the intentions of the Reform Bill and to recover their ascendancy in the existing representation, are naturally alarmed at the idea of full and complete exposure."

On the 21st inst., Lord John Russell resigned the seals of the Foreign Office, and Lord Clarendon was sworn in as his successor. Lord John is the first Member of the House of Commons admitted to a seat in the Cabinet without any official appointment. He is now only a favorite adviser, without a place—and without salary. Notice, however, has already been given by Mr. Kelly of a proposition to remedy the latter inconvenience of poor Johnny's situation. The Secretaryship of Foreign Affairs is at the present juncture the more important, as the Germanic Diet has bestirred itself to ask the removal of all political refugees from Great Britain, as the Austrians propose to pack us all up and transport us to some barren island in the South Pacific.

Allusion has been made, in a former letter, to the probability of the Irish Tenant Right agitation becoming, in time, an anticlerical movement, notwithstanding the views and intentions of its actual leaders. I alleged the fact, that the higher Clergy was already beginning to take a hostile attitude with regard to the League.¹ Another force has since stepped into the field which presses the movement in the same direction. The landlords of the north of Ireland endeavor to persuade their tenantry that the Tenant League

¹ The *Tenant Right League* was founded in 1850 by a group of Irish Liberals. Its programme kept within the scope of moderate bourgeois reforms of the Irish agrarian system. Nevertheless, it evoked sharp opposition on the part of the higher Irish Catholic clergy and the landlords.—Ed.

and the Catholic Defense Association¹ are identical, and they labor to get up an opposition to the former under the pretense of resisting the progress of Popery.

While we thus see the Irish landlords appealing to their tenants against the Catholic clergy we behold on the other hand the English Protestant clergy appealing to the working classes against the mill-lords. The industrial proletariat of England has renewed with double vigor its old campaign for the Ten-Hours' Bill and against the *truck and shoppage system*. As the demands of this kind shall be brought before the House of Commons, to which numerous petitions on the subject have already been presented, there will be an opportunity for me to dwell in a future letter on the cruel and infamous practices of the factory-despots, who are in the habit of making the press and the tribune resound with their liberal rhetorics. For the present it may suffice to recall to memory that from 1802 there has been a continual strife on the part of the English working people for legislative interference with the duration of factory labor, until in 1847 the celebrated Ten-Hours Act of John Fielden was passed, whereby young persons and females were prohibited to work in any factory longer than ten hours a day. The liberal mill-lords speedily found out that under this act factories might be worked by shifts and relays. In 1849 an action of law was brought before the Court of Exchequer, and the Judge decided, that to work the relay or shift-system, with two sets of children, the adults working the whole space of time during which the machinery was running, was legal. It therefore became necessary to go to Parliament again, and in 1850 the relay and shift-system was condemned there, but the Ten-Hours Act was transformed into a Ten and a Half Hours Act. Now, at this moment, the working classes demand a restitution *in integrum* of the original Ten-Hours' Bill; yet, in order to make

¹ The *Catholic Defence Association* was established in Ireland in 1823 by Daniel O'Connell, leader of the Irish Liberals, in close co-operation with the Irish Catholic clergy. Making demagogic use of the popular demand to abolish the political disabilities of the Catholics, O'Connell led the Irish national movement to a series of compromises with the English ruling clique.—Ed.

it efficient, they add the demand of a restriction of the moving power of machinery.

Such is, in short, the exoteric history of the Ten-Hours Act. Its secret history was as follows: The landed aristocracy having suffered a defeat from the bourgeoisie by the passing of the Reform Bill of 1831, and being assailed in "their most sacred interests" by the cry of the manufacturers for Free Trade and the abolition of the Corn Laws, resolved to resist the middle-class by espousing the cause and claims of the working-men against their masters, and especially by rallying around their demands for the limitation of factory labor. So called philanthropic Lords were then at the head of all Ten-Hours meetings. Lord Ashley has even made a sort of "renommée" by his performances in this movement. The landed aristocracy having received a deadly blow by the actual abolition of the Corn Laws in 1846, took their vengeance by forcing the Ten-Hours Bill of 1847 upon Parliament. But the industrial bourgeoisie recovered by judiciary authority, what they had lost by Parliamentary legislation. In 1850, the wrath of the Landlords had gradually subsided, and they made a compromise with the Mill-lords, condemning the shift-system, but imposing, at the same time, as a penalty for the enforcement of the law, half an hour extra work *per diem* on the working classes. At the present juncture, however, as they feel the approach of their final struggle with the men of the Manchester School, they are again trying to get hold of the short-time movement; but, not daring to come forward themselves, they endeavor to undermine the Cotton-lords by directing the popular force against them through the medium of the *State Church Clergymen*. In what rude manner these holy men have taken the anti-industrial crusade into their hands, may be seen from the following few instances. At Crampton a Ten-Hours meeting was held, the Rev. Dr. Brammell [of the State Church], in the chair. At this meeting, Rev. J. R. Stephens, Incumbent of Stalybridge, said:

"There had been ages in the world when the nations were governed by Theocracy.... That state of things is now no more.... Still the spirit of law was the same....

The laboring man should, first of all, be partaker of the fruits of the earth, which he was the means of producing. The factory-law was so unblushingly violated that the Chief Inspector of that part of the factory district, Mr. Leonard Horner, had found himself necessitated to write to the Home Secretary, to say that he dared not, and would not send any of his Sub-Inspectors into certain districts until he had police protection.... And protection against whom? Against the factory-masters! Against the richest men in the district, against the most influential men in the district, against the magistrates of the district, against the men who hold her Majesty's Commission, against the men who sat in the Petty Sessions as the Representatives of Royalty.... *And did the masters suffer for their violation of the law?....* In his own district, it was a settled custom of the male, and to a great extent of the female workers in factories, to be in bed till 9, 10 or 11 o'clock on Sunday, because they were tired out by the labor of the week. Sunday was the only day on which they could rest their wearied frames.... It would generally be found that, the longer the time of work, the smaller the wages.... *He would rather be a slave in South Carolina, than a factory operative in England."*

At the great Ten Hours meeting, at Burnley, Rev. E. A. Verity, incumbent of Habbergham Eaves, told his audience among other things:

"Where was Mr. Cobden, where was Mr. Bright, where were the other members of the Manchester School, when the people of Lancashire were oppressed?.... What was the end of the rich man's thinking?.... Why, he was scheming how he could defraud the working classes out of an hour or two. That was the scheming of what he called the Manchester School. That made them such *cunning hypocrites*, and such *crafty rascals*. As a minister of the Church of England, he protested against such work."

The motive, that has so suddenly metamorphosed the gentlemen of the Established Church, into as many knights-errant of labor's rights, and so fervent knights too, has already been pointed out. They are not only laying in a

stock of popularity for the rainy days of approaching democracy, they are not only conscious, that the Established Church is essentially an aristocratic institution, which must either stand or fall with the landed Oligarchy—there is something more. The men of the Manchester School are Anti-State Church men, they are Dissenters, they are, above all, so highly enamored of the £13,000,000 annually abstracted from their pockets by the State Church in England and Wales alone, that they are resolved to bring about a separation between those profane millions and the holy orders, the better to qualify the latter for heaven. The reverend gentlemen, therefore, are struggling *pro aris et focis*.¹ The men of the Manchester School, however, may infer from this diversion, that they will be unable to abstract the political power from the hands of the Aristocracy, unless they consent, with whatever reluctance, to give the people also their full share in it.

On the Continent, hanging, shooting and transportation is the order of the day. But the executioners are themselves tangible and hangable beings, and their deeds are recorded in the conscience of the whole civilized world. At the same time there acts in England an invisible, intangible and silent despot, condemning individuals, in extreme cases, to the most cruel of deaths, and driving in its noiseless, every day working, whole races and whole classes of men from the soil of their forefathers, like the angel with the fiery sword who drove Adam from Paradise. In the latter form the work of the unseen social despot calls itself *forced emigration*, in the former it is called *starvation*.

Some further cases of starvation have occurred in London during the present month. I remember only that of Mary Ann Sandry, aged 43 years, who died in Coal-lane, Shadwell, London. Mr. Thomas Peene, the surgeon, assisting the Coroner's inquest, said the deceased died from starvation and exposure to the cold. The deceased was lying on

¹ *Pro aris et focis*: For their altars and firesides, i.e., for all that is sacred to them.—Ed.

a small heap of straw, without the slightest covering. The room was completely destitute of furniture, firing and food. Five young children were sitting on the bare flooring, crying from hunger and cold by the side of the mother's dead body.

On the working of "*forced emigration*" in my next.

Written by Marx on February
25, 1853

Printed according to the
text of the newspaper

Published in the newspaper
New York Daily Tribune of
March 15, 1853

Signed: Karl Marx

KARL MARX

FORCED EMIGRATION

The Colonial Emigration Office gives the following return of the emigration from England, Scotland, and Ireland, to all parts of the world, from Jan. 1, 1847, to Jan. 30, 1852:

Year	English	Scotch	Irish	Total
1847	34,685	8,616	244,969	258,270
1848	58,865	11,505	177,719	248,089
1849	73,613	17,127	208,758	299,498
1850	57,843	15,154	207,852	280,849
1851	69,557	18,646	247,763	335,966
1852 (till June) . . .	40,767	11,562	143,375	195,704
<hr/>				
Total	335,330	82,610	1,200,436	1,618,376

"Nine-tenths," remarks the Office, "of the emigrants from Liverpool are assumed to be Irish. About three-fourths of the emigrants from Scotland are Celts, either from the Highlands, or from Ireland through Glasgow."

Nearly four-fifths of the whole emigration are, accordingly, to be regarded as belonging to the Celtic population of Ireland and of the Highlands and islands of Scotland. The *London Economist* says of this emigration:

"It is consequent on the breaking down of the system of society founded on small holdings and potato cultivation;" and adds: "The departure of the redundant part of the population of Ireland and the Highlands of Scotland is an indispensable preliminary to every kind of improvement. . . . The revenue of Ireland has not suffered in any degree from the famine of 1846-47, or from the emigration

that has since taken place. On the contrary, her net revenue amounted in 1851 to £4,281,999, being about £184,000 greater than in 1843."

Begin with pauperising the inhabitants of a country, and when there is no more profit to be ground out of them, when they have grown a burden to the revenue, drive them away, and sum up your Net Revenue! Such is the doctrine laid down by Ricardo, in his celebrated work, "The Principle of Political Economy." The annual profits of a capitalist amounting to £2,000, what does it matter to him whether he employs 100 men or 1,000 men? "Is not," says Ricardo, "the real income of a nation similar?" The net real income of a nation, rents and profits, remaining the same, it is no subject of consideration whether it is derived from ten millions of people or from twelve millions. Sismondi, in his "Nouveaux Principes d'Economie Politique," answers that, according to this view of the matter, the English nation would not be interested at all in the disappearance of the whole population, the King (at that time it was no Queen, but a King) remaining alone in the midst of the island, supposing only that automatic machinery enabled him to procure the amount of net revenue now produced by a population of twenty millions. Indeed that grammatical entity, "the national wealth," would in this case not be diminished.

But it is not only the pauperised inhabitants of Green Erin¹ and of the Highlands of Scotland that are swept away by agricultural improvements, and by the "breaking down of the antiquated system of society." It is not only the able-bodied agricultural labourers from England, Wales, and Lower Scotland, whose passages are paid by the Emigration Commissioners. The wheel of "improvement" is now seizing another class, the most stationary class in England. A startling emigration movement has sprung up among the smaller English farmers, especially those holding heavy clay soils, who, with bad prospects for the coming harvest, and in want of sufficient capital to make the great improvements on their farms which would enable them to pay

¹ Ireland.—Ed.

their old rents, have no other alternative but to cross the sea in search of a new country and of new lands. I am not speaking now of the emigration caused by the gold mania, but only of the compulsory emigration produced by landlordism, concentration of farms, application of machinery to the soil, and introduction of the modern system of agriculture on a great scale.

In the ancient States, in Greece and Rome, compulsory emigration, assuming the shape of the periodical establishment of colonies, formed a regular link in the structure of society. The whole system of those States was founded on certain limits to the numbers of the population, which could not be surpassed without endangering the condition of antique civilisation itself. But why was it so? Because the application of science to material production was utterly unknown to them. To remain civilised they were forced to remain few. Otherwise they would have had to submit to the bodily drudgery which transformed the free citizen into a slave. The want of productive power made citizenship dependent on a certain proportion in numbers not to be disturbed. Forced emigration was the only remedy.

It was the same pressure of population on the powers of production that drove the barbarians from the high plains of Asia to invade the Old World. The same cause acted there, although under a different form. To remain barbarians they were forced to remain few. They were pastoral, hunting, war-waging tribes, whose manners of production required a large space for every individual, as is now the case with the Indian tribes in North-America. By augmenting in numbers they curtailed each other's field of production. Thus the surplus population was forced to undertake those great adventurous migratory movements which laid the foundation of the peoples of ancient and modern Europe.

But with modern compulsory emigration the case stands quite opposite. Here it is not the want of productive power which creates a surplus population; it is the increase of productive power which demands a diminution of population, and drives away the surplus by famine or emigration.

It is not population that presses on productive power; it is productive power that presses on population.

Now I share neither in the opinions of Ricardo, who regards 'Net-Revenue' as the Moloch to whom entire populations must be sacrificed, without even so much as complaint, nor in the opinion of Sismondi, who, in his hypochondriacal philanthropy, would forcibly retain the superannuated methods of agriculture and proscribe science from industry, as Plato expelled poets from his Republic. Society is undergoing a silent revolution, which must be submitted to, and which takes no more notice of the human existences it breaks down than an earthquake regards the houses it subverts. The classes and the races, too weak to master the new conditions of life, must give way. But can there be anything more puerile, more short-sighted, than the views of those Economists who believe in all earnest that this woeful transitory state means nothing but adapting society to the acquisitive propensities of capitalists, both landlords and money-lords? In Great Britain the working of that process is most transparent. The application of modern science to production clears the land of its inhabitants, but it concentrates people in manufacturing towns.

"No manufacturing workmen," says *The Economist*, "have been assisted by the Emigration Commissioners, except a few Spitalfields and Paisley hand-loom weavers, and few or none are emigrated at their own expense."

The Economist knows very well that they could not emigrate at their own expense, and that the industrial middle-class would not assist them in emigrating. Now, to what does this lead? The rural population, the most stationary and conservative element of modern society, disappears while the industrial proletariat, by the very working of modern production, finds itself gathered in mighty centres, around the great productive forces, whose history of creation has hitherto been the martyrology of the labourers. Who will prevent them from going a step further, and appropriating these forces, to which they have been appropriated before? Where will be the power of resisting them? Nowhere! Then, it will be of no use to appeal to the 'rights of property.' The modern changes in the art of production

have, according to the Bourgeois Economists themselves, broken down the antiquated system of society and its modes of appropriation. They have *expropriated* the Scotch clansman, the Irish cottier and tenant, the English yeoman, the hand-loom weaver, numberless handicrafts, whole generations of factory children and women; they will expropriate, in due time, the landlord and the cotton lord.

Written by Marx on March 4,
1853

Published in the newspaper
New York Daily Tribune of
March 22, 1853 and republished
in the *People's Paper*
of April 16, 1853

Signed: Dr. Marx

Printed according to the
text of the *People's Paper*
and checked with the
text of the *New York*
Daily Tribune

KARL MARX

THE BRITISH RULE IN INDIA

London, June 10, 1853

... Hindostan is an Italy of Asiatic dimensions, the Himalayas for the Alps, the Plains of Bengal for the Plains of Lombardy, the Deccan for the Appenines, and the Isle of Ceylon for the Island of Sicily. The same rich variety in the products of the soil, and the same dismemberment in the political configuration. Just as Italy has, from time to time, been compressed by the conqueror's sword into different national masses, so do we find Hindostan, when not under the pressure of the Mohammedan, or the Mogul, or the Briton, dissolved into as many independent and conflicting States as it numbered towns, or even villages. Yet, in a social point of view, Hindostan is not the Italy, but the Ireland of the East. And this strange combination of Italy and of Ireland, of a world of voluptuousness and of a world of woes, is anticipated in the ancient traditions of the religion of Hindostan. That religion is at once a religion of sensualist exuberance, and a religion of self-torturing asceticism; a religion of the Lingam¹ and of the Juggernaut;² the religion of the Monk, and of the Bayadere.

I share not the opinion of those who believe in a golden age of Hindostan, without recurring, however, like Sir Charles Wood, for the confirmation of my view, to the

¹ *Lingam religion*: The cult of the deity Siva; particularly widespread among the Southern India sect of the Lingayat.—Ed.

² *Juggernaut*: One of the depictions of the god Vishnu. The festivities in honour of Vishnu-Juggernaut are marked by pompous ritual, accompanied by banquets, temple prostitution and the barbarous custom of pilgrims committing suicide by throwing themselves under the wheels of the god's car bearing his image.—Ed.

authority of Khuli-Khan.¹ But take, for example, the times of Aurung-Zebe; or the epoch, when the Mogul appeared in the North, and the Portuguese in the South; or the age of Mohammedan invasion, and of the Heptarchy² in Southern India; or, if you will, go still more back to antiquity, take the mythological chronology of the Brahmin himself, who places the commencement of Indian misery in an epoch even more remote than the Christian creation of the world.

There cannot, however, remain any doubt but that the misery inflicted by the British on Hindostan is of an essentially different and infinitely more intensive kind than all Hindostan had to suffer before. I do not allude to European despotism, planted upon Asiatic despotism, by the British East India Company,³ forming a more monstrous combination than any of the divine monsters startling us in the Temple of Salsette.⁴ This is no distinctive feature of British colonial rule, but only an imitation of the Dutch, and so much so that in order to characterize the working of the British East India Company, it is sufficient to literally repeat what Sir Stamford Raffles, the *English* Governor of Java, said of the old Dutch East India Company.

"The Dutch Company, actuated solely by the spirit of gain, and viewing their subjects with less regard or consid-

¹ The reference is to a speech delivered in Parliament on June 3, 1853, by the British Minister Wood. Marx's remark is levelled at Wood's tendencious attempts to represent British rule in India as "progress" in comparison with the poverty prevailing in Hindostan in the past, particularly when it was conquered by Nadir-Shah (Khuli-Khan).—Ed.

² The *Heptarchy* (Seven Governments): Designation of the seven Anglo-Saxon kingdoms (sixth to eighth century). Marx by analogy uses this term here to denote the feudal dismemberment of the Decan before its conquest by the Mussulmans.—Ed.

³ The *British East India Company* was organised in 1600 for the purpose of carrying on a monopoly trade with India. Under cover of the Company's "trading" operations the ruling classes of England seized that country. During the Indian uprising of 1857-59 the Company was dissolved and the British Government began to rule India directly.—Ed.

⁴ *Temple of Salsette*: A cave temple situated in the Bombay Presidency. It contains a huge number of carvings chiselled in stone.—Ed.

eration than a West India planter formerly viewed a gang upon his estate, because the latter had paid the purchase money of human property, which the other had not, employed all the existing machinery of despotism to squeeze from the people their utmost mite of contribution, the last dregs of their labor, and thus aggravated the evils of a capricious and semi-barbarous Government, by working it with all the practised ingenuity of politicians, and all the monopolizing selfishness of traders."

All the civil wars, invasions, revolutions, conquests, famines, strangely complex, rapid and destructive as the successive action in Hindostan may appear, did not go deeper than its surface. England has broken down the entire framework of Indian society, without any symptoms of reconstitution yet appearing. This loss of his old world, with no gain of a new one, imparts a particular kind of melancholy to the present misery of the Hindoo, and separates Hindostan, ruled by Britain, from all its ancient traditions, and from the whole of its past history.

There have been in Asia, generally, from immemorial times, but three departments of Government: that of Finance, or the plunder of the interior; that of War, or the plunder of the exterior; and, finally, the department of Public Works. Climate and territorial conditions, especially the vast tracts of desert, extending from the Sahara, through Arabia, Persia, India and Tartary, to the most elevated Asiatic highlands, constituted artificial irrigation by canals and waterworks the basis of Oriental agriculture. As in Egypt and India, inundations are used for fertilizing the soil of Mesopotamia, Persia, etc.; advantage is taken of a high level for feeding irrigative canals. This prime necessity of an economical and common use of water, which, in the Occident, drove private enterprise to voluntary association, as in Flanders and Italy, necessitated, in the Orient where civilization was too low and the territorial extent too vast to call into life voluntary association, the interference of the centralizing power of Government. Hence an economical function devolved upon all Asiatic Governments, the function of providing public works. This artificial fertilization of the soil, dependent on a Central Government, and

immediately decaying with the neglect of irrigation and drainage, explains the otherwise strange fact that we now find whole territories barren and desert that were once brilliantly cultivated, as Palmyra, Petra, the ruins in Yemen, and large provinces of Egypt, Persia and Hindostan; it also explains how a single war of devastation has been able to depopulate a country for centuries, and to strip it of all its civilization.

Now, the British in East India accepted from their predecessors the department of finance and of war, but they have neglected entirely that of public works. Hence the deterioration of an agriculture which is not capable of being conducted on the British principle of free competition, of *laissez-faire* and *laissez-aller*. But in Asiatic empires we are quite accustomed to see agriculture deteriorating under one government and reviving again under some other government. There the harvests correspond to good or bad government, as they change in Europe with good or bad seasons. Thus the oppression and neglect of agriculture, bad as it is, could not be looked upon as the final blow dealt to Indian society by the British intruder, had it not been attended by a circumstance of quite different importance, a novelty in the annals of the whole Asiatic world. However changing the political aspect of India's past must appear, its social condition has remained unaltered since its remotest antiquity, until the first decennium of the 19th century. The hand-loom and the spinning-wheel, producing their regular myriads of spinners and weavers, were the pivots of the structure of that society. From immemorial times, Europe received the admirable textures of Indian labor, sending in return for them her precious metals, and furnishing thereby his material to the goldsmith, that indispensable member of Indian society, whose love of finery is so great that even the lowest class, those who go about nearly naked, have commonly a pair of golden earrings and a gold ornament of some kind hung round their necks. Rings on the fingers and toes have also been common. Women as well as children frequently wore massive bracelets and anklets of gold or silver, and statuettes of divinities in gold and silver were met with in the households. It

was the British intruder who broke up the Indian handloom and destroyed the spinning-wheel. England began with depriving the Indian cottons from the European market; it then introduced twist into Hindostan and in the end inundated the very mother country of cotton with cottons. From 1818 to 1836 the export of twist from Great Britain to India rose in the proportion of 1 to 5,200. In 1824 the export of British muslins to India hardly amounted to 1,000,000 yards, while in 1837 it surpassed 64,000,000 of yards. But at the same time the population of Dacca decreased from 150,000 inhabitants to 20,000. This decline of Indian towns celebrated for their fabrics was by no means the worst consequence. British steam and science uprooted, over the whole surface of Hindostan, the union between agriculture and manufacturing industry.

These two circumstances—the Hindoo, on the one hand, leaving, like all Oriental peoples, to the central government the care of the great public works, the prime condition of his agriculture and commerce, dispersed, on the other hand, over the surface of the country, and agglomerated in small centers by the domestic union of agricultural and manufacturing pursuits—these two circumstances had brought about, since the remotest times, a social system of particular features—the so-called *village system*, which gave to each of these small unions their independent organization and distinct life. The peculiar character of this system may be judged from the following description, contained in an old official report of the British House of Commons on Indian affairs:

“A village, geographically considered, is a tract of country comprising some hundred or thousand acres of arable and waste lands; politically viewed it resembles a corporation or township. Its proper establishment of officers and servants consists of the following descriptions: The *potail*, or head inhabitant, who has generally the superintendence of the affairs of the village, settles the disputes of the inhabitants, attends to the police, and performs the duty of collecting the revenue within his village, a duty which his personal influence and minute acquaintance with the situation and concerns of the people render him the best quali-

fied for this charge. The *kurnum* keeps the accounts of cultivation, and registers everything connected with it. The *tallier* and the *totie*, the duty of the former of which consists in gaining information of crimes and offenses, and in escorting and protecting persons traveling from one village to another; the province of the latter appearing to be more immediately confined to the village, consisting, among other duties, in guarding the crops and assisting in measuring them. The *boundaryman*, who preserves the limits of the village, or gives evidence respecting them in cases of dispute. The Superintendent of Tanks and Watercourses distributes the water for the purposes of agriculture. The Brahmin, who performs the village worship. The school-master, who is seen teaching the children in a village to read and write in the sand. The calendar-Brahmin, or astrologer, etc. These officers and servants generally constitute the establishment of a village; but in some parts of the country it is of less extent; some of the duties and functions above described being united in the same person; in others it exceeds the above-named number of individuals. Under this simple form of municipal government, the inhabitants of the country have lived from time immemorial. The boundaries of the villages have been but seldom altered; and though the villages themselves have been sometimes injured, and even desolated by war, famine or disease, the same name, the same limits, the same interests, and even the same families, have continued for ages. The inhabitants gave themselves no trouble about the breaking up and divisions of kingdoms; while the village remains entire, they care not to what power it is transferred, or to what sovereign it devolves; its internal economy remains unchanged. The potail is still the head inhabitant, and still acts as the petty judge or magistrate, and collector or rentor of the village."

These small stereotype forms of social organism have been to the greater part dissolved, and are disappearing, not so much through the brutal interference of the British tax-gatherer and the British soldier, as to the working of English steam and English Free Trade. Those family-communities were based on domestic industry, in that peculiar

combination of hand-weaving, hand-spinning and hand-tilling agriculture which gave them self-supporting power. English interference having placed the spinner in Lancashire and the weaver in Bengal, or sweeping away both Hindoo spinner and weaver, dissolved these small semi-barbarian, semi-civilized communities, by blowing up their economical basis, and thus produced the greatest, and to speak the truth, the only social revolution ever heard of in Asia.

Now, sickening as it must be to human feeling to witness those myriads of industrious patriarchal and inoffensive social organizations disorganized and dissolved into their units, thrown into a sea of woes, and their individual members losing at the same time their ancient form of civilization, and their hereditary means of subsistence, we must not forget that these idyllic village communities, inoffensive though they may appear, had always been the solid foundation of Oriental despotism, that they restrained the human mind within the smallest possible compass, making it the unresisting tool of superstition, enslaving it beneath traditional rules, depriving it of all grandeur and historical energies. We must not forget the barbarian egotism which, concentrating on some miserable patch of land, had quietly witnessed the ruin of empires, the perpetration of unspeakable cruelties, the massacre of the population of large towns, with no other consideration bestowed upon them than on natural events, itself the helpless prey of any aggressor who deigned to notice it at all. We must not forget that this undignified, stagnatory, and vegetative life, that this passive sort of existence evoked on the other part, in contradistinction, wild, aimless, unbounded forces of destruction and rendered murder itself a religious rite in Hindostan. We must not forget that these little communities were contaminated by distinctions of caste and by slavery, that they subjugated man to external circumstances instead of elevating man to be the sovereign of circumstances, that they transformed a self-developing social state into never changing natural destiny, and thus brought about a brutalizing worship of nature, exhibiting its degradation in the fact that man, the sovereign of nature, fell

down on his knees in adoration of *Kanuman*, the monkey, and *Sabbala*, the cow.

England, it is true, in causing a social revolution in Hindostan, was actuated only by the vilest interests, and was stupid in her manner of enforcing them. But that is not the question. The question is, can mankind fulfil its destiny without a fundamental revolution in the social state of Asia? If not, whatever may have been the crimes of England she was the unconscious tool of history in bringing about that revolution.

Then, whatever bitterness the spectacle of the crumbling of an ancient world may have for our personal feelings, we have the right, in point of history, to exclaim with Goethe:

*“Sollte diese Qual uns quälen,
Da sie unsre Lust vermehrt,
Hat nicht Myriaden Seelen
Timur’s Herrschaft aufgezehrt?”¹*

Written by Marx on June 10,
1853

Printed according to the
text of the newspaper

Published in the newspaper
New York Daily Tribune of
June 25, 1853

Signed: Karl Marx

¹ *Should this torture then torment us
Since it brings us greater pleasure?
Were not through the rule of Timur
Souls devoured without measure?*

From Goethe's *Westostlicher Diwan*. An *Suleika*.—Ed.

KARL MARX

THE FUTURE RESULTS
OF THE BRITISH RULE IN INDIA

London, July 22, 1853

... How came it that English supremacy was established in India? The paramount power of the Great Mogul¹ was broken by the Mogul Viceroy. The power of the Viceroy was broken by the Mahrattas.² The power of the Mahrattas was broken by the Afghans, and while all were struggling against all, the Briton rushed in and was enabled to subdue them all. A country not only divided between Mohammedan and Hindoo, but between tribe and tribe, between caste and caste; a society whose framework was based on a sort of equilibrium, resulting from a general repulsion and constitutional exclusiveness between all its members. Such a country and such a society, were they not the predestined prey of conquest? If we knew nothing of the past history of Hindostan, would there not be the one great and incontestable fact, that even at this moment India is held in English thralldom by an Indian army maintained at the cost of India? India, then, could not escape the fate of being conquered, and the whole of her past history, if it be anything, is the history of the successive conquests she has undergone. Indian society has no history at all, at least no known history. What we call its history, is but the

¹ *Great Mogul*: The title of the Indian Mussulman emperors of the Turkic Baber dynasty, which began to rule in 1526.

The title "Mogul" (a distortion of Mongol) was assumed by the founder of the Baber empire, who sought to emphasise his descent from Genghis Khan and Tamerlane, though neither he himself nor his army (Turkic, Persian, Afghan) were Mongols.—*Ed.*

² *Mahrattas*: A group of peoples in Central India which rose against the Mussulmans and in the beginning of the eighteenth century formed a confederation of feudal princedoms.—*Ed.*

history of the successive intruders who founded their empires on the passive basis of that unresisting and unchanging society. The question, therefore, is not whether the English had a right to conquer India, but whether we are to prefer India conquered by the Turk, by the Persian, by the Russian, to India conquered by the Briton.

England has to fulfil a double mission in India: one destructive, the other regenerating—the annihilation of old Asiatic society, and the laying of the material foundations of Western society in Asia.

Arabs, Turks, Tartars, Moguls, who had successively overrun India, soon became *Hindooized*, the barbarian conquerors being, by an eternal law of history, conquered themselves by the superior civilization of their subjects. The British were the first conquerors superior, and therefore, inaccessible to Hindoo civilization. They destroyed it by breaking up the native communities, by uprooting the native industry, and by levelling all that was great and elevated in the native society. The historic pages of their rule in India report hardly anything beyond that destruction. The work of regeneration hardly transpires through a heap of ruins. Nevertheless it has begun.

The political unity of India, more consolidated, and extending farther than it ever did under the Great Moguls, was the first condition of its regeneration. That unity, imposed by the British sword, will now be strengthened and perpetuated by the electric telegraph. The native army, organized and trained by the British drill-sergeant, was the *sine qua non* of Indian self-emancipation, and of India ceasing to be the prey of the first foreign intruder. The free press, introduced for the first time into Asiatic society, and managed principally by the common offspring of Hindoo and Europeans, is a new and powerful agent of reconstruction. The *Zemindaree*¹ and *Ryotwar*² themselves, abomi-

¹ *Zemindars*: New big landowners who were established by the British from among former tax-collectors and merchant-usurers through the expropriation of the Indian peasantry. The zemindar system was widespread in North-East India.—*Ed.*

² *Ryotwar*: A system of renting land to peasants for an unlimited period of time. Introduced by the British in the South of India

nable as they are, involve two distinct forms of private property in land—the great *desideratum* of Asiatic society. From the Indian natives, reluctantly and sparingly educated at Calcutta, under English superintendence, a fresh class is springing up, endowed with the requirements for government and imbued with European science. Steam has brought India into regular and rapid communication with Europe, has connected its chief ports with those of the whole south-eastern ocean, and has revindicated it from the isolated position which was the prime law of its stagnation. The day is not far distant when, by a combination of railways and steam vessels, the distance between England and India, measured by time, will be shortened to eight days, and when that once fabulous country will thus be actually annexed to the Western world.

The ruling classes of Great Britain have had, till now, but an accidental, transitory and exceptional interest in the progress of India. The aristocracy wanted to conquer it, the moneyocracy to plunder it, and the millocracy to undersell it. But now the tables are turned. The millocracy have discovered that the transformation of India into a reproductive country has become of vital importance to them, and that, to that end, it is necessary, above all, to gift her with means of irrigation and of internal communication. They intend now drawing a net of railways over India. And they will do it. The results must be inappreciable.

It is notorious that the productive powers of India are paralyzed by the utter want of means for conveying and exchanging its various produce. Nowhere, more than in India, do we meet with social destitution in the midst of natural plenty, for want of the means of exchange. It was proved before a Committee of the British House of Commons, which sat in 1848, that “when grain was selling from 6s. to 8s. a quarter at Kandeish, it was sold at 64s. to 70s. at Poonah, where the people were dying in the streets of

(Madras and Bombay Presidencies) it permitted the British authorities to let land to peasants on extremely onerous terms. The ryots were hypocritically termed peasant proprietors though in actual fact they were semi-feudal share-croppers.—*Ed.*

famine, without the possibility of gaining supplies from Kandeish, because the clay-roads were impracticable."

The introduction of railways may be easily made to subserve agricultural purposes by the formation of tanks, where ground is required for embankment, and by the conveyance of water along the different lines. Thus irrigation, the *sine qua non* of farming in the East, might be greatly extended, and the frequently recurring local famines, arising from the want of water, would be averted. The general importance of railways, viewed under this head, must become evident, when we remember that irrigated lands, even in the districts near Ghauts, pay three times as much in taxes, afford ten or twelve times as much employment, and yield twelve or fifteen times as much profit, as the same area without irrigation.

Railways will afford the means of diminishing the amount and the cost of the military establishments. Col. Warren, Town Major of the Fort St. William, stated before a Select Committee of the House of Commons:

"The practicability of receiving intelligence from distant parts of the country in as many hours as at present it requires days and even weeks, and of sending instructions with troops and stores, in the more brief period are considerations which cannot be too highly estimated. Troops could be kept at more distant and healthier stations than at present, and much loss of life from sickness would by this means be spared. Stores could not to the same extent be required at the various dépôts, and the loss by decay, and the destruction incidental to the climate, would also be avoided. The number of troops might be diminished in direct proportion to their effectiveness."

We know that the municipal organization and the economical basis of the village communities have been broken up, but their worst feature, the dissolution of society into stereotype and disconnected atoms, has survived their vitality. The village isolation produced the absence of roads in India, and the absence of roads perpetuated the village isolation. On this plan a community existed with a given scale of low conveniences, almost without intercourse with other villages, without the desires and efforts indispensable

to social advance. The British having broken up this self-sufficient *inertia* of the villages, railways will provide the new want of communication and intercourse. Besides, "one of the effects of the railway system will be to bring into every village affected by it such knowledge of the contrivances and appliances of other countries, and such means of obtaining them, as will first put the hereditary and stipendiary village artisanship of India to full proof of its capabilities, and then supply its defects." (Chapman, *The Cotton and Commerce of India*.)

I know that the English millocracy intend to endow India with railways with the exclusive view of extracting at diminished expenses the cotton and other raw materials for their manufactures. But when you have once introduced machinery into the locomotion of a country, which possesses iron and coals, you are unable to withhold it from its fabrication. You cannot maintain a net of railways over an immense country without introducing all those industrial processes necessary to meet the immediate and current wants of railway locomotion, and out of which there must grow the application of machinery to those branches of industry not immediately connected with railways. The railway system will therefore become, in India, truly the forerunner of modern industry. This is the more certain as the Hindoos are allowed by British authorities themselves to possess particular aptitude for accommodating themselves to entirely new labor, and acquiring the requisite knowledge of machinery. Ample proof of this fact is afforded by the capacities and expertness of the native engineers in the Calcutta mint, where they have been for years employed in working the steam machinery, by the natives attached to the several steam-engines in the Hurdwar coal districts, and by other instances. Mr. Campbell himself, greatly influenced as he is by the prejudices of the East India Company, is obliged to avow "that the great mass of the Indian people possesses a great *industrial energy*, is well fitted to accumulate capital, and remarkable for a mathematical clearness of head, and talent for figures and exact sciences." "Their intellects," he says, "are excellent." Modern industry, resulting from the railway system, will dissolve

the hereditary divisions of labor, upon which rest the Indian castes, those decisive impediments to Indian progress and Indian power.

All the English bourgeoisie may be forced to do will neither emancipate nor materially mend the social condition of the mass of the people, depending not only on the development of the productive powers, but on their appropriation by the people. But what they will not fail to do is to lay down the material premises for both. Has the bourgeoisie ever done more? Has it ever effected a progress without dragging individuals and peoples through blood and dirt, through misery and degradation?

The Indians will not reap the fruits of the new elements of society scattered among them by the British bourgeoisie, till in Great Britain itself the now ruling classes shall have been supplanted by the industrial proletariat, or till the Hindoos themselves shall have grown strong enough to throw off the English yoke altogether. At all events, we may safely expect to see, at a more or less remote period, the regeneration of that great and interesting country, whose gentle natives are, to use the expression of Prince Saltykov, even in the most inferior classes, "*plus fins et plus adroits que les Italiens*,"¹ whose submission even is counterbalanced by a certain calm nobility, who, notwithstanding their natural languor, have astonished the British officers by their bravery, whose country has been the source of our languages, our religions, and who represent the type of the ancient German in the *Jat*² and the type of the ancient Greek in the Brahmin.

I cannot part with the subject of India without some concluding remarks.

The profound hypocrisy and inherent barbarism of bourgeois civilization lies unveiled before our eyes, turning from its home, where it assumes respectable forms, to the colonies, where it goes naked. They are the defenders of property, but did any revolutionary party ever originate

¹ Marx quotes from A. D. Saltykov's book *Lettres sur l'Inde*, Paris, 1848.—Ed.

² *Jats*: A tribe in North-West India.—Ed.

agrarian revolutions like those in Bengal, in Madras, and in Bombay? Did they not, in India, to borrow an expression of that great robber, Lord Clive himself, resort to atrocious extortion, when simple corruption could not keep pace with their rapacity? While they prated in Europe about the inviolable sanctity of the national debt, did they not confiscate in India the dividends of the *rayahs*, who had invested their private savings in the Company's own funds? While they combatted the French revolution under the pretext of defending "our holy religion," did they not forbid, at the same time, Christianity to be propagated in India, and did they not, in order to make money out of the pilgrims streaming to the temples of Orissa and Bengal, take up the trade in the murder and prostitution perpetrated in the temple of Juggernaut? These are the men of "Property, Order, Family, and Religion."

The devastating effects of English industry, when contemplated with regard to India, a country as vast as Europe, and containing 150 millions of acres, are palpable and confounding. But we must not forget that they are only the organic results of the whole system of production as it is now constituted. That production rests on the supreme rule of capital. The centralization of capital is essential to the existence of capital as an independent power. The destructive influence of that centralization upon the markets of the world does but reveal, in the most gigantic dimensions, the inherent organic laws of political economy now at work in every civilized town. The bourgeois period of history has to create the material basis of the new world—on the one hand the universal intercourse founded upon the mutual dependency of mankind, and the means of that intercourse; on the other hand the development of the productive powers of man and the transformation of material production into a scientific domination of natural agencies. Bourgeois industry and commerce create these material conditions of a new world in the same way as geological revolutions have created the surface of the earth. When a great social revolution shall have mastered the results of the bourgeois epoch, the market of the world and the modern powers of production, and subjected them to the

common control of the most advanced peoples, then only will human progress cease to resemble that hideous pagan idol, who would not drink the nectar but from the skulls of the slain.

Written by Marx on July 22,
1853

Printed according to the
text of the newspaper

Published in the newspaper
New York Daily Tribune of
August 8, 1853

Signed: Karl Marx

KARL MARX

LORD PALMERSTON

Ruggiero is again and again fascinated by the false charms of Alcine,¹ which he knows to disguise an old witch—Sans teeth, sans eyes, sans taste, sans everything, and the knight-errant cannot withstand falling in love with her anew whom he knows to have transmuted all her former adorers into asses and other beasts. The English public is another Ruggiero, and Palmerston is another Alcine. Although a septuagenarian, and since 1807 occupying the public stage almost without interruption, he contrives to remain a novelty, and to evoke all the hopes that used to centre on an untried and promising youth. With one foot in the grave, he is supposed not yet to have begun his true career. If he were to die to-morrow, all England would be surprised at learning that he has been a Secretary of State half this century.

If not a good statesman of all work, he is at least a good actor of all work. He succeeds in the comic as in the heroic—in pathos as in familiarity—in the tragedy as in the farce: although the latter may be more congenial to his feelings. He is no first-class orator, but he is an accomplished debator. Possessed of a wonderful memory, of great experience, of a consummate tact, of a never-failing *presence d'esprit*, of a gentlemanlike versatility, of the most minute knowledge of Parliamentary tricks, intrigues, parties, and men, he handles difficult cases in an admirable manner and with a pleasant volubility, sticking to the prejudices and susceptibilities of his public, secured from any surprise by

¹ Ruggiero and Alcine are characters in Ariosto's *Orlando Furioso*.
—Ed.

his cynic impudence, from any self-confession by his selfish dexterity, from running into a passion by his profound frivolity, his perfect indifference, and his aristocratic contempt. Being an exceedingly happy joker, he ingratiates himself with everybody. Never losing his temper, he imposes on an impassioned antagonist. When unable to master a subject, he knows how to play with it. If wanting of general views, he is always ready to tissue elegant generalities.

Endowed with a restless and indefatigable spirit, he abhors inactivity, and pines for agitation, if not for action. A country like England allows him, of course, to busy himself in every corner of the earth. What he aims at is not the substance, but the mere appearance of success.

If he can do nothing, he will devise anything. Where he dares not interfere, he intermeddles. Not able to vie with a strong enemy, he improvises a weak one.

Being no man of deep designs, pondering on no combinations of long standing, pursuing no great object, he embarks on difficulties with a view to disentangle himself in a showy manner. He wants complications to feed his activity, and when he finds them not ready, he will create them. He exults in show conflicts, show battles, show enemies, diplomatical notes to be exchanged, ships to be ordered to sail, the whole movement ending for him in violent parliamentary debates, which are sure to prepare him an ephemeral success, the constant and the only object of all his exertions.¹ He manages international conflicts like an artist, driving matters to a certain point, retreating

¹ In the German version of this article printed in the *Neue Oder Zeitung* of February 19, 1855, Marx changed this phrase as follows: "No British Foreign Secretary ever displayed such activity in every corner of the earth: blockades of the Scheldt, the Tagus, the Douro; blockades of Mexico and Buenos Aires. Naples expeditions, Pacific expeditions, expeditions to the Persian Gulf, wars in Spain to establish "liberty" and in China to introduce opium; North American border disputes, Afghanistan campaigns, St. Jean d'Acre bombardment, West African right of search wrangles, strife even in the "Pacific"; and all this accompanied and supplemented by a host of threatening notes and sheaves of protocols and diplomatic protests. As a rule, all this noise ends in violent parliamentary debates which assure the noble lord ever so many ephemeral triumphs."—Ed.

when they threaten to become serious, but having got, at all events, the dramatic excitement he wants. In his eyes, the movement of history itself is nothing but a pastime, expressly invented for the private satisfaction of the noble Viscount Palmerston of Palmerston.

Yielding to foreign influence in facts, he opposes it in words. Having inherited from Canning England's mission to propagate Constitutionalism on the Continent, he is never in need of a theme to pique the national prejudices, and to counteract revolution abroad, and, at the same time, to hold awake the suspicious jealousy of foreign powers. Having succeeded in this easy manner to become the *bête noire* of the continental courts, he could not fail in being set up as the truly English minister at home. Although a Tory by origin, he has contrived to introduce into the management of foreign affairs all the shams and contradictions that form the essence of Whiggism. He knows how to conciliate a democratic phraseology with oligarchic views, how to cover the peacemongering policy of the middle classes with the haughty language of England's aristocratic past—how to appear as the aggressor, where he connives, and as the defender where he betrays—how to manage an apparent enemy, and how to exasperate a pretendant ally—how to find himself, at the opportune moment of the dispute, on the side of the stronger against the weak, and how to utter brave words in the act of running away.

Accused by the one party of being in the pay of Russia, he is suspected by the other of Carbonarism. If, in 1848, he had to defend himself against the motion of impeachment for having acted as the minister of Nicholas, he had, in 1850, the satisfaction of being persecuted by a conspiracy of foreign ambassadors, which was successful in the House of Lords, but baffled in the House of Commons. If he betrayed foreign peoples, he did it with great politeness—politeness being the small coin of the devil, which he gives in change for the life-blood of his dupes. If the oppressors were always sure of his active support, the oppressed did never want a great ostentation of his rhetorical generosity. Poles, Italians, Hungarians, Germans, found him in office, whenever they were crushed, but their despots always

suspected him of secret conspiracy with the victims he had already allowed them to make.

Till now, in all instances, it was a probable chance of success to have him for one's adversary, and a sure chance of ruin to have him for one's friend. But, if this art of diplomacy does not shine in the actual results of his foreign negotiations, it shines the more brilliantly in the construction he induced the English people to lay upon them, by accepting phrases for facts, phantasies for realities, and high sounding pretexts for shabby motives.

Henry John Temple, Viscount Palmerston, deriving his title from a peerage of Ireland, was nominated Lord of the Admiralty, in 1807, on the formation of the Duke of Portland's Administration. In 1809, he became Secretary at War and he continued to hold this office till May, 1828. In 1830, he went over, very skilfully too, to the Whigs, who made him their permanent Secretary for Foreign Affairs. Excepting the intervals of Tory administration, from November 1834 to April 1835, and from 1841 to 1846, he is responsible for the whole foreign policy England has pursued from the revolution of 1830 to December 1851.

Is it not a very curious thing to find, at first view, that Quixote of "free institutions," and that Pindar of the "glories of the constitutional system," a permanent and an eminent member of the Tory administrations of Mr. Perceval, the Earl of Liverpool, Mr. Canning, Lord Goderich, and the Duke of Wellington, during the long epoch of the Jacobin war carried on, the monster-debt contracted, the Corn Laws promulgated, foreign mercenaries stationed on the English soil,¹ the people—to borrow an expression from his colleague, Lord Sidmouth—"bled," from time to time, the press gagged, meetings suppressed, the mass of the nation disarmed, individual liberty suspended together with regular jurisdiction, the whole country placed as it were in a state of siege—in one word, during the most infamous and most reactionary epoch of English history?

¹ Up to the twentieth century the British army was composed of recruited troops. Marx here alludes to the numerous foreigners (Germans, Swiss, Greeks, etc.) recruited to serve in this army during the Napoleonic wars.—Ed.

His *debut* in parliamentary life is a characteristic one. On February 3, 1808, he rose to defend—what?—secrecy in the working of diplomacy, and the most disgraceful act ever committed by one nation against another nation, *viz.*, the bombardment of Copenhagen, and the capture of the Danish fleet, at the time when England professed to be in profound peace with Denmark.¹ As to the former point, he stated that, "In this particular case, his Majesty's Ministers are pledged (by whom?) to secrecy;" but he went farther: "I also object generally to making public the working of diplomacy, because it is the tendency of disclosures in that department to shut up future sources of information." Vidocq would have defended the identical cause in the identical terms. As to the act of piracy, while admitting that Denmark had evidenced no hostility whatever towards Great Britain, he contended that they were right in bombarding its capital and stealing its fleet, because they had to prevent Danish neutrality from being, perhaps, converted into open hostility by the compulsion of France. This was the new law of nations, proclaimed by my Lord Palmerston.

When again speechifying, we find that English minister *par excellence* engaged in the defence of foreign troops, called over from the Continent to England, with the express mission of maintaining forcibly the oligarchic rule, to establish which William had, in 1688, come over from Holland, with his Dutch troops. Palmerston answered to the well-founded "apprehensions for the liberties of the Country," originating from the presence of the King's German Legion, in a very flippant manner. Why should we not have 16,000 of those foreigners at home; while you know, that we employ "a far larger proportion of foreigners abroad." (*House of Commons*, March 10, 1812.)

When similar apprehensions for the constitution arose from the large standing army, maintained since 1815, he found "a sufficient protection of the constitution in the very constitution of our army," a large proportion of its

¹ The British bombarded Copenhagen in September 1807, during the Continental blockade which Napoleon I declared against England.—*Ed.*

officers being "men of property and connexions." (*House of Commons*, March 8, 1816.)

When the large standing army was attacked from a financial point of view, he made the curious discovery that "much of our financial embarrassments had been caused by our former low peace establishment." (*House of Commons*, March 8, 1816.)

When the "burdens of the country," and the "misery of the people" were contrasted with the lavish military expenditure, he reminded Parliament that those burdens and that misery "were the price which we (viz., the English oligarchy) agreed to pay for our freedom and independence." (*House of Commons*, May 16, 1820.)

If in his eyes, military despotism was to be apprehended, it was only from the exertions of "those self-called but misled reformers, who demand that sort of reform in the country which, according to every just principle of government, must end, if it were acceded to, in a military despotism." (*House of Commons*, June 14, 1820.)

While large standing armies were thus his panacea for maintaining the constitution of the country, flogging was his panacea for maintaining the constitution of the army. He defended it in the debates on the Mutiny Bill,¹ on the 5th of March, 1824, he declared it to be "absolutely indispensable" on March 11, 1825, he recommended it again on March 10, 1828; he stood by it in the debates of April, 1833, and he proved an amateur of flogging on every subsequent occasion.

There existed no abuse in the army he did not find plausible reasons for, if it happened to foster the interests of aristocratic parasites. Thus, for instance, in the debates on the Sale of Commissions. (*House of Commons*, March 12, 1828.)

Lord Palmerston likes to parade his constant exertions for the establishment of religious liberty. Now, he voted

¹ *Mutiny Bill*: This is the name given to the act by which the British Parliament annually reaffirmed since 1689 the regulations governing the British Army. In 1881 these regulations were embodied in the Army Act.—Ed.

against Lord Russell's motion for the Repeal of the Test and Corporation Act.¹ Why? Because he was "a warm and zealous friend to religious liberty," and could, therefore, not allow the Dissenters to be relieved from "imaginary grievances, while real afflictions pressed upon the Catholics." (*House of Commons*, Feb. 26, 1828.)

In proof of his zeal for religious liberty, he informs us of his "regret to see the increasing numbers of the Dissenters. It is my wish that the Established Church should be the predominant Church in this country," and it is his wish "that the Established Church should be fed at the expense of the misbelievers." His jocose lordship accuses the rich Dissenters of affording churches for the poor ones, while "with the Church of England it is the poor alone who feel the want of Church accommodation. . . . It would be preposterous to say, that the poor ought to subscribe for churches out of their small earnings." (*House of Commons*, April 9, 1824.)

It would be, of course, more preposterous yet to say, that the rich members of the Established Church ought to subscribe for the church out of their large earnings.

Let us look now at his exertions for Catholic Emancipation,² one of his great "claims" on the gratitude of the Irish people. I shall not dwell upon the circumstances, that, having declared himself for Catholic Emancipation, when a member of the Canning Ministry, he entered, nevertheless,

¹ *Test and Corporation Act*: This law, adopted in 1673, required that each incumbent of public office in urban corporations should within six months of his entry upon his office reject, under oath, the specific dogmas of the Catholic Church. It was repealed in 1828.—Ed.

² *Catholic Emancipation*: Since 1689 Catholics, the majority of whom were Irish, had had no right to sit in Parliament, when in 1829 England's ruling classes, which calculated on splitting the Irish national-liberation movement by minor concessions to the national bourgeoisie, passed the so-called Catholic Emancipation Act. It gave the Catholics the right to be elected to Parliament and to hold some government offices. The anti-democratic nature of this law, however, appears from the fact that the property qualifications of voters were raised fivefold so that their numbers fell from 200,000 to 26,000.—Ed.

the Wellington Ministry, avowedly hostile to that emancipation. Perhaps Lord Palmerston considered religious liberty as one of the Rights of Man, not to be intermeddled with by Legislature. He may answer for himself, "Although I wish the Catholic claims to be considered, I never will admit those claims to stand upon the ground of right. . . . If I thought the Catholics were asking for their right, I, for one, would not go into the committee." (*House of Commons*, March 1, 1813.)

And why is he opposed to their asking their right? "Because the Legislature of a country has the right to impose such political disabilities upon any class of the community, as it may deem necessary for the safety and the welfare of the whole. . . . This belongs to the fundamental principles on which civilised government is founded." (*House of Commons*, March 1, 1813.)

There you have the most cynic confession ever made, that the mass of the people have no rights at all, but that they may be allowed that amount of immunities, the Legislature—or, in other words, the ruling class—may deem fit to grant them. Accordingly, Lord Palmerston declared in plain words, "Catholic Emancipation to be a measure of grace and favour." (*House of Commons*, Feb. 10, 1829.)

It was then entirely upon the ground of expediency that he condescended to discontinue the Catholic disabilities. And what was lurking behind this expediency?

Being himself one of the great Irish proprietors, he wanted to entertain the delusion, that other remedies for Irish evils than Catholic Emancipation are impossible, that it would cure absenteeism,¹ and prove a substitute for Poor Laws. (*House of Commons*, March 18, 1829.)

The great philanthropist, who afterwards cleared his Irish estates of their Irish natives, could not allow Irish misery to darken, even for a moment, with its inauspicious

¹ *Absenteeism*: A reference to those landlords who never made an appearance on their Irish estates but harshly exploited their Irish peasant tenants through their agents.—Ed.

clouds, the bright sky of the landlords and money-lords.¹ "It is true," he said, "that the peasantry of Ireland do not enjoy all the comforts which are enjoyed by all the peasantry of England," (only think of all the comforts enjoyed by a family at the rate of 7s. a week). Still, he continues, "still, however, the Irish peasant has his comforts. He is well supplied with fuel, and is seldom (only four days out of six) at a loss for food. What a comfort! But this is not all the comfort he has—he has a greater cheerfulness of mind than his English fellow-sufferer!" (*House of Commons*, May 7, 1829.)

As to the extortions of Irish landlords, he deals with them in as pleasant a way as with the comforts of the Irish peasantry. It is said that the Irish landlord insists on the highest possible rent that can be extorted. Why, Sir, I believe that is not a singular circumstance; certainly in England the landlord does the same thing. (*House of Commons*, March 7, 1829.)

Are we then to be surprised that the man, so deeply initiated in the mysteries of the "glories of the English constitution," and the "comforts of her free institutions," should aspire at spreading them all over the Continent?

Written by Marx on October 4,
1853

Published in the newspaper
New York Daily Tribune of
October 19, 1853 and simulta-
neously in the *People's Paper*
of October 22, 1853

Printed according to the
text of the *People's Paper*
and verified with the text
of the *New York Daily*
Tribune

Signed: Dr. Marx

¹ In the version of this article which appeared in the *New York Daily Tribune* of October 19, 1853, Marx worded the end of the sentence as follows: "the bright sky over the Parliament of landlords and money-lords."—Ed.

KARL MARX

LETTER TO THE LABOUR PARLIAMENT¹

London, March 9, 1854

I regret deeply to be unable, for the moment at least, to leave London, and thus to be prevented from expressing verbally my feelings of pride and gratitude on receiving the invitation to sit as Honorary Delegate at the Labour Parliament. The mere assembling of such a Parliament marks a new epoch in the history of the world. The news of this great fact will arouse the hopes of the working-classes throughout Europe and America.

Great Britain, of all other countries, has been developed on the greatest scale, the despotism of Capital and the slavery of Labour. In no other country have the intermediate stations between the millionaire commanding whole industrial armies and the wages-slave living only from hand to mouth so gradually been swept away from the soil. There exist here no longer, as in continental countries, large classes of peasants and artisans almost equally dependent on their own property and their own labour. A complete divorce of property from labour has been effected in Great Britain. In no other country, therefore, the war between the two classes that constitute modern society has assumed so colossal dimensions and features so distinct and palpable.

But it is precisely from these facts that the working-classes of Great Britain, before all others, are competent and called for to act as leaders in the great movement that must finally result in the absolute emancipation of

¹ The letter was addressed to the Chartist Congress held in March 1854 in Manchester.—Ed.

Labour. Such they are from the conscious clearness of their position, the vast superiority of their numbers, the disastrous struggles of their past, and the moral strength of their present.

It is the working millions of Great Britain who first have laid down—the real basis of a new society—modern industry, which transformed the destructive agencies of nature into the productive power of man. The English working-classes, with invincible energies, by the sweat of their brows and brains, have called into life the material means of ennobling labour itself, and of multiplying its fruits to such a degree as to make general abundance possible.

By creating the inexhaustible productive powers of modern industry they have fulfilled the first condition of the emancipation of Labour. They have now to realise its other condition. They have to free those wealth-producing powers from the infamous shackles of monopoly, and subject them to the joint control of the producers, who, till now, allowed the very products of their hands to turn against them and be transformed into as many instruments of their own subjugation.

The labouring classes have conquered nature; they have now to conquer man. To succeed in this attempt they do not want strength, but the organisation of their common strength, organisation of the labouring classes on a national scale—such, I suppose, is the great and glorious end aimed at by the Labour Parliament.

If the Labour Parliament proves true to the idea that called it into life, some future historian will have to record that there existed in the year 1854 two Parliaments in England, a Parliament at London, and a Parliament at Manchester—a Parliament of the rich, and a Parliament of the poor—but that men sat only in the Parliament of the men and not in the Parliament of the masters.

Yours truly,

Karl Marx

Written on March 9, 1854

Printed according to the
text of the newspaper

Published in the *People's Paper*
of March 18, 1854

KARL MARX

PALMERSTON AND THE ENGLISH OLIGARCHY

London, February 27, 1855

The outcry against the aristocracy has been answered ironically by Palmerston with a ministry of ten lords and four baronets, eight of the former sitting in the House of Lords. He has met the dissatisfaction occasioned by the compromise between the various factions of the oligarchy with a compromise between the various families within the Whig group. Provision has been made in his ministry for the Grey clan, the ducal family of the Sutherlands and, finally, the Clarendon family. Sir George Grey, the Home Secretary, is the cousin of Earl Grey, whose brother-in-law is Sir Charles Wood, First Lord of the Admiralty. Earl Granville and the duke of Argyll represent the Sutherland family. Sir G. C. Lewis, Chancellor of the Exchequer, is a brother-in-law of the Earl of Clarendon, the Foreign Secretary. India alone has been allotted to a man without a title, Vernon Smith; but at any rate he had married into one of the Whig families. "A Kingdom for a horse!" shouted Richard III. "A horse for a Kingdom!" shouts Palmerston, aping Caligula,¹ and makes Vernon Smith Grand Mogul of India.

The *Morning Advertiser* bewails the fact that "Lord Palmerston not only has given us the most aristocratic administration in our history but has made up his government from the most abominable aristocratic material that could be found." But the good old *Advertiser* finds consolation in this: that "Palmerston is still not a free agent; he is still bound hand and foot."

¹ *Caligula*: Roman emperor, who, tradition has it, intended to appoint his horse a consul.—Ed.

As we predicted, Lord Palmerston has formed a cabinet of ciphers, he himself being the only figure of any value. Lord John Russell, who in 1851 had tumbled him undiplomatically out of the Whig cabinet, has been sent by him diplomatically on a journey.¹ Palmerston has made use of the Peelites to enter upon the heritage bequeathed by Aberdeen. Now that he has made sure of the premiership he has dropped the Aberdeenites² and has filched from Russell, as Disraeli says, not only the Whig wardrobe but the Whigs themselves. Despite the great similarity, almost identity, of the present government and the Whig administration of 1846-1852, nothing could be more erroneous than to confuse them. What we are dealing with here is not a cabinet at all but Lord Palmerston in lieu of a cabinet. Although its members are largely the same as before, the posts have been distributed among them in such a way, its following in the House of Commons is so different and it is making its reappearance under such completely changed circumstances that whereas before it was a weak Whig ministry it now forms the strong dictatorship of a single man, provided Palmerston is not a false Pitt, Bonaparte not a false Napoleon, and Lord John Russell continues travelling.

Though annoyed by the unexpected turn of events the English bourgeois is meanwhile amused by the unconscionable adroitness with which Palmerston has duped and

¹ The reference is to Russell's appointment as the British representative at the Vienna Conference that took place in March 1855. It had been officially called to ascertain the conditions under which peace could be concluded between the participants in the Crimean War. Palmerston secretly nursed the idea of undermining the prestige of his rival, Lord John Russell, who lacked even ordinary diplomatic capacity. Lord Palmerston, Marx pointed out, "sent him to Vienna, considering that a couple of blunders" at that Conference "would be sufficient finally to demolish poor little John."—Ed.

² An allusion to Gladstone, Cardwell, Graham and Sidney Herbert, who had been members of Aberdeen's coalition ministry (December 1852 to January 1855) and whom Palmerston took into his ministry to secure the support of the Peelites. However, as early as February 22, 1855, he compelled them to resign and replaced them by Lewis, Vernon Smith, Russell and Wood, all Whigs.—Ed.

cheated both friend and foe. "Palmerston," says the merchant of the City, "has once more proved himself 'clever'." And "clever" is an untranslatable qualification, full of meaning and rich in connotations. It comprises all the attributes of a man who knows how to put things across, who understands what profits him and what brings harm to others. Moral and respectable as the English bourgeois is, he admires most the man who is "clever," whom morality does not inconvenience and who is not deflected from his purpose by fear of losing the respect of others, to whom principles are snares in which to catch his fellows. If Palmerston is so "clever" will he not outwit the Russians just as he outwitted Russell? Such is the politician of the English upper middle-class.

As for the Tories, they believe the good old times are back again, the evil coalition spell has been broken and the traditional Whig and Tory governmental seesaw has been restored. Actually a real change, not confined to mere passive dissolution, might come about only under a Tory government. Enormous pressure from without begins to be exerted and inevitable transformations are brought about only when the Tories are at the helm. For example, the emancipation of the Catholics during Wellington's ministry; the repeal of the Corn Laws during Peel's ministry; and the same was true if not of the Reform Bill then at least of the reform agitation, which was more important than its result.

When the English specially invited a Dutchman from across the sea to be their King¹ it was for the purpose of ushering in with the new dynasty a new epoch—the epoch of the wedding of the landed aristocracy to the financial aristocracy. Ever since then we find privilege bestowed by blood and privilege bestowed by gold in constitutional balance. Blood, for instance, decides in the case of certain army posts, whose incumbents hold them by virtue of family connections, nepotism or favouritism; but gold gets

¹ The reference is to William of Orange, Stadtholder of the Netherlands, who as William III was proclaimed King of England in 1689.—Ed.

its due through the circumstance that all army commissions can be bought and sold for coin of the realm. It has been calculated that the officers now serving in the various regiments have invested a capital amounting to £6 millions in their posts. In order not to forfeit the rights they have acquired during their service and not to be ousted from their jobs by some young Croesus, the poorer officers borrow to secure their advancement and become creatures loaded down with mortgages.

In the church as in the army, family connections and ready cash are the two factors that count. While part of the ecclesiastical offices is shared out among the younger sons of the aristocracy, the other part goes to the highest bidders. Trade in the "souls" of the English people—in so far as they belong to the Established Church—is no less regular than the slave trade in Virginia. In this trade there exist not only buyers and sellers but also brokers. One such "clerical" broker, named Simpson, appeared yesterday before the Court of Queen's Bench to demand the fee due him from a certain Lamb, who, he claimed, had contracted to procure him the right to have the rector Josiah Rodwell presented for the West-Hackney parish benefice. The plaintiff had stipulated 5 per cent. from both buyer and seller, besides some minor charges. Lamb, he averred, had failed to keep his contract, the circumstances being as follows: He, Lamb, is the son of a seventy-year-old rector holding two benefices in Sussex whose market price is estimated at £16,000. The price is naturally in direct proportion to the income from the parish and in inverse proportion to the age of the beneficiary. The younger Lamb is the patron of the livings held by the elder Lamb and is also the brother of a still younger Lamb, the owner of the living and rector of West-Hackney. Since West-Hackney's rector is still in his early youth, the market price of the next presentation to his sinecure is correspondingly low. Though it provides an annual income of £550 as well as a rectory, its owner agreed to sell the right to the next appointment for only £1,000. His brother promised him the Sussex parishes upon the death of their father, but agreed to sell his thus vacated living

in West-Hackney through Simpson to Josiah Rodwell for £3,000, whereby he would have pocketed a net profit of £2,000, his brother would have obtained a better benefice, and the broker would have made a commission, at 5 per cent., of £300. It did not transpire why the deal did not go through. The court awarded the broker Simpson £50 in compensation "for work and labour done."

Written by Marx on February
27, 1855

Printed according to the
text of the newspaper
Translated from the
German

Published in the newspaper
Neue Oder Zeitung of
March 3, 1855
Unsigned

KARL MARX

THE CRISIS IN ENGLAND AND THE BRITISH CONSTITUTION

Of course, the most interesting feature of the news from Europe by the "Atlantic" must be the death of the Czar¹ and the influence of that event on the pending complications. But important as may be the intelligence on this subject, or on other continental affairs, in its interest for the thoughtful observer it can hardly surpass the gradual indications and developments of that momentous political crisis in which, without any will of their own, the British nation are now involved at home. The last attempt to maintain that antiquated compromise called the British Constitution—a compromise between the class that rule officially and the class that rule non-officially²—has signally failed. The coalition ministry, the most constitutional of all, has not only broken down in England but the constitution itself has broken down in detail at every point where it has been tested by the war. Forty thousand British soldiers have died on the shores of the Black Sea, victims to the British Constitution. Officers,

¹ Nicholas I.—Ed.

² In another version of this article published in the *Neue Oder Zeitung* of March 6, 1855, the following is added by Marx to the indicated passage on the political compromise between the landed aristocracy and the bourgeoisie:

"Originally, following upon the 'glorious' Revolution of 1688, only one section of the bourgeoisie, the *financial aristocracy*, was included in the compromise. The Reform Bill of 1831 admitted another section, the *millocracy*, as the English call them, *i.e.*, the magnates of the *industrial bourgeoisie*. The history of legislation since 1831 has been a history of concessions made to the industrial bourgeoisie, from the new Poor Law to the repeal of the Corn Laws and from the repeal of the Corn Laws to the real estate succession tax.—Ed.

Staff, Commissariat, Medical Department, Transport Service, Admiralty, Horse Guards, Ordnance, Army and Navy, all and every one have broken down, have ruined themselves in the estimation of the world; but all and every one have failed with the satisfaction of knowing that they had but done their duty in the eyes of the British Constitution. The *London Times* spoke more truly than it knew, when it said, with respect to this universal failure, that it was the British Constitution itself which was on its trial!

It has been tried, and found guilty. This British Constitution, what is it but a superannuated compromise, by which the general governing power is abandoned to some sections of the middle class, on condition that the whole of the real Government, the Executive in all its details, even to the executive department of the legislative power—or that is, the actual lawmaking in the two Houses of Parliament—is secured to the landed aristocracy?¹ This aristocracy which, subject to general principles laid down by the middle class, rules supreme in the Cabinet, the Parliament, the Administration, the Army and the Navy—this very important half of the British Constitution has now been obliged to sign its own death-warrant. It has been compelled to confess its incapacity any longer to govern England. Ministry after Ministry is formed, only to dissolve itself after a few weeks' reign. The crisis is permanent; the Government is but provisional. All political action is suspended; nobody professes to do more than to keep the political machine greased well enough to prevent it from stopping. That pride of the constitutional Englishman, the House of Commons itself, is brought to a dead stand. It knows itself no longer, since it is split up in numberless fractions, attempting all the arithmetical combinations and variations, of which a given number of units is capable. It can no longer recognize itself in the various Cabinets, which it makes in its own image, for no other purpose than to unmake them again. The bankruptcy is complete.

¹ The *Neue Oder Zeitung* version has the following addition here: "In 1830 the bourgeoisie preferred to renew the compromise with the landed aristocracy rather than make a compromise with the mass of the English people."—Ed.

And not only has the war had to be carried on in the midst of this national helplessness, which, breaking out like a pestilence in the Crimea, has gradually seized all the branches of the body politic, but there is an opponent to contend with far more dangerous than Russia—an opponent more than a match for all the Gladstones, Cardwells, Russells and Palmerstons of past, present and future Cabinets put together. That opponent is the commercial and industrial crisis which, since September last, has set in with a severity, a universality, and violence, not to be mistaken. Its stern, iron hand at once shut up the mouths of those shallow Free Traders who for years had gone on preaching, that since the repeal of the Corn Laws glutted markets were impossible. There the glut is, with all its consequences, and in its most acute form; and in view of it nobody is more eager to accuse the improvidence of manufacturers, in not reducing production, than those very economists, who told them only a few months before that they never could produce too much. We long since called attention to the existence of this disease in a chronic form. It has been aggravated, of course, by the late difficulties in America, and the crisis that depressed our trade. India and China, glutted though they were, continued to be used as outlets—as also California and Australia. When the English manufacturers could no longer sell their goods at home, or would not do so rather than depress prices, they resorted to the absurd expedient of consigning them abroad, especially to India, China, Australia and California. This expedient enabled trade to go on for a while with less embarrassment than if the goods had been thrown at once upon the home market; but when they arrived at their destinations they produced embarrassment at once, and about the end of September last the effect began to be felt in England.

Then the crisis exchanged its chronic form for an acute one. The first houses that felt it were the calico printers; a number of them, including very old established houses in Manchester and that vicinity, broke down. Then came the turn of the shipowners and the Australian and Californian merchants; next came the China traders, and finally

the Indian houses. All of them have had their turn, most of them losing severely, while many had to suspend; and for none of them has the danger passed away. On the contrary it is still increasing. The silk manufacturers were equally affected; their trade has been reduced to almost nothing, and the localities where it is carried on have suffered, and still suffer, the greatest distress. Then came the turn of the cotton-spinners and manufacturers. Some of them had already succumbed at our last advices, and a great many more must do so. The spinners of fine yarns, as we also learn, had begun to work only four days a week, and the coarse spinners would shortly have to do the same. But how many of them will be able to stand this for any length of time?

A few months more and the crisis will be at a height which it has not reached in England since 1846, perhaps not since 1842. When its effects begin to be fully felt among the working classes, then will that political movement begin again, which has been dormant for six years. Then will the working-men of England rise anew, menacing the middle classes at the very time that the middle classes are finally driving the aristocracy from power. Then will the mask be torn off which has hitherto hid the real political features of Great Britain. Then will the two real contending parties in that country stand face to face—the middle class and the working classes, the Bourgeoisie and the Proletariat—and England will at last be compelled to share in the general social evolutions of European society. When England entered into the French Alliance she finally abandoned that isolated character which her insular position had created for her, but which the commerce of the world, and the increasing facilities for intercourse, had long since undermined. Henceforth she can hardly help undergoing the great internal movements of the other European nations.

It is also a striking fact that the last moments of the British Constitution are as prolific in evidences of a corrupt social state as the last moments of Louis Philippe's monarchy. We have before referred to the Parliamentary and Government scandals, to the Stonor, the Sadleir, the

Lawley¹ scandals; but, to crown all, came the Handcock and De Burgh revelations, with Lord Clanricarde, a peer of the realm, as a principal though indirect party to a most revolting deed.² No wonder that this should seem to complete the parallel, and that people, on reading the damning details, should involuntarily exclaim "The Duc de Praslin! The Duc de Praslin!" England has arrived at her 1847; who knows when and what will be her 1848?

Written by Marx in the beginning of March 1855

Printed according to the text of the newspaper

Published in the newspaper
New York Daily Tribune of
March 24, 1855

Unsigned

¹ The persons mentioned had at various times been proved guilty of bribery and of engaging in underhand political manoeuvres, which gave rise to inquiries in Parliament and cabinet changes. Among them was Sadleir's resignation from his ministerial post early in 1854.—Ed.

² The reference is to a case involving an inheritance heard in an Irish Court of Chancery in the beginning of 1855, in which the Marquis De Burgh, Lord Clanricarde, a high dignitary and former British Ambassador in St. Petersburg, figured, according to Marx, "as the main character in a genuine Balzac novel portraying murder, infidelity, legacy hunting and swindling."—Ed.

KARL MARX

THE ASSOCIATION FOR ADMINISTRATIVE REFORM—PEOPLE'S CHARTER

London, June 5. [The Association for Administrative Reform] has gained a victory in Bath. Its candidate, Mr. Tite, has been elected a Member of Parliament by a large majority against the Tory candidate. This victory, won on the terrain of a "legal" country, is being celebrated as a great event by to-day's Liberal papers. Bulletins about the poll are being published with no less ostentation than those about the bloodless successes on the Sea of Azov. Bath and Kerch! is the motto of the day. What the press—pro-reform and anti-reform, Ministerial, Opposition, Tory, Whig and Radical papers alike—says nothing about is the defeats and disillusionments which the Association for Administrative Reform has suffered in the last few days in London, Birmingham and Worcester. To be sure, this time the battle was not fought on the limited terrain of a privileged electoral body. Nor were its results such as to draw cries of triumph from the opponents of the City reformers.

The first truly *public* meeting (i.e., one *without* admission tickets) which the Reform Association held in *London* took place in Marylebone last Wednesday. One of the Chartists countered the resolutions of the City reformers by moving the amendment

"that the money aristocracy represented by the City men is as bad as the landed aristocracy; that, under the pretext of reform, it is merely striving to vote its way, on the shoulders of the people, into Downing Street, and there to share offices, salaries and ranks with the oligarchs; that the Charter with its five points is the only programme of the people's movement."

The chairman of the meeting, one of the City illuminati, voiced a number of doubts: first, whether he should put

the amendment to the vote at all, then, whether he should first take a vote on the resolution or on the amendment, and lastly, how he should take the vote. The audience, being tired of his indecision, tactical considerations and unpleasant manoeuvres, declared him incapable of presiding further, called on Ernest Jones to replace him in the chair, and voted by a vast majority against the resolution and for the amendment.

In *Birmingham*, the City Association called a public meeting in the Town Hall with the Mayor in the chair. The Association resolution was countered by an amendment similar to that moved in London. The Mayor, however, flatly refused to put the amendment to the vote unless the word "Charter" was replaced by a less objectionable one. If not, he would withdraw from the chair, he said. The word "*Charter*" was therefore replaced by "*universal suffrage and voting by ballot*." Thus edited, the amendment was passed by a majority of 10 votes. In *Worcester*, where the City reformers called a public meeting, the victory of the Chartists and the defeat of the Administrative Reformers were even more complete. There the *Charter* was proclaimed without more ado.

The very doubtful success of these large meetings in London, Birmingham and Worcester decided the Administrative Reformers to circulate in all the bigger and more populous towns petitions to be signed by their partisans, rather than to make public appeals to the *vox populi*. The City notables' manifold links with the lords of commerce in the United Kingdom, and the influence these gentlemen exert upon their clerks, warehousemen and "minor" commercial friends will no doubt enable them to fill the petitions with names very quietly, behind the back of the public, and then to send them to the "Honourable House" with the label, *Voice of the People of England*. But they are mistaken if they think they can intimidate the Government with signatures collected by wheedling, intrigue and stealth. The Government looked on with ironical self-satisfaction at the Administrative Reformers being hissed out of the *theatrum mundi*. Its organs are silent for the time being, partly because they would otherwise have to

register the successes of Chartism, and partly because the ruling class is already toying with the idea of putting itself at the head of the "Administrative Reformers" should the people's movement become importunate. They keep a "misunderstanding" in reserve should this danger set in: ever again to regard the Administrative Reformers as the spokesmen of the masses will be due to a "misunderstanding." Such misunderstandings constitute the capital joke of England's "historical" development, and no one is more familiar with handling them than the free-thinking Whigs.

The *Charter* is a very laconic document; besides the demand for *universal suffrage*, it contains only the following five points, and as many conditions for its exercise: (1) voting through the ballot (box); (2) no property qualifications for Members of Parliament; (3) remuneration of Members of Parliament; (4) yearly Parliaments; (5) equal constituencies. After the experiments which destroyed faith in the *universal suffrage* of 1848 in France,¹ the continentals are prone to underrate the importance and meaning of the English *Charter*. They overlook the fact that two-thirds of French society are peasants and over one-third townspeople, while in England more than two-thirds live in the towns and less than one-third in the countryside. In England the results of universal suffrage must thus be in the same *inverse* proportion to its results in France as town and country are in the two empires. This explains the diametrically opposite character which the demand for universal suffrage has assumed in France and England. In France it was a demand made by political ideologues, one that every "educated" person could share

¹ The alignment of the class forces in France after the February revolution of 1848, and the defeat of the June uprising of the Paris workers enabled the Bonapartists to take advantage of universal suffrage to secure the election of Louis Bonaparte as President on December 10, 1848. On December 2, 1851, to effect a *coup d'état*, Louis Bonaparte called demagogically for the re-establishment of universal suffrage that had been abolished by the French Legislative Assembly on May 31, 1850. These events were analysed by Marx in *The Class Struggles in France 1848 to 1850* and *The Eighteenth Brumaire of Louis Bonaparte*.—Ed.

to a greater or lesser extent, depending on his convictions. In England it forms the broad boundary between aristocracy and bourgeoisie on the one hand, and the classes of the people, on the other. There it is regarded as a political question and here, as a social one. In England agitation for universal suffrage had gone through a period of historical development before it became the catchword of the masses. In France, it was *first* introduced and *then* started on its historical path. In France it was the practice of universal suffrage that failed, while in England it was its ideology. In the early decades of this century, universal suffrage of Sir Francis Burdett, Major Cartwright and Cobbett still had an utterly indefinite idealistic character, which made it the pious wish of all sections of the population that did not belong directly to the ruling classes. For the bourgeoisie, it was really no more than an eccentric, generalised expression of what it had attained through the parliamentary reform of 1831.¹ In England the demand for universal suffrage did not assume its true, specific character even after 1838. Proof: Hume and O'Connell were among those who signed the Charter. In 1842 the last illusions were gone. At that time Lovett made a last but futile attempt to formulate universal suffrage as a *common* demand of the so-called Radicals and the masses of the people.² Since that day there has no longer been any doubt as to the meaning of universal suffrage.

¹ See present volume, p. 25, note 1.—Ed.

² In 1842 the radical and liberal free-trader elements of the bourgeoisie made several attempts to bring the working-class movement under their influence and use it for advocating the repeal of the corn laws and the implementation of bourgeois reforms. They put forward the vague, non-committal demand for what they called "full suffrage" with an eye to diverting the workers from the struggle for the Chartists' social and political programme. With support from certain conciliatory-minded Chartist leaders (Lovett and others), the bourgeois Radicals in 1842 secured the convening in Birmingham of two conferences of representatives of the bourgeoisie and the Chartists to discuss the question of joint agitation for an electoral reform. But the Chartist majority at the conference flatly rejected the proposal to replace the People's Charter by a "Bill of Rights" and by a demand for "full suffrage." From then on the Charter became exclusively a demand put forward by the masses.—Ed.

Nor as to its name. It is the *Charter* of the classes of the people and implies the assumption of political power as a means of meeting their social requirements. That is why universal suffrage, a watchword of universal fraternisation in the France of 1848, is taken as a war slogan in England. There the immediate content of the revolution was universal suffrage; here, the immediate content of universal suffrage is the revolution. He who goes over the history of universal suffrage in England will see that it casts off its idealistic character as modern society with its endless contradictions develops here, contradictions born of industrial progress.

Alongside the official and semi-official parties, as well as alongside the Chartists, there is another clique of "wise men" emerging in England, who are discontented with the Government and the ruling classes as much as with the Chartists. What do the Chartists want? they exclaim. They want to increase and extend the omnipotence of Parliament by elevating it to people's power. They are not breaking up parliamentarism but are raising it to a higher power. The right thing to do is to break up the representative system! A wise man from the East, *David Urquhart*, heads that clique. He wants to revert to England's common law. He wants to squeeze Statute Law back into its bounds. He wants to localise rather than centralise. He wants to dig up again from the rubbish "the true old legal sources of Anglo-Saxon times." Then they will gush forth of themselves and will water and fertilise the surrounding country. But David is at least consistent. He also wants to return modern division of labour and concentration of capital to the old Anglo-Saxon or, better still, to the oriental state. A Highlander by birth, Circassian by naturalisation and Turk by free choice, he is capable of condemning civilisation with all its evils, and from time to time even of passing judgement on it himself. But he is not insipid like the sublime ones who separate modern forms of the state from modern society, and who indulge in wishful thinking about local autonomy combined with concentration of capital, and about individualization combined with the anti-individualizing division of labour.

David is a prophet facing backwards, and fascinated like an antiquarian by the vista of old England. He should therefore think it normal for new England to pass him by and leave him standing where he is, however urgent and deeply convinced he may be in exclaiming: "David Urquhart is the only man who can save you!" Which is what he did but a few days ago, at a meeting in Stafford.

Written by K. Marx
on June 5, 1855

Printed according to the
text of the newspaper
Translated from the
German

Published in *Neue Oder Zeitung*,
No. 261, June 8, 1855

KARL MARX

ANTI-CHURCH MOVEMENT—
DEMONSTRATION IN HYDE PARK

I

London, June 25, 1855

It is an old and historically established maxim that obsolete social forces, nominally still in possession of all the attributes of power and continuing to vegetate long after the basis of their existence has rotted away, inasmuch as the heirs are quarrelling among themselves over the inheritance even before the obituary notice has been printed and the testament read—that these forces once more summon all their strength before their agony of death, pass from the defensive to the offensive, challenge instead of giving way, and seek to draw the most extreme conclusions from premises which have not only been put in question but already condemned. Such is to-day the English oligarchy. Such is the *Church*, its twin sister. Countless attempts at reorganisation have been made within the Established Church, both the High and the Low,¹ attempts to come to an understanding with the Dissenters and thus to set up a compact force to oppose the profane mass of the nation. There has been a rapid succession of measures of religious coercion. The pious Earl of Shaftesbury, formerly known as Lord Ashley, bewailed the fact in the House of Lords that in England alone five millions had become wholly alienated not only

¹ *High Church* and *Low Church*: Two rival trends in the Anglican Communion. The former, whose adherents were largely members of the aristocracy, fought for strict observance of the pompous traditional rites and stressed its continuous connection with Catholicism. The adherents of the latter, principally members of the bourgeoisie, considered the showy rites of the Church of no importance and shifted the centre of gravity to the preaching of bourgeois-Christian morality with all its attendant hypocrisy.—Ed.

from the Church but from Christianity altogether. "*Compelle intrare*,"¹ replies the Established Church. It leaves it to Lord Ashley and similar dissenting, sectarian and hysterical pietists to pull the chestnuts out of the fire for it.

The first measure of religious coercion was the Beer Bill, which shut down all places of public entertainment on Sundays, except between 6 and 10 p. m. This bill was smuggled through the House at the end of a sparsely attended sitting, after the pietists had bought the support of the big public-house owners of London by guaranteeing them that the license system would continue, that is, that big capital would retain its monopoly. Then came the Sunday Trading Bill, which has now passed on its third reading in the Commons and separate clauses of which have just been debated in the Committee of the whole House. This new coercive measure too was ensured the vote of big capital, because only small shopkeepers keep open on Sunday and the proprietors of the big shops are quite willing to do away with the Sunday competition of the small fry by parliamentary means. In both cases there is a conspiracy of the Church with monopoly capital, but in both cases there are religious penal laws against the lower classes to set the consciences of the privileged classes at rest. The *Beer Bill* was as far from hitting the aristocratic clubs as the *Sunday Trading Bill* is from hitting the Sunday occupations of genteel society. The workers get their wages late on Saturday; they are the only ones for whom shops open on Sundays. They are the only ones compelled to make their purchases, small as they are, on Sundays. The new bill is therefore directed against them alone. In the eighteenth century the French aristocracy said: For us, Voltaire; for the people, the mass and the tithes. In the nineteenth century the English aristocracy says: For us, pious phrases; for the people, Christian practice. The classical saint of Christianity mortified *his* body for the salvation of the souls of the masses; the

¹ *Compelle intrare*: Initial Latin words of the biblical phrase: "...compel them to come in, that my house may be filled."—Ed.

modern, educated saint mortifies *the bodies of the masses* for the salvation of his own soul.

This alliance of a dissipated, degenerating and pleasure-seeking aristocracy with a church propped up by the filthy profits calculated upon by the big brewers and monopolising wholesalers was the occasion yesterday of a *mass demonstration* in Hyde Park, the like of which London has not seen since the death of George IV, "the first gentleman of Europe." We were spectators from beginning to end and do not think we are exaggerating in saying that *the English Revolution began yesterday in Hyde Park*. The latest news from the Crimea acted as an effective ferment upon this "unparliamentary," "extraparliamentary," and "anti-parliamentary" demonstration.

Lord Robert Grosvenor, who fathered the Sunday Trading Bill, when reproached on the score of this measure being directed solely against the poor and not against the rich classes, retorted that "the aristocracy was largely refraining from employing its servants and horses on Sundays." The last few days of the past week the following poster, put out by *the Chartists* and affixed to all the walls of London, announced in huge letters:

"'New Sunday Bill' prohibiting newspapers, shaving, smoking, eating and drinking and all kinds of recreation and nourishment, both corporal and spiritual, which the *poor people* still enjoy at the present time. An *open-air meeting* of artisans, workers and '*the lower orders*' generally of the capital will take place in Hyde Park on Sunday afternoon to see how religiously the aristocracy is observing the Sabbath and how anxious it is not to employ its servants and horses on that day, as Lord Robert Grosvenor said in his speech. The meeting is called for three o'clock on the right bank of the Serpentine [a small river in Hyde Park], on the side towards Kensington Gardens. Come and bring your wives and children in order that they may profit by the example their '*bettors*' set them!"

It should be borne in mind, of course, that what *Longchamps*¹ means to the Parisians, the road along the Ser-

¹ *Longchamps*: a hippodrome in the outskirts of Paris.—Ed.

pentine in Hyde Park means to English high society—the place where of an afternoon, particularly on Sunday, they parade their magnificent horses and carriages with all their trappings, followed by swarms of lackeys. It will be realised from the above placard that the struggle against clericalism assumes the same character in England as every other serious struggle there—the character of a *class struggle* waged by the poor against the rich, the people against the aristocracy, the “lower orders” against their “betters.”

At 3 o'clock approximately 50,000 people had gathered at the spot announced on the right bank of the Serpentine in Hyde Park's immense meadows. Gradually the assembled multitude swelled to a total of at least 200,000 due to additions from the other bank. Milling groups of people could be seen shoved about from place to place. The police, who were present in force, were obviously endeavouring to deprive the organisers of the meeting of what Archimedes had asked for to move the earth, namely, a place to stand upon. Finally a rather large crowd made a firm stand and Bligh the Chartist constituted himself chairman on a small eminence in the midst of the throng. No sooner had he begun his harangue than Police Inspector Banks at the head of 40 truncheon-swinging constables explained to him that the Park was the private property of the Crown and that no meeting might be held in it. After some pourparlers in which Bligh sought to demonstrate to him that parks were public property and in which Banks rejoined he had strict orders to arrest him if he should insist on carrying out his intention, Bligh shouted amidst the bellowing of the masses surrounding him: “Her Majesty's police declare that Hyde Park is private property of the Crown and that Her Majesty is unwilling to let her land be used by the people for their meetings. So let's move to Oxford Market.” With the ironical cry: “God save the Queen!” the throng broke up to journey to Oxford Market. But meanwhile Finlen, a member of the Chartist executive, rushed to a tree some distance away followed by a crowd who in a twinkling formed so close and compact a circle around him that the police abandoned

their attempt to get at him. "Six days a week," he said, "we are treated like slaves and now Parliament wants to rob us of the bit of freedom we still have on the seventh. These oligarchs and capitalists allied with sanctimonious parsons wish to do *penance* by mortifying us instead of themselves for the unconscionable murder in the Crimea of the sons of the people."

We left this group to approach another where a speaker stretched out on the ground addressed his audience from this horizontal position. Suddenly shouts could be heard on all sides: "Let's go to the road, to the carriages!" The heaping of insults upon horse riders and occupants of carriages had meanwhile already begun. The constables, who constantly received reinforcements from the city, drove the promenading pedestrians off the carriage road. They thus helped to bring it about that either side of it was lined deep with people, from Apsley House up Rotten-Row along the Serpentine as far as Kensington Gardens—a distance of more than a quarter of an hour. The spectators consisted of about two-thirds workers and one-third members of the middle class, all with women and children. The procession of elegant ladies and gentlemen, "commoners and Lords," in their high coaches-and-four with liveried lackeys in front and behind, joined, to be sure, by a few mounted venerables slightly under the weather from the effects of wine, did not this time pass by in review but played the role of involuntary actors who were made to run the gauntlet. A Babel of jeering, taunting, discordant ejaculations, in which no language is as rich as English, soon bore down upon them from both sides. As it was an improvised concert, instruments were lacking. The chorus therefore had only its own organs at its disposal and was compelled to confine itself to vocal music. And what a devils' concert it was: a cacophony of grunting, hissing, whistling, squeaking, snarling, growling, croaking, shrieking, groaning, rattling, howling, gnashing sounds! A music that could drive one mad and move a stone. To this must be added outbursts of genuine old-English humour peculiarly mixed with long-contained seething wrath. "Go to church!" were the only

articulate sounds that could be distinguished. One lady soothingly offered a prayer-book in orthodox binding from her carriage in her outstretched hand. "Give it to your horses to read!" came the thundering reply, echoing a thousand voices. When the horses started to shy, rear, buck and finally run away, jeopardising the lives of their genteel burdens, the contemptuous din grew louder, more menacing, more ruthless. Noble lords and ladies, among them Lady Granville, the wife of a minister who presided over the Privy Council, were forced to alight and use their own legs. When elderly gentlemen rode past wearing broad-brimmed hats and otherwise so apparelled as to betray their special claim to perfectitude in matters of belief, the strident outbursts of fury were extinguished, as if in obedience to a command, by inextinguishable laughter. One of these gentlemen lost his patience. Like Mephistopheles he made an impolite gesture, sticking out his tongue at the enemy. "He is a windbag, a parliamentary man! He fights with his own weapons!" someone shouted on one side of the road. "He is a psalm-singing saint!" was the antistrophe from the opposite side. Meanwhile the metropolitan electric telegraph had informed all police stations that a riot was about to break out in Hyde Park and the police were ordered to the theatre of military operations. Soon one detachment of them after another marched at short intervals through the double file of people, from Apsley House to Kensington Gardens, each received with the popular ditty:

*"Where are the geese?
Ask the police!"*

This was a hint at a notorious theft of geese recently committed by a constable in Clerkerwell.

The spectacle lasted three hours. Only English lungs could perform such a feat. During the performance opinions such as "this is only the beginning!" "That is the first step!" "We hate them!" and the like were voiced by the various groups. While rage was inscribed on the faces of the workers, such smiles of blissful self-satisfaction covered the physiognomies of the middle-classes as we

had never seen there before. Shortly before the end the demonstration increased in violence. Canes were raised in menace of the carriages and through the welter of discordant noises could be heard the cry of "you rascals!" During the three hours zealous Chartists, men and women, ploughed their way through the throng distributing leaflets which stated in big type:

"Reorganisation of Chartism!"

"A big public meeting will take place next Tuesday, June 26th, in the Literary and Scientific Institute in Friar Street, Doctors' Commons, to elect delegates to a conference for the reorganisation of Chartism in the capital. Admission free."

Most of the London papers carry to-day only a brief account of the events in Hyde Park. No leading articles as yet, except in Lord Palmerston's *Morning Post*. It claims that "a spectacle both disgraceful and dangerous in the extreme has taken place in Hyde Park, an open violation of law and decency—an illegal interference by physical force in the free action of the Legislature." It urges that "this scene must not be allowed to be repeated the following Sunday, as was threatened." At the same time, however, it declares that the "fanatical" Lord Grosvenor is solely "responsible" for this mischief, being the man who provoked the "just indignation of the people!" As if Parliament had not adopted Lord Grosvenor's bill in three readings! or perhaps he too brought his influence to bear "by physical force on the free action of the Legislature"?

II

London, July 2, 1855

The Anti-Sunday Bill demonstration was repeated yesterday in Hyde Park—on a larger scale, under more menacing auspices, with more serious consequences. This is attested to by the sullen excitement that prevails in London to-day.

The posters which called for a repetition of the meeting

also contained an invitation to assemble Sunday morning, 10 o'clock, in front of pious Lord Grosvenor's house in order to accompany him on his way to church. The pious gentleman, however, had meanwhile already left London on Saturday in a private coach in order to travel incognito. That he is more fit by nature to martyrise others than to become a martyr himself was proved by the statement he published in all the London newspapers, in which, on the one hand, he sticks to his Bill and, on the other, endeavours to show that it is senseless, purposeless and meaningless. His house was occupied all Sunday not by psalm-singers, but constables, two-hundred in number. Likewise that of his brother, the Marquis of Westminster, renowned for his wealth.

Sir Richard Mayne, London's Chief of Police, had plastered the walls of London on Saturday with posters in which he "prohibited" the holding not only of any meeting in Hyde Park but also of any assembly there "in great numbers" or the manifestation of any sign of approval or disapproval. The result of these ukases was that even according to the account given in the police bulletin at half past two already 150,000 people of every age and social estate surged up and down the park and that gradually the throng swelled to such dimensions as were gigantic and enormous even for London. Not only was London present *en masse*; once again the crowd lined both sides of the drive along the Serpentine, only this time the lines were denser and deeper than the previous Sunday. However, high society did not put in an appearance. Altogether perhaps twenty carriages showed up, mostly small gigs and phaetons. These were allowed to pass unmolested, while their more imposing, bigger-bellied counterparts with higher box-seats and more gold trimmings were greeted with the old cries, with the old Babel of shouts whose reverberations this time rent the air for a mile around. The police ukases were nullified by this mass meeting and the exercise of their lungs by the thousands of its participants. High society had given wide berth to the place of combat and by its absence had acknowledged *vox populi* to be sovereign.

It got to be four o'clock and it looked as if the demonstration for lack of nutrition was going to simmer down to harmless Sunday amusements, but the police reckoned differently. Were they going to withdraw amidst general laughter, casting melancholy farewell glances at their own big-lettered placards posted up on the portals of the park? Besides, their grand dignitaries were present: Sir Richard Mayne and Chief Superintendents Gils and Walker superbly mounted, inspectors Banks, Derkin and Brennan on foot. Eight-hundred constables had been strategically distributed, mostly in buildings and ambushades. Big squads were stationed in neighbouring localities to serve as reinforcements. The house of the Chief Superintendent of the park, the powder magazine and the buildings of the life saving societies, all situated at one spot where the drive along the Serpentine turns into a path leading to Kensington Gardens, had been converted into improvised blockhouses held by strong police forces and equipped for the reception of prisoners and wounded. Cabs were lined up at the Vine Street, Piccadilly, Police Station, under orders to proceed to the battle scene and haul back the vanquished safely escorted. In brief, the police had drawn up a plan of campaign which was "of a far more vigorous description," according to the *Times*, "than any of which we have yet had notice in the Crimea." The police were in need of bloody heads and arrests in order not to fall from the sublime to the ridiculous without some intermediate link. Thus, as soon as the rows of people thinned and the masses separated into groups spread over the vast space of the park and at some distance from the drive, their chiefs planted themselves in the middle of the drive, between the two lines of people, and with an air of importance issued orders right and left from their seats on horseback—allegedly for the protection of passing carriages and riders. But as both carriages and riders stayed away and there was therefore nothing to protect, they began to single some individuals out of the crowd and have them arrested "on false pretences," on the pretext that they were pick-pockets. When this experiment was repeated more and

more often and the pretext no longer sounded plausible, the crowd raised one big cry. At once the constabulary rushed from ambush, whipped their truncheons out of their pockets, began to beat up people's heads until the blood ran profusely, yanked individuals here and there out of the vast multitude (a total of 104 were thus arrested) and dragged them to the improvised blockhouses. Only a small strip of land separates the left side of the drive from the Serpentine. Here an officer of the police and his detail manoeuvred the spectators to the very brink of the lake, threatening to give them a cold water bath. To escape the clubbing one of the crowd swam across the Serpentine to the opposite shore, but a policeman followed him in a boat, caught him and brought him back triumphantly.

How the character of the scene had changed since last Sunday! Instead of stately carriages dirty cabs, which drove off from Vine Street Police Station to the improvised prisons in Hyde Park and then returned to the station-house. Instead of a lackey a constable was seated on the box beside the drink-sodden cabby. Instead of elegant ladies and gentlemen the cab inmates were people under arrest, their heads bloody, their hair dishevelled, their clothes torn, their bodies exposed, under guard of suspicious fellows—Irish gutter proletarians pressed into the service of the London police. Instead of the waving of fans in the air—the swishing of constables' truncheons. Last Sunday the ruling classes showed their fashionable physiognomy; this time they showed their state physiognomy. The background of the old gents with the friendly grin, of the stylish fops, the genteel superannuated widows, the beauties arrayed in cashmere, ostrich feathers and diamonds and fragrant with garlands of flowers, was the constable with his waterproof jacket, greasy oilskin hat and truncheon. It was the reverse side of the medal. Last Sunday the masses were confronted by the ruling class as individuals. This time it appeared as the state power, the law, the truncheon. This time resistance meant insurrection, and the Englishman must be provoked for a long time before he breaks out in insurrection. Hence the coun-

ter-demonstration was confined, in the main, to hissing, jeering and whistling at the police-wagons, to isolated and feeble attempts at liberating the arrested, but above all to passive resistance in phlegmatically standing their ground.

Characteristic was the role assumed in this spectacle by the soldiers, some of whom belonged to the Guards and others to the 66th Regiment. There was quite a contingent. Twelve of them, Guards, some decorated with Crimea medals, found themselves in a group of men, women and children on whom the police were exercising their truncheons. A blow knocked an old man to the ground. "The London stiffstuffs" (a nickname for the police) "are worse than the Russians at Inkerman," exclaimed one of the Crimea heroes. The police laid hands on him. He was immediately freed amidst the shouts of the crowd: "Three cheers for the army!" The police considered it advisable to move on. Meanwhile a number of grenadiers had come up. They formed into a squad and, surrounded by a mass of people shouting "Long live the army!" "Down with the police!" "Down with the Sunday Bill!", they proudly marched up and down the park. The police stood irresolute when a sergeant of the Guards came up and took them loudly to task for their brutality. He then calmed down the soldiers and persuaded some of them to follow him to the barracks to avoid more serious collisions. But most of the soldiers remained and right there in the midst of the crowd gave vent to their fury against the police in unrestrained measure. The antagonism between the police and the army is as old as the hills in England. The present moment, when the army is the "pet child" of the masses, is certainly not apt to weaken it.

An old man by the name of Russell is said to have died to-day from the wounds he had received; half a dozen wounded are lying in St. George's Hospital. During the demonstration several attempts were made again to hold separate meetings in various places. At one of them, near Albert's Gate, outside that part of the park which the police had originally occupied, an anonymous speaker harangued his audience about as follows:

"Men of Old England! Awake, rise from your slumbers, or be forever fallen! Oppose it every succeeding Sunday, as you have done to-day. . . . Don't fear to demand your rights and privileges, but throw off the shackles of oligarchical oppression and misrule. If you do not do as I tell you, you will be irretrievably oppressed and ruined. Is it not a pity that the inhabitants of this great metropolis—the greatest in the civilised world—should have their liberties placed in the hands of my Lord Robert Grosvenor and such men as Lord Ebrington? . . . His lordship wants to drive us to church and make us religious by act of Parliament; but it won't do. Who are we and who are they? Look at the present war; is it not carried on at the expense and the sacrifice of blood of the producing classes? And what do the non-producing classes do? They bungle it."

The speaker as well as the meeting were stopped, of course, by the police.

In Greenwich, near the observatory, the Londoners likewise held a meeting, attended by 10,000-15,000 people. This, too, was broken up by the police.

Written by Marx June 25-July
2, 1855

Printed according to the
text of the newspaper

Published in the newspaper
Neue Oder Zeitung of June 28
and July 5, 1855

Translated from the
German

Unsigned

KARL MARX

LORD JOHN RUSSELL

I

London, July 25, 1855

Lord John Russell was fond of quoting an old Whig axiom that parties were like snails, for with them it is the tail that moves the head. He hardly could have surmised that to save itself the tail will strike off the head. If not the head of the "*last of the Whig cabinets*," he was indisputably the head of the *Whig Party*. Burke said once that the number of estates, country-houses, castles, forest lands and the like which the *Russells* had wrested away from the English people was "*quite incredible*." Still more incredible would be the great repute in which Lord John Russell has been held and the prominent role which he has ventured to play for over a quarter of a century if the "number of estates" which his family has usurped did not furnish the clue to the puzzle.

Lord John seems to have spent his whole life solely in quest of *posts* and to have been holding on so tight to the posts he captured as to have forfeited all claim to *power*. So it was in 1836-1841 when the post of leader of the House of Commons fell to his lot. So in 1846-1852 when he could call himself Prime Minister. The semblance of power that enveloped him as the leader of an opposition assaulting the national exchequer disappeared each time on the day he came to power. As soon as he changed from an Out to an In he was *done for*. No other English statesman ever suffered so keen a transition from potency to impotence. But, on the other hand, no other knew so well as he how to raise his impotence to potency.

Apart from the influence exerted by the family of the Duke of Bedford, whose younger son he was, the sham power Lord John Russell periodically wielded was rein-

forced by a lack of all the qualities which generally fit a person to rule over others. The pettiness of his views on all things spread to others like a contagion and contributed more to confuse the judgement of his hearers than the most ingenious perversion could have done. His real talent consists in his capacity to reduce everything that he touches to his own Lilliputian dimensions, to shrink the external world to an infinitesimal size and to transform it into a vulgar microcosm of his own invention. His instinct to belittle the magnificent is excelled only by the skill with which he can make the petty appear grand.

Lord John Russell's entire life has been lived on false pretences: the false pretence of parliamentary reform, the false pretence of religious freedom, the false pretence of Free Trade. So honest was his belief in the sufficiency of false pretences that he considered it quite feasible to become, on false pretences, not only a British statesman but also a poet, thinker and historian. Only this can account for the existence of such stuff and nonsense as his tragedy *Don Carlos*; or *Persecution*, or his *Essay on the History of the English Government and Constitution, from the Reign of Henry VII to the Present Time*, or his *Memoirs of the Affairs of Europe Since the Peace of Utrecht*. To the egoistic narrowness of his mind every object is nothing but a *tabula rasa*¹ on which he is at liberty to write his own name. His opinions never depended upon the realities of the case; on the contrary, as far as he was concerned the facts depended on the order in which he arranged them into locutions. As a speaker he has bequeathed to posterity not a single noteworthy idea, not a single profound maxim, not a single penetrating observation, no vivid description, no beautiful thought, no poignant allusion, no humourous depiction, no true emotion. A "sheer mediocrity," as Roebuck admits in his history of the reform ministry, he never surprised his audience, not even when he performed the greatest deed of his public life: when he introduced his so-called Reform Bill in the House of Commons. He has a peculiar way of

¹ *Tabula rasa*: Clean slate.—Ed.

combining his dry, drawling, monotonous, auctioneer-like delivery with schoolboy illustrations from history and a certain solemn gibberish on "the beauty of the constitution," the "universal liberties of the country," "civilisation" and "progress." He gets really heated only when personally provoked or goaded by his opponents into abandoning his pretended attitude of arrogance and self-complaisance and into betraying all the symptoms of impassioned feebleness. In England it is generally agreed that his numerous misses are to be explained by a certain innate impetuosity. As a matter of fact this impetuosity, too, is only a false pretence. It may be reduced to the inevitable friction between subterfuges and expedients calculated to meet the emergency of the hour, on the one hand, and the unfavourable signs of the next hour. Russell is not instinctive but calculating; petty, however, like the man, are his calculations—they are always mere make-shifts to last for an hour. Hence constant wavering and dodging, rapid advances, disgraceful retreats, insolent words wisely retracted, haughty commitments shabbily kept, and, if nothing else will avail, sobs and tears to move the world to pity. His whole life can be viewed, therefore, either as a systematic sham or as one uninterrupted blunder.

It may seem astonishing that a public figure should have survived such a host of stillborn measures, killed projects and abortive schemes. But just as a polyp thrives on amputation, so Lord John Russell on abortion. Most of his plans were advanced solely for the purpose of assuaging the ill-humour of his allies, the so-called Radicals, while an understanding with his adversaries, the Conservatives, ensured the "*burking*" of these plans. Ever since the days of the Reformed Parliament who could name a single one of his "wide and liberal measures," of his great reforms "on the instalment plan," on the fate of which he would have staked the fate of his cabinet? On the contrary. The proposal of measures to satisfy the Liberals and their withdrawal to satisfy the Conservatives contributed more than anything else to maintain and prolong his ministry. There were times when Peel

deliberately kept him at the helm in order not to be compelled to do things which he knew Russell would only prattle about. In such periods of secret understanding with the official opponent Russell exhibited impudence vis-à-vis his official allies. He became bold—on false pretences.

We shall cast a glance in retrospect upon his performance from 1830 until the present day. So much this *genius of mediocrity* has deserved.

Written by Marx on July 25,
1855

Published in the newspaper
Neue Oder Zeitung of July 28,
1855

Unsigned

Printed according to the
text of the newspaper
Neue Oder Zeitung

Translated from the
German

LORD JOHN RUSSELL

London, August 1, 1855

"If I was a painter," said old Cobbett, "there would I place the old oak (the British Constitution), corroded at the root, his top dead, his trunk hollow, loosened at his base, rocking with every blast, and there would I place Lord John Russell, in the person of a tom-tit, endeavoring to put all right by picking at a nest of animalculæ seated in the half-rotten bark of one of the meanest branches. There are some who even think that he is eating the buds while he pretends to clear the tree of injurious insects." So minute were Lord John Russell's reform efforts during his antediluvian career from 1813 to 1830; but minute as they were, they were not sincere, and he did not hesitate to retreat from them whenever they clashed with the attainment or retention of place.

Since 1807 the Whigs had pined in vain for a bite at the rich cherry of official salary and plunder, when in 1827 the formation of Canning's cabinet, with whom they pretended to agree on the subject of commerce and of foreign policy, seemed to afford them the long-sought-for opportunity. Russell, at that time, had given notice of one of his tom-tit Parliamentary reform motions. But upon Canning's stern declaration that he should oppose Parliamentary reform to the end of his life, up rose Lord John in great haste and withdrew his motion, declaring that "Parliamentary reform was a question on which there was a great diversity of opinion among those who advocated it, and to which the leaders of the Whigs were always unwilling to be pledged as to a party question. It was now for *the last time* that he brought forward this question. The people no longer wished for reform."

While sitting at Canning's back, he, who had made a merit of his noisy opposition to Castlereagh's six gagging acts,¹ refrained from voting on Mr. Hume's motion for the repeal of one of those six acts which made a man liable to banishment for life for uttering in print anything which had even a "tendency" to bring either house of Parliament into contempt. Thus, at the conclusion of the first period of his Parliamentary life, we find him fully concurring with the opinion of that Whig prototype, Horace Walpole, that "popular bills are never really proposed but as an engine of party, and not as a pledge for the realization of any such extravagant ideas." It was, then, by no means Lord J. Russell's fault that the motion for Parliamentary reform, instead of being brought forward for the "last" time in 1827, was to make its reappearance four years later, on March 1st, 1831, in the shape of the famous bill. This bill, which he still exhibits as his great claim to the admiration of the world in general, and the gratitude of the English nation in particular, he had not even the merit of being the author of. In its principal features—the breaking up of the nomination boroughs, the addition of country members, the enfranchisement of copyholders, lease-holders,² and some of the chief commercial towns—it was copied from the Reform Bill which Lord Grey (the chief of the Reform Ministry in 1831) had moved in the House of Commons as far back as the year 1797, and which he had taken good care to drop when a member of the Fox cabinet in 1806. It was the identical bill, slightly modified.

The ejection of Wellington from office, because he had declared against Reform; the French Revolution of July;

¹ See present volume, p. 367.—Ed.

² *Copyholders* and *lease-holders*: Two categories of feudal tenure of land in England. The former were hereditary tenants, the latter were created by lease. In the nineteenth century this mediaeval terminology concealed what were essentially bourgeois relationships. The enfranchisement of precisely these categories of persons, who in the main had already disappeared and made room for capitalist lessees of land and a rural proletariat, was another of the demagogic stratagems practised by England's ruling parties.—Ed.

the threatening political unions formed by the middling and working classes at Birmingham, Manchester, London, and elsewhere; the rural war; the "bonfires" all over the most fertile counties of England ("Out of the fires came the Reform," says a celebrated writer)—all these circumstances absolutely compelled the Whigs to propose some measure of Reform. It was their only means of rushing into office. They gave way grudgingly, slowly, and after vainly reiterated efforts at one time to shuffle out of the only liberal clauses of their own measure, and again to abandon it altogether, and to keep their places by a compromise with the Tories. They were prevented by the formidable attitude of the people, and the uncompromising opposition of the Tories. Hardly, however, had the Reform Bill become law, and begun to work, when, to quote Mr. Bright's words, "the people began to feel that they had been cheated." Never, perhaps, had a mighty, and, to all appearances, successful popular movement been turned into such a mock result. Not only were the working classes altogether excluded from any political influence, but the middle classes themselves discovered that Lord Althorp, the soul of the Reform cabinet, had not used a rhetorical figure when telling his Tory adversaries that "the Reform Bill was the most aristocratic act ever offered to the nation."

The new country representation still largely preponderated over that of the towns. The franchise of the tenants-at-will occupying at an annual value of £50, rendered the counties, still more efficiently than before, the tools of the aristocracy. The substitution of the £10 householders for the payers of scot and lot, actually disfranchised a great number of former town voters. The new arrangements were, on the whole, calculated not for increasing middle-class influence, but for the exclusion of Tory and the promotion of Whig patronage. By a series of the most extraordinary tricks, frauds, and juggles, the inequality of the electoral districts was maintained, the monstrous disproportion between representation and constituency reconstructed. If some fifty-six rotten boroughs, each with a handful of inhabitants, were extinguished,

whole counties and populous towns were transformed into rotten boroughs. Lord John Russell himself confesses, in his letter to the electors of Stroud, on the principles of the Reform Act, that "the £10 franchise was fettered by regulation, and the annual registration was made a source of vexation and expense." Intimidation and patronage, where they could not be perpetuated, were replaced by bribery, which, from the passage of the Reform Bill, became the main prop of the British Constitution. Such was the Reform of which Lord John was the mouthpiece, but not the author. The only clauses since proved to be due to his invention are that which compels all freeholders, except parsons, to have had a year of possession, and the other clause preserving Tavistock, the family rotten-borough of the Russells. Russell was but a subordinate member of the Reform Ministry, without a vote in the cabinet, viz.: Paymaster of the Forces, from November, 1830, to November, 1834. He was, perhaps, the most insignificant man among them. But from his being the son of the mighty Duke of Bedford he was singled out for the honor of introducing the bill into the House of Commons.¹

Beside the Reform-Bill discussion, Lord John distinguished himself by the acrimony and virulence with which he opposed all inquiry into the pension-list. Some years later, when all the prominent members of the original Reform cabinet, having been removed to the Lords, died out, or separated from the Whigs, Lord John not only entered upon their inheritance, but soon passed in the eyes of the country as the natural father of the bill of which he had been but the godfather by courtesy. On bringing in the Reform Bill, he said: "There can be no

¹ The German version of this article, published in the *Neue Oder Zeitung* of August 4, 1855, contains the following addition:

"One obstacle stood in the way of this family arrangement. During the Reform movement, before 1830, Russell had always figured as "Henry Brougham's little man." Russell could not be entrusted with bringing in the Reform Bill as long as Brougham sat next to him in the Lower House. The obstacle was removed by throwing the vainglorious plebeian on the woolsack in the House of Lords.
—Ed.

doubt that the *ballot* has much to recommend it; the arguments which I have heard advanced in its favor are as ingenious as any that I ever heard on any subject." As to Short Parliaments, "that was a question of the utmost importance, which he left to be brought before the House by some other member at a future time, in order not to embarrass the great subject with details." On the 7th June, 1833, he pretended to have "refrained from bringing forward those two measures in order to avoid a collision with the Lords, although opinions deeply seated in his heart. He was convinced of their being most essential to the happiness, prosperity and welfare of this country."

Whether in consequence of this deeply-seated conviction or not, he proved during his whole ministerial career the constant and relentless adversary of the ballot and short parliaments. But when these declarations were made they served as expedients, in the first place, to allay the suspicious democrats in the House of Commons, and in the second, to frighten the refractory aristocrats in the House of Lords. But as soon as he had got possession of the new Court of Queen Victoria and fancied himself an immortal place-holder, out he came with his declaration of November, 1837, wherein he justified the "extreme" length to which the "Reform Bill had gone" on the plea of barring the possibility of ever going further. He stated coolly that "the object of the Reform Bill was to increase the predominance of the *landed* interest, and it was intended as a *permanent settlement* of a great constitutional question." From this finality statement he earned the *soubriquet* of Finality-John. But this finality was as false a pretense as his reform itself. It is true, he resisted Hume's motion for Parliamentary Reform in 1848. With the combined forces of Whigs, Tories, and Peelites, he again defeated Hume on a similar motion in 1849. Emboldened by his conservative army of reserve, he then most haughtily spoke to the purport that "in framing and proposing the Reform Bill, what we wished was to adapt the representation of this House to the other powers of the State, and keep it in harmony with the Constitution.

Mr. Bright and those who agree with him are so exceedingly narrow-minded, they have intellect and understanding bound up in such a narrow round, that it is quite impossible to get them to understand the great principles on which our ancestors founded the Constitution of the country, and which we, their successors, humbly admire and endeavor to follow. The existing system, though somewhat anomalous, worked well: the better for the anomalies."

However, being defeated in 1851 in his opposition to Locke King's bill for extending the country franchise to £10 occupiers, and even forced to resign for some days, Lord John suddenly made up his large mind on the necessity of a new Reform Bill. He did not state what his measure was to be, but he gave a promissory note payable at the next session of Parliament. How this move was judged of by his own confederates may be seen from *The Westminster Review*: "The pretense of the present Ministry to office had become a byword of scorn and reproach; and at length, when its exclusion and party annihilation seemed imminent, forth comes Lord John with the promise of a new Reform Bill for 1852.¹ Keep me in office, he says, till that time, and I will satisfy your longings by a large and liberal measure of reform. The Reformers of the House of Commons yielded to that reasoning." In 1852 he indeed proposed a Reform Bill, this time of his own invention, but of such Lilliputian features that neither the Conservatives thought it worth while to attack nor the Liberals to support it. Still, it afforded the little man a pretext when resigning his ministry for throwing in his flight a Scythian dart at Lord Derby, by uttering the pompous threat that he would "insist on the extension of the suffrage." Hardly out of office, this child of expediency, now emphatically called by his own followers Foul-Weather Jack, summoned to his private residence at Chesham-place the different sections of the Liberal Party to make solemn asseverations of his own large-mindedness, and to hand to them another promissory bill of a larger

¹ See present volume, p. 364.—Ed.

amount of reform. When a member of the Coalition cabinet, he amused the House with a Reform Bill which he knew would prove another Iphigenia, to be sacrificed by himself, another Agamemnon, for the benefit of another Trojan war. He performed the sacrifice indeed in true melodramatic style, his eyes filled with tears, but these soon passed away.¹

Another of the false pretenses on which he sought a niche in the temple of fame was his efforts on behalf of Ireland. Since the Anti-Jacobin war, the Whigs, feeling themselves at an extremely low ebb in England, endeavored to fortify their position by an offensive and defensive alliance with Ireland. Stepping into office in 1806, they introduced and carried through the second reading a small Irish Emancipation bill, which they then withdrew to flatter the bigot idiotcy of George III: Before and during the Reform agitation they fawned upon O'Connell, and the hopes raised in Ireland served them as powerful engines of party. Yet their first act at the first meeting of the Reformed Parliament was a declaration of civil war against Ireland, a "brutal and bloody measure," the Irish Coercion "Red-Coat Tribunal bill,"² according to which men were to be tried in Ireland by military officers, instead of by Judges and Juries. O'Connell was prosecuted for sedition. The Whigs fulfilled their ancient promises with "fire, imprisonment, transportation and even with

¹ The German version of this article, published in the *Neue Oder Zeitung* of August 7, 1855, contains the following addition:

"After the 'unsalaried' seat he held in the cabinet had been exchanged, through a petty intrigue against Mr. Strutt, a member of his own party, for the presidency of the Privy Council, at a salary of £2,000.

"The second reform plan was supposed to prop up his tottering cabinet, the third was to bring down the Tory cabinet. The second was a subterfuge, the third—chicanery. The second he arranged in such a way that no one wanted to lend a hand; the third he submitted at a moment when no one could lend a hand. In both he showed that if destiny had made him a minister, nature had destined him to be a tinker, like Christopher Sly. Even of the first Reform Bill, the only one to become law, he grasped merely the oligarchic trickery, but not the historical meaning."—Ed.

² See present volume, p. 367.—Ed.

death." They carried, however, the Coercion bill only on the express stipulation that they would bring in and carry an Irish Church bill,¹ with a clause stipulating that a certain portion of the revenues of the Established Church in Ireland should be placed at the disposal of Parliament, with the view to employ it for the benefit of Ireland. This clause was important from acknowledging the principle that Parliament had the power of expropriating the Established Church, a principle John Russell ought to be convinced of, the whole immense property of his family being formed of church plunder. Having engaged to stand or fall by that bill, they hastened, on the ground of avoiding a collision with the Lords, to take out that very clause, the only part in the bill of any value at all. They then voted against and defeated their own measure. But when Peel came in, at the end of 1834, their Irish sympathizers were roused again as by an electric shock. John Russell was the principal agent in bringing about, in 1835, the Lichfield House compact, through which the Whigs surrendered to O'Connell the Irish patronage, and O'Connell secured to them the Irish votes.² But there was wanting a pretext for ejecting the Tories. John, with characteristic impudence, chose as battle-field the Ecclesiastical Revenues of Ireland. He attacked and turned out Sir Robert Peel because of his resistance to that very clause, now called the appropriation clause, which the Reform Ministry themselves had abandoned. The Melbourne cabinet

¹ The whole indigenous population of Ireland belonged to the Roman Catholic Church. Nevertheless, since sixteenth century it was subordinated to the Established Church of England and had to pay tithes to it. However, since the Established Church was a bulwark of English rule in Ireland, both Tories and Whigs, though making demagogic use during parliamentary elections of the dissatisfaction of the Irish population, did all they could to delay the reform of the English Established Church in Ireland. The act abolishing the tithes, passed in 1838 under mass pressure, affected merely the form in which it was levied. The English Church continued to receive its income in the form of a special rent which was added to the regular rent the Irish peasants paid for the land they leased.—Ed.

² The German version of this article, published in the *Neue Oder Zeitung* of August 8, 1855, contains the following addition: "within and without Parliament."—Ed.

was formed, and Lord John became leader in the House of Commons. He now began to boast on the one hand of his mental firmness, because although now in office he still adhered to his opinions on the appropriation clause; and on the other hand of his moral moderation in not acting upon those same opinions. He never acted upon them. In 1846, when Premier, he contrived to get rid of the opinions too. He professed that he could not conceive a more fatal measure than the disestablishment of the Church, and declined to take any further notice of the project of 1835.

In February, 1833, John Russell as a member of the Reform Ministry denounced Irish Repeal,¹ and stated that the real object of the agitation was "to overturn at once the United Parliament, and to establish, in place of King, Lords, and Commons of the United Kingdom, some parliament of which Mr. O'Connell was to be the leader and the chief." In February, 1834, the Repeal agitation was again denounced in the King's speech, and the Reform Ministry proposed an address "To record in the most solemn manner the fixed determination of Parliament to maintain unimpaired and undisturbed the legislative union." Immediately on being shifted to the opposition benches, the very same John Russell declared that, "with respect to the repeal of the union, the subject was open to amendment or question, like any other act of the Legislature."

In March, 1846, Lord J. Russell in strange alliance with the Tories, then burning with the passion to punish Peel for the repeal of the Corn Laws, broke up Peel's administration by an unconditional opposition to their Irish Arms Bill.² He became Premier, and the first act of his govern-

¹ See p. 311 of the present volume, note 2.—Ed.

² *Irish Arms Bill*: In the spring of 1846 Peel introduced into the House of Commons a bill which was to legalise the arbitrary police regime in Ireland under the cloak of prohibiting the bearing of arms. The bill was lost because of the opposition of the Whigs, who took advantage of the situation to overthrow the Peel ministry. When they came to power the Whigs, in 1847, themselves passed an emergency law for Ireland which ushered in a new regime of atrocious repression of the Irish people.—Ed.

ment was an attempt to renew that same bill.¹ In 1844 he had denounced Peel for "having filled Ireland with troops, and with not governing but militarily occupying that country." In 1848 he occupied Ireland militarily, passed the felony acts, proclaimed the suspension of the habeas corpus, and gloried in the vigorous measures of the Clarendon reign.

Let us now look at his Free-trade pretenses. The Corn Laws had been enacted in 1815, by the concurrence of Tories and Whigs.² At the parliamentary elections of 1835

¹ The German version of this article, published in the *Neue Oder Zeitung* of August 8, 1855, contains the following addition: "But by doing so he only needlessly disgraced himself. O'Connell had already called monster meetings against Peel's bill and had collected 50,000 signatures to the petition he sponsored; he was in Dublin where he could put into action the whole technique of agitation. King Dan (as Daniel O'Connell was popularly called) would have lost his kingdom and revenues if at this moment he had appeared as Russell's accomplice. He therefore menacingly gave notice to the little man to withdraw his arms bill at once. Russell did so. In spite of his secret game with the Whigs, O'Connell in his masterly way managed to add insult to injury. In order that there might remain no doubt at whose bidding the retreat was being called, he on August 17 announced to the repealers assembled at Reconciliation Hall in Dublin that the Arms Bill had been withdrawn—announced it on the same day that John Russell made an identical announcement in the House of Commons."—Ed.

² The German version of this article, published in the *Neue Oder Zeitung* of August 10, 1855, contains the following addition: "This was achieved not only by the Corn Laws—the laws against importing grain from abroad—artificially raising grain prices in many years. If we consider 1815-1846 an average period we shall find that of still greater importance, perhaps, was the illusion of the tenant farmers that Corn Laws are able to keep grain prices in any case at a level fixed *a priori*. This illusion affected farm leases. To keep this illusion constantly alive we find Parliament steadily engaged in working out new and improved editions of the Corn Law of 1815. If corn prices proved intractable, if they fell despite the dictates of the Corn Laws, parliamentary committees were appointed to investigate the causes of the "agricultural distress." As a matter of fact the "agricultural distress" was confined, in so far as it was the subject of parliamentary investigation, to the discrepancy between the prices which the tenant farmer paid to the landowner for the land leased and the prices at which he sold his agricultural produce to the public—to the discrepancy between the ground rent and grain prices. It could therefore be abolished by the simple process of lower-

and 1837, John Russell stigmatized Corn Law reform as "mischievous, absurd, impracticable and unnecessary." Since he came into office he had resisted all such demands, "at first contemptuously, and then vehemently." He was a more thorough advocate for high Corn duties than Sir Robert Peel. During the prospect of dearth, (1838-39) he and Melbourne did not contemplate any alterations in the existing duties.¹ The deficit, however, in the Whig exchequer rising to £7,500,000, and Palmerston's foreign policy threatening to involve England in a war with France, induced the House of Commons to pass, on June 4, 1841, upon the motion of Sir Robert Peel, a vote of no-confidence in the Melbourne cabinet. The Whigs, always as eager to grasp at places as unable to fill and unwilling to leave them, endeavored, although in vain, to escape their fate by a dissolution of Parliament. Then in the deep soul of Lord John awoke the idea of stultifying the Anti-Corn-

ing ground rents, the source of income of the landed aristocracy. The latter naturally preferred to "lower" grain prices by legislative means. One corn law was superseded by another, slightly modified. The futility of the law was explained each time as due to unessential details which a new act of Parliament could correct. If thus the price of grain was maintained above the natural level under certain circumstances, the price of *ground rent* was kept above that level no matter what the circumstances. As the question here concerned "the most sacred interests" of the landed aristocracy—its cash income—its two factions, Tories and Whigs, were equally willing to revere "the Corn Laws" as fixed stars standing above their partisan struggle. The Whigs even resisted the temptation to entertain "liberal views" on this subject, the more so since prospects at the time seemed remote of covering eventual deficits in ground rent by restoring to themselves the hereditary *rentes* obtained from government office. In order to secure the votes of the financial aristocracy both factions had voted for the Bank Law of 1819, under which interest on government debts contracted in depreciated currency had to be paid in undepreciated currency. The nation which had borrowed, say, £50 had to pay back £100. That is how the assent of the financial aristocracy to the Corn Laws was secured. Fraudulent increase of government *rentes* for fraudulent increase of ground rents—such was the bargain concluded between financial aristocracy and landed aristocracy."—Ed.

¹ The German version of this article, published in the *Neue Oder Zeitung* of August 10, 1855, contains the following addition: "But what the state of emergency of the nation was unable to bring about was brought about by the state of emergency of the Cabinet."—Ed.

Law agitation, as he had hoped to stultify the Reform movement. He declared himself all at once in favor of a moderate fixed duty—friend of moderate political chastity and of moderate reforms as he is. He had even the effrontery to parade himself through the streets of London in a procession of the Government candidates carrying banners, on which were exhibited in contrast two loaves, a loaf of a two-penny size inscribed the Peel Loaf, and a loaf of a 1s. size inscribed the Russell Loaf. The nation, however, knew from experience that the Whigs were wont to promise bread and to give stones, and, notwithstanding Russell's ridiculous street theatricals, the new election left the Whig cabinet in a minority of 76, and they were forced to decamp at last.

During the years 1841-45, the Anti-Corn-Law League became formidable.¹ In the Autumn of 1845, it found new and terrible allies in the famine in Ireland, the corn-dearth in England, and the failure of the harvest all over Europe. Sir Robert Peel therefore at the end of October, and between the 1st and the 6th November, held a series of cabinet councils, in which he proposed the suspension of the Corn Laws, and even hinted at the necessity of repealing them altogether. A delay in the resolutions of the cabinet was caused by the unexpected resistance of Lord Stanley, the colleague of Sir Robert Peel. John Russell, then on a pleasure trip at Edinburgh, got scent of what passed in Peel's cabinet council. He resolved at once to improve the delay caused by Stanley's opposition, to cheat Peel out of a popular position by anticipating him, to give himself the appearance of having forced Free

¹ The German version of this article, published in the *Neue Oder Zeitung* of August 10, 1855, contains the following addition: "The old compact between landed and financial aristocracy no longer guaranteed the Corn Laws, as the industrial bourgeoisie was displacing the financial aristocracy to an ever greater extent and becoming the leading part of the middle classes. But to the industrial bourgeoisie the abolition of the Corn Laws was a question of life and death. Lowering of production costs, expansion of foreign trade, increase in profits, lessening of the main source of income, and hence of power, of the landed aristocracy, enhancement of their own political power—such were the implications of the corn law repeal to the industrial bourgeoisie."—Ed.

Trade upon Peel, and thus deprive the acts of his rival of all their moral weight. Accordingly, on Nov. 22, 1845, he addressed from Edinburgh a letter to his city electors full of malignant imputations against Sir Robert Peel, on the pretext that the cabinet was adjourning its action concerning the Irish distress. The periodical Irish famines of 1831, '35, '37 and '39, had never induced Lord John and his colleagues so much as to reconsider the Corn Laws. But now he was all fire. Such a terrible disaster as the famine of two nations conjured nothing before the eyes of that little man but visions of clap-traps against his rival place-holder. In his letter he tried to conceal the real motive of his sudden conversion to Free Trade under a shabby confession, sneered at in all England: "I confess that on the general subject my views have, in the course of twenty years, undergone a great alteration. I used to be of opinion that corn was an exception to the general rules of political economy; but observation and experience have convinced me that we ought to abstain from all interference with the supply of food." In the same letter, the little man urged that it was the duty of Sir Robert Peel to interfere with the supply of food for Ireland.¹

Lord John Russell is supposed to have opened his career with efforts for religious tolerance, and closed it with the anti-Popery cry. It is true that he brought forward in 1828 a motion for the repeal of the Test and Corporation acts; but, as we learn from a contemporaneous author, "*to the astonishment* of the mover himself, the

¹ The German version of this article, published in the *Neue Oder Zeitung* of August 10, 1855, contains the following addition: "Peel caught the little man in his own trap. He resigned, but left a note to the Queen in which he promised to support Russell if the latter should take over the task of having the Corn Laws repealed. The Queen summoned Russell and asked him to form a new cabinet. He came, saw and—declared himself *incapable* of doing so even with his rival's support. He had not expected this turn of events. To him it had been only a *false pretence* and now they were threatening to take him at his word! Peel returned to office and abolished the Corn Laws. His act crushed the Tory Party and broke it up. Russell entered into a bloc with it to bring about Peel's downfall. Such is his claim to the title of 'Free-Trade Minister,' of which he still boasted in Parliament but a few days ago."—Ed.

motion was carried by a majority of 44." The acts had, in fact, become a dead letter, and the Tory ministry that carried, in the year after, the Catholic Emancipation bill, was glad to get rid of the Dissenters' disabilities. Russell defended his measure on the ground that "he was fully convinced that it would tend to the security of the Church of England as by law established." When in office, he always opposed the separation of Church and State—the great thing the Dissenters prayed for. He even opposed the small concession of abolishing the church-rates. His anti-Popery cry is still more characteristic of the shallowness of the man and the littleness of his motives. We have seen that in 1848 and 1849 he baffled the Reform motions of his own allies by the support of the Tories. His tenure of office, therefore, had become very precarious, because dependent on the sufferance of his opponents. Such was his position in 1850, at the time when the Pope's bull for the erection of a Roman Catholic hierarchy in England and the nomination of Cardinal Wiseman to the Archbishopric of Westminster was creating a factitious excitement among the shallow-headed, stupid and hypocritical portion of the English people. As to John himself, the Pope did not take him by surprise. His father-in-law, Lord Minto, was still at Rome when the *Roman Gazette* in January, 1848, published the nomination of Wiseman to the Archbishopric. We know further, from Wiseman's letter to the English people, that the same Lord Minto had in the same year shown to him by the Pope the bull for the establishment of the hierarchy in England. Under Russell's Premiership Clarendon and Grey had officially given the Catholic Bishops in Ireland and the Colonies the titles they pretended to. In 1845, when out of office, John Russell declared: "I believe that we may repeal those disallowing clauses which prevent a Roman Catholic Bishop from assuming a title held by a Bishop of the Establishment. Nothing can be more *absurd and puerile* than to keep such distinctions." But now, considering the weakness of his Cabinet, recollecting that the Whig cabinet of 1807 had been expelled by the anti-Popery cry, fearing lest Lord Stanley might be

tempted to imitate Perceval's example and out-general him during the recess of Parliament, as he had endeavored to out-general Peel by his own Edinburgh letter, he flew suddenly into an unbounded Protestant passion, and addressed his scurrilous letter to the Bishop of Durham on the 4th November, 1850—just the day before the anniversary of Guy Fawkes. In this letter he tells the Bishop: "I agree with you in considering the late aggression of the Pope upon our Protestantism as insolent and insidious, and I therefore feel as indignant as you can do upon the subject." He speaks of "the laborious endeavors which are now making to confine the intellect and enslave the soul." He calls the Catholic ceremonies "mummeries of superstition, upon which the great mass of the nation looks with contempt;" and he finally promises to enact new laws against the Papal assumption, in case the old ones should not prove sufficient. In 1851 he brought forward his Ecclesiastical Titles bill; but, being beaten on Locke King's motion, by a combination of the Irish Brigade with the Radicals, Manchester men and Peelites, he recanted and promised an alteration of his bill, which died of consumption before it had come out of the House. Some months later, being ejected from office, he fawned again on what he had called the Pope's minions.

As his anti-Popery zeal was a false pretense, so was his Jewish Emancipation zeal. His Jewish Disabilities bill has obtained reputation as an annual farce enacted to secure to Lord John the city votes at the disposal of the Austrian Baron Rothschild. His colonial reforms, educational schemes, antislavery moves, were false pretenses all. "Your opposition," writes Lord Brougham to him in 1839, "to all the motions in favor of the negroes, and your resistance even to the attempts for stopping the newly-established slave-trade, widened the breach between you and the country. The fancy that the opposers of all the motions on the slave-trade in 1838, the enemies of every interference with the Assemblies, should all of a sudden have become so enamored of the negro cause as almost to risk their tenure of place upon a bill for its furtherance in 1839, would argue a strange aptitude for

being gulled." His legal Reform attempts—false pretenses! After the expulsion of the Melbourne cabinet had become imminent, upon the vote of no-confidence passed against them on June 4, 1841, John Russell endeavored to hurry through the House a Chancery bill, in order "to remedy one of the most urgent evils of our legal system, the delays in the Courts of Equity, by the creation of two new Equity Judges." He announced this bill as "a large installment of legal reform." His real intention was to appoint two of his followers to places in a tribunal not yet created before the Tories had yet come in. Sir Edward Sugden, to ward him off, carried a motion that the bill should not take effect before the 10th of October. Although no change whatever was made in the substance of his large and most urgent Legal Reform installment, John Russell, without any kind of excuse, threw up the whole bill at once. His tenderness for the liberty of the subject, his belief in the public press, and, as we have lately seen and shown, his warlike enthusiasm and his peace-loving moderation—false pretenses, all!

The whole man is one false pretense, his whole life one great lie, his whole activity a chain of minute intrigues for shabby ends, the swallowing of the public money and the usurpation of the mere show of power. No other man has verified to such a degree the truth of the Biblical axiom that no man is able to add one inch to his natural height. Placed by birth, connections and social accidents on a colossal pedestal, he always remained the same *homunculus*—a malignant and distorted dwarf on the top of a pyramid. The history of the world exhibits, perhaps, no other man so great in littleness.

Written by Marx in August 1855

Published in the newspaper
New York Daily Tribune of
August 28, 1855 and an en-
larged version in the *Neue Oder*
Zeitung of August 4, 7, 8, 10
and 15, 1855

Unsigned

Printed according to the
text of the *New York*
Daily Tribune

KARL MARX

**SPEECH AT THE ANNIVERSARY
OF THE "PEOPLE'S PAPER"**

The so-called Revolutions of 1848 were but poor incidents—small fractures and fissures in the dry crust of European society. However, they denounced the abyss. Beneath the apparently solid surface, they betrayed oceans of liquid matter, only needing expansion to rend into fragments continents of hard rock. Noisily and confusedly they proclaimed the emancipation of the Proletarian, *i.e.*, the secret of the nineteenth century, and of the revolution of that century. That social revolution, it is true, was no novelty invented in 1848. Steam, electricity, and the self-acting mule were revolutionists of a rather more dangerous character than even citizens Barbès, Raspail and Blanqui. But, although the atmosphere in which we live, weighs upon every one with a 20,000 lb. force, do you feel it? No more than European society before 1848 felt the revolutionary atmosphere enveloping and pressing it from all sides. There is one great fact, characteristic of this our nineteenth century, a fact which no party dares deny. On the one hand, there have started into life industrial and scientific forces, which no epoch of the former human history had ever suspected. On the other hand, there exist symptoms of decay, far surpassing the horrors recorded of the latter times of the Roman empire. In our days everything seems pregnant with its contrary. Machinery, gifted with the wonderful power of shortening and fructifying human labour, we behold starving and overworking it. The new-fangled sources of wealth, by some strange weird spell, are turned into sources of want. The victories of art seem bought by the loss of character. At the same pace that mankind masters nature,

man seems to become enslaved to other men or to his own infamy. Even the pure light of science seems unable to shine but on the dark background of ignorance. All our invention and progress seem to result in endowing material forces with intellectual life, and in stultifying human life into a material force. This antagonism between modern industry and science on the one hand, modern misery and dissolution on the other hand; this antagonism between the productive powers, and the social relations of our epoch is a fact, palpable, overwhelming, and not to be controverted. Some parties may wail over it; others may wish to get rid of modern arts, in order to get rid of modern conflicts. Or they may imagine that so signal a progress in industry wants to be completed by as signal a regress in politics. On our part, we do not mistake the shape of the shrewd spirit that continues to mark all these contradictions. We know that to work well the new-fangled forces of society, they only want to be mastered by new-fangled men—and such are the working-men. They are as much the invention of modern time as machinery itself. In the signs that bewilder the middle class, the aristocracy and the poor prophets of regression, we do recognise our brave friend, Robin Goodfellow,¹ the old mole that can work in the earth so fast, that worthy pioneer—the Revolution. The English working-men are the first born sons of modern industry. They will then, certainly, not be the last in aiding the social revolution produced by that industry, a revolution, which means the emancipation of their own class all over the world, which is as universal as capital-rule and wages-slavery. I know the heroic struggles the English working-class have gone through since the middle of the last century—struggles less glorious, because they are shrouded in obscurity, and burked by the middle-class historian. To revenge the misdeeds of the ruling class, there existed in the middle ages,

¹ *Robin Goodfellow*: A sprite, who was popularly believed in England during the sixteenth and seventeenth centuries to lend people a helping hand. He is one of the chief characters in Shakespeare's comedy *A Midsummer-Night's Dream*.—Ed.

in Germany, a secret tribunal, called the "*Vehmgericht*." If a red cross was seen marked on a house, people knew that its owner was doomed by the "*Vehm*." All the houses of Europe are now marked with the mysterious red cross. History is the judge—its executioner, the proletarian.

Speech delivered by Marx on
April 14, 1856

Printed according to the
text of the newspaper

Published in the newspaper
People's Paper of April 19,
1856

KARL MARX

THE INDIAN REVOLT

London, September 4, 1857

The outrages committed by the revolted Sepoys¹ in India are indeed appalling, hideous, ineffable—such as one is prepared to meet only in wars of insurrection, of nationalities, of races, and above all of religion; in one word, such as respectable England used to applaud when perpetrated by the Vendéans on the “Blues,”² by the Spanish guerrillas on the infidel Frenchmen, by Servians on their German and Hungarian neighbors, by Croats on Viennese rebels, by Cavaignac’s Garde Mobile or Bonaparte’s Decembrists on the sons and daughters of proletarian France. However infamous the conduct of the Sepoys, it is only the reflex, in a concentrated form, of England’s own conduct in India, not only during the epoch of the foundation of her Eastern Empire, but even during the last ten years of a long-settled rule. To characterize that rule, it suffices to say that torture formed an organic institution of its financial policy. There is something in human history like retribution; and it is a rule of historical retribution that its instrument be forged not by the offended, but by the offender himself.

The first blow dealt to the French monarchy proceeded from the nobility, not from the peasants. The Indian revolt

¹ *Sepoys*: Soldiers of the Anglo-Indian Army recruited from the local inhabitants.—Ed.

² *Vendéans*: Participants in the counter-revolutionary revolt which the French royalists engineered in the Vendée (Western France) in 1793, with the support of the English, against the French Republic.

The “*Blues*”: This was what the soldiers of the republican army and in general all adherents of the Convention were called during the French Bourgeois Revolution of the end of the eighteenth century.—Ed.

does not commence with the Ryots, tortured, dishonored and stripped naked by the British, but with the Sepoys, clad, fed, petted, fattened and pampered by them. To find parallels to the Sepoy atrocities, we need not, as some London papers pretend, fall back on the middle ages, nor even wander beyond the history of contemporary England. All we want is to study the first Chinese war, an event, so to say, of yesterday. The English soldiery then committed abominations for the mere fun of it; their passions being neither sanctified by religious fanaticism nor exacerbated by hatred against an overbearing and conquering race, nor provoked by the stern resistance of a heroic enemy. The violations of women, the spittings of children, the roastings of whole villages, were then mere wanton sports, not recorded by Mandarins, but by British officers themselves. Even at the present catastrophe it would be an unmitigated mistake to suppose that all the cruelty is on the side of the Sepoys, and all the milk of human kindness flows on the side of the English. The letters of the British officers are redolent of malignity. An officer writing from Peshawur gives a description of the disarming of the 10th irregular cavalry for not charging the 55th native infantry when ordered to do so. He exults in the fact that they were not only disarmed, but stripped of their coats and boots, and after having received 12d. per man, were marched down to the riverside, and there embarked in boats and sent down the Indus, where the writer is delighted to expect every mother's son will have a chance of being drowned in the rapids. Another writer informs us that, some inhabitants of Peshawur having caused a night alarm by exploding little mines of gunpowder in honor of a wedding (a national custom), the persons concerned were tied up next morning, and "received such a flogging as they will not easily forget." News arrived from Pindee that three native chiefs were plotting. Sir John Lawrence replied by a message ordering a spy to attend to the meeting. On the spy's report, Sir John sent a second message, "Hang them." The chiefs were hanged. An officer in the civil service, from Allahabad, writes: "We have power of life and death in our hands, and we assure you we spare not." Another,

from the same place: "Not a day passes but we string up from ten to fifteen of them (non-combatants)." One exulting officer writes: "Holmes is hanging them by the score, like a 'brick.'" Another, in allusion to the summary hanging of a large body of the natives: "Then our fun commenced." A third: "We hold court-martials on horseback, and every nigger we meet with we either string up or shoot." From Benares we are informed that thirty Zemindars were hanged on the mere suspicion of sympathizing with their own countrymen, and whole villages were burned down on the same plea. An officer from Benares, whose letter is printed in the *London Times*, says: "The European troops have become fiends when opposed to natives." And then it should not be forgotten that, while the cruelties of the English are related as acts of martial vigor, told simply, rapidly, without dwelling on disgusting details, the outrages of the natives, shocking as they are, are still deliberately exaggerated. For instance, the circumstantial account first appearing in the *Times*, and then going the round of the London press, of the atrocities perpetrated at Delhi and Meerut, from whom did it proceed? From a cowardly parson residing at Bangalore, Mysore, more than a thousand miles, as the bird flies, distant from the scene of action. Actual accounts of Delhi evince the imagination of an English parson to be capable of breeding greater horrors than even the wild fancy of a Hindoo mutineer. The cutting of noses, breasts, etc., in one word, the horrid mutilations committed by the Sepoys, are of course more revolting to European feeling than the throwing of red-hot shell on Canton dwellings by a Secretary of the Manchester Peace Society,¹ or the roasting of

¹ Marx is alluding to John Bowring, one of the leaders of the Peace Society and other Free-Trader organisations in England. In the fifties, while occupying the post of British Consul at Canton and of commander-in-chief at Hongkong, this "philanthropist" showed himself to be a cruel and rapacious coloniser. In October 1856 he provoked a conflict with the Chinese authorities because the latter had attacked a ship carrying contraband while flying the British flag. He ordered Canton to be bombarded, a barbarous act which served as a prelude to war with China (1856-58).—Ed.

Arabs pent up in a cave by a French Marshal,¹ or the flaying alive of British soldiers by the cat-o'-nine-tails under drum-head court-martial, or any other of the philanthropical appliances used in British penitentiary colonies. Cruelty, like every other thing, has its fashion, changing according to time and place. Caesar, the accomplished scholar, candidly narrates how he ordered many thousand Gallic warriors to have their right hands cut off. Napoleon would have been ashamed to do this. He preferred dispatching his own French regiments, suspected of republicanism, to St. Domingo, there to die of the blacks and the plague.

The infamous mutilations committed by the Sepoys remind one of the practices of the Christian Byzantine Empire, or the prescriptions of Emperor Charles V's criminal law, or the English punishments for high treason, as still recorded by Judge Blackstone. With Hindoos, whom their religion has made virtuosi in the art of self-torturing, these tortures inflicted on the enemies of their race and creed appear quite natural, and must appear still more so to the English, who only some years since still used to draw revenues from the Juggernaut festivals, protecting and assisting the bloody rites of a religion of cruelty.

The frantic roars of the "bloody old *Times*," as Cobbett used to call it—its playing the part of a furious character in one of Mozart's operas, who indulges in most melodious strains in the idea of first hanging his enemy, then roasting him, then quartering him, then spitting him, and then flaying him alive²—its tearing the passion of revenge to tatters and to rags—all this would appear but silly if under the pathos of tragedy there were not distinctly perceptible the tricks of comedy.

The London *Times* overdoes its part, not only from panic. It supplies comedy with a subject even missed by Molière, the Tartufe of Revenge. What it simply wants is to write

¹ During the suppression of an insurrection in Algeria in 1845, General Pélissier, subsequently a Marshal of France, ordered a thousand Arab rebels to be driven into mountain caves and choked to death by lighting campfires at their entrances.—Ed.

² An allusion to the air sung by Osmin, the Majordomo of a rich pasha, in Mozart's opera, *Die Entführung aus dem Serail*.—Ed.

up the funds and to screen the Government. As Delhi has not, like the walls of Jericho, fallen before mere puffs of wind, John Bull is to be steeped in cries for revenge up to his very ears, to make him forget that his Government is responsible for the mischief hatched and the colossal dimensions it had been allowed to assume.

Written by Marx on September
4, 1857

Printed according to the
text of the newspaper

Published in the newspaper
New York Daily Tribune of
September 16, 1857

Unsigned

KARL MARX

THE OPINION OF THE NEWSPAPERS
AND THE OPINION OF THE PEOPLE

London, December 25, 1861

Continental politicians, who imagine that in the London press they possess a thermometer for determining the temper of the English people, are inevitably drawing false conclusions at the present time. With the first news of the *Trent*¹ Affair English national pride flared up and the call for war with the United States resounded from almost all sections of society. The London press, on the other hand, affected moderation and even the *Times* doubted whether a *casus belli*² existed at all. Whence this phenomenon? Palmerston was uncertain whether the Crown lawyers were in a position to dig up some legal pretext for war. It appears that a week and a half before the arrival of the *La Plata* at Southampton, agents of the Southern Confederacy had addressed themselves from Liverpool to the English Cabinet, reported the intention of American cruisers to put out from *English* ports and intercept Messrs. Mason, Slidell, etc., on the high seas, and demanded the intervention of the British Government. In accordance with the opinion of its Crown lawyers, the latter refused the request. Hence, in the beginning, the peaceful and moderate tone of the London press in contrast to the bellicose impatience of the people. So soon, however, as the Crown lawyers—the Attorney-General and the Solicitor-General, both themselves members of the Cabinet—had contrived a technical pretext for a quarrel with the United

¹ The *Trent* Affair: At the end of 1861 a United States warship stopped the British mail steamer *Trent* on the high seas and seized two Confederate diplomatic agents, Mason and Slidell, who were on board en route to Europe to prepare Anglo-French intervention on behalf of the slave states.—Ed.

² *Casus belli*: a cause of war.—Ed.

States, the respective attitudes of the people and the press turned into their opposites. The war fever increased in the press in the same measure as it abated among the people. At the present moment a war with America is as unpopular with all sections of the English people, the friends of cotton and the country-squires excepted, as the clamour for war in the press is overwhelming.

But now, consider the London press! At its head stands the *Times*, whose chief editor, *Bob Lowe*, was formerly a demagogue in Australia, where he agitated for separation from England. He is a subordinate member of the Cabinet, a kind of minister for education, and a mere creature of Palmerston. *Punch* is the court jester of the *Times* and transforms its *sesquipedalia verba*¹ into primitive jokes and flat caricatures. A senior editor of *Punch* was given a post in the Board of Health by Palmerston at an annual salary of a thousand pound sterling.

The *Morning Post* is in part Palmerston's private property. Another part of this singular institution is sold to the French Embassy. The rest belongs to high society and supplies the most exact reports for court toadies and ladies' tailors. Among the English people the *Morning Post* is accordingly notorious as the *Jenkins* of the Press.

The *Morning Advertiser* is the joint property of the "licensed victuallers," i.e., of the public-houses, which, besides beer, may also sell spirits. It is furthermore the organ of the English *Pietists* and ditto of the *sporting characters*, i.e., of the people who make a business of horse-racing, betting, boxing and the like. The editor of this sheet, Mr. *Grant*, previously employed as a stenographer by the newspapers and a quite uneducated man as far as literature is concerned, has had the honour to get invited to Palmerston's private *soirées*. Since then he has been enthusiastic for the "truly English minister" whom, on the outbreak of the Russian war, he had denounced as a "Russian agent." It must be added that the pious patrons of this liquor-journal stand under the high command of the Earl of Shaftesbury and that the latter is Palmerston's son-in-law. Shaftesbury is the pope of the low churchmen,

¹ Words a foot and a half long.—Ed.

who graft the *Sanctus Spiritus*¹ on to the profane spirits of the honest *Advertiser*.

The *Morning Chronicle*! *Quantum mutatus ab illo!*² For well-nigh half a century the great organ of the Whig Party and the not unfortunate rival of the *Times*, its star paled after the Whig war. It went through metamorphoses of all sorts, turned into a *penny paper* and sought to live on "sensations," as, for example, by taking the part of the poisoner *Palmer*. It subsequently sold itself to the French Embassy, which, however, soon regretted throwing away its money. It then switched to anti-Bonapartism, but with no better success. Finally, it found its long-sought buyer in Messrs. Yancey and Mann—the London agents of the Southern Confederacy.

The *Daily Telegraph* is the private property of a certain Lloy. His sheet is branded by the English press itself as *Palmerston's mob paper*. Besides this function it conducts a *chronique scandaleuse*.³ It is characteristic of this *Telegraph* that, on the arrival of the news about the *Trent*, it declared on orders from above that *war was impossible*. The dignity and moderation dictated to it seemed so strange to it itself that since then it has published half-a-dozen articles about these qualities it displayed on that occasion. As soon, however, as the order for a *volte-face* reached it, the *Telegraph* sought to compensate itself for the constraint that had been put upon it by outyelling all its comrades in the clamour for war.

The *Globe* is the ministerial evening paper which receives official subsidies from all Whig ministries.

The Tory papers *Morning Herald* and *Evening Standard*, both belonging to the same outfit, are governed by a double motive: on the one hand, hereditary hatred for "the revolted English colonies"; on the other hand, a chronic ebb in their finances. They know that a war with America must shatter the present coalition cabinet and pave the way for a Tory cabinet. With the Tory cabinet official subsidies for the *Herald* and the *Standard* would return. And so we see

¹ Holy ghost.—Ed.

² How changed from what it was!—Ed.

³ Chronicle of scandal.—Ed.

that hungry wolves cannot howl louder for prey than these Tory papers do for an American war with its ensuing shower of gold.

Of the London daily press, the *Daily News* and the *Morning Star* are the only papers left that are worth mentioning; both oppose the trumpeters of war. The *Daily News* is restricted in its movements by a connection with Lord John Russell; the influence of the *Morning Star* (the organ of Bright and Cobden) is diminished by its character as a "peace-at-any-price" paper.

Most of the London weeklies are mere echoes of the daily press, hence overwhelmingly war-like. The *Observer* is in the ministry's pay. The *Saturday Review* is in quest of *esprit* and believes it has attained it by affecting a cynical superiority to "humanitarian" prejudices. To show "*esprit*," the corrupt lawyers, parsons and schoolmasters that write for this sheet have scoffingly approved of the slave-holders ever since the outbreak of the American Civil War. Naturally, they subsequently blew the war-trumpet together with the *Times*. They are already drawing up plans for a campaign against the United States which display an ignorance that is atrocious.

The *Spectator*, the *Examiner* and particularly *Macmillan's Magazine* must be mentioned as more or less respectable exceptions.

One sees that on the whole the London press—except for the cotton organs the provincial papers form a commendable contrast—represents nothing but Palmerston, over and over again. Palmerston wants war; the English people don't. The events of the immediate future will show who will win in this duel, Palmerston or the people. In any case, he is playing a more dangerous game than Louis Bonaparte did at the beginning of 1859.

Written by Marx on December
25, 1861
Published in the newspaper
Die Presse of December 31,
1861

Unsigned

Printed according to the
text of the newspaper
Translated from the
German

KARL MARX

A LONDON WORKERS' MEETING

London, January 28, 1862

As everyone knows, the working-class, which is such a predominating constituent of a society that since time immemorial has not had a *peasant estate*, is not represented in Parliament. Still, it is not without political influence. No important innovation, no decisive measure has ever been carried out in this country without *pressure from without*. Either the opposition needed such pressure against the government or the government needed it against the opposition. By *pressure from without* the Englishman means great, extra-parliamentary popular demonstrations, which naturally cannot be staged without the active participation of the working-class. Pitt knew how to use the masses against the Whigs in his Anti-Jacobin war. The Catholic Emancipation, the Reform Bill, the repeal of the Corn Laws, the Ten-Hours' Bill, the war against Russia and the rejection of Palmerston's Conspiracy Bill¹ were all the fruit of stormy extra-parliamentary demonstrations, in which the working-class, sometimes artificially incited, sometimes acting spontaneously, now as *dramatis persona*,² now as the chorus, played either the main part or, if the circumstances so demanded, the noisy part. So much the more striking is the attitude of the English working-class in regard to the American Civil War.

Unbelievable and daily increasing distress exists among the workers in the northern manufacturing districts,

¹ The reference is to a Bill (1858) that would have made possible the extradition of political emigrants in England to the government of Napoleon III. The mass protest movement, however, exerted such pressure that the Bill fell through and Palmerston had to resign.—Ed.

² *Dramatis persona*: A character of the drama. Ed.

caused by the mills being closed or put on part-time, the blockade¹ of the slave states serving as a pretext. The other sections of the working-class do not suffer to the same extent; but they suffer keenly from the repercussion of the crisis in the cotton industry on the other industries, from the drop in exports of their own products to the northern United States as a result of the Morrill tariff and from the complete cessation of this export to southern United States as a result of the blockade. At the present moment, English intervention in America has accordingly become a bread-and-butter question for the working-class. Moreover, no means of inflaming its wrath against the United States is scorned by its "natural superiors." The only large and widely circulating workers' organ still in existence, *Reynolds's Newspaper*, was bought six months ago for the express purpose of reiterating weekly in raging diatribes the *caeterum censeo*² of English intervention. The working-class is therefore fully aware that the Government is only waiting for the intervention cry from below, the *pressure from without*, to put an end to the American blockade and to distress in England. Under these circumstances, one cannot but admire the obstinacy with which the working-class keeps silent, or breaks its silence only to raise its voice against intervention and for the United States. This is a new, splendid proof of the indestructible thoroughness of the English popular masses, that thoroughness which is the secret of England's greatness and which, to speak in the hyperbolic language of Mazzini, made the English private seem a demi-god during the Crimean War and the Indian insurrection.

The following report of a mass *meeting of workers* held yesterday in Marylebone, the most populous borough of

¹ The stoppage of cotton shipments from the United States in 1860-61 due to the Civil War was a boon to the English manufacturers, since it facilitated the sale of the merchandise that had accumulated as a result of over-production. Thus Marx pointed out in *Capital*, Volume I: "The cotton famine came in the nick of time for the manufacturers, and was to some extent advantageous to them" (K. Marx, *Capital*, Vol. I, New York 1939, p. 458).—Ed.

² Insistent demand.—Ed.

London, may serve to characterise the "policy" of the working-class:

Mr. Steadman, the chairman, opened the meeting with the remark that the business before them was to decide how the English people were to receive *Mr. Mason* and *Mr. Slidell*. They had to consider whether these gentlemen came here to free the slaves from their chains or to forge a new link for these chains.

Mr. Yates: "On the present occasion the working-class ought not to keep silent. The two gentlemen who are sailing across the Atlantic to our land are agents of tyrannical, slave-holding states. They are in open rebellion against the lawful constitution of their country and come here to induce our government to recognise the independence of the slave states. It is the duty of the working-class to voice its opinion now, if the English Government is not to believe that its foreign policy is a matter of indifference to us. We must show that the money expended by this people on the emancipation of the slaves¹ cannot be allowed to go to waste. If our government were acting honestly, it would be supporting the Northern states heart and soul in the suppression of this terrible rebellion." After a detailed defence of the Northern states and the observation that "Mr. Lovejoy's violent tirade against England was provoked by the slanders of the English press," the speaker proposed the following motion: "This meeting resolves that *Mason* and *Slidell*, agents of the rebels, now en route from America to England, are wholly unworthy of the moral sympathies of the working-class of this country, since they are slave-holders as well as the confessed agents of the despotic faction that at this moment is engaged in rebellion against the republic of the United States and is the sworn enemy of the social and political rights of the working-class in all countries."

Mr. Whyne seconded the motion, declaring, however, that as a matter of course every personal insult to *Mason* and *Slidell* was to be avoided during their stay in London.

¹ Evidently an allusion to the £10 million assigned by the British Parliament out of its budget as compensation to the slave-holders at the time slavery was abolished in the British colonies (1838).—*Ed.*

Mr. Nichols, a resident "of the extreme North of the United States," as he himself announced, was in fact sent to the meeting by Mr. Yancey and Mr. Mann as the *advocatus diaboli*.¹ He objected to the motion:

"I am here, because you have free speech here. In our country the government has not permitted anybody to open his mouth for the last three months. Liberty has been crushed not only in the South, but also in the North. Many Northerners are opposed to the war, but they dare not say so. No less than two hundred newspapers have been suppressed or their premises wrecked by mobs. The Southern states have the same right to secede from the North as the United States had to separate from England."

Despite Mr. Nichols's eloquence the first motion was carried unanimously. He then rose once more to state that if they held it against Mr. Mason and Mr. Slidell that they were slave-holders, the same reproach would apply to Washington, Jefferson, etc.

Mr. Beales refuted Nichols in a detailed speech and then moved a second motion:

"Whereas the *Times* and other misleading journals are making ill-concealed attempts to misrepresent English public opinion on all American affairs, to involve us in war with millions of our kinsmen on any pretext whatever, and to take advantage of the dangers now imperilling the republic to defame democratic institutions—

"Therefore this meeting considers it the particular duty of the workers, since they are not represented in the senate of the nation, to declare their sympathy with the United States in its gigantic struggle for the maintenance of the Union, to denounce the base dishonesty and advocacy of slave-holding indulged in by the *Times* and kindred aristocratic journals, to express themselves most emphatically in favour of a policy of strictest non-intervention in the affairs of the United States, in favour of settling all disputes that may arise by commissioners or courts of arbitration appointed by both sides, to protest against the war policy of the organ of the stock-exchange sharks, and to manifest

¹ *Advocatus diaboli*: Devil's advocate.—Ed.

the warmest sympathy with the endeavours of the Abolitionists to bring about a final solution of the problem of slavery."

This motion was unanimously adopted, as was the concluding proposal "to transmit copies of the resolutions adopted to the American Government through Mr. Adams as an expression of the sentiments and opinions of the working-class of England."

Written by Marx on January 28,
1862

Printed according to the
text of the newspaper

Published in the newspaper
Die Presse of February 2, 1862

Translated from the
German

Unsigned

KARL MARX

**INAUGURAL ADDRESS OF THE WORKING MEN'S
INTERNATIONAL ASSOCIATION**

Established September 28, 1864 at a Public Meeting
Held at St. Martin's Hall, Long Acre, London

Working Men,

It is a great fact that the misery of the working masses has not diminished from 1848 to 1864, and yet this period is unrivalled for the development of its industry and the growth of its commerce. In 1850, a moderate organ of the British middle class, of more than average information, predicted that if the exports and imports of England were to rise 50 per cent, English pauperism would sink to zero. Alas! on April 7, 1864, the Chancellor of the Exchequer delighted his parliamentary audience by the statement that the total import and export trade of England had grown in 1863 "to £ 443,955,000! that astonishing sum about three times the trade of the comparatively recent epoch of 1843!" With all that, he was eloquent upon "poverty." "Think," he exclaimed, "of those who are on the border of that region," upon "wages . . . not increased"; upon "human life . . . in nine cases out of ten but a struggle of existence!" He did not speak of the people of Ireland, gradually replaced by machinery in the north, and by sheep-walks in the south, though even the sheep in that unhappy country are decreasing, it is true, not at so rapid a rate as the men. He did not repeat what then had been just betrayed by the highest representatives of the upper ten thousand in a sudden fit of terror. When the garotte¹ panic

¹ *Garotters*: street robbers whose attacks increased in London in the beginning of the sixties to such an extent that parliament was compelled to take up the matter.—Ed.

had reached a certain height, the House of Lords caused an inquiry to be made into, and a report to be published upon, transportation and penal servitude. Out came the murder in the bulky Blue Book of 1863, and proved it was, by official facts and figures, that the worst of the convicted criminals, the penal serfs of England and Scotland, toiled much less and fared far better than the agricultural labourers of England and Scotland. But this was not all. When, consequent upon the Civil War in America, the operatives of Lancashire and Cheshire were thrown upon the streets, the same House of Lords sent to the manufacturing districts a physician commissioned to investigate into the smallest possible amount of carbon and nitrogen, to be administered in the cheapest and plainest form, which on an average might just suffice to "avert starvation diseases." *Dr. Smith*, the medical deputy, ascertained that 28,000 grains of carbon, and 1,330 grains of nitrogen were the weekly allowance that would keep an average adult . . . just over the level of starvation diseases, and he found furthermore that quantity pretty nearly to agree with the scanty nourishment to which the pressure of extreme distress had actually reduced the cotton operatives.¹ But now mark! The same learned Doctor was later on again deputed by the medical officer of the Privy Council to inquire into the nourishment of the poorer labouring classes. The results of his researches are embodied in the "Sixth Report on Public Health," published by order of Parliament in the course of the present year. What did the Doctor discover? That the silk weavers, the needle women, the kid glovers, the stocking weavers, and so forth, received, on an average, not even the distress pittance

¹ We need hardly remind the reader that, apart from the elements of water and certain inorganic substances, carbon and nitrogen form the raw materials of human food. However, to nourish the human system, those simple chemical constituents must be supplied in the form of vegetable or animal substances. Potatoes, for instance, contain mainly carbon, while wheaten bread contains carbonaceous and nitrogenous substances in a due proportion. [Note by Marx.]

of the cotton operatives, not even the amount of carbon and nitrogen "just sufficient to avert starvation diseases."

"Moreover," we quote from the report, "as regards the examined families of the agricultural population, it appeared that more than a fifth were with less than the estimated sufficiency of carbonaceous food, that more than one-third were with less than the estimated sufficiency of nitrogenous food, and that in three counties (Berkshire, Oxfordshire and Somersetshire) insufficiency of nitrogenous food was the average local diet." "It must be remembered," adds the official report, "that privation of food is very reluctantly borne, and that, as a rule, great poorness of diet will only come when other privations have preceded it. . . . Even cleanliness will have been found costly or difficult, and if there still be self-respectful endeavours to maintain it, every such endeavour will represent additional pangs of hunger." "These are painful reflections, especially when it is remembered that the poverty to which they advert is not the deserved poverty of idleness; in all cases it is the poverty of working populations. Indeed, the work which obtains the scanty pittance of food is for the most part excessively prolonged." The report brings out the strange, and rather unexpected fact, "That of the divisions of the United Kingdom," England, Wales, Scotland, and Ireland, "the agricultural population of England," the richest division, "is considerably the worst fed," but that even the agricultural labourers of Berkshire, Oxfordshire, and Somersetshire, fare better than great numbers of skilled indoor operatives of the East of London.

Such are the official statements published by order of Parliament in 1864, during the millennium of free trade, at a time when the Chancellor of the Exchequer told the House of Commons that "the average condition of the British labourer has improved in a degree we know to be extraordinary and unexampled in the history of any country or any age." Upon these official congratulations jars the dry remark of the official Public Health Report: "The public health of a country means the health of its masses, and the masses will scarcely be healthy

unless, to their very base, they be at least moderately prosperous."

Dazzled by the "Progress of the Nation" statistics dancing before his eyes, the Chancellor of the Exchequer exclaims in wild ecstasy: "From 1842 to 1852 the taxable income of the country increased by 6 per cent; in the eight years from 1853 to 1861, it has increased from the basis taken in 1853 20 per cent! the fact is so astonishing as to be almost incredible! . . . This intoxicating augmentation of wealth and power," adds Mr. Gladstone, "is entirely confined to classes of property!"

If you want to know under what conditions of broken health, tainted morals and mental ruin, that "intoxicating augmentation of wealth and power entirely confined to classes of property" was, and is being produced by the classes of labour, look to the picture hung up in the last "Public Health Report" of the workshops of tailors, printers and dressmakers! Compare the "Report of the Children's Employment Commission" of 1863, where it is stated, for instance, that: "The potters as a class, both men and women, represent a much degenerated population, both physically and mentally," that "the unhealthy child is an unhealthy parent in his turn," that "a progressive deterioration of the race must go on," and that "the degenerescence of the population of Staffordshire would be even greater were it not for the constant recruiting from the adjacent country, and the intermarriages with more healthy races." Glance at Mr. Tremenhoe's Blue Book on the "Grievances Complained of by the Journeymen Bakers!" And who has not shuddered at the paradoxical statement made by the inspectors of factories, all illustrated by the Registrar General, that the Lancashire operatives, while put upon the distress pittance of food, were actually improving in health, because of their temporary exclusion by the cotton famine from the cotton factory, and that the mortality of the children was decreasing, because their mothers were now at last allowed to give them, instead of Godfrey's cordial, their own breasts.

Again reverse the medal! The Income and Property Tax Returns laid before the House of Commons on July 20.

1864, teach us that the persons with yearly incomes, valued by the tax-gatherer at £50,000 and upwards, had, from April 5, 1862, to April 5, 1863, been joined by a dozen and one, their number having increased in that single year from 67 to 80. The same returns disclose the fact that about 3,000 persons divide amongst themselves a yearly income of about £25,000,000 sterling, rather more than the total revenue doled out annually to the whole mass of the agricultural labourers of England and Wales. Open the census of 1861, and you will find that the number of the male landed proprietors of England and Wales had decreased from 16,934 in 1851, to 15,066 in 1861, so that the concentration of land had grown in 10 years 11 per cent. If the concentration of the soil of the country in a few hands proceed at the same rate, the land question will become singularly simplified, as it had become in the Roman Empire, when Nero grinned at the discovery that half the Province of Africa was owned by six gentlemen.

We have dwelt so long upon these "facts so astonishing to be almost incredible," because England heads the Europe of commerce and industry. It will be remembered that some months ago one of the refugee sons of Louis Philippe publicly congratulated the English agricultural labourer on the superiority of his lot over that of his less florid comrade on the other side of the Channel. Indeed, with local colours changed, and on a scale somewhat contracted, the English facts reproduce themselves in all the industrious and progressive countries of the Continent. In all of them there has taken place, since 1848, an unheard-of development of industry, and an undreamed-of expansion of imports and exports. In all of them "the augmentation of wealth and power entirely confined to classes of property" was truly "intoxicating." In all of them, as in England, a minority of the working classes got their real wages somewhat advanced; while in most cases the monetary rise of wages denoted no more a real access of comforts than the inmate of the metropolitan poor-house or orphan asylum, for instance, was in the least benefited by his first necessities costing £9 15s. 8d. in 1861 against £7 7s. 4d. in 1852. Everywhere the great mass of the working classes were

sinking down to a lower depth, at the same rate at least, that those above them were rising in the social scale. In all countries of Europe it has now become a truth demonstrable to every unprejudiced mind, and only denied by those, whose interest it is to hedge other people in a fool's paradise, that no improvement of machinery, no appliance of science to production, no contrivances of communication, no new colonies, no emigration, no opening of markets, no free trade, nor all these things put together, will do away with the miseries of the industrious masses; but that, on the present false base, every fresh development of the productive powers of labour must tend to deepen social contrasts and point social antagonisms. Death of starvation rose almost to the rank of an institution, during this intoxicating epoch of economical progress, in the metropolis of the British Empire. That epoch is marked in the annals of the world by the quickened return, the widening compass, and the deadlier effects of the social pest called a commercial and industrial crisis.

After the failure of the Revolutions of 1848, all party organisations and party journals of the working classes were, on the Continent, crushed by the iron hand of force, the most advanced sons of labour fled in despair to the Transatlantic Republic, and the short-lived dreams of emancipation vanished before an epoch of industrial fever, moral marasme, and political reaction. The defeat of the Continental working classes, partly owed to the diplomacy of the English Government, acting then as now in fraternal solidarity with the Cabinet of St. Petersburg, soon spread its contagious effects to this side of the Channel. While the rout of their Continental brethren unmanned the English working classes, and broke their faith in their own cause, it restored to the landlord and the money-lord their somewhat shaken confidence. They insolently withdrew concessions already advertised. The discoveries of new goldlands led to an immense exodus, leaving an irreparable void in the ranks of the British proletariat. Others of its formerly active members were caught by the temporary bribe of greater work and wages, and turned into "political blacks." All the efforts made at keeping up, or remodelling, the

Chartist movement, failed signally; the press organs of the working class died one by one of the apathy of the masses, and, in point of fact, never before seemed the English working class so thoroughly reconciled to a state of political nullity. If, then, there had been no solidarity of action between the British and the Continental working classes, there was, at all events, a solidarity of defeat.

And yet the period passed since the Revolutions of 1848 has not been without its compensating features. We shall here only point to two great facts.

After a thirty years' struggle, fought with most admirable perseverance, the English working classes, improving a momentaneous split between the landlords and money-lords, succeeded in carrying the 'Ten Hours' Bill. The immense physical, moral and intellectual benefits hence accruing to the factory operatives, half-yearly chronicled in the reports of the inspectors of factories, are now acknowledged on all sides. Most of the Continental governments had to accept the English Factory Act in more or less modified forms, and the English Parliament itself is every year compelled to enlarge its sphere of action. But besides its practical import, there was something else to exalt the marvellous success of this working men's measure. Through their most notorious organs of science, such as Dr. Ure, Professor Senior, and other sages of that stamp, the middle class had predicted, and to their heart's content proved, that any legal restriction of the hours of labour must sound the death knell of British industry, which, vampire like, could but live by sucking blood, and children's blood, too. In olden times, child murder was a mysterious rite of the religion of Moloch, but it was practised on some very solemn occasions only, once a year perhaps, and then Moloch had no exclusive bias for the children of the poor. This struggle about the legal restriction of the hours of labour raged the more fiercely since, apart from frightened avarice, it told indeed upon the great contest between the blind rule of the supply and demand laws which form the political economy of the middle class, and social production controlled by social foresight, which forms the political economy of the working class. Hence

the Ten Hours' Bill was not only a great practical success; it was the victory of a principle; it was the first time that in broad daylight the political economy of the middle class succumbed to the political economy of the working class.

But there was in store a still greater victory of the political economy of labour over the political economy of property. We speak of the co-operative movement, especially the co-operative factories raised by the unassisted efforts of a few bold "hands." The value of these great social experiments cannot be over-rated. By deed, instead of by argument, they have shown that production on a large scale, and in accord with the behests of modern science, may be carried on without the existence of a class of masters employing a class of hands; that to bear fruit, the means of labour need not be monopolised as a means of dominion over, and of extortion against, the labouring man himself; and that, like slave labour, like serf labour, hired labour is but a transitory and inferior form, destined to disappear before associated labour plying its toil with a willing hand, a ready mind, and a joyous heart. In England, the seeds of the co-operative system were sown by Robert Owen; the working men's experiments, tried on the Continent, were, in fact, the practical upshot of the theories, not invented, but loudly proclaimed, in 1848.

At the same time, the experience of the period from 1848 to 1864 has proved beyond doubt that, however excellent in principle, and however useful in practice, co-operative labour, if kept within the narrow circle of the casual efforts of private workmen, will never be able to arrest the growth in geometrical progression of monopoly, to free the masses, nor even to perceptibly lighten the burden of their miseries. It is perhaps for this very reason that plausible noblemen, philanthropic middle-class spouters, and even keen political economists, have all at once turned nauseously complimentary to the very co-operative labour system they had vainly tried to nip in the bud by deriding it as the Utopia of the dreamer, or stigmatising it as the sacrilege of the Socialist. To save the industrious masses, co-operative labour ought to be developed to national dimensions, and consequently, to be fostered by national

means. Yet, the lords of land and the lords of capital will always use their political privileges for the defence and perpetuation of their economical monopolies. So far from promoting, they will continue to lay every possible impediment in the way of the emancipation of labour. Remember the sneer with which, last session, Lord Palmerston put down the advocates of the Irish Tenants' Right Bill. The House of Commons, cried he, is a house of landed proprietors. To conquer political power has therefore become the great duty of the working classes. They seem to have comprehended this, for in England, Germany, Italy, and France there have taken place simultaneous revivals, and simultaneous efforts are being made at the political reorganisation of the working men's party.

One element of success they possess—numbers; but numbers weigh only in the balance, if united by combination and led by knowledge. Past experience has shown how disregard of that bond of brotherhood which ought to exist between the workmen of different countries, and incite them to stand firmly by each other in all their struggles for emancipation, will be chastised by the common discomfiture of their incoherent efforts. This thought prompted the working men of different countries assembled on September 28, 1864, in public meeting at St. Martin's Hall, to found the International Association.

Another conviction swayed that meeting. If the emancipation of the working classes requires their fraternal concurrence, how are they to fulfil that great mission with a foreign policy in pursuit of criminal designs, playing upon national prejudices, and squandering in piratical wars the people's blood and treasure? It was not the wisdom of the ruling classes, but the heroic resistance to their criminal folly by the working classes of England that saved the West of Europe from plunging headlong into an infamous crusade for the perpetuation and propagation of slavery on the other side of the Atlantic. The shameless approval, mock sympathy, or idiotic indifference, with which the upper classes of Europe have witnessed the mountain fortress of the Caucasus falling a prey to, and heroic Poland being assassinated by, Russia; the immense

and unresisted encroachments of that barbarous power, whose head is at St. Petersburg, and whose hands are in every cabinet of Europe, have taught the working classes the duty to master themselves the mysteries of international politics; to watch the diplomatic acts of their respective Governments; to counteract them, if necessary, by all means in their power; when unable to prevent, to combine in simultaneous denunciations, and to vindicate the simple laws of morals and justice, which ought to govern the relations of private individuals, as the rules paramount of the intercourse of nations.

The fight for such a foreign policy forms part of the general struggle for the emancipation of the working classes.

Proletarians of all countries, Unite!

Written by Marx between
October 21-27, 1864

Published as a separate pamphlet *Address and Provisional Rules of the Working Men's International Association, Established September 28, 1864 at a Public Meeting Held at St. Martin's Hall, Long Acre, London, at London in November 1864.* The authorised translation into German was printed in the newspaper *Social-Demokrat*, Nos. 2 and 3 of December 21 and 30, 1864

Printed according to the text of the English pamphlet checked with the text in the *Social-Demokrat*

KARL MARX

THE HAGUE CONGRESS¹

Reporter's Record of the Speech Made at the Meeting
Held in Amsterdam on September 8, 1872

In the eighteenth century, he said, kings and potentates used to meet at The Hague to discuss the interests of their Houses.

That was where we wanted to hold the assizes of labour, despite the fears that people sought to inspire us with. It

¹ The Hague Congress sat from September 2-7, 1872. An urgent task facing it was to endorse the resolutions adopted by the London Conference in 1871 on political action by the working class (see p. 499 of the present volume) and against sectarian sections.

While preparations were being made for the Hague Congress, Marx and Engels did a very great deal to unify the revolutionary forces of the proletariat. The General Council at its sittings approved, with Marx and Engels actively participating, proposals to be submitted to the congress for the amendment of the Rules and Regulations of the International, first and foremost the proposal to incorporate in the Rules resolutions on political action by the working class and to extend the powers of the General Council.

The Hague Congress was more representative than any of its predecessors. It was attended by sixty-five delegates from fifteen national organizations. At the Congress Marx and Engels and their associates carried to the end the struggle they had been waging for many years against all petty-bourgeois sectarianism in the working-class movement. The anarchist leaders were expelled from the International. The Congress decisions paved the way for the future formation of independent national political parties of the working class.

On the invitation of the Dutch Federal Council, most of the Hague Congress delegates left for Amsterdam after the Congress to meet with the local section of the International. The meeting, held on September 8, was addressed by Marx, Sorge, Lafargue and other delegates. Marx spoke in German and French.—Ed.

is in the midst of the most reactionary population that we wanted to assert the existence of our great Association, and its expansion and its hopes for the future.

It was said, upon hearing of our decision, that we had sent emissaries to clear the ground. We do not deny that we have emissaries everywhere; but most of them are unknown to us. Our emissaries at The Hague were those workers whose toil is so back-breaking, just as in Amsterdam they are also workers—from among those who work sixteen hours a day. *Those* are our emissaries, nor have we any others. And in all countries where we appear, we find them willing to give us a sympathetic welcome, for they realize very soon that it is improvement of their lot that we seek.

The Hague Congress did three principal things:

It proclaimed the necessity for the working classes to fight, in the political as well as the social sphere, against the old society, a society which is collapsing; and we are happy to see that the resolution of the London Conference is from now on included in our Rules. A group had formed in our midst advocating the workers' abstention from politics.

We have thought it important to point out how very dangerous and baneful to our cause we considered these principles to be.

The worker will some day have to win political supremacy in order to organize labour along new lines; he will have to defeat the old policy supporting old institutions, under penalty—as in the case of the ancient Christians, who neglected and scorned it—of never seeing their kingdom on earth.

But we have by no means affirmed that this goal would be achieved by identical means.

We know of the allowances we must make for the institutions, customs and traditions of the various countries; and we do not deny that there are countries such as America, England, and I would add Holland if I knew your institutions better, where the working people may achieve their goal by peaceful means. If that is true, we must also recognize that in most of the continental countries it is force

that will have to be the lever of our revolutions; it is force that we shall some day have to resort to in order to establish a reign of labour.¹

The Hague Congress has vested the General Council with new and greater powers. Indeed, at a time when kings are gathered together in Berlin, where new and harsher measures of repression are to be adopted against us as a result of that meeting of powerful representatives of the feudal system and past times, and when persecution is being set on foot, the Hague Congress has deemed it wise and necessary to increase the powers of its General Council and to centralize, for the struggle that is about to begin, an action which isolation would render powerless. Besides, whom but our enemies could the authority of the General Council make suspicious? Has it, then, a bureaucracy and an armed police force to impose its will? Is not its authority purely moral, and does it not submit all its decisions to the federations which are entrusted with carrying them out? Under these conditions, kings without army, police and magistracy would be but feeble obstacles to the march of the revolution, were they ever reduced to maintaining their power through moral influence and authority.

Lastly, the Hague Congress has transferred the seat of the General Council to New York. Many people, even among our friends, seem to be surprised by that decision. Are they forgetting, then, that America is becoming a world chiefly of working people, that half a million persons—working people—emigrate to that continent every year, and that the International must take strong root in soil dominated by the working man? And then, the decision of the Congress authorizes the General Council to co-opt such members as it may find necessary and useful for the good of the common cause. Let us hope that it will be wise enough to choose people who will be equal to their task and will be able to bear firmly the banner of our Association in Europe.

¹ Instead of this sentence, the *Volksstaat* had: "But that is not the exact state of affairs in all countries."—Ed.

Citizens, let us think of the fundamental principle of the International, solidarity! It is by establishing this vivifying principle on a strong basis, among all the working people of all countries, that we shall achieve the great goal we have set ourselves. The revolution needs solidarity, and we have a great example of it in the Paris Commune, which fell because¹ a great revolutionary movement corresponding to that supreme rising of the Paris proletariat did not arise in all centres, in Berlin, Madrid and elsewhere.

As far as I am concerned, I shall continue my effort, and shall work steadily to establish for the future this fruitful solidarity among all working people. I am not withdrawing from the International at all, and the rest of my life will be devoted, as have been my past efforts, to the triumph of the social ideas which some day—you may rest assured of it—will lead to the world-wide victory of the proletariat.

Published in the newspapers
La Liberté, No. 37 of September 15, 1872 and *Der Volksstaat*, No. 79 of October 2, 1872

Printed according to the
La Liberté text checked
with the text in *Der*
Volksstaat

Translated from the
French

¹ The *Volksstaat* then goes on to say: "the workers of other countries showed no solidarity."—Ed.

FREDERICK ENGELS

THE MANCHESTER FOREIGN SECTION¹

TO ALL SECTIONS AND MEMBERS OF THE BRITISH FEDERATION

Fellow Working Men,

We feel compelled to address you in reply to a circular issued by those who call themselves the majority of the British Federal Council, and appealing to you to join them in open rebellion against the fundamental compact of our Association.²

In that circular the majority of the Federal Council asserts that the minority have rendered all work impossible, and brought matters to a deadlock, owing to the last meeting having been dissolved by the chairman in the midst of business in order to prevent discussion.

It appears strange, at the first glance, that a majority should be brought to a deadlock by a minority, when a simple vote would have sufficed to silence that minority. Hitherto *minorities* have seceded often enough. This is the

¹ *The Manchester Foreign Section* of the International Working Men's Association was formed in August 1872, mainly of emigrant workers in Manchester most of whom were already members of the International. The Section fought vigorously against the reformist elements of the British Federal Council, formed in October 1871 of representatives of the English branches and of the trade unions affiliated to the International. It supported Marx and Engels in their effort to strengthen the Federation and rid it of disorganizers. The Appeal published here was written by Engels at the request of the Section; upon approval by the latter it was published in leaflet form and circulated to all members of the International in Great Britain.—Ed.

² The reference is to the circular of the break-away section of the British Federal Council, "To All British Branches of the International Working Men's Association," dated December 10, 1872. In that circular the splitters demanded non-recognition of the decisions of the Hague Congress and the convening of an extraordinary congress of the Federation in London in January 1873.—Ed.

first instance of a *majority* seceding; and this fact alone is sufficient to render the whole proceeding more than suspicious. As to the pretence of the action of the chairman¹ at one solitary meeting, we are credibly informed that, on that occasion, the chairman dissolved the meeting half an hour after the time for breaking up, at half past eleven, because members of the majority insisted upon interrupting the order of the day.

The Federal Council is divided, according to the circular, upon the question whether the resolutions of the General Congress of our Association, held at The Hague in September last, are to be considered valid or not. Now, for members of the International, this is not a question at all. According to its General Rules, Article 3, the duty of the General Congress is to "take the measures required for the successful working of our Association." The Congress is its legislative power. Its resolutions are binding upon all. Those who do not like them may either leave the Association, or try to reverse them at the next Congress. But no individual member, no section, no Federal Council, no local or national congress, has the right to declare them null and void, while pretending to remain within the International.

The signatories of the circular pretend that the Hague Congress was not fairly constituted, and in no way represented the majority of the members of the Association. That Congress was regularly convoked by the General Council, in accordance with Art. 4 of the General Rules. It was attended by 64 delegates, representing 15 different nationalities, and belonging, individually, to 12 different nationalities. No previous Congress could boast of such a truly international composition. That the resolutions taken were penetrated by the true spirit of internationalism is proved by the fact that they were almost all taken by majorities of three to one, and that the delegates of the two nations lately involved in fratricidal war—the French and the Germans—almost always voted for them to a man. If England, through its own fault, was not very numerously represented, is that a reason to invalidate the Congress?

¹ Vickery, S.—Ed.

The circular complains of the Congress resolution as to the political action of the working class. They say it was taken after the majority of the delegates had left. The official report published in No. 37 of the *International Herald* (December 14th), shows that 48 delegates out of 64 voted on the question, out of which 35 voted in favour of the resolution. Among these 35 we find the name of Mr. Motterhead, who now signs a circular repudiating it.

Now what is this resolution? It is the same in substance, and mostly in words too, as that adopted at the General Conference held in London in September, 1871, and published officially, along with the rest of the resolutions, on the 17th October of that year by the General Council,¹ and has the signatures, among others, of John Hales, Th. Mottershead, H. Jung, F. Bradnick, H. Mayo, and Thos. Roach! The General Council being bound to enforce the Conference resolutions, how is it that none of these citizens then thought fit to resign his seat on the General Council, and to protest against this resolution, now found out, all at once, to be so dangerous?

The circular totally falsifies the purport of this resolution, as will be easily seen by referring to its text as published in No. 37 of the *International Herald*. The resolution

¹ At the sixth sitting of the London Conference, on September 20, 1871, Vaillant submitted a draft resolution in which mention was made of the inseparable connection between political and social problems and of the necessity for rallying the forces of the working class in the political field. Marx and Engels took part in the debate on the draft. Their speeches became the basis of the resolution "On Political Action by the Working Class," which the Conference instructed the General Council to draft, appointing for the purpose a committee that included Engels. Marx and Engels drew up the new text of the resolution, which set forth in precise terms the proposition on the need to organise a political party of the working class as a requisite for the victory of the socialist revolution.

On October 16, 1871, the General Council approved Engels's report on the resolution on political action by the working class.

The Hague Congress of 1872 resolved to include in the General Rules of the International Working Men's Association Article 7a, which reproduced the greater part of the London Conference resolution on political action by the working class.—Ed.

does not, as is pretended, make political action obligatory upon Trades' Unions and other politically neutral bodies. It merely demands the formation, in every country, of a distinct working class party, opposed to all middle class parties. That is to say, it calls here in England upon the working class to refuse any longer to serve as the fag-end of the "great Liberal party," and to form an independent party of their own, as they did in the glorious times of the great Chartist movement.

Thus the alleged breach of faith towards the Trades' Unions turns out to be a pure invention. But, we may be allowed to ask, *where are the Trades' Unions now* that at one time had affiliated themselves to the International? The cash accounts of last year show that they had almost every one disappeared during Citizen Hales' secretaryship.

The next complaint is that the General Council has been removed to New York, and that there are neither English nor Americans upon it. The new General Council is composed of men of five different nationalities, and if the English in New York keep aloof from the International, they have but themselves to blame, if they are not represented at the Council. While that Council was in London, the English were always far more strongly represented than any other nation, and very often formed the absolute majority; while the French, for instance, at one time were not represented at all. But the English cannot claim this as a vested right. The Hague Congress, when, in virtue of the duty and right conferred upon it by Art. 3 of the General Rules, it elected the new General Council, chose what was in its opinion the best locality, and in that locality the best men. The signatories of the circular may be of a different opinion, but that does not affect the right of the Congress.

The circular pretends that, by this action, the sections and federations are deprived of the right they possessed, of deciding upon the policy to be pursued in their respective countries. This is again untrue. Whether the General Council sit in London, in New York, or anywhere else, the rights of the sections and federations remain the same. But, says the circular, to prevent disobedience upon this point,

"the Congress armed this General Council with the power of suspending any section, federation, or federal council whenever it pleased, without assigning any reason for so doing."

Untrue, again. The right of suspending any section had been already conferred upon the General Council by the Basel Congress (1869). The official publication of the Hague Congress Resolutions, resolution II, art. 1, (*International Herald*, No. 37) shows that, if the powers of the General Council have been increased, or rather better defined, they have also been surrounded by safeguards previously not existing. Thus, if the General Council dissolve a Federal Council, it has to provide *within 30 days*, for the election of a new one; and thus, after all, the federation itself remains the ultimate judge. If the General Council suspend a whole federation, it has, if the rest of the federations demand it, to submit its decision *within one month* to the final judgement of a conference of delegates of all federations. And this is what the circular calls: the power of suspension without assigning any reason!

Fellow working men! whether you individually approve or disapprove of the resolutions passed at The Hague, they are at this moment *the law of the International*. If there are those among you who disapprove of them, they have their remedy at the next Congress. But neither any section, nor the British Federal Council, nor any national Congress called by it, has the right to repudiate resolutions of a General Congress lawfully convoked. Whoever attempts such a thing, places himself virtually outside the pale of the International, and that, in effect, the signatories of the circular have done. To allow such action to rule the International would be tantamount to its dissolution.

Even in the countries whose delegates formed the minority at The Hague, a strong re-action has set in against the secessionist tendencies fostered by those delegates. While in America, in France, in Germany, in Poland, in Austria, in Hungary, in Portugal, and in the whole of Switzerland, with the exception of a little knot of scarcely 200 men, the Hague resolutions are gladly accepted, the Dutch Internationals, in Congress assembled, have resolved to stand by the New York General Council, and to lay any grievances

they may have before the next lawful General Congress of September, 1873, and before no other.¹ In Spain, where a secessionist movement similar to that inaugurated by the circular in question, was attempted by the Federal Council, the resistance against it is growing stronger every day, and section after section adheres to the Hague resolutions.

Fellow working men! for all these reasons, we protest against the convocation of any British Congress which is to sit in judgement upon the law of the Association as established by the delegates of all nations represented in it.

We protest against any Congress convoked at such a short notice as that called for the 5th January.

We urge upon all sections to submit the foregoing to the consideration of their members, remembering that the future of our Association in England rests upon their action in the present crisis.

It is necessary that we recognise as legitimate delegates to the Federal Council only those who will uphold the authority of the Congress of The Hague, and endeavour to carry out the resolutions passed there.

Adopted at the general meeting of the Manchester Foreign Section, held on Saturday, 21st December, 1872.

Fraternal greeting to all members of our Association.

P. Zürcher, Chairman of the Meeting.

F. Kupper, General and German Secretary.

O. Wyss, French Secretary.

Written by F. Engels about
December 20, 1872

Published in leaflet form on
December 23, 1872 and in *Ar-
beiter-Zeitung* Nos. 5 and 6 of
March 8 and 15, 1873

Printed according to the
leaflet text

¹ Engels refers here to the congress of representatives of several Dutch branches of the International, convened by the Dutch Federal Council in Amsterdam on November 24, 1872, in view of anarchist opposition to the decisions of the Hague Congress. The Amsterdam Congress resolved to support the General Council.—Ed.

FREDERICK ENGELS

THE ENGLISH ELECTIONS

London, February 22, 1874

The English Parliamentary elections are now over. The brilliant Gladstone, who could not govern with a majority of sixty-six, suddenly dissolved Parliament, ordered elections within eight to fourteen days, and the result was—a majority of fifty *against* him. The second Parliament elected under the Reform Bill of 1867 and the first by secret ballot has yielded a *strong conservative majority*. And it is particularly the big industrial cities and factory districts, where the workers are now absolutely in the majority, that send Conservatives to Parliament. How is this?

This is primarily the result of Gladstone's attempt to effect a *coup d'état* by means of the elections. The election writs were issued so soon after the dissolution that many towns had hardly five days, most of them hardly eight, and the Irish, Scotch and rural electoral districts at most fourteen days for reflection. Gladstone wanted to stampede the voters, but *coup d'état* simply won't work in England and attempts to stampede rebound upon those who engineer them. In consequence, the entire mass of apathetic and wavering voters voted solidly against Gladstone.

Moreover, Gladstone had ruled in a way that directly flouted John Bull's traditional usage. There is no denying that John Bull is dull-witted enough to consider his government to be not his lord and master, but his servant, and at that the only one of his servants whom he can discharge forthwith without giving any notice. Now, if the party in office time and again allows its ministry, for very practical reasons, to spring a big surprise with theatrical effect on occasions when taxes are reduced or other financial measures instituted, it permits this sort of thing only by way of exception in case of important legislative meas-

ures. But Gladstone had made these legislative stage tricks the rule. His major measures were mostly as much of a surprise to his own party as to his opponents. These measures were practically foisted upon the Liberals, because if they did not vote for them they would immediately put the opposition party in power. And if the contents of many of these measures, e.g., the Irish Church Bill and the Irish Land Bill, were for all their wretchedness an abomination to many old liberal-conservative Whigs, so to the whole of the party was the manner in which these bills were forced upon it. But this was not enough for Gladstone. He had secured the abolition of the purchase of army commissions by appealing without the slightest need to the authority of the Crown instead of Parliament, thereby offending his own party. In addition he had surrounded himself with a number of importunate mediocrities who possessed no other talent than the ability to make themselves needlessly obnoxious. Particular mention must be made here of Bruce, Minister of Home Affairs, and Ayrton, the real head of the London local government. The former was distinguished for his rudeness and arrogance towards workers' deputations; the latter ruled London in a wholly Prussian manner, for instance, in the case of the attempt to suppress the right to hold public meetings in the parks. But since such things simply can't be done here, as is shown by the fact that the Irish immediately held a huge mass meeting in Hyde Park right under Mr. Ayrton's nose in spite of the Park ordinance, the Government suffered a number of minor defeats and increasing unpopularity in consequence.

Finally, the secret ballot has enabled a large number of workers who usually were politically passive to vote with impunity against their exploiters and against the party in which they rightly see that of the big barons of industry, namely, the Liberal Party. This is true even where most of these barons, following the prevailing fashion, have gone over to the Conservatives. If the Liberal Party in England does not represent large-scale industry as opposed to big landed property and high finance, it represents nothing at all.

Already the previous Parliament ranked below the aver-

age in its general intellectual level. It consisted mainly of the rural gentry and the sons of big landed proprietors, on the one hand, and of bankers, railway directors, brewers, manufacturers and sundry other rich upstarts, on the other; in between, a few statesmen, jurists and professors. Quite a number of the last-named representatives of the "intelligentsia" failed to get elected this time, so that the new Parliament represents big landed property and the money-bags even more exclusively than the preceding one. It differs, however, from the preceding one in comprising two new elements: two workers and about fifty Irish Home Rulers.

As regards the workers it must be stated, to begin with, that no separate political working-class party has existed in England since the downfall of the Chartist Party in the fifties. This is understandable in a country in which the working-class has shared more than anywhere else in the advantages of the immense expansion of its large-scale industry. Nor could it have been otherwise in an England that ruled the world market; and certainly not in a country where the ruling classes have set themselves the task of carrying out, parallel with other concessions, one point of the Chartists' programme, the People's Charter, after another. Of the six points of the Charter two have already become law: the secret ballot and the abolition of property qualifications for the suffrage. The third, universal suffrage, has been introduced, at least approximately; the last three points are still entirely unfulfilled: annual parliaments, payment of members, and, most important, equal electoral areas.

Whenever the workers lately took part in general politics in particular organisations they did so almost exclusively as the extreme left wing of the "great Liberal Party" and in this role they were duped at each election according to all the rules of the game by the great Liberal Party. Then all of a sudden came the Reform Bill which at one blow changed the political status of the workers. In all the big cities they now form the majority of the voters and in England the Government as well as the candidates for Parliament are accustomed to court the electorate. The chairmen

and secretaries of Trade Unions and political workingmen's societies, as well as other well-known labour spokesmen who might be expected to be influential in their class, had overnight become important people. They were visited by Members of Parliament, by lords and other well-born rabble, and sympathetic enquiry was suddenly made into the wishes and needs of the working-class. Questions were discussed with these "labour leaders" which formerly evoked a supercilious smile or the mere posture of which used to be condemned; and one contributed to collections for working-class purposes. It thereupon quite naturally occurred to the "labour leaders" that they should get themselves elected to Parliament, to which their high-class friends gladly agreed in general, but of course only for the purpose of frustrating as far as possible the election of workers in each particular case. Thus the matter got no further.

Nobody holds it against the "labour leaders" that they would have liked to get into Parliament. The shortest way would have been to proceed at once to form anew a strong workers' party with a definite programme, and the best political programme they could wish for was the People's Charter. But the Chartists' name was in bad odour with the bourgeoisie precisely because theirs had been an outspokenly proletarian party, and so, rather than continue the glorious tradition of the Chartists, the "labour leaders" preferred to deal with their aristocratic friends and be "respectable," which in England means acting like a *bourgeois*. Whereas under the old franchise the workers had to a certain extent been compelled to figure as the tail of the radical bourgeoisie, it was inexcusable to make them go on playing that part after the Reform Bill had opened the door of Parliament to at least sixty working-class candidates.

This was the turning point. In order to get into Parliament the "labour leaders" had recourse, in the first place, to the votes and money of the bourgeoisie and only in the second place to the votes of the workers themselves. But by doing so they ceased to be workers' candidates and turned themselves into bourgeois candidates. They did not appeal to a working-class party that still had to be formed

but to the bourgeois "great Liberal Party." Among themselves they organised a mutual election assurance society, the Labour Representation League,¹ whose very slender means were derived in the main from bourgeois sources. But this was not all. The radical bourgeois has sense enough to realise that the election of workers to Parliament is becoming more and more inevitable; it is therefore in their interest to keep the prospective working-class candidates under their control and thus postpone their actual election as long as possible. For that purpose they have their Mr. Samuel Morley, a London millionaire, who does not mind spending a couple of thousand pounds in order, on the one hand, to be able to act as the commanding general of this sham labour general staff and, on the other, with its assistance to let himself be hailed by the masses as a friend of labour, out of gratitude for his duping the workers. And then, about a year ago, when it became ever more likely that Parliament would be dissolved, Morley called his faithful together in the London Tavern. They all appeared, the Potters, Howells, Odgers, Haleses, Motterheads, Cremers, Eccariuses and the rest of them—a conclave of people every one of whom had served, or at least had offered to serve, during the previous Parliamentary elections, in the pay of the bourgeoisie, as an agitator for the "great Liberal Party." Under Morley's chairmanship this conclave drew up a "labour programme" to which any bourgeois could subscribe and which was to form the foundation of a mighty movement to chain the workers politically still more firmly to the bourgeoisie and, as these gentry thought, to get the "founders" into Parliament. Besides, dangling before their lustful eyes these "founders" already saw a goodly number of Morley's five-pound notes with which they expected to line their pockets before the election campaign was over. But the whole movement fell through before it had fairly started. Mr. Morley locked his safe and the founders once more disappeared from the scene.

¹ *Labour Representation League*: Founded in November 1869 by the London trade-union leaders who stood on the platform of "liberal labour politics." It stopped functioning at the end of the seventies.—Ed.

Four weeks ago Gladstone suddenly dissolved Parliament. The inevitable "labour leaders" began to breathe again: either they would get themselves elected or they would again become well-paid itinerant preachers of the cause of the "great Liberal Party." But alas! the day appointed for the elections was so close that they were cheated out of both chances. True enough, a few did stand for Parliament; but since in England every candidate, before he can be voted upon, must contribute two hundred pounds (1,240 thaler) towards the election expenses and the workers had almost nowhere been organised for this purpose, only such of them could stand as candidates seriously as obtained this sum from the bourgeoisie, i.e., as acted *with its gracious permission*. With this the bourgeoisie had done its duty and in the elections themselves allowed them all to suffer a complete fiasco.

Only two workers got in, both miners from coal pits. This trade is very strongly organised in three big unions, has considerable means at its disposal, controls an indisputed majority of the voters in some constituencies and has worked systematically for direct representation in Parliament ever since the Reform Acts were passed. The candidates put up were the secretaries of the three *Trade Unions*. The one, Halliday, lost out in Wales; the other two came out on top: *MacDonald* in *Stafford* and *Burt* in *Morpeth*. Burt is little known outside of his constituency. MacDonald, however, betrayed the workers of his trade when, during the negotiations on the last mining law, which he attended as the representative of his trade, he sanctioned an amendment which was so grossly in the interests of the capitalists that even the government had not dared to include it in the draft.

At any rate, the ice has been broken and two workers now have seats in the most fashionable debating club of Europe, among those who have declared themselves the first gentlemen of Europe.

Alongside of them sit at least fifty Irish Home Rulers. When the Fenian (Irish-republican) rebellion of 1867 had been quelled and the military leaders of the Fenians had either gradually been caught or driven to emigrate to

America, the remnants of the Fenian conspiracy soon lost all importance. Violent insurrection had no prospect of success for many years, at least until such time as England would again be involved in serious difficulties abroad. Hence a legal movement remained the only possibility, and such a movement was undertaken under the banner of the Home Rulers, who wanted the Irish to be "masters in their own house." They made the definite demand that the Imperial Parliament in London should cede to a special Irish Parliament in Dublin the right to legislate on all purely Irish questions; very wisely nothing was said meanwhile about what was to be understood as a purely Irish question. This movement, at first scoffed at by the English press, has become so powerful that Irish M.P.'s of the most diverse party complexions—Conservatives and Liberals, Protestants and Catholics (Butt, who leads the movement, is himself a Protestant) and even a native-born Englishman sitting for Galway—have had to join it. For the first time since the days of O'Connell, whose repeal movement collapsed in the general reaction about the same time as the Chartist movement, as a result of the events of 1848—he had died in 1847—a well-knit Irish party once again has entered Parliament, but under circumstances that hardly permit it constantly to compromise à la O'Connell with the Liberals or to have individual members of it sell themselves retail to Liberal governments, as after him has become the fashion.

Thus both motive forces of English political development have now entered Parliament: on the one side the workers, on the other the Irish as a compact national party. And even if they may hardly be expected to play a big role in this Parliament—the workers will certainly not—the elections of 1874 have indisputably ushered in a new phase in English political development.

Written by Engels on
February 22, 1874

Printed according to the
text of the newspaper

Published in *Der Volksstaat* of
March 4, 1874

Translated from the
German

Unsigned

FREDERICK ENGELS

TRADES UNIONS

I

In our last issue we considered the action of Trades Unions as far as they enforce the economical law of wages against employers. We return to this subject, as it is of the highest importance that the working-classes generally should thoroughly understand it.

We suppose no English working-man of the present day needs to be taught that it is the interest of the individual capitalist as well as of the capitalist class generally, to reduce wages as much as possible. The produce of labour, after deducting all expenses, is divided, as David Ricardo has irrefutably proved, into two shares: the one forms the labourer's wages, the other the capitalist's profits. Now, this net produce of labour being, in every individual case, a given quantity, it is clear that the share called profits cannot increase without the share called wages decreasing. To deny that it is the interest of the capitalist to reduce wages, would be tantamount to say that it is not his interest to increase his profits.

We know very well that there are other means of temporarily increasing profits, but they do not alter the general law, and therefore need not trouble us here.

Now, how can the capitalists reduce wages when the rate of wages is governed by a distinct and well-defined law of social economy? The economical law of wages is there, and is irrefutable. But, as we have seen, it is elastic, and it is so in two ways. The rate of wages can be lowered, in a particular trade, either directly, by gradually accustoming the workpeople of that trade to a lower standard of life, or, indirectly, by increasing the number of working-hours per day (or the intensity of work during the same working-hours) without increasing the pay.

And the interest of every individual capitalist to increase his profits by reducing the wages of his workpeople receives a fresh stimulus from the competition of capitalists of the same trade amongst each other. Each one of them tries to undersell his competitors, and unless he is to sacrifice his profits he must try and reduce wages. Thus, the pressure upon the rate of wages brought about by the interest of every individual capitalist is increased tenfold by the competition amongst them. What was before a matter of more or less profit, now becomes a matter of necessity.

Against this constant unceasing pressure unorganised labour has no effective means of resistance. Therefore, in trades without organisation of the workpeople, wages tend constantly to fall and the working-hours tend constantly to increase. Slowly, but surely, this process goes on. Times of prosperity may now and then interrupt it, but times of bad trade hasten it on all the more afterwards. The workpeople gradually get accustomed to a lower and lower standard of life. While the length of working-day more and more approaches the possible maximum, the wages come nearer and nearer to their absolute minimum—the sum below which it becomes absolutely impossible for the workman to live and to reproduce his race.

There was a temporary exception to this about the beginning of this century. The rapid extension of steam and machinery was not sufficient for the still faster increasing demand for their produce. Wages in these trades, except those of children sold from the workhouse to the manufacturer, were as a rule high; those of such skilled manual labour as could not be done without were very high; what a dyer, a mechanic, a velve-cutter, a hand-mule spinner, used to receive now sounds fabulous. At the same time the trades superseded by machinery were slowly starved to death. But newly-invented machinery by-and-by superseded these well-paid workmen; machinery was invented which made machinery, and that at such a rate that the supply of machine-made goods not only equalled, but exceeded, the demand. When the general peace, in 1815, re-established regularity of trade, the decennial fluctuations between prosperity, over-production, and commercial panic began.

Whatever advantages the workpeople had preserved from old prosperous times, and perhaps even increased during the period of frantic over-production, were now taken from them during the period of bad trade and panic; and soon the manufacturing population of England submitted to the general law that the wages of unorganised labour constantly tend towards the absolute minimum.

But in the meantime the Trades Unions, legalised in 1824, had also stepped in, and high time it was. Capitalists are always organised. They need in most cases no formal union, no rules, officers, etc. Their small number, as compared with that of the workmen, the fact of their forming a separate class, their constant social and commercial intercourse stand them in lieu of that; it is only later on, when a branch of manufacturers has taken possession of a district, such as the cotton trade has of Lancashire, that a formal capitalist's Trades Union becomes necessary. On the other hand, the workpeople from the very beginning cannot do without a strong organisation, well-defined by rules and delegating its authority to officers and committees. The Act of 1824 rendered these organisations legal. From that day labour became a power in England. The formerly helpless mass, divided against itself, was not longer so. To the strength given by union and common action soon was added the force of a well-filled exchequer—"resistance money," as our French brethren expressively call it. The entire position of things now changed. For the capitalist it became a risky thing to indulge in a reduction of wages or an increase of working-hours.

Hence the violent outbursts of the capitalist class of those times against Trades Unions. That class had always considered its long-established practice of grinding down the working-class as a vested right and lawful privilege. That was now to be put a stop to. No wonder they cried out lustily and held themselves at least as much injured in their rights and property as Irish landlords do nowadays.

Sixty years' experience of struggle have brought them round to some extent. Trades Unions have now become acknowledged institutions, and their action as one of the regulators of wages is recognised quite as much as the

action of the Factories and Workshops Acts as regulators of the hours of work. Nay, the cotton masters in Lancashire have lately even taken a leaf out of the workpeople's book, and now know how to organise a strike, when it suits them, as well or better than any Trades Union.

Thus it is through the action of Trades Unions that the law of wages is enforced as against the employers, and that the workpeople of any well-organised trade are enabled to obtain, at least approximately, the full value of the working-power which they hire to their employer; and that, with the help of State laws, the hours of labour are made at least not to exceed too much that maximum length beyond which the working-power is prematurely exhausted. This, however, is the utmost Trades Unions, as at present organised, can hope to obtain, and that by constant struggle only, by an immense waste of strength and money; and then the fluctuations of trade, once every ten years at least, break down for the moment what has been conquered, and the fight has to be fought over again. It is a vicious circle from which there is no issue. The working-class remains what it was, and what our Chartist forefathers were not afraid to call it, a class of wages-slaves. Is this to be the final result of all this labour, self-sacrifice, and suffering? Is this to remain for ever the highest aim of British workmen? Or is the working-class of this country at last to attempt breaking through this vicious circle, and to find an issue out of it in a movement for the ABOLITION of the WAGE SYSTEM ALTOGETHER?

Next week we shall examine the part played by Trades Unions as organisers of the working-class.

II

So far we have considered the functions of Trades Unions as far only as they contribute to the regulation of the rate of wages and ensure to the labourer, in his struggle against capital, at least some means of resistance. But that aspect does not exhaust our subject.

The struggle of the labourer against capital, we said. That struggle does exist, whatever the apologists of capital may

say to the contrary. It will exist so long as a reduction of wages remains the safest and readiest means of raising profits; nay, so long as the wages-system itself shall exist. The very existence of Trades Unions is proof sufficient of the fact; if they are not made to fight against the encroachments of capital what are they made for? There is no use in mincing matters. No milksop words can hide the ugly fact that present society is mainly divided into two great antagonistic classes—into capitalists, the owners of all the means for the employment of labour, on one side; and working-men, the owners of nothing but their own working-power, on the other. The produce of the labour of the latter class has to be divided between both classes, and it is this division about which the struggle is constantly going on. Each class tries to get as large a share as possible; and it is the most curious aspect of this struggle that the working-class, while fighting to obtain a share only of its own produce, is often enough accused of actually robbing the capitalist!

But a struggle between two great classes of society necessarily becomes a political struggle. So did the long battle between the middle or capitalist class and the landed aristocracy; so also does the fight between the working-class and these same capitalists. In every struggle of class against class, the next end fought for is political power; the ruling class defends its political supremacy, that is to say its safe majority in the Legislature; the inferior class fights for, first a share, then the whole of that power, in order to become enabled to change existing laws in conformity with their own interests and requirements. Thus the working-class of Great Britain for years fought ardently and even violently for the People's Charter, which was to give it that political power; it was defeated, but the struggle had made such an impression upon the victorious middle-class that this class, since then, was only too glad to buy a prolonged armistice at the price of ever-repeated concessions to the working-people.

Now, in a political struggle of class against class, organisation is the most important weapon. And in the same measure as the merely political or Charist Organisation

fell to pieces, in the same measure the Trades Unions Organisation grew stronger and stronger, until at present it has reached a degree of strength unequalled by any working-class organisation abroad. A few large Trades Unions, comprising between one and two millions of working-men, and backed by the smaller or local Unions, represent a power which has to be taken into account by any Government of the ruling class, be it Whig or Tory.

According to the traditions of their origin and development in this country, these powerful organisations have hitherto limited themselves almost strictly to their function of sharing in the regulation of wages and working-hours, and of enforcing the repeal of laws openly hostile to the workmen. As stated before, they have done so with quite as much effect as they had a right to expect. But they have attained more than that—the ruling class, which knows their strength better than they themselves do, has volunteered to them concessions beyond that. Disraeli's Household Suffrage¹ gave the vote to at least the greater portion of the organised working-class. Would he have proposed it unless he supposed that these new voters would show a will of their own—would cease to be led by middle-class liberal politicians? Would he have been able to carry it if the working-people, in the management of their colossal Trade Societies, had not proved themselves fit for administrative and political work?

That very measure opened out a new prospect to the working-class. It gave them the majority in London and in all manufacturing towns, and thus enabled them to enter into the struggle against capital with new weapons, by sending men of their own class to Parliament. And here, we are sorry to say, the Trades Unions forgot their duty as the advanced guard of the working-class. The new weapon has been in their hands for more than ten years, but they scarcely ever unsheathed it. They ought not to forget that they cannot continue to hold the position they now occupy unless they really march in the van of the working-class. It is not in the nature of things that the

¹ The Reform Bill of 1867 is meant.—Ed.

working-class of England should possess the power of sending forty or fifty working-men to Parliament and yet be satisfied for ever to be represented by capitalists or their clerks, such as lawyers, editors, &c.

More than this, there are plenty of symptoms that the working-class of this country is awakening to the consciousness that it has for some time been moving in the wrong groove; that the present movements for higher wages and shorter hours exclusively, keep it in a vicious circle out of which there is no issue; that it is not the lowness of wages which forms the fundamental evil, but the wages-system itself. This knowledge once generally spread amongst the working-class, the position of Trades Unions must change considerably. They will no longer enjoy the privilege of being the only organisations of the working-class. At the side of, or above, the Unions of special trades there must spring up a general Union, a political organisation of the working-class as a whole.

Thus there are two points which the organised Trades would do well to consider, firstly, that the time is rapidly approaching when the working-class of this country will claim, with a voice not to be mistaken, its full share of representation in Parliament. Secondly, that the time also is rapidly approaching when the working-class will have understood that the struggle for high wages and short hours, and the whole action of Trades Unions as now carried on, is not an end in itself, but a means, a very necessary and effective means, but only one of several means towards a higher end: the abolition of the wages-system altogether.

For the full representation of Labour in Parliament, as well as for the preparation of the abolition of the wages-system, organisations will become necessary, not of separate Trades, but of the working-class as a body. And the sooner this is done the better. There is no power in the world which could for a day resist the British working-class organised as a body.

Written by Engels
Published in the newspaper
Labour Standard of May 28 and
June 4, 1881
Unsigned

Printed according to the
text of the newspaper

FREDERICK ENGELS

A WORKING-MEN'S PARTY

How often have we not been warned by friends and sympathisers, "Keep aloof from party politics!" And they were perfectly right, as far as present English party politics are concerned. A labour organ must be neither Whig nor Tory, neither Conservative nor Liberal, or even Radical, in the actual party sense of that word. Conservatives, Liberals, Radicals, all of them represent but the interests of the ruling classes, and various shades of opinion predominating amongst landlords, capitalists, and retail tradesmen. If they do represent the working-class, they most decidedly misrepresent it. The working-class has interests of its own, political as well as social. How it has stood up for what it considers its social interests, the history of the Trades Unions and the Short Time movement shows. But its political interests it leaves almost entirely in the hands of Tories, Whigs and Radicals, men of the upper class, and for nearly a quarter of a century the working-class of England has contented itself with forming, as it were, the tail of the "Great Liberal Party."

This is a political position unworthy of the best organised working-class of Europe. In other countries the working-men have been far more active. Germany has had for more than ten years a Working-Men's Party (the Social-Democrats), which owns ten seats in Parliament, and whose growth has frightened Bismarck into those infamous measures of repression of which we give an account in another column.¹ Yet in spite of Bismarck, the Working-

¹ The reference is to the anti-Socialist Exceptional Law adopted by the German Reichstag in 1878.—Ed,

Men's Party progresses steadily; only last week it carried sixteen elections for the Mannheim Town Council and one for the Saxon Parliament. In Belgium, Holland, and Italy the example of the Germans has been imitated; in every one of these countries a Working-Men's Party exists, though the voters' qualification there is too high to give them a chance of sending members to the Legislature at present. In France the Working-Men's Party is just now in full process of organisation; it has obtained the majority in several Municipal Councils at the last elections, and will undoubtedly carry several seats at the general election for the Chamber next October. Even in America where the passage of the working-class to that of farmer, trader, or capitalist, is still comparatively easy, the working-men find it necessary to organise themselves as an independent party. Everywhere the labourer struggles for political power, for direct representation of his class in the Legislature—everywhere but in Great Britain.

And yet there never was a more widespread feeling in England than now, that the old parties are doomed, that the old shibboleths have become meaningless, that the old watchwords are exploded, that the old panaceas will not act any longer. Thinking men of all classes begin to see that a new line must be struck out, and that this line can only be in the direction of democracy. But in England, where the industrial and agricultural working-class forms the immense majority of the people, democracy means the dominion of the working-class, neither more nor less. Let, then, that working-class prepare itself for the task in store for it,—the ruling of this great empire; let them understand the responsibilities which inevitably will fall to their share. And the best way to do this is to use the power already in their hands, the actual majority they possess in every large town in the kingdom, to send to Parliament men of their own order. With the present household suffrage, forty or fifty working-men might easily be sent to St. Stephen's, where such an infusion of entirely new blood is very much wanted indeed. With only that number of working-men in Parliament, it would be impossible to let the Irish Land Bill become, as is the case at present, more

and more an Irish Land Bill, namely, an Irish Landlords' Compensation Act;¹ it would be impossible to resist the demand for a redistribution of seats, for making bribery really punishable, for throwing election expenses, as is the case everywhere but in England, on the public purse, &c.

Moreover, in England a real democratic party is impossible unless it be a working-men's party. Enlightened men of other classes (where they are not so plentiful as people would make us believe) might join that party and even represent it in Parliament after having given pledges of their sincerity. Such is the case everywhere. In Germany, for instance, the working-men representatives are not in every case actual working-men. But no democratic party in England, as well as elsewhere, will be effectively successful unless it has a distinct working-class character. Abandon that, and you have nothing but sects and shams.

And this is even truer in England than abroad. Of Radical shams there has been unfortunately enough since the break-up of the first working-men's party which the world ever produced—the Chartist party. Yes, but the Chartists were broken up and attained nothing. Did they, indeed? Of the six points of the People's Charter, two, vote by ballot and no property qualification, are now the law of the land. A third, universal suffrage, is at least approximately carried in the shape of household suffrage; a fourth, equal electoral districts, is distinctly in sight, a promised reform of the present Government. So that the breakdown of the Chartist movement has resulted in the realisation of fully one-half of the Chartist programme. And if the mere recollection of a past political organisation of the working-class could effect these political reforms, and a series of social reforms besides, what will the actual presence of a working-men's political party do, backed by forty or fifty representatives in Parliament? We live in a world where everybody is bound to take care of himself. Yet the English working-class allows the landlord, capitalist, and retail trading classes, with their tail of lawyers, newspaper writ-

¹ See Marx's letter dated April 29, 1881 (present volume, pp. 558-59).—Ed.

ers, &c, to take care of its interests. No wonder reforms in the interests of the workman come so slow and in such miserable dribbles. The workpeople of England have but to will, and they are the masters to carry every reform, social and political, which their situation requires. Then why not make that effort?

Written by Engels

Printed according to the
text of the newspaper

Published in the newspaper
Labour Standard of July 23,
1881

FREDERICK ENGELS

MAY 4 IN LONDON

The May Day celebration of the proletariat was epoch-making not only in its universal character, which made it an international *action* of the militant working class. It also served to register most gratifying advances in the various countries. Friend and foe agree that *on the whole Continent it was Austria, and in Austria Vienna, that celebrated the holiday of the proletariat in the most brilliant and dignified manner*, and that the Austrian, above all the Viennese, workers thereby won themselves an entirely different standing in the movement. Only a few years ago the Austrian movement had declined almost to zero, and the workers of the German and Slav crown territories were split into hostile parties wasting their forces on internecine strife. Whoever had affirmed, a mere three years ago, that on May 1, 1890, Vienna and the whole of Austria would set an example for all others of how a proletarian class holiday should be celebrated, would have been laughed at. We shall do well not to forget this fact when judging those squabbles stemming from internal discord in which the workers of other countries are wearing away their forces even today, as, for instance, in France. Who will assert that Paris cannot do what Vienna has done?

But on May 4 Vienna was thrown into the shade by London. And I hold it to be the most important and magnificent in the entire May Day celebration that on May 4, 1890, the *English proletariat*, rousing itself from forty years of slumber, *re-joined the movement of its class*. To appreciate this, one must look into the antecedents of May 4.

Towards the beginning of last year the world's largest and most wretched working-class district, the East End of London, stirred gradually to action. On April 1, 1889, the Gas Workers and General Labourers Union was founded; today it has a membership of some 100,000. Largely with the co-operation of this partner union (many are gas workers in winter and dockworkers in summer), the dockers' big strike started on its way and shook even the bottom-most section of the East London workers out of stagnation. As a result, trade union upon trade union began to form among these, mostly unskilled workers, while those already in existence there, which till then had barely kept themselves going, now blossomed forth quickly. But the difference between these new trade unions and the old was very great. The old ones, which admit none but "skilled" workers, are exclusive; they bar all workers who have not been trained according to the statutes of the guild concerned, and thereby even expose themselves to competition from those not in the guild; they are rich, but the richer they become, the more they degenerate into mere sick-funds and burial clubs; they are conservative and they steer clear above all of socialism, as far and as long as they can. The new "unskilled" unions, on the other hand, admit every fellow-worker; they are essentially, and the gas workers even exclusively, strike unions and strike funds. And while they are not yet socialists to a man, they insist nevertheless on being led only by socialists. But socialist propaganda had already been going on for years in East End, where it was above all Mrs. E. Marx-Aveling and her husband, Edward Aveling, who had four years earlier discovered the best propaganda field in the "Radical clubs" consisting almost exclusively of workers, and had worked on them steadily and, as is evident now, with the best of success. During the dockworkers' strike Mrs. Aveling was one of the three women in charge of the distribution of relief, and this earned them a slanderous statement from Mr. Hyndman, the runaway of Trafalgar Square, who alleged that they had had a weekly three pounds sterling paid to them for it from the strike fund. Mrs. Aveling led almost unaided last winter's strike in Silvertown, also in East End, and on

the gas workers' committee she represents a women's section she has founded there.

Last autumn the gas workers won an eight-hour working day here in London, but through an unhappy strike lost it again in the southern part of the city, acquiring sufficient proof that this gain is by no means safe in the northern part, either. Is it surprising, then, that they readily accepted Mrs. Aveling's proposal to hold the May Day celebration, decided on by the Paris Congress, in favour of a legalized eight-hour working day in London? In common with several socialist groups, the Radical clubs and the other trade unions in East End, they set up a Central Committee that was to organize a large demonstration for the purpose in Hyde Park. As it turned out that all attempts to hold the demonstration on Thursday, May 1, were bound to fail this year, it was decided to put it off till Sunday, May 4.

To ensure that, as far as possible, *all* London workers took part, the Central Committee invited, with a naïve lack of constraint, the London Trades Council as well. This is a body made up of delegates from the London trades unions, mostly from the older corporations of "skilled" workers, a body in which, as might be expected, the anti-socialist elements still command a majority. The Trades Council saw that the movement for an eight-hour day threatened to grow over its head. The old trades unions stand likewise for an eight-hour working day, but not for one to be established by law. By an eight-hour day they mean that normal daily wages should be paid for eight hours—so-and-so much per hour—but that overtime should be allowed any number of hours daily, provided every overtime hour is paid at a higher rate—say, at the rate of one and a half or two ordinary hours. The point therefore was to channel the demonstration into the fairway of this kind of working day, to be won by "free" agreement but certainly not to be made obligatory by parliamentary act. To this end the Trades Council allied itself with the Social-Democratic Federation of the above-mentioned Mr. Hyndman, an association which poses as the only true church of British Socialism, which had very consistently concluded a life-and-death alliance with the

French Possibilists¹ and sent a delegation to their congress, and which therefore regarded in advance the May Day celebration decided on by the Marxist Congress as a sin against the Holy Ghost. The movement was growing over the head of the Federation as well; but to adhere to the Central Committee would mean placing itself under "Marxist" leadership; on the other hand, if the Trades Council were to take the matter into its own hands and if the celebration were held on the 4th of May instead of on the 1st, it would no longer be anything like the wicked "Marxist" May Day celebration and so they could join in. Despite the fact that the Social-Democratic Federation² calls in its programme for a legalized eight-hour day, it eagerly clasped the hand proffered by the Trades Council.

Now the new allies, strange bed-fellows though they were, played a trick on the Central Committee which would, it is true, be considered not only permissible but quite skilful in the political practice of the British bourgeoisie, but which European and American workers will probably find very mean. The fact is that in the case of popular meetings in Hyde Park the organizers must first announce their intention to the Board of Works and reach an agree-

¹ The *Possibilists* represented a petty-bourgeois reformist trend distracting the proletariat from revolutionary fighting methods. They formed a party known as the Workers' Social-Revolutionary Party. They rejected the revolutionary programme and revolutionary tactics of the proletariat, obscured the socialist goals of the working-class movement, and proposed to confine the workers' struggle within the bounds of what was "possible" in a bourgeois society, whence the name of their party.—Ed.

² The *Social-Democratic Federation of Great Britain* was founded in 1884. Along with reformists (Hyndman and others) and anarchists, it included a group of revolutionary Social-Democrats supporting Marxism (Harry Quelch, Tom Mann, Edward Aveling, Eleanor Marx and others), who constituted the Left wing of the British socialist movement. Engels strongly criticised the Federation for its dogmatism and sectarianism, its isolation from the mass movement of the British working class and its disregard of the peculiarities of that movement. In 1907 the Federation was renamed the Social-Democratic Party. In 1911 the latter joined the Left elements in the Independent Labour Party to form the British Socialist Party. In 1920 most of the members of this Party took part in the founding of the Communist Party of Great Britain.—Ed.

ment with it on particulars, securing specifically permission to drive over the grass the carts that are to serve as platforms. Besides, regulations say that after a meeting has been announced, no other meeting may be held in the Park on the same day. The Central Committee had not yet made the announcement; but the organizations allied against it had scarcely heard the news when they announced a meeting in the Park for May 4 and obtained permission for seven platforms, doing it behind the backs of the Central Committee.

The Trades Council and the Federation believed thereby to have rented the Park for May 4 and to have victory in their pocket. The former called a meeting of delegates from the trades unions, to which it also invited two delegates from the Central Committee; the latter sent three, including Mrs. Aveling. The Trades Council treated them as if it had been master of the situation. It informed them that *only* trades unions, that is to say, no socialist unions or political clubs, could take part in the demonstration and carry banners. Just how the Social-Democratic Federation was to participate in the demonstration remained a mystery. The Council had already edited the resolution to be submitted to the meeting, and had *deleted* from it the demand for a *legalized* eight-hour day; discussion on a proposal for putting that demand back in the resolution was not allowed, nor was it voted on. And lastly, the Council refused to accept Mrs. Aveling as a delegate because, it said, she was no manual worker (which is not true), although its own President, Mr. Chipton, had not moved a finger in his own trade for fully fifteen years.

The workers on the Central Committee were outraged by the trick played on them. It looked as if the demonstration had been finally put into the hands of two organizations representing only negligible minorities of London workers. There seemed to be no remedy for it but to storm the platforms of the Trades Council as the gas workers had threatened. Then Edward Aveling went to the Ministry and secured, contrary to regulations, permission for the Central Committee as well to bring seven platforms to the Park. The attempt to juggle with the demonstration in the interest

of the minority failed; the Trades Council pulled in its horns and was glad to be able to negotiate with the Central Committee on an equal footing over arrangements for the demonstration.

One has to know these antecedents to appreciate the nature and significance of the demonstration. Prompted by the East End workers who had recently joined in the movement, the demonstration found such a universal response that the two organizations—which were no less hostile to each other than both of them together were to the fundamental idea of the demonstration—had to ally themselves in order to seize the leadership and use the meeting to their own advantage. On the one hand, a conservative Trades Council preaching equal rights for capital and labour; on the other, a Social-Democratic Federation playing at radicalism, and talking of social revolution whenever it is safe to do so, and the two allied to do a mean trick with an eye to capitalizing on a demonstration thoroughly hateful to both. Owing to these incidents, the May 4 meeting was split into two parts. On one side were the conservative workers, whose horizon does not go beyond the wage-labour system, flanked by a narrow-minded but ambitious socialist sect; on the other side, the great bulk of workers who had recently joined in the movement and who do not want to hear any more of the Manchesterism of the old trades unions and want to win their complete emancipation by themselves, jointly with allies of their own choice, and not with those imposed by a small socialist coterie. On one side was stagnation represented by trades unions that have not yet quite freed themselves from the guild spirit, and by a narrow-minded sect backed by the meanest allies; on the other, the living free movement of the re-awakening British proletariat. And it was apparent even to the blindest where there was fresh life in that double gathering and where stagnation. Around the seven platforms of the Central Committee were dense, immense crowds, marching up with music and banners, over a hundred thousand in the procession, reinforced by almost as many who had come severally; everywhere was harmony and enthusiasm, and yet order and organization. At the platforms of the com-

bined reactionaries, on the other hand, everything seemed dull; their procession was much weaker than the other, poorly organized, disorderly and mostly belated, so that in some places things got under way there only when the Central Committee was already through. While the Liberal leaders of some Radical clubs, and the officials of several trades unions rallied to the Trades Council, the members of the very same unions—in fact, four entire branches of the Social-Democratic Federation—marched with the Central Committee. For all that, the Trades Council succeeded in winning some attention, but the decisive success was achieved by the Central Committee.

What the numerous onlooking bourgeois politicians took home with them as the overall effect was the certainty that the English proletariat, which for fully forty years had trailed behind the big Liberal party and served it as voting cattle, had awakened at last to new, independent life and action. There can be no doubt about that: on May 4, 1890, the English working class joined the great international army. And that is an epoch-making fact. The English proletariat has the greatest industrial development for a footing and, moreover, possesses the greatest freedom of political movement. Its long slumber—a result, on the one hand, of the failure of the Chartist movement of 1836-50 and, on the other hand, of the colossal industrial upswing of 1848-80—is finally broken. The grandchildren of the old Chartists are stepping into the line of battle. For eight years already the wide masses have been stirring now here, now there. Socialist groups have emerged, but none has been able to outgrow the bounds of a sect; agitators and alleged party leaders, including mere speculators and pushers, they have remained officers without soldiers. It has almost always been like the famous Robert Blum column of the Baden campaign of 1849: one colonel, eleven officers, one bugler and one private. And the bickering among those various Robert Blum columns over the leadership of the future proletarian army has been anything but edifying. This will stop before long, just as it has stopped in Germany and in Austria. The powerful movement of the masses will put an end to all these sects and little

groups by absorbing the men and showing the officers their proper places. Those who don't like it may sneak away. It won't come off without friction, but come off it will, and the English proletarian army will, much sooner than some expect, be as united, as well organized and as determined as any, and will be jubilantly hailed by all its comrades on the Continent and in America.

Published in *Arbeiter-Zeitung*,
No. 21, Vienna, May 23, 1890

Translated from the
German

Signed: *Frederick Engels*

FREDERICK ENGELS

ON CERTAIN PECULIARITIES
OF THE ECONOMIC AND POLITICAL DEVELOPMENT
OF ENGLAND

By its eternal compromises gradual, peaceful political development such as exists in England brings about a contradictory state of affairs. Because of the superior advantages it affords, this state can within certain limits be tolerated in practice, but its logical incongruities are a sore trial to the reasoning mind. Hence the need felt by all "state-sustaining" parties for theoretical camouflage, even justification, which, naturally, are feasible only by means of sophisms, distortions and, finally, underhand tricks. Thus a literature is being reared in the sphere of politics which repeats all the wretched hypocrisy and mendacity of theological apologetics and transplants the theological intellectual vices to secular soil. Thus the soil of specifically Liberal hypocrisy is manured, sown and cultivated by the Conservatives themselves. And so the following argument occurs to the mind of the ordinary person in support of theological apologetics, an argument that elsewhere it lacks: what if the facts related in the gospels and the dogmas preached in the New Testament in general do contradict each other? Does that mean that they are not true? The British Constitution contains many more conflicting statements, constantly contradicts itself, and yet exists, hence must be true!

Written by Engels on
September 12, 1892

Printed according to the
manuscript
Translated from the German

K. MARX and F. ENGELS

LETTERS
ON
BRITAIN

ENGELS TO MARX

Barmen, November 19, 1844

I am buried up to the neck in English newspapers and books from which I am compiling my book on the condition of the English proletarians. I expect to be done by the middle or end of January, as I finished the most difficult job, the arrangement of the material, about one or two weeks ago. I shall present the English with a fine bill of indictment. I accuse the English bourgeoisie before the entire world of murder, robbery and all sorts of other crimes on a mass scale, and am writing an English preface¹ which I shall have printed separately and shall send to the English party leaders, literary men and Members of Parliament. Those fellows will have to remember me. Moreover, it is a matter of course that while I hit the bay I also mean to strike the donkey, namely, the German bourgeoisie, of whom I say clearly enough that it is just as bad as the English, only not so courageous, consistent and adept in sweat-shop methods. As soon as I am through with that I shall tackle the history of the social development of the English, which will cost me much less effort, because I have the material for it all ready and arranged in order in my head, and because the whole business is perfectly clear to me.

MARX TO F. FREILIGRATH

Paris, July 31, 1849

But the main thing at the present time is England. One must not deceive oneself with regard to the so-called peace party, whose recognised leader is Cobden. Nor ought one

¹ See p. 336 of the present volume.—Ed.

to be deceived by the "altruistic enthusiasm" of the English for Hungary at the meetings organised all over the country.

The peace party is nothing but the *Free-Trade party in disguise*. The same content, the same aim, the same leaders. Just as the Free Traders attacked the material foundation of the aristocracy at home by abolishing the Corn and Navigation Laws, so they are now attacking its foreign policy, its European connections and ramifications, by attempting to break up the Holy Alliance. The English Free Traders are radical bourgeois, who want to make a radical break with the aristocracy in order to rule supreme. What they overlook, however, is that in this way, despite themselves, they are bringing the people on to the stage and to power. No exploitation of peoples by mediæval wars but only by means of trade wars—such is the peace party. Cobden's action in the Hungarian question was motivated by direct practical considerations. Russia is endeavouring at this moment to secure a loan. Cobden, the representative of the industrial bourgeoisie, forbids this transaction to the money bourgeoisie; and in England industry rules over the bank, whereas in France the bank rules over industry.

ENGELS TO MARX

Manchester, February 5, 1851

The Free Traders here are making use of prosperity, or semi-prosperity, to buy the proletariat, and John Watts is acting as broker. You know Cobden's new plan: a National Free School Association to put through a bill empowering townships to impose local taxes on themselves for the erection of schools. The thing is being pushed splendidly. In Salford a Free Library and Museum have already been established as well—with lending library and reading-room gratis. In Manchester the Hall of Science—and here, as the Lord Mayor of Manchester most graciously acknowledged, Watts was really the broker—has been bought up by public subscription (about £7,000 was collected altogether) and will also be transformed into a Free Library. At the end of

July the affair is to be opened—with 14,000 volumes to begin with. All the meetings and assemblies held for these objects resound with the praises of the workers, and especially of the worthy, modest, useful Watts, who is now on the best of terms with the Bishop of Manchester. I am already looking forward to the outburst of indignation at the ingratitude of the workers which will break loose from every side at the first shock.

ENGELS TO MARX

Manchester, May 23, 1856

During our tour in Ireland we came from Dublin to Galway on the west coast, then twenty miles north inland, then to Limerick, down the Shannon to Tarbert, Tralee, Killarney and back to Dublin—a total of about 450 to 500 English miles inside the country itself, so that we have seen about two-thirds of the whole of it. With the exception of Dublin, which bears the same relation to London as Düsseldorf does to Berlin and has quite the character of a small one-time capital, all English-built, too, the look of the entire country, and especially of the towns, is as if one were in France or Northern Italy. Gendarmes, priests, lawyers, bureaucrats, country squires in pleasing profusion and a total absence of any industry at all, so that it would be difficult to understand what all these parasitic growths live on if the distress of the peasants did not supply the other half of the picture. "Strong measures" are visible in every corner of the country, the government meddles with everything, of so-called self-government there is not a trace. Ireland may be regarded as the first English colony and as one which because of its proximity is still governed exactly in the old way, and one can already notice here that the so-called liberty of English citizens is based on the oppression of the colonies. I have never seen so many gendarmes in any country, and the sodden look of the bibulous Prussian gendarme is developed to its highest perfection here among the constabulary, who are armed with carbines, bayonets and handcuffs,

Characteristic of this country are its ruins, the oldest dating from the fifth and sixth centuries, the latest from the nineteenth—with every intervening period. The most ancient are all churches; after 1100, churches and castles; after 1800, houses of peasants. The whole of the west, especially in the neighbourhood of Galway, is covered with ruined peasant houses, most of which have only been deserted since 1846. I never thought that famine could have such tangible reality. Whole villages are devastated, and there among them lie the splendid parks of the lesser landlords, who are almost the only people still living there, mostly lawyers. Famine, emigration and clearances together have accomplished this. There are not even cattle to be seen in the fields. The land is an utter desert which nobody wants. In Country Clare, south of Galway, it is somewhat better. Here there are at least cattle, and the hills towards Limerick are excellently cultivated, mostly by Scottish farmers, the ruins have been cleared away and the country has a bourgeois appearance. In the south-west there are a lot of mountains and bogs but also wonderfully luxuriant forest land, beyond that again fine pastures, especially in Tipperary, and towards Dublin there is land which, one can see, is gradually coming into the hands of big farmers.

The country has been completely ruined by the English wars of conquest from 1100 to 1850 (for in reality both the wars and the state of siege lasted as long as that). It has been established as a fact that most of the ruins were produced by destruction during the wars. The people itself has got its peculiar character from this, and for all their national Irish fanaticism the fellows feel that they are no longer at home in their own country. Ireland for the Saxon! That is now being realised. The Irishman knows that he cannot compete with the Englishman, who comes equipped with means superior in every respect; emigration will go on until the predominantly, indeed almost exclusively, Celtic character of the population is gone to the dogs. How often have the Irish started out to achieve something, and every time they have been crushed, politically and industrially! By consistent oppression they have been artificially converted into an utterly impoverished nation and now, as

everyone knows, fulfil the function of supplying England, America, Australia, etc., with prostitutes, casual labourers, pimps, thieves, swindlers, beggars and other rabble. Impoverishment characterises the aristocracy too. The landowners, who everywhere else have become bourgeoisified, are here reduced to complete poverty. Their country-seats are surrounded by enormous, amazingly beautiful parks, but all around is waste land, and where the money is to come from it is impossible to see. These fellows are droll enough to make your sides burst with laughing. Of mixed blood, mostly tall, strong, handsome chaps, they all wear enormous moustaches under colossal Roman noses, give themselves the false military airs of retired colonels, travel around the country after all sorts of pleasures, and if one makes an inquiry, they haven't a penny, are laden with debts, and live in dread of the Encumbered Estates Court.

Concerning the ways and means by which England rules this country—repression and corruption—long before Bonaparte attempted this, I shall write shortly if you won't come over soon.

ENGELS TO MARX

Manchester, October 7, 1858

The business with Jones is very disgusting. He has held a meeting here and spoken entirely along the lines of the new alliance.¹ After this affair one is really almost driven to believe that the English proletarian movement in its old traditional Chartist form must perish completely before it can develop in a new, viable form. And yet one cannot foresee what this new form will look like. For the rest, it seems to me that Jones's new move, taken in conjunction with the former more or less successful attempts at such an alliance, is really bound up with the fact that the English proletariat is actually becoming more and more bourgeois, so that this most bourgeois of all nations is apparently aim-

¹ The reference is to the attempt made by E. Jones, the Chartist leader, to conclude an alliance with the bourgeois Radicals in the struggle to reform the franchise.—Ed.

ing ultimately at the possession of a bourgeois aristocracy and a bourgeois proletariat *as well as* a bourgeoisie. For a nation which exploits the whole world this is of course to a certain extent justifiable. The only thing that would help here would be a few thoroughly bad years, but since the gold discoveries these no longer seem so easy to come by. . . .

MARX TO ENGELS

London, November 17, 1862

What might, however, cause me to change my mind is the sheepish attitude of the workers in Lancashire. Such a thing has never been heard of in the world. And the more so since those scoundrels, the manufacturers, do not even pretend to be "making sacrifices," but leave to the rest of England the honour of keeping their army for them on its feet, that is to say, are imposing on the rest of England the cost of maintaining their variable capital.¹

England has lately discredited itself more than any other country—the workers by their Christian, slavish nature, the bourgeois and aristocrats by their enthusiasm for slavery in its most direct form. But the two manifestations supplement each other.

MARX TO ENGELS

London, April 9, 1863

I attended the meeting held by Bright² at the head of the Trade Unions. He looked quite like an Independent and every time he said, "In the United States no kings, no

¹ The stoppage of cotton shipments from the United States owing to the Civil War there caused prolonged unemployment among the Lancashire workers in 1861-65. Afraid that the workers might riot and anxious to keep their staffs of skilled workers intact, the cotton manufacturers induced the government to organise public works and to grant unemployment benefits to the upper sections of the working-class.—*Ed.*

² The reference is to the meeting called by the London Trade Unions on March 26, 1863, to express sympathy with those who were struggling against slavery in the United States and to prevent intervention by England on behalf of the slave states.—*Ed.*

bishops," there was a burst of applause. The workers themselves spoke *excellently*, with a complete absence of bourgeois rhetoric and without in the least concealing their opposition to the capitalists (whom Father Bright, by the way, also attacked).

How soon the English workers will free themselves from their apparent bourgeois infection one must wait and see. For the rest, as far as the main points in your book¹ are concerned, they have been confirmed down to the smallest detail by developments since 1844. You see, I have myself compared the book again with my notes on the later period. Only the little German *Spiessgesellen* [petty-bourgeois] who measure world history by the yard and the latest "interesting news in the papers," could imagine that in developments of such magnitude twenty years are more than a day—though later on days may come again in which twenty years are embodied.

Re-reading your book has made me regretfully aware of our increasing age. How freshly and passionately, with what bold anticipations and no learned and scientific doubts, the thing is still dealt with here! And the very illusion that the result will leap into the daylight of history tomorrow or the day after gives the whole thing a warmth and vivacious humour—compared with which the later "gray in gray" makes a damned unpleasant contrast.

MARX TO ENGELS

London, May 1, 1865

The great success of the International Association is this: The Reform League is our work.² The working-men on

¹ The book referred to is Engels's *Condition of the Working-Class in England*. In his letter to Marx dated April 8, 1863, Engels stated with regard to a contemplated new edition of this work: "At any rate, this is not an opportune moment [for that purpose] when the revolutionary energy of the English proletariat has to all intents and purposes completely evaporated and the English proletarian is in full agreement with the rule of the bourgeoisie."—Ed.

² The *Reform League*, the centre which led the workers' political movement for the second reform of the franchise, was set up by the General Council of the First International in February 1865. Unlike

the inner Committee of Twelve (6 middle-class-men and 6 working-men) are all members of our Council (including Eccarius). We have baffled all attempts of the middle-class to mislead the working-class. The movement in the provinces is this time wholly dependent on that of London. Ernest Jones, for example, had despaired till we set the ball a-going. If we succeed in re-electrifying the political movement of the English working-class, our Association, without making any fuss, will have done more for the working-class of Europe than has been possible in any other way. And there is every prospect of success.

MARX TO ENGELS

London, July 7, 1866

The workers' demonstrations in London, which are marvellous compared with anything we have seen in England since 1849, are purely the work of the *International*. Mr. Lucraft, for instance, the leader in Trafalgar Square,¹ is one of our Council. This shows the difference between *working* behind the scenes and not appearing in public and the Democrats' way of making oneself important in public and *doing nothing*.

The *Commonwealth* will soon give up the ghost. Fox is leaving it next week. By the way, Stumpf writes to me from Mainz that the demand for your book *The Condition*, etc., among the workers is growing daily and that you will simply have to get out a second edition, if only for Party reasons. At the same time his personal experience leads him to believe that immediately after the war the "labour question" will come prominently to the fore in Germany.

the bourgeois demand that the franchise be extended only to householders who paid local poor rates, the Reform League, on Marx's insistence, upheld the Chartist principle of universal manhood suffrage.—Ed.

¹ This refers to the public meetings organised by the General Council of the First International on this square on June 27 and July 2, 1866 in support of the demand for universal suffrage. The former meeting was accompanied by a stormy street demonstration at which the revolutionary sentiments of the London workers were particularly in evidence.—Ed.

MARX TO ENGELS

London, July 27, 1866

Here the government has nearly produced a revolt.¹ The Englishman first needs a revolutionary education, of course, and two weeks would be enough for that if Sir Richard Mayne had absolute control. In fact the thing only depended on one point. If the railings—and it was touch and go—had been used offensively and defensively against the police and about twenty of the latter had been knocked out, the military would have had to “intervene” instead of only parading. And then there would have been some fun. One thing is certain, these thick-headed John Bulls, whose brainpans seem to have been specially manufactured for the constables’ bludgeons, will never get anywhere without a really bloody encounter with the ruling powers.

The sentimental scene between the old ass Beales and the equally big donkey, old Walpole, and, in between, the thin-voiced, intrusive, consequential Holyoake, who from “love of the truth” always finds his way into the *Times*,—nothing but peacefulness and dissoluteness. While this riff-raff exchange compliments and indulge in inane prattle, cur Knox, the police magistrate of Marylebone, snaps out summary judgement in a way that shows what would happen if London were Jamaica.

¹ The events referred to occurred in London, during July 1866. They were called forth by the prohibition to hold meetings in Hyde Park at the time when the campaign for universal suffrage was at its height. On the 23rd of that month London workers who had assembled for a demonstration smashed the park railings and engaged in a scuffle with the police. On the 24th and 25th the workers again appeared in Hyde Park. However the bourgeois Radicals and the reformist leaders of the Trade Unions affiliated to the Council of the Reform League, contrary to the line laid down by Marx and the General Council, took the course of coming to an understanding with Walpole, the Home Minister, and thus frustrated the action of the workers.—*Ed.*

MARX TO ENGELS

London, June 22, 1867

I hope you are satisfied with the four sheets.¹ Your satisfaction up to now is more important to me than anything the rest of the world may say of it. At any rate I hope the bourgeoisie will remember my carbuncles all the rest of their lives. Here is yet another proof what swine they are. You know that the Children Employment Commission has been functioning for five years. As a result of their first report, which appeared in 1863, "measures" were at once taken against the branches of industry denounced. At the beginning of this session the Tory ministry had introduced a bill, through Walpole, the weeping willow, accepting all the proposals of the Commission, though on a very reduced scale. The fellows against whom measures were to be taken, among them the big metal manufacturers, and especially the vampires of "home work," were silent and humiliated. Now they are presenting a petition to Parliament and demanding a *fresh investigation*! They say the former one was prejudiced. They are calculating on the Reform Bill absorbing all public attention so that the thing can be smuggled through quite comfortably and privately while at the same time the Trade Unions have stormy weather to face. The worst thing in the "*reports*" is the *statements of the fellows themselves*. So they know that a fresh investigation can mean only one thing, but it is just "what we bourgeois want"—a new five years' term of exploitation. Fortunately my position in the International enables me to upset the tricky calculations of these curs. The thing is of the utmost importance. It is a question of *abolishing the torture* of one and a half million human beings, not including the adult male working-men!

MARX TO ENGELS

London, November 30, 1867

What the English do not yet know is that since 1846 the economic content and therefore also the political aim of

¹ The reference is to page proofs of *Capital*, Vol. I.—Ed.

English domination in Ireland have entered into an entirely new phase, and that, precisely because of this, Fenianism is characterised by a socialistic tendency (in a negative sense, directed against the appropriation of the soil) and by being a lower orders movement. What can be more ridiculous than to confuse the barbarities of Elizabeth or Cromwell, who wanted to supplant the Irish by English colonists (in the Roman sense), with the present system, which wants to supplant them by sheep, oxen and pigs! The system of 1801-46, with its rackrents and middlemen, collapsed in 1846. (During this period evictions were exceptional, occurring mainly in Leinster where the land is specially good for cattle raising.) The repeal of the Corn Laws, partly the result of or at any rate hastened by the Irish famine, deprived Ireland of its monopoly of England's corn supply in normal times. Wool and meat became the slogan, hence conversion of tillage into pasture. Hence from then onwards systematic consolidation of farms. The Encumbered Estates Act, which turned a mass of previously enriched middlemen into landlords, hastened the process. *Clearing the estate of Ireland!* is now the one idea of English rule in Ireland. The stupid English Government in London itself knows nothing, of course, of this immense change since 1846. But the Irish know it. From *Meagher's Proclamation* (1848) down to the election manifesto of *Hennessy* (Tory and Urquhartite) (1866), the Irish have expressed their consciousness of it in the clearest and most forcible manner.

The question now is, what shall we advise the *English* workers? In my opinion they must make the *repeal of the Union* (in short, the affair of 1783, only democratised and adapted to the conditions of the time) an article of their *pronunciamento*. This is the only *legal* and therefore only possible form of Irish emancipation which can be admitted in the programme of an *English* party. Experience must show later whether a purely personal union can continue to subsist between the two countries. I half think it can if it takes place in time.

What the Irish need is:

- (1) Self-government and independence from England.

(2) An agrarian revolution. With the best intentions in the world the English cannot accomplish this for them, but they can give them the legal means of accomplishing it for themselves.

(3) *Protective tariffs against England.* Between 1783 and 1801 every branch of Irish industry began to flourish. The Union, which overthrew the protective tariffs established by the Irish Parliament, destroyed all industrial life in Ireland. The bit of linen industry is no compensation whatever. The Union of 1801 had just the same effect on Irish industry as the measures for the suppression of the Irish woollen industry, etc., taken by the English Parliament under Anne, George II, and others. Once the Irish are independent, necessity will turn them into protectionists, as it did Canada, Australia, etc.

MARX TO L. KUGELMANN

London, April 6, 1868

The Irish question predominates here just now. It has been exploited by Gladstone and company, of course, only in order to get into office again, and, above all, to have an *electoral cry* at the next elections, which will be based on household suffrage. *For the moment* this turn of affairs is bad for the workers' party; the intriguers among the workers, such as Odger and Potter, who want to get into the next Parliament, have now a new *excuse* for attaching themselves to the bourgeois Liberals.

However, this is only a *penalty* which England—and consequently also the English working-class—is paying for the great crime it has been committing for many centuries against Ireland. And in the long run it will benefit the English working-class itself. You see, the *English Established Church in Ireland*—or what they used to call here the *Irish Church*—is the religious bulwark of *English landlordism* in Ireland, and at the same time the outpost of the Established Church in England itself. (I am speaking here of the Established Church as a *landowner*.) The overthrow of the Established Church in Ireland will mean its downfall in

England and the two will be followed by the doom of landlordism—first in Ireland and then in England. I have, however, been convinced from the first that the social revolution must begin *seriously* from the bottom, that is, from land ownership.¹

Apart from that, the whole thing will have the very useful result that, once the Irish Church is dead, the *Protestant* Irish tenants in the province of Ulster will make common cause with the Catholic tenants in the three other provinces of Ireland, whereas up to the present landlordism has been able to exploit this *religious* antagonism.

ENGELS TO MARX

Manchester, November 18, 1868

What do you say to the elections in the factory districts? Once again the proletariat has discredited itself terribly. Manchester and Salford return three Tories to two Liberals, including moreover the milk-and-water Bayley. Bolton, Preston, Blackburn, etc., practically nothing but Tories. In Ashton it looks as if M[ilner] Gibson went to the wall. Ernest Jones nowhere, despite the cheering.² Everywhere the proletariat is the tag, rag and bobtail of the official parties, and if any party has gained strength from the new voters, it is the Tories. The small towns, the half-rotten boroughs, are the salvation of bourgeois liberalism and the roles will be reversed: the Tories will now be in favour of more members for the big towns and the Liberals for unequal representation.

Here the electors have increased from 24,000 to not quite 48,000, while the Tories have increased their voters from 6,000 to 14,000-15,000. The Liberals allowed much to slip by them and Mr. Henry did a lot of damage, but it cannot

¹ Play on words: from the bottom—*von Grund aus*; land ownership—*Grund- und Bodeneigentum*. *Grund* means both bottom and land.—Ed.

² The reference is evidently to the mass backing which Jones received on the part of the workers at the time of his nomination. (See note 1 on page 373 of the present volume).—Ed.

be denied that the increase of working-class voters has brought the Tories more than their simple percentage increase; it has improved their relative position. On the whole this is to the good. It looks at present as if Gladstone will get a *narrow* majority and so be compelled to keep the ball rolling and reform the Reform Act; with a big majority he would have left it all to Providence as usual.

But it remains a disastrous certificate of poverty for the English proletariat all the same. The *parson* has shown unexpected power and so has the cringing to respectability. Not a single working-class candidate had a ghost of a chance, but my Lord Tumnoddy or any *parvenu* snob could have the workers' votes with pleasure.

The clamour of the liberal bourgeois would amuse me greatly were it not for this collateral circumstance.

ENGELS TO MARX

Manchester, October 24, 1869

Irish history shows one what a misfortune it is for a nation to have subjugated another nation. All the abominations of the English have their origin in the Irish Pale.¹ I have still to plough my way through the Cromwellian period, but this much seems certain to me, that things would have taken another turn in England, too, but for the necessity of military rule in Ireland and the creation of a new aristocracy there.

MARX TO ENGELS

London, November 18, 1869

Last Tuesday I opened the discussion² on Point No. 1, *the attitude of the British Ministry to the Irish Amnesty*

¹ *Pale*: The English colony in Eastern Ireland founded by the English conquerors in the second half of the twelfth century.—Ed.

² The reference is to the discussion of the Irish question at the session of the General Council of the First International held on November 16, 1869.—Ed.

question. Made a speech of about an hour and a quarter, much cheered, and then proposed the following resolutions on Point No. 1:

Resolved:

that in his reply to the Irish demands for the release of the imprisoned Irish patriots—a reply contained in his letter to Mr. O'Shea, etc., etc.—Mr. Gladstone deliberately insults the Irish nation;

that he clogs political amnesty with conditions alike degrading to the victims of misgovernment and the people they belong to;

that having, in the teeth of his responsible position, publicly and enthusiastically cheered on the American slaveholders' rebellion, he now steps in to preach to the Irish people the doctrine of passive obedience;

that his whole proceedings with reference to the Irish Amnesty question are the true and genuine offspring of that "*policy of conquest*," by the fiery denunciation of which Mr. Gladstone ousted his Tory rivals from office;

that the *General Council of the International Working-men's Association* express their admiration of the spirited, firm and high-souled manner in which the Irish people carry on their Amnesty movement;

that these resolutions be communicated to all branches of, and working-men's bodies connected with, the *International Working-men's Association* in Europe and America.

MARX TO L. KUGELMANN

London, November 29, 1869

I have become more and more convinced—and it is only a matter of bringing this conviction home to the English working-class—that it can never do anything decisive here in England until it separates its policy with regard to Ireland in the most definite way from the policy of the ruling classes, until it not only makes common cause with the Irish, but even takes the initiative in dissolving the Union

established in 1801 and replacing it by a free federal relationship. And, indeed, this must be done not as a matter of sympathy with Ireland, but as a demand made in the interests of the English proletariat. If not, the English people will remain in the leading-strings of the ruling classes, because *it* must join with them in a common front against Ireland. Every one of its movements in England itself is crippled by the quarrel with the Irish, who even in England form a very important section of the working-class. *The primary condition* of emancipation here—the overthrow of the English landed oligarchy—remains impossible because its position here cannot be stormed so long as it maintains its strongly entrenched outpost in Ireland. But there, once affairs are in the hands of the Irish people itself, once it is made its own legislator and ruler, once it becomes autonomous, the abolition of the landed aristocracy (to a large extent the *same persons* as the English landlords) will be infinitely easier than here, because in Ireland it is not only a simple economic question, but at the same time a *national* question, since the landlords there, unlike those in England, are not the traditional dignitaries and representatives, but the mortally hated oppressors of the nation. And not only does England's internal social development remain crippled by her present relation with Ireland; her foreign policy, and particularly her policy with regard to Russia and the United States of America, suffers likewise.

But since the English working-class undoubtedly throws the decisive weight into the scale of social emancipation generally, the lever has to be applied here. As a matter of fact, the English republic under Cromwell came to grief over Ireland.¹ *Non bis in idem!*² The Irish have played a

¹ During the English bourgeois revolution of the 17th century an uprising occurred in Ireland as a result of which the greater part of the island fell almost completely away from England. The uprising was crushed with extraordinary cruelty and was marked in the end by mass expropriations of land for the benefit of new, English landlords. This strengthened the landlord-bourgeois elements in England and prepared the ground for the restoration of the monarchy in 1660.—Ed.

² *Non bis in idem*: Not twice the same thing.—Ed.

capital joke on the English Government by electing the "convict felon" O'Donovan Rossa to Parliament. The government papers are already threatening a renewed suspension of the Habeas Corpus Act, a renewed system of terror! In fact, England never has and never *can*—so long as the present relationship lasts—rule Ireland otherwise than by the most abominable reign of terror and the most reprehensible corruption.

ENGELS TO MARX

Manchester, December 9, 1869.

I half expected that about the *Irishman*.¹ Ireland still remains the *sacra insula*² whose aspirations must on no account be mixed up with the profane class struggles of the rest of the sinful world. In part, this is certainly honest madness on the part of these people, but it is equally certain that it is in part also a calculated policy of the leaders in order to maintain their domination over the peasant. Added to this, a nation of peasants always has to take its literary representatives from the bourgeoisie of the towns and their ideologists, and in this respect Dublin (I mean *Catholic* Dublin) is to Ireland much what Copenhagen is to Denmark. But to these gentry the whole labour movement is pure heresy and the Irish peasant must not on any account be allowed to know that the Socialist workers are his sole allies in Europe.

¹ The Dublin newspaper *Irishman* made no mention of the debate and the resolutions of the General Council on Ireland. On this score Marx had written to Engels on December 4, 1869, that the International would have to fight against the prejudices and the narrow-mindedness of the Dublin leaders. The editor of the *Irishman*, Marx wrote, believes that "the 'Irish' question must be dealt with as something quite separate and apart, to the exclusion of the rest of the world. It is especially important to *hush up* the fact that *English* workers sympathise with the Irish! What an ass! And that *vis-à-vis* the *International*, which has its organs all over Europe and the United States!"—Ed.

² *Sacra insula*: Holy Isle.—Ed.

MARX TO S. MEYER AND A. VOGT

London, April 9, 1870

Among the material sent you will also find some of the resolutions that you know about, and that originated with me, of the General Council of November 30 on the *Irish amnesty*; likewise an Irish pamphlet on the treatment of the Fenian convicts.

I had intended to introduce additional resolutions on the necessary transformation of the present Union (i.e., enslavement of Ireland) into a free and equal federation with Great Britain. For the time being, further progress in this matter, as far as public resolutions go, has been suspended because of my enforced absence from the General Council. No other member of it has sufficient knowledge of Irish affairs and adequate prestige with its *English* members to be able to replace me here.

Meanwhile time has not been spent idly and I ask you to pay particular attention to the following.

After occupying myself with the Irish question for many years I have come to the conclusion that the decisive blow against the English ruling classes (and it will be decisive for the workers' movement all over the world) *cannot* be delivered in England but *only in Ireland*.

On January 1, 1870, the General Council issued a confidential circular drawn up by me in French (for the reaction upon England only the French, not the German, papers are important) on the relation of the Irish national struggle to the emancipation of the working-class, and therefore on the attitude which the International Association should adopt in regard to the Irish question.

I shall give you here only quite briefly the decisive points.

Ireland is the bulwark of the *English landed aristocracy*. The exploitation of this country is not only one of the main sources of that aristocracy's material welfare; it is its greatest moral strength. It, in fact, represents the *domination of England over Ireland*. Ireland is therefore the great means by which the English aristocracy maintains its *domination in England* itself.

If, on the other hand, the English army and police were to withdraw from Ireland to-morrow, you would at once have an agrarian revolution there. But the overthrow of the English aristocracy in Ireland involves and has as a necessary consequence its overthrow in England. And this would fulfil the pre-requisite for the proletarian revolution in England. The destruction of the English landed aristocracy in Ireland is an infinitely easier operation than in England itself, because in Ireland the *land question* has hitherto been the *exclusive form* of the social question, because it is a question of existence, of *life and death*, for the immense majority of the Irish people, and because it is at the same time inseparable from the *national question*. Quite apart from the Irish being more passionate and revolutionary in character than the English.

As for the English *bourgeoisie* it has in the first place a common interest with the English aristocracy in turning Ireland into mere pasture land which provides the English market with meat and wool at the cheapest possible prices. It is equally interested in reducing, by eviction and forcible emigration, the Irish population to such a small number that *English capital* (capital invested in land leased for farming) can function there with "security." It has the same interest in *clearing the estate of Ireland* as it had in the clearing of the agricultural districts of England and Scotland. The £6,000-10,000 absentee and other Irish revenues which at present flow annually to London have also to be taken into account.

But the English bourgeoisie has also much more important interests in Ireland's present-day economy. Owing to the constantly increasing concentration of farming, Ireland steadily supplies its own surplus¹ to the English labour market, and thus forces down wages and lowers the moral and material condition of the English working-class.

And most important of all! Every industrial and commercial centre in England now possesses a working-class *divided* into two *hostile* camps, English proletarians and Irish proletarians. The ordinary English worker hates the Irish worker as a competitor who lowers his standard of life. In

¹ Surplus labour-power is meant.—Ed.

relation to the Irish worker he feels himself a member of the *ruling* nation and so turns himself into a tool of the aristocrats and capitalists of his country *against Ireland*, thus strengthening their domination over *himself*. He cherishes religious, social and national prejudices against the Irish worker. His attitude towards him is much the same as that of the "poor whites" to the "niggers" in the former slave states of the U.S.A. The Irishman pays him back with interest in his own money. He sees in the English worker at once the accomplice and the stupid tool of the *English domination in Ireland*.

This antagonism is artificially kept alive and intensified by the press, the pulpit, the comic papers, in short, by all the means at the disposal of the ruling classes. This *antagonism* is the *secret of the impotence of the English working-class*, despite their organisation. It is the secret by which the capitalist class maintains its power. And that class is fully aware of it.

But the evil does not stop here. It continues across the ocean. The antagonism between English and Irish is the hidden basis of the conflict between the United States and England. It makes any honest and serious co-operation between the working-classes of the two countries impossible. It enables the governments of both countries, whenever they think fit, to break the edge of the social conflict by their mutual bullying, and, in case of need, by war with one another.

England, being the metropolis of capital, the power which has hitherto ruled the world market, is for the present the most important country for the workers' revolution, and moreover the *only* country in which the material conditions for this revolution have developed up to a certain degree of maturity. Therefore to hasten the social revolution in England is the most important object of the International Working-men's Association. The sole means of hastening it is to make Ireland independent. Hence it is the task of the International everywhere to put the conflict between England and Ireland in the foreground, and everywhere to side openly with Ireland. And it is the special task of the Central Council in London to awaken a con-

sciousness in the English workers that *for them* the *national emancipation of Ireland* is no question of abstract justice or humanitarian sentiment but *the first condition of their own social emancipation*.

These approximately are the main points of the circular, which thereby at the same time gave the *raisons d'être* of the resolutions of the Central Council on the Irish amnesty. Shortly afterwards I sent an anonymous strong article on the treatment of the Fenians by the English, etc., against Gladstone, etc., to the *Internationale* (organ of our Belgian Central Committee in Brussels). In this article I at the same time made the charge against the French republicans (the *Marseillaise* had printed some nonsense on Ireland written here by the wretched Talandier) that in their national egoism they were saving all their wrath for the Empire.

That worked. My daughter Jenny wrote a series of articles to the *Marseillaise*, signing them J. Williams (she had called herself Jennie Williams in her private letter to the editorial board) and published, among other things, O'Donovan Rossa's letter. Hence immense noise. After many years of cynical refusal Gladstone was thus finally compelled to allow a *parliamentary enquiry* into the treatment of the Fenian prisoners. She is now regular correspondent on Irish affairs for the *Marseillaise*. (*This is naturally to be a secret between us.*) The British Government and press are extremely annoyed by the fact that the Irish question has thus now come to the forefront in France and that these rogues are now being watched and exposed via Paris on the whole Continent.

We hit another bird with the same stone, having forced the Irish leaders, journalists, etc., in Dublin to get into contact with us, which the *General Council* so far had been unable to achieve.

You have now a great field in America for working along the same lines. *Coalition of the German workers with the Irish workers* (and of course also with the English and American workers who will agree to join) is the greatest thing you could bring about nowadays. This must be done in the name of the International. The social significance of the Irish question must be made clear.

MARX TO E. BEESLY

London, September 16, 1870

From the Continent, where people were and are used, even at Moscow and St. Petersburg, even in the French papers under the Bonapartist rule, even now at Berlin, to see the manifestoes of the International treated seriously and reproduced in full by some journal or other, we have been once and again taunted for our negligence in not using the "free" London press. They have, of course, no idea whatsoever, and will not believe in the utter corruption of that vile concern, long since branded by William Cobbett as "mercenary, infamous, and illiterate."

Now I believe you would do the greatest possible service to the *International*, and I should take good care to have your article reproduced in our journals in Spain, Italy, Switzerland, Belgium, Holland, Denmark, Hungary, Germany, France, and the United States—if you in the *Fortnightly Review* would publish something on the International, the manifestoes of the General Council on the war and the treatment we have to undergo at the hands of that paragon press, that "free" English press! Those fellows are in fact more enslaved to the Prussian police than the Berlin papers.

MARX TO L. KUGELMANN

London, May 18, 1874

In England at the moment only the rural labour movement shows any advance; the industrial workers have first of all to get rid of their present leaders. When I denounced these fellows at the Hague Congress I knew that I was letting myself in for unpopularity, calumny, etc., but such consequences have always been a matter of indifference to me. Here and there it is beginning to be realised that in making that denunciation I was only doing my duty.

MARX TO W. LIEBKNECHT

London, February 11, 1878

The English working-class had been gradually becoming more and more deeply demoralised by the period of cor-

ruption since 1848 and had at last got to the point when it was nothing more than the tail of the Great Liberal Party, i.e., of its oppressors, the capitalists. Its direction had passed completely into the hands of the venal trade-union leaders and professional agitators. These fellows shouted and howled behind the Gladstones, Brights, Mundellas, Morleys and the whole gang of factory owners, etc., in *majorem gloriam*¹ of the tsar as the emancipator of nations, while they never raised a finger for their own brothers in South Wales, condemned by the mine-owners to die of starvation. Wretches! To crown the whole affair worthily, in the last divisions in the House of Commons (on February 7 and 8, when the majority of the high dignitaries of the "Great Liberal Party"—the Forsters, Lowes, Harcourts, Goschens, Hartingtons and even [on Feb. 7] the great John Bright himself—left their army in the lurch and bolted away from the *division* in order not to compromise themselves too much by voting) the *only workers' representatives* there and moreover, *horribile dictu*,² *direct representatives of the miners*, and *themselves originally miners*—Burt and the miserable MacDonald—voted with the rump of the "Great Liberal Party". . . .

ENGELS TO E. BERNSTEIN

London, June 17, 1879

For a number of years past (and at the present time) the English working-class movement has been hopelessly describing a narrow circle of strikes for higher wages and shorter hours, not, however, as an expedient or means of propaganda and organisation but as the ultimate aim. The Trade Unions even bar all political action on principle and in their charters, and thereby also ban participation in any general activity of the working-class as a class. The workers are divided politically into Conservatives and Liberal

¹ *In majorem gloriam*: To the greater glory.—Ed.

² *Horribile dictu*: Horrible to relate.—Ed.

Radicals, into supporters of the Disraeli (Beaconsfield) ministry and supporters of the Gladstone ministry. One can speak here of a labour movement (proper) only in so far as strikes take place here which, whether they are won or not, do not get the movement one step further. To inflate such strikes—which often enough have been brought about purposely during the last few years of bad business by the capitalists to have a pretext for closing down their factories and mills, strikes in which the working-class movement does not make the slightest headway—into struggles of world importance, as is done, for instance, in the London *Freiheit*, can, in my opinion, only do harm. No attempt should be made to conceal the fact that at present no real labour movement in the continental sense exists here, and I therefore believe you will not lose much if for the time being you do not receive any reports on the doings of the Trade Unions here.

MARX TO N. F. DANIELSON

Ramsgate, September 12, 1880

As to the agricultural crisis, it will gather strength, develop itself, and, by the bye, come to a head, carrying with it quite a revolution in the relations of landed property,—quite independent of the cycles of the commercial-industrial crises. Even such optimists as Mr. Caird have commenced “to smell a rat.” Most characteristic of English blockheadedness is this: since two years there have been published letters of farmers—in the *Times* as well as in agricultural papers—giving the items of their expenses in cultivating their farms, comparing them with their returns at present prices, and winding up with a positive *deficit*. Would you believe that not one of the specialists—expatiating upon these accounts—has thought of considering *how these accounts* would stand if *the item of rent* was struck out in many cases or reduced “most feelingly” in many other cases? But this is a delicate point which must not be touched. The farmers themselves, though become unbelievers in the *nostrums* proposed by their landlords or the

“plumitifs” of the latter, dare not yet assume attitudes of bold virility, considering that they, on their part, are denounced by the rustic “labouring class.” A nice pickle it is altogether.

MARX TO N. F. DANIELSON

London, February 19, 1881

In *India* serious complications, if not a general outbreak, is in store for the British government. What the English take from them annually in the form of rent, dividends for railways useless to the Hindus; pensions for military and civil servicemen, for Afghanistan and other wars, etc., etc.—what they take from them *without any equivalent and quite apart* from what they appropriate to themselves annually *within India*—speaking only of the *value of the commodities* the Indians have *gratuitously* and annually to send over to England—it amounts to *more than the total sum of income of the sixty millions of agricultural and industrial labourers of India!* This is a bleeding process, with a vengeance! The famine years are pressing each other and in dimensions till now not yet suspected in Europe! There is an actual conspiracy going on wherein Hindus and Mus-sulmans co-operate; the British government is aware that something is “brewing,” but this shallow people (I mean the governmental men), stultified by their own parliamentary ways of taking and thinking, do not even desire to see clear, to realise the whole extent of the imminent danger! To delude others and by deluding them to delude yourself—this is: *parliamentary wisdom* in a nutshell! *Tant mieux!*¹

ENGELS TO E. BERNSTEIN

London, March 12, 1881

To describe every interference of the State into free competition—protective tariffs, guilds, tobacco monopoly,

¹ *Tant mieux!*: So much the better!—Ed.

nationalisation of branches of industry, the Prussian State Bank, the royal porcelain factory—as “Socialism” is a sheer falsification by the Manchester bourgeoisie in their own interests. We should *criticise* this but not *believe* it. If we do the latter and develop a theory on the basis of this belief our theory will collapse together with its premises upon simple proof that this alleged Socialism is nothing but, on the one hand, feudal reaction and, on the other, a pretext for squeezing out money, with the subordinate intention of converting as many proletarians as possible into officials and pensioners dependent upon the State, of organising alongside of the disciplined army of soldiers and civil officials a similar army of workers. Pressure on voters exercised by superiors in the state apparatus instead of by factory overseers—a fine sort of Socialism! But that’s where you get if you believe the bourgeoisie what they don’t believe themselves but only pretend to believe: that the State means Socialism.

MARX TO JENNY LONGUET

London, April 29, 1881

The last London craze was the Disraeli exaltation which gave John Bull the satisfaction of admiring his own magnanimity. Is it not “grand” to act the sycophant with regard to a dead man whom just before his kicking the bucket you had saluted with rotten apples and foul eggs? At the same time this teaches the “lower classes” that however their “natural superiors” may fall out amongst each other during the struggle for “place and pelf,” death brings out the truth that the leaders of the “ruling classes” are always “great and good men.”

It is a very fine trick of Gladstone—only the “stupid party” does not understand it—to offer at a moment when landed property in Ireland (as in England) will be depreciated by the import of corn and cattle from the U. St.—to offer them at that very moment the public Exchequer

where they can sell that property at a price it does no longer possess!¹

The real intricacies of the Irish land problem—which indeed are not especially Irish—are so great that the only true way to solve it would be to give the Irish Home Rule and thus force them to solve it themselves. But John Bull is too stupid to understand this.

ENGELS TO E. BERNSTEIN

London, May 3, 1882

Don't let the Society² here deceive you about the Democratic Federation. So far it is of no account whatever. It is headed by an ambitious candidate for Parliament by the name of Hyndman, an ex-Conservative, who can get together a big meeting only with the help of the Irish and for specifically Irish purposes. Even then he plays only a third-rate part, otherwise the Irish would give it to him.

Gladstone has discredited himself terribly. His whole Irish policy has suffered shipwreck. He has to drop Forster and the Lord Lieutenant of Ireland, Cowper Temple (whose grandfather on his mother's side is Palmerston), and must say a *pater peccavi*³: The Irish M.P.'s have been

¹ The English government counted on deflecting the Irish popular masses, by means of minor concessions and a great fuss accompanied by much demagoguery about reforms, from revolutionary struggle and protracted the reforming of the semi-feudal agrarian system in Ireland. "The year 1868, and the coming into power of the government of Gladstone, this hero of the liberal bourgeoisie and dull philistines, ushered in the era of Irish reform," V. I. Lenin wrote in 1914, "an era which has dragged on to our time, i.e., little less than half a century." (V. I. Lenin, *Works*, Russ. ed., Vol. 20, p. 131, "The English Liberals and Ireland.") The Land Bill of 1881 offered the landlords an opportunity of selling their land to the State on advantageous terms, while the tenants were to be given something in the nature of a 15-year lease at a fixed rental, which would again redound to the benefit of the landowners, since prices of farm produce were on the decline.—Ed.

² The reference is to a German workers' communistic educational society in London, founded as early as 1840.—Ed.

³ "Father, I have sinned." Prayer for forgiveness.—Ed.

set free, the Emergency Bill has not been extended, the back rents of the farmers are to be partly cancelled and partly taken over by the State against fair amortisation. On the other hand the Tories have already reached the stage where they want to save whatever can still be saved: before the farmers *take* the land they should redeem the rents with the aid of the State, according to the Prussian model, so that the landowners may get at least *something*! The Irish are teaching our leisurely John Bull to get a move on. That's what comes from shooting!

ENGELS TO K. KAUTSKY

London, September 12, 1882

You ask me what the English workers think about colonial policy. Well, exactly the same as they think about politics in general: the same as the bourgeois think. There is no workers' party here, you see, there are only Conservatives and Liberal-Radicals, and the workers gaily share the feast of England's monopoly of the world market and the colonies. In my opinion the colonies proper, *i.e.*, the countries occupied by a European population, Canada, the Cape, Australia, will all become independent; on the other hand, the countries inhabited by a native population, which are simply subjugated, India, Algeria, the Dutch, Portuguese and Spanish possessions, must be taken over for the time being by the proletariat and led as rapidly as possible towards independence. How this process will develop is difficult to say. India will perhaps, indeed very probably, make a revolution, and as a proletariat in process of self-emancipation cannot conduct any colonial wars, it would have to be allowed to run its course; it would not pass off without all sorts of destruction, of course, but that sort of thing is inseparable from all revolutions. The same might also take place elsewhere, *e.g.*, in Algeria and Egypt, and would certainly be the best thing *for us*. We shall have enough to do at home. Once Europe is re-organised, and North America, that will furnish such colossal power and such an example that the semi-civilised countries will fol-

low in their wake of their own accord; economic needs, if anything, will see to that. But as to what social and political phases these countries will then have to pass through before they likewise arrive at socialist organisation, I think we to-day can advance only rather idle hypotheses. One thing alone is certain: the victorious proletariat can force no blessings of any kind upon any foreign nation without undermining its own victory by so doing. Which of course by no means excludes defensive wars of various kinds.

ENGELS TO A. BEBEL

Eastbourne, August 30, 1883

The Manifesto of the Democr[atic] Federation in London has been issued by about twenty to thirty little societies, which under different names (always the same people) have for the last twenty years at least been repeatedly trying, and always with the same lack of success, to make themselves important. The only thing important is that now at last they are obliged openly to proclaim our theory as their own, whereas during the period of the International it seemed to them to be foisted on them from outside, and that recently a lot of young people stemming from the bourgeoisie have appeared on the scene who, to the disgrace of the English workers it must be said, understand things better and take them up more enthusiastically than the workers themselves. For even in the Dem[ocratic] Fed[eration] the workers for the most part accept the new programme only unwillingly and as a matter of form. The leader of the Dem[ocratic] Fed[eration], Hyndman, is an arch-conservative and an arrantly chauvinistic but not stupid careerist, who behaved pretty shabbily to Marx (to whom he had been introduced by R[udolf] Meyer) and for this reason was dropped by us personally. Do not on any account whatever let yourself be bamboozled into thinking there is a real proletarian movement going on here. I know Liebknecht is trying to delude himself and all the world about this, but it is not the case. The elements at present active may become important now that they have accepted

our theoret[ical] programme and so acquired a basis, but only if a spontaneous movement breaks out here among the workers and they succeed in getting control of it. Till then they will remain individual minds, with a hotch-potch of confused sects, remnants of the great movement of the forties, standing behind them, and nothing more. And—apart from the unexpected—a really general workers' movement will come into existence here only when the workers feel that England's world monopoly is broken. Participation in the domination of the world market was and is the economic basis of the political nullity of the English workers. The tail of the bourgeoisie in the economic exploitation of this monopoly but nevertheless sharing in its advantages, they are, of course, politically the tail of the "Great Liberal Party," which for its part pays them small attentions, recognises Trade Unions and strikes as legitimate factors, has abandoned the fight for an unlimited working-day and has given the mass of better-off workers the vote. But once America and the joint competition of the other industrial countries make a big enough breach in this monopoly (and in iron this is coming rapidly, in cotton unfortunately not as yet) you will see a lot of things happen here.

ENGELS TO A. BEBEL

London, January 18, 1884

Here, too, industry has taken on a different character. The ten-year cycle seems to have been broken down now that, since 1870, American and German competition have been putting an end to English monopoly in the world market. In the main branches of industry a business depression has prevailed since 1868, with production slowly increasing; and now we seem both here and in America to be on the verge of a new crisis which in England has not been preceded by a period of prosperity. That is the secret of the present sudden emergence of a socialist movement here, sudden—though it has been slowly preparing for three years. So far the organised workers—Trade Un-

ions—still remain quite remote from it, the movement is forging ahead among “edicated” elements sprung from the bourgeoisie, who here and there seek contact with the masses and in places find it. These people are of greatly varying moral and intellectual value and it will take some time before they sort themselves out and the thing becomes clarified. But that it will all become dormant again is hardly probable. Henry George with his nationalisation of the land is likely to play a meteoric role, because this point here is of importance traditionally, and also actually on account of the vast extent of big landed property. But in the long run this alone will not get you far in the foremost industrial country in the world. Besides, Henry George is a genuine bourgeois and *his* plan of defraying all governmental expenditures out of ground rent is only a repetition of the plan of the Ricardo school and hence purely bourgeois.

ENGELS TO FLORENCE KELLEY-WISCHNEWETZKY

London, February 10, 1885

I herewith return Mr. Putnam's letter—of course it would be a splendid success if we could secure publication by that firm—but I am afraid Mr. P. will stick to his objections the great strength of which, from a publisher's standpoint, I fully recognise. Perhaps the fact that a new German edition of my work is in actual preparation, may shake him a little. My friends in Germany say that the book is important to them just now because it describes a state of things which is almost exactly reproduced at the present moment in Germany; and as the development of manufacturing industry, steam and machinery and their social outcrop in the creation of a proletariat, in America corresponds at the present moment as nearly as possible to the English status of 1844 (though your go-ahead people are sure to outstrip the old world in the next 15-20 years altogether) the comparison of industrial England of 1844 with industrial America of 1885 might have its interest too.

Of course in the new preface to the English translation

I shall refer as fully as space will permit to the changes in the condition of the British working class which have taken place in the interval, to the improved position of a more or less privileged minority, to the certainly not alleviated misery of the great body, and especially to the impending change for the worse which must necessarily follow from the break-down of the industrial monopoly of England in consequence of the increasing competition, in the markets of the world, of Continental Europe and especially of America.

ENGELS TO A. BEBEL

London, January 20-23, 1886

The disintegration of the German Liberals in the economic sphere quite corresponds to what is going on among the English Radicals. The people of the old Manchester School *à la* John Bright are dying out and the younger generation, just like the Berliners, goes in for patchwork social reforms. Only that here the bourgeois does not want to help the industrial worker so much as the agricultural worker, who has just done him excellent service at the elections, and that in English fashion it is not so much the State as the municipality which is to intervene. For the agricultural workers, little gardens and potato plots; for the town workers, sanitary improvements and the like—such is their programme. It is an excellent sign that the bourgeoisie are already obliged to sacrifice their own classical economic theory, partly from political considerations but partly because they themselves, owing to the practical consequences of this theory, have begun to doubt it. The same thing is proved by the growth of professorial Socialism [*Kathedersozialismus*] which in one form or another is more and more supplanting classical political economy in the academic chairs both here and in France. The actual contradictions engendered by the mode of production have become so glaring that no theory can conceal them any longer, unless it were this professorial socialist mishmash, which however is no longer a theory but drivel.

Six weeks ago symptoms of an improvement in trade were said here to be showing themselves. Now this has all faded away again, the distress is greater than ever and the lack of prospects, too, added to an unusually severe winter. This is now already the eighth year of the pressure of over-production on the markets and instead of getting better it is steadily getting worse. There is no longer any doubt that the situation has essentially changed from what it was formerly; ever since England has had important rivals on the world market the period of crises, in the sense known hitherto, has been closed. If the crises become chronic instead of acute and at the same time lose nothing in intensity, what will be the outcome? A period of prosperity, even if a short one, must after all return sometime, when the accumulated commodities have been absorbed; but I am eager to see how all this is going to take place. However, two things are certain: we have entered a period incomparably more dangerous to the existence of the old society than the period of decennial crises; and secondly, when prosperity returns, England will be much less affected by it than formerly, when she alone skimmed the cream off the world market. The day this becomes clear here, the socialist movement here will begin seriously; not before.

ENGELS TO J. L. MAHON

London, June 23, 1887

What you say about the leaders of the Trades Unions is quite true. We have had to fight them from the beginning of the *International*. From them have sprung the MacDonalds, Burts, Cremers and Howells, and *their* success in the parliamentary line encourages the minor leaders to imitate their conduct. If you can get the Trades Unionists of the North to consider their Unions as a valuable means of organisation and of obtaining *minor* results, but no longer to regard "a fair day's wage for a fair day's work" as the ultimate end, then the occupation of the leaders will be gone.

ENGELS TO E. BERNSTEIN

Eastbourne, August 22, 1889

In your next issue you ought to take up the dock labourers' strike. It is a matter of paramount importance to us here. Hitherto the East End was bogged down in passive poverty. Lack of resistance on the part of those broken by starvation, of those who had given up all hope was its salient feature. Anyone who got into it was physically and morally lost. Then last year came the successful strike of the match girls. And now this gigantic strike of the lowest of the outcasts, the dock labourers—not of the steady, strong, experienced, comparatively well-paid and regularly employed ones, but of those whom chance has dumped on the docks, those who are always down on their luck, who have not managed to get along in any other trade, people who have become professional starvelings, a mass of broken-down humanity who are drifting toward total ruination, for whom one might inscribe on the gates of the docks the words of Dante: *Lasciate ogni speranza voi che entrate!*¹ And this host of utterly despondent men, who every morning when the dock gates open fight a regular battle among themselves to get the closest to the fellow who does the hiring, literally a battle waged in the competitive struggle among the much too numerous workers—this motley crowd thrown together by chance and changing daily in composition has managed to unite 40,000 strong, to maintain discipline and to strike fear into the hearts of the mighty dock companies. How glad I am to have lived to see this day! If *this* stratum can be organised, that is a fact of great import. However the strike may end—I am never sanguine beforehand in this regard—with the dock labourers the lowest stratum of East End workers enters the movement and then the upper strata must follow their example. The East End contains the greatest number of common labourers in England, of people whose work requires no skill or almost none. If these sections of the

¹ Dante: "Leave, ye that enter in, all hope behind!"—Ed.

proletariat, which until now have been treated with contempt by the Trade Unions of the *skilled* workers, organise in London, this will serve as an example for the provinces.

Furthermore. For lack of organisation and because of the passive vegetative existence of the real workers in the East End, the gutter proletariat has had the main say there so far. It has behaved like *and has been considered* the typical representative of the million of starving East Enders. That will now cease. The huckster and those like him will be forced into the background, the East End worker will be able to develop his own type and make it count by means of organisation. This is of enormous value for the movement. Scenes like those which occurred during Hyndman's procession through Pall Mall and Piccadilly will then become impossible and the rowdy who will want to provoke a riot will simply be knocked dead.

In brief, it is an event. You can tell the stunning effect this thing has had by the way even the dastardly *Daily News* handles it. It's the same as the miners' strike was for us: a new section enters the movement, a new corps of workers. And the bourgeois who only five years ago would have cursed and sworn must now applaud, albeit dejectedly, while and because his heart is palpitating with fear and trepidation. Hurrah!

ENGELS TO F. A. SORGE

London, December 7, 1889

Here one can see that it is by no means easy to drill ideas into a big nation in a doctrinaire and dogmatic way, even if one has the best of theories, developed out of its own conditions of life, and even if the tutors are relatively better than those of the S.L.P.¹ The movement has now got going at last and I believe for good. But it is not directly socialist, and those Englishmen who have understood our theory best remain outside it: Hyndman because he is an

¹ A reference to the American Socialist Labour Party. See present volume, p. 13.—Ed.

incurable intriguer and jealous, too; Bax because he is a bookworm. Formally the movement is at the moment a Trade-Union movement, but totally different from that of the *old* Trade Unions, the skilled labourers, the aristocracy of labour.

The people are throwing themselves into the job in quite a different spirit, are leading far huger masses into the fight, are shaking society much more deeply, are putting forward much more far-reaching demands: eight-hour day, general federation of all organisations, complete solidarity. Thanks to Tussy, the Gas Workers' and General Labourers' Union has formed women's branches *for the first time*. Moreover, the people themselves regard their immediate demands as only provisional, although they do not know as yet what final aim they are working for. But this dim idea is strongly enough rooted to make them choose *only* avowed Socialists as their leaders. Like everyone else they will have to learn by their own experiences and the consequences of their own mistakes. But as, unlike the old Trade Unions, they greet every suggestion of an identity of interests between capital and labour with scorn and ridicule this will not take very long

The most repulsive thing here is the bourgeois "respectability" bred into the bones of the workers. The social division of society into innumerable gradations, each recognised without question, each with its own pride but also its inborn respect for its "betters" and "superiors," is so old and firmly established that the bourgeois still find it pretty easy to get their bait accepted. I am not at all sure, for instance, that John Burns is not secretly prouder of his popularity with Cardinal Manning, the Lord Mayor and the bourgeoisie in general than of his popularity with his own class. And Champion—an ex-Lieutenant—intrigued years ago with bourgeois, and especially with conservative, elements, preached Socialism at the parsons' Church Congress, etc. Even Tom Mann, whom I regard as the finest of them, is fond of mentioning that he will be lunching with the Lord Mayor. If one compares this with the French, one can see what a revolution is good for, after all. However, it will not help the bourgeoisie much if they do succeed in

enticing some of the leaders into their toils. By that time the movement will have become strong enough to overcome this sort of thing.

ENGELS TO H. SCHLÜTER

London, January 11, 1890

The stormy tide of the movement last summer has somewhat abated. And the best of it is that the unthinking sympathy of the bourgeois gang for the labour movement, which broke out in the dockers' strike, has also abated, and is beginning to make way for the far more natural feeling of distrust and uneasiness. In the South London gas strike, which was forced on the workers by the gas company, the workers once more find themselves entirely deserted by all the petty bourgeois. This is very good and I only hope Burns will some day go through this experience himself, in a strike led by himself—he cherishes all sorts of illusions on that score.

Meanwhile there is all kinds of friction, as was only to be expected, between the gas workers and the dockers, for instance. But despite it all the masses are on the move and there is no holding them any more. The longer the stream is dammed up the more powerfully will it break through when the moment comes. And these unskilled are very different fellows from the fossilised brothers of the old Trade Unions; not a trace of the old formalist spirit, of the craft exclusiveness of the engineers, for example; on the contrary, a general call for the organisation of *all* Trade Unions in *one* fraternity and for a direct struggle against capital. In the dock strike, for instance, there were *three* engineers at the Commercial Docks who kept the steam-engine going. Burns and Mann, both engineers themselves, and Burns a member of the Executive of the Amalg. Eng. Tr. Union, were summoned to get these men out, as then none of the cranes could have worked and the dock company would have had to climb down. The three engineers refused, the Engineers' Executive did not intervene and hence the length of the strike! Again, at the Silvertown

Rubber Works, where there was a twelve-weeks' strike, the strike was broken by the engineers, who did not join in and even did labourers' work against their own union rules! And why? These fools, "in order to keep the supply of workers low," have a law that *nobody who has not been through the regular period of apprenticeship* may be admitted to their union. By this means they have created an army of rivals, so-called black-legs, who are just as skilled as they themselves and who would gladly come into the union, but who are forced to remain black-legs because they are kept outside by this pedantry which has no sense at all nowadays. And because they knew that both in the Commercial Docks and in Silvertown these black-legs would immediately have stepped into their place, they stayed on and so became black-legs themselves against the strikers. There you see the difference: the new unions stick together; in the present gas strike, sailors and steamer firemen, lightermen and coal carters are all together, but, of course, again not the engineers; they continue working!

However, these arrogant old big Trade Unions will soon be made to look small; in the London Trades Council, their chief prop, the new Trade Unions are more and more coming out on top, and in two or three years at most the Trade Unions Congress will also be revolutionised. Even at the next Congress the Broadhursts will get the surprise of their lives.

ENGELS TO F. A. SORGE

London, April 19, 1890

In a country with such an old political and labour movement there is always a tremendous heap of traditionally inherited rubbish which has to be got rid of by degrees. There are the prejudices of the skilled Unions—Engineers, Bricklayers, Carpenters and Joiners, Type Compositors, etc.—which have all to be broken down; the petty jealousies of the particular trades, which become intensified in the hands and heads of the leaders to the point of direct hostility and underhand struggle; there are the mutually

conflicting ambitions and intrigues of the leaders: one wants to get into Parliament and so does somebody else, a third wants to get into the County Council or on the School Board, a fourth wants to organise a general central body comprising all workers, a fifth to start a paper, a sixth a club, etc., etc. In short, there is friction galore. And among them is the Socialist League, which looks down on everything that is not directly revolutionary (which means here in England as in your country: all who do not limit themselves to making phrases and otherwise doing nothing), and the Federation, which still behaves as if all except themselves were asses and bunglers, although it is precisely owing to the new impetus lent to the movement that *they* have succeeded in getting some following again. In short, anyone who looks only at the surface would say it was all confusion and personal quarrels. But *under* the surface the movement is going on, is embracing ever wider sections and mostly just among the hitherto stagnant *lowest* strata. The day is no longer far off when this mass will suddenly *find itself*, when it will dawn upon it that it itself is this colossal mass in motion, and when that day comes short work will be made of all the rascality and wrangling.

ENGELS TO A. BEBEL

London, June 20, 1892

Electioneering is already in full swing here and money in plenty is being offered by Tories and Liberal Unionists to equip working-class candidates financially for them to draw votes away from the Liberals. Champion, one of the Tories' chief agents in this respect, has offered Aveling the means of running against Labouchere in Northampton, but Aveling of course declined. Tremendous excitement prevails among the leaders of the workers on account of these money baits. These good fellows, who believe they can snap up something, are having a hard time trying to convince their consciences that perhaps there really is an honest way of accepting Tory money without having to

blush—with most of them the blushing being naturally due to their fear that in the end it may do them more harm than good. One who knows how deeply parliamentary corruption has penetrated political life here can only feel surprised that people still retain this minimum sense of shame.

ENGELS TO A. BEBEL

London, July 5, 1892

The England of the *Vorwärts* exists only in the imagination of the author. The opinion that the Tories to-day are more favourable to the workers than the Liberals is in contradiction to the facts. Quite the contrary is true. All the Manchester prejudices of the Liberals of 1850 are to-day articles of faith only with the Tories, while the Liberals know full well that for them it is a question of catching the labour vote if they intend to continue their existence as a party. The Tories, because they are asses, can be induced by some outstanding personality, like Disraeli, to strike out boldly from time to time, which the Liberals are incapable of doing. But when no outstanding personality is available they fall under the sway of asses, as is the case just now. The Tories are no longer the mere tail of the big landowners as they were until 1850; the sons of the Cobdens, Brights, etc., of the big bourgeoisie and anti-Corn Law people all went over to the Tory camp between 1855 and 1870, and the Liberals derive their strength now from the non-conformist petty- and middle-bourgeoisie. And since Gladstone's Home-Rule Bill of 1886 the last remnants also of the Whigs and the *old* Liberals (bourgeois and intellectuals) have gone over to the Tory camp (as dissentient or Unionist Liberals).

Hence the need of the Liberals to make sham or real concessions to the workers, especially the former. Despite all this they are too stupid to know *where* to begin and many are still too strongly committed by their antecedents.

So far the elections are proceeding as if made to our order. The Liberals are getting a slight majority; in many constituencies they are even losing votes in compar-

ison with the last elections so that the tremendous Liberal landslide that was to overwhelm England has as yet not been noticeable. To-day is very important as its results will probably be decisive. If the Liberals are conspicuously victorious to-day the vacillating philistines—a very populous herd—will be driven to side with them, and then they will be on top. What we need is a moderate Liberal majority (including the Irish) so that Gladstone will be dependent here on the Irish, because if he can get along without them he is sure to cheat them.

What is very fine, however, is that in West Ham, in the East End of London, Keir Hardie, the workers' candidate—one of the few who did not accept any Liberal money and gave no pledges to the Liberals—is so far the only one who has succeeded in changing a Conservative majority (of over 300 in the last elections) into an anti-Conservative one (of over 1,200). It is also very good that elsewhere, too, as for instance in Aberdeen, etc., workers' candidates who come out *against* both the Liberals and Conservatives have received as many as 1,000 votes. An independent labour party is casting its shadow before.

There are three kinds of workers' candidates here:

1. Those paid by the Tories to draw votes away from the Liberals. Most of these lose and know it.
2. Those who take money from the Liberals and must show obedience to them. These are mostly put up in places where there is no chance of winning. People who, like the miners' candidates, are Liberal by nature must also be included here.
3. The real working-class candidates who are campaigning on their own account and do not ask themselves whether they are coming out against Liberals or Tories. Of these the Liberals accept those that they *must* (Keir Hardie and Burns) and work against the others. In Scotland there are *many* such candidates. What chances they have it is hard to say.

ENGELS TO K. KAUTSKY

Ryde, August 12, 1892

It's too bad that the passages about the Social-Democratic Federation and the Fabians, as well as about Naylor's candidature, didn't get into Tussy's article.¹ I read them afterwards in the manuscript. They are an *almost essential* supplement to the election picture. The complete collapse of the S.D.F. as soon as it came to a real test was significant after its boasting for years that it was the "only" Social-Democratic organisation, the only salvation-bringing church. I don't know whether you saw Bax in Zurich, but Bax is a poor authority on the S.D.F. He was editor of *Justice* for six weeks, removed all the many improprieties but was absolutely incapable of giving the sheet any other than a sectarian character (for if he could he would certainly have done so). After all, the S.D.F. is purely a sect. It has ossified Marxism into a dogma and, by rejecting every labour movement which is not orthodox Marxism (and that a Marxism which contains much that is erroneous), that is, by pursuing the exact opposite of the policy recommended in the *Manifesto*, it renders itself incapable of ever becoming anything else but a sect. Bax for many reasons has renewed contact with these people, but if they do not change it will certainly not be long before he finds out that they want to exploit him politically and financially and that he cannot assume responsibility for them. But he must learn this by personal experience. In the meantime he has become so deeply involved that he has to take them partly under his protection. For the rest, Bax has *no contact whatever with the workers*.

The Fabians have become a real obstacle: the tail of the "great" Liberal Party, on the pretext of wanting to force

¹ The reference is to an article on the English elections written by Marx's daughter Eleanor [Tussy] and E. Aveling, her husband, for the Social-Democratic journal *Neue Zeit*. As editor of this journal Kautsky arbitrarily deleted all passages in which the authors denounced the sectarianism and opportunism of the socialist movement in England.—Ed.

its candidates on that party. In this they may be successful for a while in the case of the County Council where possibilist programmes of municipal reforms can be drawn up, but even there the pious fraud will work only until the bourgeoisie sees through it. In elections to Parliament it does not work; there the Liberals give the Fabians, like all other so-called labour candidates, only *hopeless* constituencies. If you want to force labour candidates on the Liberals you have to go about it the way Burns and Keir Hardie do: by keeping them at the point of the sword, and not, like the Fabians, by fawning upon them under false pretences. Fortunately the call for an independent labour party is already so loud and general that the gentle blandishments of Fabian flattery and Fabian money will surely be overcome.

ENGELS TO K. KAUTSKY

Ryde, September 4, 1892

If you had been here during the last elections you would talk differently about the Fabians. In our tactics one thing is thoroughly established for all modern countries and times: to bring the workers to the point of forming their own party, independent and opposed to all bourgeois parties. During the last elections the English workers, for the first time and perhaps still only instinctively, pressed by the course of events, took a decided step in this direction; and this step has been surprisingly successful and has contributed more to the development of the minds of the workers than any other event of the last twenty years. And what did the Fabians do, not just this or that Fabian but the society as a whole? It preached and practised: *affiliation of the workers to the Liberals*, and what was to be expected happened: the Liberals assigned them four seats that it was impossible to win and the Fabian candidates conspicuously failed. The paradoxical belletrist Shaw—very talented and witty as a belletrist but absolutely useless as an economist and politician, although honest and not a careerist—wrote to Bebel that if they did not follow this policy of forcing

their candidates on the Liberals they would reap nothing but defeat and disgrace (as if defeat were not often more honourable than victory) and now they have pursued their policy and have reaped both.

That is the crux of the whole matter. At a time when the workers for the first time come out independently the Fabian Society advises them to remain the tail of the Liberals. And the Socialists on the Continent must be told openly that to gloss this over would be to share the blame. That's why I was sorry that the final portion of Aveling's article did not appear. It was not *post festum*, not an afterthought. It had simply been overlooked in the rush to get the article off. The article is not complete without a description of the attitude of both socialist organisations towards the elections, and the readers of the *Neue Zeit* have a right to know about this.

I believe I told you myself in my last [letter] that both in the S[ocial]-D[emocratic] F[ederation] and in the F[abian] S[ociety] the provincial members were better than the central body. But that is of no avail as long as the attitude of the central body determines that of the Society. I don't know any of the other fine chaps except Banner. Curiously enough Banner has never come to see me since he joined the F[abian] S[ociety]. I suppose his action was determined by his disgust with the S.D.F. and the need for some kind of organisation, perhaps also some illusions. But this one swallow makes no summer.

You see something unfinished in the F[abian] S[ociety]. On the contrary, this crowd is only too finished: a clique of bourgeois "Socialists" of diverse calibres, from careerists to sentimental Socialists and philanthropists, united only by their fear of the threatening rule of the workers and doing all in their power to spike this danger by making *their own* leadership secure, the leadership exercised by the "eddicated." If afterwards they admit a few workers into their central board in order that they may play there the role of the worker Albert of 1848, the role of a constantly outvoted minority, this should not deceive anyone.

The means employed by the F[abian] S[ociety] are just the same as those of the corrupt parliamentary politicians:

money, intrigues, careerism. That is, English careerism, according to which it is self-understood that every political party (only among the workers it is supposed to be different!) pays its agents in some way or other or rewards them with posts. These people are immersed up to their necks in the intrigues of the Liberal Party, hold Liberal Party jobs, as for instance Sidney Webb, who in general is a genuine British politician. These gentry do everything that the workers have to be warned against.

ENGELS TO F. A. SORGE

London, January 18, 1893

Here in Bradford there was a conference of the Independent Labour Party, which you know about from the *Workman's Times*. The S.D.F. on the one hand and the Fabians on the other have not been able, with their sectarian attitude, to absorb the rush towards Socialism in the provinces, so the formation of a third party was quite a good thing. But the rush now has become so great, especially in the industrial areas of the North, that the new party came out already at this first Congress stronger than the S.D.F. or the Fabians, if not stronger than both put together. And as the mass of the membership is certainly very good, as the centre of gravity lies in the provinces and not in London, the home of cliques, and as the main point of the programme is the same as ours, Aveling was right in joining and accepting a seat on the Executive. If the petty private ambitions and intrigues of the London would-be-greats are held somewhat in check here and its tactics do not turn out too wrong-headed, the Independent Labour Party may succeed in detaching the masses from the Social-Democratic Federation and in the provinces from the Fabians, too, thus forcing unity.

The S.D.F. has pushed Hyndman completely into the background. It fared so ill under his policy of intrigues that—with the rush of the provincial delegates—Hyndman had become entirely discredited among his own people. An

attempt he made in the Unemployed Committee, in which others were also participating, to regain popularity by bragging about his revolutionary-mindedness (although his personal cowardice is universally known to his best friends) only had the effect of increasing the influence enjoyed by Tussy and Aveling on that committee. The S.D.F. continues to make much of its seniority as the oldest socialist organisation here, but in general it has become much more tolerant of others, has stopped its abusiveness and, generally speaking, considers itself much more important by far than it is, i.e., much less than it pretended to be.

The Fabians are a gang of careerists here in London who have understanding enough to realise the inevitability of the social revolution, but who could not possibly entrust this gigantic task to the raw proletariat alone and are therefore kind enough to put themselves at the head. Fear of the revolution is their fundamental principle. They are the "edicated" *par excellence*. Their Socialism is municipal Socialism; not the nation but the *municipality* is to become the owner of the means of production, at any rate for the time being. This Socialism of theirs is then represented as an extreme but inevitable consequence of bourgeois Liberalism; hence their tactics of not resolutely fighting the Liberals as adversaries but of pushing them on towards Socialist conclusions and therefore of intriguing with them, of permeating Liberalism with Socialism, of not putting up Socialist candidates against the Liberals but of fastening them on to the Liberals, of forcing them upon them, or deceiving them into taking them. That in the course of this process they either are lied to and deceived themselves or else belie Socialism, they do not of course realise.

With great industry they have produced amid all sorts of rubbish some good propagandist writings as well, in fact the best of the kind which the English have produced. But as soon as they come to their specific tactics of hushing up the class struggle it all turns putrid. Hence too their fanatical hatred of Marx and all of us—because of the class struggle.

These people have of course many bourgeois followers and therefore money, and have many efficient workers in

the provinces who will have nothing to do with the S.D.F. But five-sixths of the provincial members agree more or less with our point of view and at the critical moment will certainly fall away. In Bradford, where they were represented, they several times decisively declared themselves against the London Executive of the Fabians.

You see that it is a critical moment for the movement here and something may come of the new organisation. There was a moment when it nearly came under the wing of Champion—who consciously or unconsciously works just as much for the Tories as the Fabians do for the Liberals—and of his ally Maltmann Barry, whom you knew at the Hague (Barry is now an acknowledged and permanent paid Tory agent and manager of the Socialist wing of the Conservatives!)—see the *Workman's Times* for November and December. But in the end Champion preferred to start publishing his *Labour Elector* again and has thus placed himself in opposition to the *Workman's Times* and the new party.

Keir Hardie brought off a clever stroke by putting himself at the head of this new party, while John Burns, whose complete inactivity outside his constituency has already done him a lot of harm, committed a fresh piece of stupidity by holding back here, too. I am afraid he is heading straight for an impossible position.

The fact that here too people like Keir Hardie, Shaw Maxwell and others are pursuing all sorts of secondary aims of personal ambition is of course obvious. But the danger arising from this lessens as the party itself becomes stronger and acquires more of a mass character, and it is already diminished by the necessity of not giving the competing sects any loopholes for attack. Socialism has penetrated the masses in the industrial districts enormously in the last few years and I am counting on these masses to keep the leaders in hand. Of course, there will be stupidities enough, and cliques of every kind, too; if only it were possible to keep them within decent limits.

At the worst, the foundation of the new organisation has this advantage that unity will be more easily brought about

between *three* competing sects than between two which are diametrically opposed.¹

ENGELS TO F. A. SORGE

London, November 11, 1893

Read on the front page of to-day's *Workman's Times* the article by Autolycus (Burgess) about the Fabian Manifesto. These gentlemen, after having declared for years that the emancipation of the working-class can only be accomplished through the Great Liberal Party, after having decried all independent election activity of the workers in respect to Liberal candidates also as disguised Toryism and after having proclaimed the permeation of the Liberal Party by Socialist principles as the sole life task of the Socialists, now declare that the Liberals are traitors, that nothing can be done with them and that in the next elections the workers should put up candidates of their own, regardless of Liberals or Tories, with the aid of £30,000 to be made available in the meantime by the Trade Unions if these do the Fabians that favour, which they certainly won't. It is a complete confession of sins committed by these overweening bourgeois, who would graciously deign to emancipate the proletariat from above if it would only be sensible enough to realise that such a raw, uneducated mass cannot alone emancipate itself and cannot achieve anything except by the grace of these clever lawyers, writers and sentimental old women. And now the first attempt of these gentry, which was announced with beating of drums and sounding of trumpets as destined to cause the earth to tremble, has ended in so dismal a failure that they have to admit it themselves. That is the funny side of the story.

¹ The Independent Labour Party did not justify Engels's expectations. Its activities soon assumed a decidedly opportunist and anti-Socialist character. "It is quite justly said," Lenin wrote in 1912, "that this party is 'independent' only of Socialism, but very dependent indeed on Liberalism." (V. I. Lenin, "English Debates on a Liberal Workers' Policy," *Works*, Russ. ed., Vol. 18, p. 331.)—Ed.

ENGELS TO F. A. SORGE

Eastbourne, February 23, 1894

Complete disintegration prevails among the official politicians here, both Liberal and Conservative. The Liberals can keep going only by means of new political and social concessions to the workers; but for that they lack the courage. So they try an election cry against the House of Lords, instead of proposing payment of members, payment of election expenses by the Government, and a second ballot. That is, instead of offering the workers more power against the bourgeois and the Lords, they only want to give the bourgeois more power against the Lords; but the workers no longer fall for such bait. At any rate there will be a general election here this summer and if the Liberals do not summon *all* their courage and make *real* concessions to the workers they will be beaten and go to pieces. At present they are held together only by Gladstone, who may die any day now. Then there will be a bourgeois-democratic party favourably disposed to the workers and the rest of the Liberals will go over to Chamberlain. And all this by mere pressure of a working-class that is still internally split and only half politically conscious. Should it gradually gain consciousness things will take a quite different turn.

ENGELS TO F. A. SORGE

London, May 12, 1894

Here things go on as before. No possibility of bringing about any kind of unity among the labour leaders. Nevertheless the *masses* are moving forward—slowly, it is true, and at first struggling towards consciousness, but unmistakably. The same will happen here as is happening in France and earlier in Germany: unity will be gained by compulsion as soon as a number of independent workers (in particular those not elected with the aid of the Liberals) have seats in Parliament. The Liberals are doing their utmost to prevent this. In the first place, they don't even

extend the suffrage to those who *on paper* are already entitled to it; on the contrary, in the second place, they are making the electoral registers even more expensive *for the candidates* than they were before, because they are to be drawn up twice a year and the costs of a *proper* registration are to be defrayed by the candidates or the representatives of the respective political *parties* and not by the State; in the third place, they expressly refuse to have the State or the community assume the costs of the election; fourthly, the question of salaries and, fifthly, a second ballot. The preservation of all these old abuses amounts to a direct denial of the eligibility of working-class candidates in three-fourths or more of the constituencies. Parliament is to remain a *club of the rich*. And this at a time when the rich, because satisfied with the *status quo*, all become Conservative and the Liberal Party is *dying out* and getting more and more dependent upon the labour vote. But the Liberals insist that the workers should elect *only* bourgeois, not workers, and certainly not independent workers.

This is what is killing the Liberals. Their lack of courage estranges the labour vote in the country, reduces their small majority in Parliament to nothing, and if they do not take some *very bold* steps at the last minute they are most likely doomed. Then the Tories will get in and *accomplish* what the Liberals really intended to carry out, and not merely promise. And then an independent labour party will be fairly certain.

The Social-Democratic Federation here shares with your German-American Socialists the distinction of being the only parties who have contrived to reduce the Marxist theory of development to a rigid orthodoxy. This theory is to be forced down the throats of the workers at once and without development as articles of faith, instead of making the workers raise themselves to its level by dint of their own class instinct. That is why both remain mere sects and, as Hegel says, come from nothing through nothing to nothing.

ENGELS TO G. V. PLEKHANOV

London, May 21, 1894

Here things are moving, though slowly and in zigzags. Take for instance Mawdsley, the leader of the Lancashire textile workers. He's a Tory: in politics a Conservative and in religion a devout believer. Three years ago these gentry were violently opposed to the eight-hour day; to-day they vehemently demand it. In a quite recent manifesto Mawdsley, who last year was a fierce opponent of any separate policy for the working-class, declared that the textile workers must take up the question of direct representation in Parliament, and a Manchester labour newspaper calculated that the Lancashire textile workers might control twelve seats in Parliament in this county alone. As you see, it is the Trade Union that will enter Parliament. It is the branch of industry and not the class that demands representation. Still, it is a step forward. Let us first smash the enslavement of the workers to the two big bourgeois parties; let us have textile workers in Parliament just as we already have miners there. As soon as a dozen branches of industry are represented class consciousness will arise of itself.

The height of comedy is reached in this manifesto when Mawdsley demands bimetallism to maintain the supremacy of English cotton fabrics on the Indian market!

One is indeed driven to despair by these English workers with their sense of imaginary national superiority, with their essentially bourgeois ideas and viewpoints, with their "practical" narrow-mindedness, with the parliamentary corruption which has seriously infected the leaders. But things are moving none the less. The only thing is that the "practical" English will be the last to arrive, but when they do arrive their contribution will weigh quite heavy in the scale.

ENGELS TO H. SCHLÜTER

London, January 1, 1895

Things here are much the same as in your country. The socialist instinct is getting stronger and stronger among the masses, but as soon as it is a question of translating the

instinctive impulses into clear demands and ideas people at once begin to disagree. Some go to the Social-Democratic Federation, others to the Independent Labour Party, still others go no further than the trade-union organisation, etc., etc. In brief, nothing but sects and no party. The leaders are almost all pretty unreliable fellows, the candidates for the top leadership are very numerous but by no means conspicuously fitted for the posts, while the two big bourgeois parties stand there, purse in hand, on the look-out for someone they can buy. Besides, so-called "democracy" here is very much restricted by *indirect* barriers. A periodical costs a terrible amount of money, a parliamentary candidature ditto, living the life of an M.P.—ditto, if only on account of the enormous correspondence entailed. A checking up of the miserably kept electoral register likewise costs a lot and so far only the two official parties can afford the expense. Anyone, therefore, who does not sign up with either of these parties has little chance of getting on the election list of candidates. In all these respects people here are a long way behind the Continent, and are beginning to notice this. Furthermore, we have no second ballots here and a relative majority or, as you Americans say, plurality, suffices. At the same time everything is arranged for *only* two parties. A third party can at most turn the scales in favour of one of the other two until it equals them in strength.

Nor are the Trade Unions in this country capable of accomplishing anything like the beer boycott in Berlin. An arbitration court like the one they succeeded in getting there is something still unattainable here.

Yet here, as in your country, once the workers know what they want, the state, the land, industry and everything else will be theirs.

NAME INDEX

A

- Aberdeen*: See Gordon, George Hamilton.
- Adams, Charles Francis* (1807-1886): American diplomat, ambassador to England in 1861-68—482.
- Albert*: See Martin, Alexandre.
- Alison, Archibald* (1792-1867): English historian, Tory—66, 124, 133, 148, 153-154, 159, 162, 164, 309, 311.
- Alison, William Pulteney* (1790-1859): Brother of Archibald Alison, Tory, professor of medicine at Edinburgh University; studied questions of social hygiene—66, 67, 124, 133, 134.
- Althorp*: See Spencer, John Charles.
- Anne* (1665-1714): Queen of England (1702-14)—345, 544.
- Archimedes* (c. 287-c. 212 B.C.): Ancient Greek mathematician, mechanist and physicist—437.
- Argyll*: See Campbell, George Douglas.
- Arkwright, Richard* (1732-1792): English manufacturer who was first to use spinning machine (the "Spinning Jenny")—40, 249.
- Ashley*: See Cooper, Anthony Ashley.
- Ashton, Thomas*: Big Manchester manufacturer—221.

- Ashworth, Edmund* (1801-1881): Important Lancashire manufacturer, Liberal, enemy of workers' unions—193, 221, 259.
- Aurang-Zebe* (1619-1707): Emperor of India (1658-1707), of Great Mogul dynasty—391.
- Autolycus*: See Burgess.
- Aveling, Edward* (1851-1898): English Socialist, writer; member of Social-Democratic Federation, subsequently of Socialist League—522, 524, 525.
- Aveling, Eleanor*: See Marx, Eleanor.
- Ayrton, Acton Smee* (1816-1886): English political figure, Liberal, M.P.—504.

B

- Baines, Edward* (1800-1890): English bourgeois economist and publicist; one of editors of *Leeds Mercury*, organ of Free Traders—167.
- Banner, Robert*: English worker, Fabian—576.
- Barbès, Armand* (1809-1870): French petty-bourgeois democrat, one of organisers of conspiratorial societies of thirties and forties, participant in Revolution of 1848—49—4, 66.
- Bardsley, Samuel Argent* (1764-1851): Physician at Manchester Infirmary—158,

- Barham, Charles Foster* (1804-1884): Senior physician at Cornwall Infirmary, member of Children's Employment Commission—278.
- Barry, David* (1780-1835): English physician and physiologist, member of parliamentary Factories' Inquiry Commission in 1833—186, 187, 188, 195, 196.
- Barry, Maltmann* (1842-1909): English journalist, took part in Hague Congress of First International (1872): later played role of agent of Conservatives in working-class movement—579.
- Bax, Ernest Belfort* (1854-1926): English Socialist, Reformist, one of founders of Social-Democratic Federation and Socialist League—568, 574.
- Bayley, John Eglington*: Manchester manufacturer, Liberal, M.P.—499.
- Beaconsfield*: See Disraeli.
- Beales, Edmond* (1803-1881): English lawyer, petty-bourgeois Radical; joined mass democratic movements in the sixties, sought to retain working class under influence of bourgeoisie—481, 541.
- Beaumont, Thomas* (d. 1859): Bradford surgeon—186, 191.
- Bebel, August* (1840-1913): One of founders and outstanding personages of German Social-Democracy—561-562, 571, 572, 575.
- Bedford*: See Russell, John.
- Beesly, Edward Spencer* (1831-1915): Professor of ancient history at London University, petty-bourgeois Radical and positivist; member of English working intelligentsia; took an active part in mass democratic movements of sixties—554.
- Bentham, Jeremy* (1748-1832): English bourgeois sociologist, theoretician of "utilitarianism"—ideology of bourgeois individualism—276.
- Bentinck, William Henry Cavendish*, Duke of Portland (1738-1809): British statesman, Tory, Prime Minister (1783 and 1807-09)—410.
- Beresford, William* (b. 1798): British statesman, Secretary at War in Derby's cabinet (1852)—362, 372.
- Berkeley, Francis Henry Fitzharding* (1794-1870): English Liberal politician, M.P.—367.
- Bernstein, Eduard* (1850-1932): German Social-Democrat, 1881-90, editor of the *Sozialdemokrat*, organ of Social-Democratic Party; after Engels's death renegade, advocated revision of Marxism, representative of extreme opportunism and reformism in labour movement—555, 557, 559, 566.
- Bismarck, Otto* (1815-1898): Head of Prussian Government since 1862, first Chancellor of German Empire (1871-90), Prussian junker, unified Germany under hegemony of Junker Prussia; rabid enemy of working-class movement, introduced anti-Socialist Exceptional Law (1878)—27, 517.
- Blackstone, William* (1723-1780): English jurist, reactionary, apologist of English constitutional law—472.
- Blanqui, Louis Auguste* (1805-1881): French revolutionary, utopian Communist, organiser of several secret political societies and conspiracies, took part in Paris uprisings and revolutions during 1830-70—466.

- Bligh, James*: Active leader of Chartist movement in fifties—437.
- Blum Robert* (1807-1848): Saxon democrat, in 1848 one of Left-wing leaders in Frankfurt National Assembly; was delegated to revolutionary Vienna, where he took part in barricade fighting; shot by decision of military court—527.
- Bolingbroke, Henry St. John* (1678-1751): English historian; Deist-materialist, Tory—346.
- Bonaparte*: See Napoleon III.
- Borthwick, Peter* (1804-1852): English politician, M.P., philanthropic Tory; member of "Young England" group—331.
- Bouverie, William Pleydell, Earl Radnor* (1779-1869): English political figure, M.P., Whig—305.
- Bowring, John* (1792-1872): English political figure, Free Trader—343, 471.
- Bradnick, Frederick*: Member of General Council of International (1870-72); after Hague Congress (1872) joined reformist wing of English Federal Council expelled from International by decision of General Council on May 30, 1873—499.
- Bridgewater*: See Egerton.
- Bright, John* (1811-1889): Manchester manufacturer, leader of Left wing of Liberals, so-called Free Trade party, which protected interests of industrial bourgeoisie; violently opposed independent proletarian movement, pursued policy of splitting working class by minor concessions to labour aristocracy—24, 383, 452, 455, 477, 539, 555, 564, 572.
- Brindley, James* (1716-1772): English engineer, builder of canals—48.
- Broadhurst, Henry* (1840-1911): English trade-union leader, Liberal labour politician; since 1880 Liberal M.P., Assistant Home Secretary in Gladstone's cabinet (1885-86)—33, 570.
- Brocklehurst, John* (1788-1870): Large English silk manufacturer, M.P. (1832-68), Liberal—231.
- Brougham, Henry Peter* (1778-1868): British politician, lawyer by training, leader of Whig Party in House of Commons up to 1830, then Lord Chancellor (1830-34)—217, 453, 464.
- Bruce, Henry Austin, Baron of Aberdare* (1815-1895): English Liberal, M.P., Home Secretary (1869-73)—504.
- Burdett, Francis* (1770-1844): English bourgeois radical politician, subsequently a Tory; M.P.—431.
- Burgess, Joseph* (b. 1853): English Socialist, Reformist, publisher of *Workman's Times* (1891-94), one of founders of Independent Labour Party (1893)—534.
- Burke, Edmund* (1729-1797): English reactionary publicist, Whig, ideologist of big financial and commercial bourgeoisie—446.
- Burns, John Elliot* (1858-1943): English politician, one of trade-union leaders in 1880's; member of Social-Democratic Federation for a short time; elected M.P. in 1892, opposed interests of working class and advocated co-operation with capitalists; Secretary of State for Local Self-Government in 1905-14 and President of Board of Trade (1914).—568, 569, 573.

Burns: Member of parliamentary Children's Employment Commission—228.

Burt, Thomas (1837-1922): English worker, leader of Miners' Trade Union; M.P. from 1874 to 1918, Liberal labour politician—508, 555, 565.

Bussey, Peter: Chartist, member of Chartist Convention of 1839, adherent of "physical force"; after unsuccessful uprising in Yorkshire (1839) emigrated to America—263.

Butt, Isaac (1813-1879): Irish Liberal, member of English Parliament, one of organisers of Home Rule movement in Ireland—509.

Byron, George (1788-1824): English poet, representative of revolutionary romanticism of 19th century—276.

C

Caesar, Gaius Julius (c. 100-44 B.C.): Roman statesman, general and writer—472.

Caird, James (1816-1892): English Liberal, economist and statistician—556.

Caligula, Gaius Caesar (A.D. 12-41): Roman Emperor (A.D. 37-41)—418.

Cambridge, George William Frederick Charles, Duke of (1819-1904): English general, fought in Crimean War; Commander-in-Chief of British Army (1856-95)—367.

Campbell, George (1824-1892): Indian administrator (1843-74), author of books on India; later M.P. (1875-92), Liberal—403.

Campbell, George Douglas, Duke of Argyll (1823-1900): English aristocrat, Whig,

Lord Privy Seal in Palmerston's cabinet (1855), Secretary of State for India in Gladstone's cabinet (1868-74)—418.

Canning, George (1770-1827): British diplomat and statesman; belonged to Tory Party, but as Foreign Secretary (1822-27) opposed Holy Alliance; strengthened and expanded Britain's domination in interests of British bourgeoisie—409, 410, 413, 450.

Cardwell, Edward (1813-1886): English Conservative; in 1846, when Secretary to Treasury under Robert Peel, he and Peel went over to side of Free Traders; in 1852-55 President of Board of Trade in Aberdeen's coalition cabinet; afterwards Secretary for War in Gladstone's cabinet (1868-74)—357, 425.

Carlyle, Thomas (1795-1881): English publicist, historian and idealist philosopher, Tory; criticised English bourgeoisie from the standpoint of reactionary romanticism and extreme individualism; after 1848—ruthless enemy of revolutionary working-class movement—102, 124, 125, 127, 150, 151, 257, 310, 313, 314, 331.

Cartwright, Edmund (1743-1823): Well-known English inventor—40.

Cartwright, John (1740-1824): English publicist active in social affairs and politics; bourgeois radical; demanded in press a parliamentary reform on basis of universal suffrage—431.

Castlereagh: See Stewart, Robert, Lord Castlereagh.

- Cavaignac, Louis Eugène* (1802-1857): French general, notorious for his cruelties in Louis Philippe's colonial wars in Africa; in June, 1848, he drowned in blood the insurrection of the Paris proletariat—469.
- Cavendish, Spencer Compton*, Marquis of Hartington (1833-1908): Prominent British Liberal—555.
- Chadwick, Edwin* (1800-1890): English economist and statistician, member and afterwards Secretary to Poor Law Commissioners—68.
- Chamberlain, Joseph* (1836-1914): British statesman, leader of Liberal Unionists, Secretary of State for the Colonies (1895-1903), inspirer and executioner of policy of avowed annexation and spoliation pursued by British imperialism—581.
- Champion, Henry Hyde* (1857-1928): English social-reformist; in 1887 expelled from Social-Democratic Federation for an election deal with Conservatives—568, 571, 579.
- Champneys, William Weldon* (1807-1875): East End (London) preacher, bourgeois philanthropist—120.
- Chapman, John* (1801-1854): English manufacturer, Liberal, publicist—403.
- Charles I* (1600-1649): King of England (1625-48)—347.
- Charles II* (1630-1685): King of England (1660-85)—328.
- Charles V of Habsburg* (1500-1558): King of Spain (1516-56) and German emperor (1519-56)—472.
- Clanricarde, Ulick John de Burgh*, Marquis (1802-1874): British diplomat, ambassador at St. Petersburg (1838-41), Whig, member of House of Lords—427.
- Clarendon, George William Frederick Villiers*, earl (1800-1870): English nobleman, Whig, descendant of leader of Monarchists in English bourgeois revolution of seventeenth century; as Viceroy of Ireland (1847-52) severely suppressed Irish national-liberation movement; Foreign Minister (1853-58, 1865-66 and 1868-70)—388, 418, 459, 463.
- Clive, Robert* (1725-1774): One of organisers of colonial annexation and plunder of India, British Governor of Bengal (1765-67)—405.
- Cobbett, William* (1762-1835): English radical publicist and politician; fought against oligarchy for democratisation of British constitution, representative of most progressive elements of English middle and petty bourgeoisie before Reform of 1832—431, 472, 554.
- Cobden, Richard* (1804-1865): English bourgeois economist and political figure, cotton manufacturer, leader and theoretician of Free Traders; together with John Bright founded Anti-Corn Law League in 1838—383, 477, 533, 534, 572.
- Cooke, George Wingrove* (1814-1865): English historian, Whig—354.
- Cooper, Anthony Ashley*, Earl of Shaftesbury (1801-1885): English aristocrat, Tory; up to 1851 known as Lord Ashley; headed hypocritical, sectarian "Low Church", demagogically supported Ten-Hours' Bill—161, 175, 176, 180, 193, 208, 209, 287, 331, 382, 434, 435, 475.

Cooper, Anthony Ashley, Earl of Shaftesbury (1671-1713): English philosopher, moralist—346.

Cowell, John: Member of parliamentary Factories' Inquiry Commission in 1833; afterwards factory inspector—181, 182, 187, 192, 195-196.

Cowper Temple, Francis Thomas (1834-1905): English Liberal, Victory of Ireland (1880-82)—559.

Cremer, William Randal (1838-1908): One of opportunist leaders of British Trade Unions; in 1864-66 Secretary of General Council of First International; afterwards Liberal official of Board of Education, was knighted—507, 565.

Crompton, Samuel (1753-1827): Inventor of spinning mule—40.

Cromwell, Oliver (1599-1658): Headed English bourgeois revolution of seventeenth century, leader of bourgeoisie and "new nobility", head of English Republic (1649-53), Lord Protector of England (1653-58); cruelly suppressed Irish uprising (1641-51)—350, 543, 548.

Crossley, Francis (1817-1872): English manufacturer, bourgeois radical, M.P.—363, 369.

D

Danielson, Nikolai Frantsevich (pseudonym — Nikolai-on) (1844-1918): Russian economist, ideologist of liberal Narodism, first translator of *Capital* into Russian (translated Volume I in collaboration with G. Lopatin)—556, 557.

Dante, Alighieri (1265-1321): Great Italian poet—566.

Davy, Humphry (1778-1829): English chemist—47, 286.

Derby: See Stanley, Edward George Smith.

Diderot, Denis (1713-1784): French materialist philosopher, most eminent member of Encyclopaedists; ideologist of French bourgeoisie on eve of revolution of end of eighteenth century—276.

Disraeli, Benjamin, Lord Beaconsfield (1804-1881): British statesman and man of letters; in youth joined "Young England" group, criticised bourgeois system from reactionary standpoint of philanthropic Tory; afterwards leader of Conservative Party, Prime Minister (1868 and 1874-80), an inspirer and organiser of British colonial expansion—157, 331, 419, 515, 555, 558, 572.

Drinkwater: Member of parliamentary Factories' Inquiry Commission—186, 189, 215.

Duffy, Charles Gavan (1816-1903): Irish bourgeois nationalist—378.

Duncombe, Thomas Slingsby (1796-1861): English bourgeois Radical, M.P. for a London constituency; was associated with Chartists whose petition he presented to parliament in 1842; came out in defence of labour legislation and against reprisals in Ireland—51, 295, 321.

E

Ebrington, Hugh, Earl of Fortescue (1818-1905): English aristocrat, Whig, M.P. for a London constituency—445.

Eccarius, Johann Georg (1818-1889): German worker, tailor,

- emigrated to London, active figure of First International; after Paris Commune broke with revolutionary working-class movement and joined opportunist English trade-union leaders—507, 540.
- Edwards, Henry*: English Tory politician, M.P. (1847-52)—363, 369.
- Egerton, Francis*, Duke of Bridgewater (1736-1803): English aristocrat, big operator engaged in building canals—48.
- Elizabeth I* (1533-1603): Queen of England (1558-1603), last of the Tudor dynasty—320, 497.
- Engels, Frederick* (1820-1895)—5, 16, 32, 334-336, 497, 503, 510-516, 517-529, 533.
- Ewart, William* (1798-1868): English politician, Peelite, free-trader, M.P.—367.

F

- Faraday, Michael* (1791-1867): Well-known English physicist and chemist—295.
- Faucher, Léon* (1803-1854): French publicist, liberal bourgeois, inveterate enemy of socialism; Minister of the Interior (1849-51)—233.
- Ferrand, William Busfield*: English landlord, M.P., Tory; member of "Young England" group—321, 331.
- Fielden, John* (1784-1849): Manufacturer of Lancashire, M.P., bourgeois Radical, supporter of electoral reform and Ten-Hours' Act—331, 381.
- Finlen, James*: Chartist, in 1851-55 member of Chartist Executive—437, 438.
- Forster, William* (1818-1886): English political personage,

- Liberal; in 1880 Chief Secretary for Ireland, organiser of reprisals against Irish national-liberation movement—555, 559.
- Fox, Peter Andrée* (d. 1869): English journalist, petty-bourgeois democrat, republican, member of General Council of First International—540.
- Frederick II* (1712-1786): King of Prussia (1740-86)—346.
- Freiligrath, Ferdinand* (1810-1876): German revolutionary poet; during Revolution of 1848-49 was close to Marx; member of Communist League, one of editors of *Neue Rheinische Zeitung*—534.
- Frost, John* (1785-1877): English clothmaker, took part in Chartist uprising of 1839, was sentenced to death, sentence being commuted to transportation for life to Australia; amnestied in 1856—266, 367.

G

- Gaskell, Peter*: Manchester physician and publicist, Liberal—100, 137, 160, 164, 331.
- George I* (1660-1727): King of England (1714-27)—345.
- George II* (1683-1760): King of England (1727-60)—345, 545.
- George III* (1738-1820): King of England (1760-1820)—456.
- George IV* (1762-1830): Prince-regent (1811-20) and King of England (1820-30)—436.
- George, Henry* (1839-1897): American middle-class economist, preached nationalisation of land and return to small commodity production; rejected class struggle—9-11, 563.

- Gibson, Thomas Milner* (1806-1884): Prominent Free Trader, M.P., President of Board of Trade in Palmerston's cabinet (1859-65)—545.
- Giffen, Robert* (1837-1910): English bourgeois economist and statistician, one of founders of Royal Economic Society—28.
- Gilbert, Thomas* (1720-1798): British statesman, M.P., philanthropist; took part in drafting Poor Laws—328.
- Girard, Philippe* (1775-1845): French engineer and inventor—44.
- Gladstone, William* (1809-1898): Leader of English Liberal Party during latter half of nineteenth century; Prime Minister (1868-74, 1880-85, 1886 and 1892-94), most typical exponent of policy of English bourgeoisie in its fight for world domination—34, 357, 425, 486, 503, 504, 508, 544-547, 553, 555, 558, 559, 572, 573, 581.
- Goderich*: See Robinson, Frederick John.
- Godwin, William* (1756-1836): English petty-bourgeois publicist, rationalist; exercised great influence on Robert Owen; one of founders of anarchism—276.
- Goethe, Johann Wolfgang* (1749-1832): Great German poet—398.
- Gordon, George Hamilton, Earl of Aberdeen* (1784-1860): British statesman, Tory, Foreign Secretary (1828-30, 1841-46); as Prime Minister (1852-55) headed coalition cabinet of "All the Talents", which included most prominent representatives of both parties—419.
- Goschen, George Joachim* (1831-1907): Prominent in English politics, M.P., Liberal—555.
- Graham, James Robert George* (1792-1861): British statesman, started his political career in Whig opposition, afterwards joined Robert Peel's Tory group; Home Secretary (1841-46), member of coalition ministry (1852-55)—138, 208-209, 357.
- Grainger, Richard Dugard* (1801-1865): English physician and physiologist; in 1841 inspector of children's hospitals, member of parliamentary Children's Employment Commission—138, 145, 223, 226, 235.
- Grant, James* (1802-1879): English journalist, publisher and editor of Free-Trade newspaper *Morning Advertiser* (1850-71), meant for lower middle-class reader—475.
- Granville*: See Leveson-Gower.
- Greg, Robert Hyde* (1795-1875): Large Manchester manufacturer, M.P., Liberal—192, 221.
- Grey, Charles, earl* (1764-1845): British statesman, Whig, one of leaders of opposition in twenties; as Prime Minister (1830-34) passed parliamentary Reform of 1832—363, 451.
- Grey, George* (1799-1882): British statesman, Whig, cousin of Henry Grey; repeatedly Home Secretary (1846-52, 1855-58, 1861-66)—418.
- Grey, Henry George, earl* (1802-1894): British statesman, son of Charles Grey, Whig; as Secretary for Military Affairs (1835-39) and Secretary for Colonial Affairs (1846-52) was initiator of a number of predatory colonial expeditions in India and Africa—418, 463.

Grosvenor, *Hugh Lupus*, Marquis, later Duke of Westminster (1825-1899): Member of British higher aristocracy, brother of Robert Grosvenor—441.

Grosvenor, *Robert* (1801-1893): English aristocrat, belonged to Right wing of Whigs, reactionary—436, 440, 445.

Guizot, *François* (1787-1874): French historian and reactionary political figure, minister under Louis Philippe, represented interests of big financial bourgeoisie, sworn enemy of revolutionary movement—344, 350.

H

Hales, *John*: English worker, one Right-wing trade-union leaders, member of General Council of First International (1866-72); actively opposed Marx—507.

Halliday, *Thomas* (b. 1835): Opportunist leader of British Trade Unions, Secretary of Miners' Union—508.

Hamilton, *Alexander*, duke (1767-1852): English aristocrat, owner of coal mines in Scotland, Whig—288.

Harcourt, *William Vernon* (1827-1904): British politician, M.P.; on Gladstone's death leader of Liberal Party—555.

Hardie, *James Keir* (1856-1915): Scotch worker, Reformist; one of founders and leaders of Independent Labour Party (1893), which supported Liberals; in World War I social-pacifist—527, 528, 529, 533.

Hargreaves, *James* (d. 1778): Well-known English inventor—38.

Hartington: See Cavendish, Spencer Compton.

Hawkins, *Francis Bisset* (1796-1894): English physician and publicist, member of Factories' Inquiry Commission—141, 176, 180-182, 187, 191-194, 204, 211.

Heathcoat, *John* (1783-1861): Inventor of bobbin-net machine for the manufacture of lace—42.

Hegel, *Georg Wilhelm Friedrich* (1770-1831): German idealist philosopher—582.

Helvétius, *Claude Adrien* (1715-1771): French materialist philosopher of Enlightenment—276.

Hennessey, *John* (1834-1891): Irish political figure, Tory—543.

Henry IV (1553-1610): King of France (1594-1610)—347.

Henry VIII (1491-1547): King of England (1509-47)—349.

Henry, *Mitchell* (1826-1910): Irish bourgeois nationalist, Manchester merchant; as Liberal candidate stood against E-Jones, workers' candidate, in 1868 election—545.

Hindley, *Charles*: English manufacturer, bourgeois Radical, M.P.—331.

Hobhouse, *John Cam* (1786-1869): Son of large brewer, started his career in English Parliament as Radical, initiator of Factory Acts of 1825 and 1831; afterwards joined Whigs, made baron—203, 207.

Holbach, *Paul Heinrich Dietrich* (1723-1789): French materialist philosopher, belonged to Encyclopaedists—276.

Holyoake, *George Jacob* (1817-1906): English co-operator, Reformist—541.

- Hood, Thomas* (1799-1845): English humoristic poet—246.
- Horne, Richard Henry* (1803-1884): English writer, member of Children's Employment Commission—145-146, 236, 237.
- Horner, Leonard* (1785-1864): English geologist; educationalist; from 1833 to end of fifties factory inspector—174, 207, 383.
- Howell, George* (1833-1910): English Trade Unionist, Secretary of London Council of Trade Unions, member of General Council of First International where he actively fought against Marx—507, 565.
- Hume, Joseph* (1777-1855): English bourgeois politician, a leader of the Radicals, M.P. (1812, 1818-41, 1842-55)—367, 431, 451.
- Huntsman, Benjamin* (1704-1776): Clock maker from Sheffield, inventor of crucible process of melting steel—46.
- Hyndman, Henry Mayers* (1842-1921): English social-reformist, one of founders of Democratic Federation, reorganised into Social-Democratic Federation in 1884; afterwards arch-chauvinist, apologist of British imperialism—522, 523, 524, 559, 561.

J

- Jefferson, Thomas* (1743-1826): Ideologist of American bourgeoisie in War of Independence, author of Declaration of Independence (1776), President of U.S.A. (1801-09), founder of Democratic Party—481.

Jenkinson, Robert Banks, Earl of Liverpool (1770-1828): British Prime Minister (1812-27), Tory, extreme reactionary—410.

Jones, Ernest (1819-1869): Leader of English working-class movement, proletarian poet, one of foremost members of Left wing of Chartism; editor of *Chartist People's Paper*, to which Marx and Engels contributed—363, 371, 429, 537, 540.

Jones, William (c. 1808-1873): Welsh watch-maker, Chartist, one of organisers of South Wales Miners' rising in 1839; banished to Australia for life—367.

Jung, Hermann (1830-1901): Noted leader of international and Swiss working-class movement, took part in German revolutions of 1848-49; emigrated to London; member (1864-72) and treasurer (1871-72) of General Council of International; prior to Hague Congress (1872) upheld Marx's line of International; in autumn 1872 joined reformist wing of English Federal Council; after 1877 withdrew from working-class movement—499.

K

Kautsky, Karl (1854-1938): German Social-Democrat, editor of *Neue Zeit*, typical Centrist in Second International; renegade to Marxism; during World War I social-pacifist, later sworn enemy of the Soviet Union—560, 574, 575.

Kay-Shuttleworth, James Phillips (1804-1877): English physician and public figure, Liberal—83, 95, 96, 97-100, 125, 212.

Kelley-Wischnewetzky, Florence (1859-1932): Translator of Engels's *Condition of the Working-Class in England* into English; member of Socialist Labour Party of U.S.A., later became bourgeois reformer—17, 563.

Kelly, Fitzroy (1796-1880): M.P., Conservative—380.

Khuli-Khan: See *Nadir-Shah*.

King, Peter John Locke (1811-1885): M.P., bourgeois Radical—367, 455, 464.

Kugelmann, Ludwig (1830-1902): Hanover physician, took part in Revolution of 1848-49, member of First International; corresponded with Marx, helped to publish and circulate *Capital*—544, 547, 554.

Kupper, R.: German Secretary of Manchester Foreign Section of International (1872); supported Marx and Engels in their struggle against British reformists—502.

L

Labouchere, Henry Du Pre (1831-1912): English Liberal, M.P., one of proprietors of *Daily News*—71.

Lawley, Francis Charles (1825-1901): English journalist, Gladstone's private secretary; was involved in stock-market scandal as a result of which forfeited his appointment in 1854 to governorship of Southern Australia—427.

Lawrence, John Laird Mair, baron (1811-1879): British colonial administration high official, Governor of Punjab (1853-57), Governor-General of India (1863-69)—470.

Leach, James: Manchester weaver, Chartist—168, 171, 214, 215, 229, 230, 231, 232.

Leveson-Gower, George, Earl Granville (1815-1891): English aristocrat, diplomat, Whig, since 1846 member of House of Lords; held various offices in Aberdeen's and Palmerston's ministries (1852-58)—418.

Levi, Leone (1821-1888): English bourgeois economist and statistician, Free Trader—28.

Lewis, George Cornewall (1806-1863): English aristocrat, belonged to Whig Party, Chancellor of Exchequer (1855-58), Home Secretary (1859-61) and Secretary of State for War (1861-63)—418, 419.

Liebknecht, Wilhelm (1826-1900): One of founders and leaders of Social-Democratic Party of Germany—554, 561.

Liverpool: See *Jenkinson, Robert Banks*.

Locke, John (1632-1704): English dualist philosopher, sensualist—346.

Londonnerry: See *Stewart, Charles William*.

Longuet, Jenny: See *Marx, Jenny*.

London, Charles (1801-1844): English physician, member of parliamentary Factories' Inquiry Commission—186, 188, 191, 194-196.

Louis Bonaparte: See *Napoleon III*.

Louis Napoleon: See *Napoleon III*.

Louis Philippe (1773-1850): King of France (1830-48)—344, 426, 487.

Louis XIII (1601-1643): King of France (1610-43)—347.

Louis XIV (1638-1715): King of France (1643-1715)—345.

- Lovejoy, Owen* (1811-1864): American clergyman, abolitionist, member of Congress of U.S.A.—480.
- Lovett, William* (1800-1877): English petty-bourgeois Radical, took part in Chartist movement, adherent of "moral force" and co-operation with bourgeoisie—264.
- Lowe, Robert (Bob), Viscount Sherbrooke* (1811-1892): English lawyer and journalist, editor of the *Times*. Chancellor of Exchequer in Gladstone's Liberal cabinet (1868-73)—475, 555.
- Lucraft, Benjamin* (1809-1897): One of reformist leaders of British Trade Unions, member of General Council of First International (1864-71); in 1871 opposed Paris Commune, and left General Council, which condemned his renegacy—540.
- Lyell, Charles* (1797-1875): Well-known English geologist—295.

M

- MacAdam, John Loudon* (1756-1836): English surveyor of roads—48.
- MacCulloch, John Ramsay* (1789-1864): English economist and statistician, apologist of capitalism, vulgariser of Ricardo—41, 114, 152, 332.
- MacDonald, Alexander* (1821-1881): One of reformist leaders of British Trade Unions, Secretary of Miners' Union, M.P. since 1874, Liberal labour politician—508, 555, 565.
- Mackintosh*: Member of parliamentary Factories' Inquiry Commission—188, 193, 197, 205.
- Mahon, John Lincoln*: English worker, Socialist, member of Democratic Federation and Socialist League—565.
- Malthus, Thomas Robert* (1766-1834): English bourgeois economist, apologist of capitalism, preached reactionary theory of population which justifies poverty of working people under capitalism—114, 115, 171, 321-323, 356.
- Mann, Ambrose Dudley* (1801-1889): American reactionary who was sent to Europe during Civil War to secure recognition of Southern Confederacy by England and France and to organise intervention of these countries against Northern States—476, 481.
- Mann, Tom* (1856-1941): Prominent in English working-class movement, leader of new Trade Unionism at end of eighties and beginning of nineties; since 1920 member of Communist Party of Great Britain—524, 568-569.
- Manners, John James Robert* (1818-1906): English aristocrat, Tory, in forties belonged to "Young England" group, author of sham philanthropic pamphlets on condition of factory workers—331.
- Manning, Henry Edward* (1808-1892): English cardinal (since 1875)—568.
- Martin, Alexandre* (1815-1895): French worker, known under nickname "Albert"; participant in Revolution of 1830 and Lyons uprising of 1834, member of Provisional Government (1848) and Luxemburg Commission—576.
- Marx, Karl* (1818-1883): 11, 16, 22, 27, 369, 402, 404, 490, 492-494, 533, 535, 536, 537, 538, 539, 540, 549.

- Marx, Eleanor* (1855-1898): Marx's youngest daughter, took part in British and international working-class movements—522, 523, 568, 574, 576, 578.
- Marx, Jenny* (1844-1883): Marx's eldest daughter, wife of Charles Longuet, author of a number of articles on Irish question, printed in newspaper *Marseillaise* under pseudonym of J. Williams—553, 558.
- Mason, James Murry* (1798-1871): Reactionary American senator; during American Civil War commissioner of Southern Confederacy to England; strove for intervention against Northern States—474, 480, 481.
- Mathew, Theobald* (1790-1856): Irish monk, in 1838 founded temperance society—161.
- Mawdsley, James* (1848-1902): English Trade Unionist, Reformist—583.
- Maxwell, Shaw* (b. c. 1855): English Socialist, Reformist, member of Irish Land League, Secretary of Independent Labour Party (1893-94)—579.
- Mayo, Henry*: Active in British working-class movement; member of General Council of International (1871-72); opposed decisions of Hague Congress of International (1872); expelled from International by decision of General Council on May 30, 1873—499.
- Mazzini, Giuseppe* (1805-1872): Italian petty-bourgeois revolutionary—479.
- Mead, Edward*: Worker poet from Birmingham, whose verses were printed in Chartist newspaper *Northern Star*—220.
- Meagher, Thomas Francis* (1823-1867): Active participant in Irish national-liberation movement, member of "Young Ireland" group; emigrated to America—543.
- Melbourne, William Lamb, Viscount* (1779-1848): English aristocrat, belonged to most reactionary group of Whig Party, Prime Minister (1835-41)—457, 460.
- Menenius Agrippa* (d. 493 B.C.): Roman patrician—458.
- Meyer, Rudolf* (1839-1899): German conservative publicist—561.
- Meyer, Siegfried* (1840-1872): German Socialist, in 1866 emigrated to America; took active part in forming New York section of First International—550.
- Miles, William* (1797-1878): English banker, M.P.—320.
- Minto, Elliot Gilbert* (1782-1859): English diplomat, Whig, First Lord of Admiralty (1835-41) and Lord Privy Seal (1846-52); in 1847 was sent to Rome on diplomatic mission—463.
- Mitchell, James* (1786-1844): English publicist, commissioner to inquire into employment of children and women in factories—279, 280.
- Molière, Jean Baptiste* (1622-1673): Great French dramatist, author of classic comedies—472.
- Morley, Samuel* (1809-1886): English capitalist; financed venal trade-union leaders to retain workers' organisations under control of Liberal Party—507, 555.
- Morrill, Justian Smith* (1810-1898): U.S. senator, member of Republican Party, author of protective tariff (1861)—460.

Mottershead, Thomas: English Trade Unionist, Reformist, in General Council of First International (1869-72) fought Marx's revolutionary tactics—499, 507.

Mozart, Wolfgang Amadeus (1756-1791): Great Austrian composer—472.

Mundella, Anthony John (1825-1897): Large English manufacturer, Liberal, M.P.—555.

N

Nadir-Shah (1688-1747): Shah of Persia; undertook campaign of conquest in India (1738-39)—392.

Napoleon I (Bonaparte) (1769-1821): French Emperor (1804-14 and 1815)—145, 419, 472.

Napoleon III (Louis-Napoleon Bonaparte) (1808-1873): French Emperor (1852-70)—27, 419, 477, 537, 554.

Naylor, Thomas Ellis (b. 1868): English worker, typesetter, then journalist, M.P.—574.

Nelson, Horatio (1758-1805): British admiral—145.

Nero (37-68): Roman Emperor (54-68)—487.

Nicholas I (1796-1855): Tsar of Russia (1825-55)—409, 422.

O

Oastler, Richard (1789-1861): English philanthropic Tory, one of main advocates of ten-hour working day and restriction of child labour—178, 208, 209, 266.

O'Connell, Daniel (1775-1847): Right wing leader of Irish national movement, moderate Liberal member of Irish bourgeoisie—312, 456, 457-458, 509.

O'Connor, Feargus Edward (1794-1855): Leader of Left, wing of Chartists, M.P., publisher and editor of newspaper *Northern Star*—101, 342.

Odger, George (1820-1877): A reformist trade-union leader, from 1862-72 Secretary of London T.U.C., member of General Council of First International (1864-71) and its President (1864-67); during campaign for electoral reform made a deal with bourgeoisie; in 1871 opposed Paris Commune, and left General Council, which condemned his renegacy—507, 544.

O'Donovan Rossa, Jeremiah (1831-1915): One of leaders of Fenians, sentenced by English court to convict labour; amnestied in 1870, he emigrated to U.S.A.—549, 553.

Owen, Robert (1771-1858): English utopian Socialist, founder of co-operative movement in Britain—203, 272, 490.

P

Paine, Thomas (1737-1809): English progressive leader and publicist; democrat, republican; took part in American War of Independence and French bourgeois revolution of end of eighteenth century—46.

Palgrave, Robert Harry Inglis (1827-1919): English banker and economist, editor of Liberal journal *Economist* (1877-83)—30.

Palmerston, Henry John Temple, Viscount (1784-1865): British statesman, leader of most reactionary elements of Whig Party, Foreign Secretary (1830-41 and 1846-51),

- Home Secretary (1852-55) and Prime Minister (1855-58 and 1859-65)—407-415, 418-422, 425, 460, 474, 475, 477, 491, 559.
- Parkinson, Richard* (1797-1858): Manchester canon, philanthropic Tory—158, 316.
- Patteson, John* (1790-1861): Member of Court of King's Bench (London)—291.
- Peel, Robert* (1750-1830): Large English manufacturer, M.P.; to provide English industry with able-bodied adult workers he strove to restrict child labour at factories by law—183, 203.
- Peel, Robert* (1788-1850): British statesman, Prime Minister from 1841 to 1846, Tory; with support of Liberals secured repeal of Corn Laws (1846)—183, 209, 294, 330, 357, 420, 448, 457-459, 460-462.
- Peel, Robert* (1822-1895): Son of Peel, Robert, immediately preceding, diplomat, M.P.—379.
- Perceval, Spencer* (1762-1812): English aristocrat, extreme reactionary, Pitt's associate in organising wars against French Revolution; Prime Minister from 1809 to 1812; suppressed Irish national movement—410, 464.
- Percival, Thomas* (1740-1804): Manchester scientist and physician, philanthropist—183.
- Pindar* (c. 518-442 B.C.): Greek lyric poet—410.
- Pitt, William* (the younger) (1759-1806): British statesman, leader of Tory Party, one of chief organisers of war against French bourgeois revolution of end of 18th century—419, 478.
- Plato* (427-347 B.C.): Ancient Greek idealist philosopher—389.
- Plekhanov, Georgi Valentino-vich* (1856-1918): 1883 organised first Russian Marxist group named Emancipation of Labour; outstanding propagandist of Marxism in Russia; after Second Congress of Russian Social-Democratic Labour Party became Menshevik—583.
- Porter, George Richardson* (1792-1852): English bourgeois economist and statistician—41.
- Portland*: See Bentinck, William Henry Cavendish.
- Potter, George* (1832-1893): Typical representative of English venal labour aristocracy, editor of trade-unionist newspaper *Bee-Hive*, on which he acted as direct agent of bourgeois Liberais—507, 544.
- Power*: Member of parliamentary Poor Law Commission in 1832-34—177, 182, 186, 187, 190, 197, 224.
- Praslin, Charles-Laure-Hugues-Theobald* (1805-1847): French aristocrat convicted of murder of his wife; his trial in 1847 had political repercussions—427.
- Proudhon, Pierre-Joseph* (1809-1865): French petty-bourgeois Socialist, one of theoreticians of anarchism—276.
- Putnams*: big publishers in New York—563.

R

- Radnor*: See Bouverie, William Pleydell.
- Raffles, Thomas Stamford* (1781-1826): British Governor of Java and Sumatra, author of *History of Java* (1817)—392.

Raspail, François Vincent (1794-1878): French petty-bourgeois revolutionary, democrat, physician, naturalist, publicist, participated in Revolutions of 1830 and 1848—466.

Ricardo, David (1772-1823): English economist, representative of classic bourgeois political economy—387, 389, 510.

Richard III (1452-1485): King of England (1483-85)—418.

Roach, John: Active in working-class movement, member of General Council of International (1871-72); corresponding secretary of English Federal Council (1872), in which he headed reformist wing; expelled from International by decision of General Council on May 30, 1873—499.

Roberton, John (1797-1876): English physician, surgeon to Manchester Lying-in Hospital, studied questions of social hygiene—141, 195.

Roberts, William Prowting (1806-1871): trade-union lawyer, Chartist, since 1844 permanent solicitor of Coal Miners' Union of Great Britain—290-292, 294-297, 319.

Robinson, Frederick John, Viscount Goderich, later Earl of Ripon (1782-1859): English aristocrat, Tory, held posts in a number of ministries, Prime Minister (1827)—410.

Roebuck, John Arthur (1801-1879): English bourgeois Radical, M.P., publicist—447.

Rothschild, Lionel (1808-1879): London largest banker—379, 464.

Russell, John, Duke of Bedford (1766-1839): English aristocrat, member of House of Lords, Whig—446, 453.

Russell, John, earl (1792-1878):

British statesman, diplomat, leader of Whig Party, Prime Minister (1846-52 and 1865-66)—357, 363, 378-380, 412, 419, 420, 425, 446-449, 450-465, 477.

S

Sadler, Michael Thomas (1780-1835): English economist, M.P., philanthropic Tory; Chairman of Factory Commission (1831-32)—204, 207.

Sadleir, John (1814-1856): Irish banker, member of English Parliament, Assistant Chancellor of Exchequer in 1853—426.

Saltykov, Alexei Dmitrievich (1806-1859): Russian traveler, writer and artist—404.

Schlüter, Hermann (d. 1919): German Social-Democrat; in 1889 emigrated to U.S.A., where he took part in Social-Democratic movement; author of a number of work on history of British and American working-class movement—569, 583.

Scholefield, William (1809-1867): English Liberal, M.P.—378.

Senior, Nassau William (1790-1864): English vulgar economist, apologist of capitalism—98, 489.

Shaftesbury: See Cooper, Anthony Ashley.

Shakespeare, William (1564-1616): Great English poet and playwright—467.

Shaw, Bernard (1856-1950): English writer, satirist, critic of capitalism, one of founders of Fabian Society—575.

Shelley, Percy Bysshe (1792-1822): Prominent English poet, atheist—276.

- Shipton, George*: English trade unionist, editor of *Labour Standard*, Liberal labour politician—525.
- Sidmouth, Henry Addington* (1757-1844): British statesman, member of several Tory cabinets between 1801 and 1827; Home Secretary (1812-21), organiser of Peterloo massacre of workers (1819)—410.
- Sismondi, Jean Charles Leonard Simonde de* (1773-1842): Swiss economist, petty-bourgeois critic of capitalism—387, 389.
- Slidell, John* (1793-1871): American reactionary senator; during Civil War was sent by Confederacy to France to secure intervention against Northern States—474, 480-481.
- Smith, Adam* (1723-1790): English economist, founder of classic bourgeois political economy—114, 115, 152.
- Smith, Edward* (ca. 1818-1874): English doctor, sanitary inspector who investigated working people's diet (1864)—484.
- Smith, Robert Vernon*, afterwards Baron Lyveden (1800-1873): Whig, M.P. since 1829, held a number of government posts during Whig rule—418, 419.
- Smith, Thomas Southwood* (1788-1861): London physician, studied questions of organizing public health administration, member of parliamentary Children's Employment Commission—107, 132, 284.
- Sorge, Friedrich Albert* (1828-1906): German Socialist, took part in Revolution of 1848-49, leader of working-class movement in America, Secretary of General Council of First International after its removal to New York; friend of Marx and Engels—567, 570, 577, 580, 581.
- Spencer, John Charles*, Viscount Althorp (1782-1845): British statesman, one of leaders of Whig Party during struggle for first electoral reform; Chancellor of Exchequer (1830 and 1831-34)—452, 453.
- Spooner, Richard* (b. 1783): Birmingham banker, Tory, M.P.—378.
- Stanley, Edward George Geoffrey Smith*, later Earl of Derby (1799-1869): English aristocrat, Tory, leader of Conservative Party in fifties and sixties of 19th century, Prime Minister (1852, 1858-59, 1866-68)—363, 455, 461, 464.
- Stephens, Joseph Rayner* (1805-1879): Methodist clergyman of Lancashire, supporter of social reforms; in 1837-38 took an active part in Chartist movement—265, 266, 271, 334, 382.
- Stewart, Charles William*, Marquis of Londonderry (1778-1854): English aristocrat, big landlord, half-brother and heir of reactionary Minister Castlereagh—294.
- Stewart, Robert*, Lord Castlereagh (1769-1822): English politician, Tory, arch-reactionary, severely suppressed Irish uprising of 1798—451.
- Stirner, Max* (pseudonym of Johann Kaspar Schmidt) (1806-1856): German philosopher, Left Hegelian, one of ideologists of bourgeois individualism and anarchism—57, 314.

Strauss, David Friedrich (1808-1874): German idealist philosopher, Left Hegelian; in his *Life of Jesus* (1835) critically analysed the gospels—276.

Strutt, Edward, afterwards Baron Belper (1801-1880): English political figure, Liberal; Minister without portfolio in Aberdeen's coalition cabinet (1852-54)—456.

Stumpf, Paul (1827-1913): German Social-Democrat, member of Communist League, took part in Revolution of 1848-49—540.

Sturge, Joseph (1793-1859): English Quaker, radical bourgeois; joined Chartists for purpose of retaining working class under influence of bourgeoisie—270.

Sugden, Edward Burtenshaw, Baron St. Leonards (1781-1875): English lawyer, in 1852 Attorney-General, Tory—465.

Symons, Jelinger Cookson (1809-1860): English Liberal publicist, M.P. since 1829; member of parliamentary commissions on social questions—70, 71, 146, 148, 171, 240, 250, 282.

T

Tamerlane (Timur) (1336-1405): Eastern conqueror, founder of extensive state in Central Asia—398.

Taylor, John (1804-1841): English physician, joined Left wing of Chartism—266.

Thiers, Adolphe (1797-1877): French reactionary political figure, historian, monarchist, representative of interests of big financial bourgeoisie, hangman of Paris Commune—349.

Thompson, Thomas Peronnet (1783-1869): English political figure, Free Trader—343.

Thomson, Charles Edward Poullett, Baron Sydenham (1799-1841): British statesman, Whig, President of Board of Trade (1834), Governor-General of Canada—98.

Tite, William (1798-1873): English architect and Liberal politician, M.P.; in 1855 Vice-Chairman of Association for Administrative Reform—428.

Torrington, George Byng, Viscount (1812-1884): English statesman, Whig, M.P., Governor of Ceylon (1847-50)—367.

Tremenheere, Hughes Seymour (1804-1893): English government commissioner in charge of investigating working conditions in factories—486.

Tufnell, Thomas Jolliffe (1819-1885): English physician, author of a number of works on medicine and social hygiene, member of parliamentary commissions on social problems—177, 181, 186-187, 192, 193.

Tussy: See Marx, Eleanor.

U

Ure, Andrew (1778-1857): English bourgeois economist, Liberal, apologist of capitalism—155, 167, 173, 200-203, 205, 206, 222, 258, 259, 489.

Urquhart, David (1805-1877): English diplomat, reactionary publicist and politician, Turkophile; fulfilled diplomatic missions in Turkey in 1830's; M.P. in 1847-52—432, 433.

V

Vaughan, Robert (1795-1868): English dissident preacher, historian and publicist—153.

Vickery, Samuel: Secretary of English Federal Council (1872-73); fought actively against its reformist wing; presided over congress of the Federation in Manchester (1873)—479.

Victoria (1819-1901): Queen of England (1837-1901)—64, 145, 437, 454, 462.

Vidocq, François Eugène (1775-1857): French police agent—411.

Vogt, August (c. 1830-c. 1883): German worker, member of Communist League, member of General German Workers' Union; since 1867, a leading functionary of First International in U.S.A.—550.

Voltaire, François Marie (Arouet) (1694-1778): French philosopher of Enlightenment of 18th century, deist, poet, dramatist and historian—435.

W

Wade, John (1788-1875): English bourgeois economist and publicist, Liberal—141.

Wakefield, Edward Gibbon (1796-1862): English liberal politician and publicist—300.

Walpole, Horace (1717-1797): English aristocrat, writer and art critic—451.

Walpole, Robert (1676-1745): British statesman, was expelled from House of Commons on charge of bribery in 1712—346.

Walpole, Spencer Horace (1806-1898): British Conservative, Home Secretary (1852, 1858-59, 1866)—541-542.

Ward, Henry George (1797-1860): English colonial official, Whig; Lord High Commissioner of Ionian Islands

(1849-55), Governor of Ceylon (1855-60) and Madras (1860)—367.

Warren, Charles (1798-1866): English colonel, afterwards general; served in India (1830-38)—402.

Washington, George (1732-1799): Commander-in-Chief of American armed forces (1775-83) during American War of Independence; first president of United States (1789-97)—481.

Watt, James (1736-1819): prominent English inventor who built universal steam-engine—40.

Watts, John (1818-1887): English petty-bourgeois Radical, Owenist, supporter of moderate social reforms—534, 535.

Webb, Sidney (1859-1947): Historian and theoretician of English Trade Unionism, Fabian, ideologist of labourism; preached class-harmony, conciliation and compromise with bourgeoisie—577.

Wedgwood, Josiah (1730-1795): Large English manufacturer, founder of pottery and porcelain works in Staffordshire—47.

Wellington, Arthur Wellesley, duke (1769-1852): British field-marshal, in 1815 commanded joint forces of anti-Napoleonic coalition; Prime Minister (1828-30), leader of extreme Conservatives, initiator of severe reprisals against working-class movement—145, 410, 413, 420, 451.

Wesley, John (Johann) (1703-1791): Founder of Methodist Church in England—146.

Westminster: See Grosvenor, Hugh Lupus,

Wightman, William (1784-1863): Member of Court of Queen's Bench, England—291.

William III of Orange (1650-1702): Stadtholder of Holland, proclaimed King of England (1689-1702) as a result of bourgeois revolution of 1688—345, 347, 411, 420.

Williams, John (1777-1846): Member of Court of King's Bench, England; Liberal—291.

Williams, Zephaniah (ca. 1794-1874): Chartist, one of organisers of the South Wales miners' rising in 1839; banished to Australia for life—367.

Wiseman, Nicholas Patrick Stephen (1802-1865): English Catholic archbishop, sought to strengthen Vatican's influence in Britain—463.

Wood, Charles, afterwards Lord Halifax (1800-1885): British statesman, Liberal, Chancellor of Exchequer (1846), President of Board of Control (1852-55), Minister for Indian

Affairs (1859-66)—363, 367, 369, 391.

Wyss, O.: French Secretary of Manchester Foreign Branch of International; supported Marx and Engels in their struggle against British reformists; afterwards emigrated to U.S.A.—502.

Y

Yancey, William Lowndes (1814-1863): American reactionary; during Civil War was sent to Europe to secure recognition of Confederacy by England and France and to organise intervention against Northern States—476, 481.

Z

Zücher, P.: Member of Manchester Foreign Branch of International (1872); opposed reformist wing of English Federal Council—502.

PERIODICALS INDEX

Advertiser: See *Morning Advertiser*.

Artisan: monthly journal on questions of technology, mainly architecture and engineering; issued in London (1843-73)—68-70, 71, 131, 141.

Commonweal: organ of Socialist League, published in London (1885-94); at first the magazine expressed views close to Marxism—23.

Commonwealth: weekly newspaper, organ of First International, published in London (1866-67); up to June 1866, Marx was a member of its editorial staff—540.

Daily News: daily, organ of liberal bourgeoisie; issued in London (1846-1928)—380, 477, 567.

Daily Telegraph: bourgeois daily founded in London in 1855; at end of thirties of 20th century amalgamated with *Morning Post*; organ of finance capital, close to leadership of Conservative Party—476.

Deutsch-Französische Jahrbücher: published in Paris, 1844 in German by Marx in collaboration with Left Hegelian Arnold Ruge; the only issue that appeared (a double issue) contained works by Marx and Engels in which their final transition to communism took place—54, 313.

Durham Chronicle: weekly newspaper of bourgeois-liberal trend, appearing in Durham (England) since 1820—47.

Economist: well-known weekly journal dealing with questions of finance, commerce and industry, founded in London in 1843; organ of big industrial bourgeoisie, at the present time mouth-piece of British imperialist circles—371, 386, 389.

Evening Standard: conservative evening newspaper, has been appearing in London since 1827—476.

Examiner: weekly of liberal trend, published in London (1808-81)—269, 477.

Fortnightly Review: journal of radical bourgeoisie, published in London since 1865; to-day organ of Conservative Party—554.

Freiheit: weekly socialist newspaper, appeared in London (1879-82), then in New York (1882-1910) in German; in 1880 turned anarchist—556.

Globe: daily evening newspaper, supported Whigs, from 1866 on, Conservatives; published in London (1803-1921)—476.

Guardian: See *Manchester Guardian*.

- Halifax Guardian*: weekly newspaper, has been appearing in Halifax since 1832—218.
- Herald*: See *Morning Herald*.
- Illuminated Magazine*: journal of literature and fiction, liberal trend, published in London (1843-45)—60, 326.
- Internationale*: weekly newspaper, organ of Belgian sections of First International, published in Brussels (1869-73) in French—553.
- The International Herald*: a British daily published in London from March 1872 to October 1873. From May 1872 to May 1873 it was the virtual official organ of the English Federal Council of the International. It carried reports on the meetings of the General Council and the English Council, documents of the International Working Men's Association, and articles by Marx and Engels. In June 1873, after its publisher and editor, W. Riley, had withdrawn from the working-class movement, Marx and Engels stopped contributing to it, and the English Federation of the International ceased to publish its material in the paper—501.
- Irishman*: bourgeois-nationalist newspaper, published in Dublin (1858-80); came out twice a week—549.
- Journal of the Statistical Society of London*: monthly bourgeois statistical journal, founded in London in 1838—61, 73.
- Justice*: weekly newspaper, organ of Social-Democratic Federation, published in London (1884-1925) with H. M. Hyndman as editor (1884-1902)—574.
- Labour Elector*: reformist weekly, controlled by Conservatives: published in London by H. Champion (1888-94)—579.
- Leeds Mercury*: newspaper of bourgeois-radical trend, published in Leeds since 1718; one of oldest and most influential provincial organs in England; at beginning of 20th century turned conservative—217.
- Liverpool Mercury*: daily newspaper of liberal trend, issued in Liverpool (1811-1904)—104.
- Macmillan's Magazine*: monthly journal, founded by D. Macmillan, book distributor; came out in London (1859-1907)—477.
- Manchester Guardian*: biggest of English provincial newspapers, organ of industrial bourgeoisie and Liberal Party; has been appearing in Manchester since 1821—103, 104, 106, 139, 165, 176, 198, 213, 216, 286, 288, 315.
- Marseillaise*: daily newspaper of Left-republican trend, published in Paris from December 1869 to September 1870—553.
- Miner's Advocate*: monthly newspaper, organ of Coal Miners' Union of Great Britain, issued in Newcastle in forties of 19th century—290.
- Mining Journal*: weekly economic and technical journal, organ of industrial bourgeoisie, founded in London in 1835—286.
- Morning Advertiser*: daily bourgeois newspaper, published in London since 1794; subsidised by Brewers' Union—418, 475.

Morning Chronicle: daily newspaper, organ of Whigs, later Conservatives, appeared in London (1770-1862)—223, 303, 476.

Morning Herald: daily newspaper, organ of Tories, published in London (1780-1869)—476.

Morning Post: daily conservative newspaper, published in London since 1772; afterwards amalgamated with *Daily Telegraph*—440, 475.

Morning Star: daily organ of Free Traders, published in London (1856-69)—477.

Neue Zeit: weekly journal, theoretical organ of German Social-Democracy, published in Stuttgart from 1883 to 1923; in 1885-95 Engels was contributor. After his death became mouth-piece of opportunist leadership of German Social-Democracy, sharply opposed Bolsheviks in Second International; after October Socialist Revolution took anti-Soviet stand—574, 576.

Northern Star: weekly newspaper, central Chartist organ; published in Leeds, then in London (1837-52), edited by Feargus O'Connor; Engels contributed (1845-48)—216, 220, 260, 303.

Observer: weekly newspaper of conservative trend, founded in London in 1791—477.

People's Paper: weekly Chartist newspaper; published in London (1852-58), edited by Ernest Jones, whom Marx gave support and instruction—371, 377.

Poole Herald: weekly provincial newspaper, published in seaside town of Poole since 1846—372.

Punch: English weekly humorous journal of liberal trend; has been appearing in London since 1841—245, 475.

Revue des deux Mondes: fortnightly literary and publicist journal, has been appearing in Paris since 1829; in thirties and forties of 19th century Hugo, George Sand, Balzac, Dumas and others were contributors to journal—233.

Reynolds's Weekly Newspaper: weekly labour newspaper, founded in London in 1850 by George Reynolds, a petty-bourgeois democrat who was close to Chartism; to-day it appears as *Reynolds's News*, allied with Labour Party—479.

Saturday Review: weekly journal of conservative trend, published in London since 1855—477.

Spectator: weekly liberal journal appearing in London since 1828—477.

Standard: See *Evening Standard*.

Statistical Journal: See *Journal of the Statistical Society of London*.

Sun: daily newspaper, issued in London (1798-1876); in 1836 became organ of Free Traders—218.

Telegraph: See *Daily Telegraph*.

Times: England's biggest daily newspaper, semi-official organ of British Government; has been appearing by this name in London since 1788—64, 65, 165, 301, 375, 424, 442, 471-477, 481, 556.

Vorwärts: daily newspaper, central organ of German Social-Democratic Party, published in Berlin (1891-1933); after Great October Socialist Revolution became a centre of an-

ti-Soviet propaganda—572.

Weekly Chronicle: weekly newspaper of liberal trend, appeared in London (1836-65)—270.

Weekly Dispatch: weekly newspaper of liberal trend, published in London since 1801—100, 107, 142, 245, 270.

Westminster Review: quarterly theoretical magazine, organ of liberal, Free-Trade bourgeoisie; published in London (1824-1914)—455.

Workman's Times: workers' weekly of socialist trend, published in Huddersfield, then in London and Manchester (1890-94)—577, 579, 580.

SUBJECT INDEX

A

- Agriculture in Britain*: 53, 297-300, 308-309.
 313, 316, 318-319, 556, 557.
 —big landlords: 297-298, 303, 305, 307, 309, 349, 556.
 —large tenant farmers in Britain: 37, 297-298, 302, 303, 305, 307, 312, 459, 556.
 —small tenant farmers in Britain: 311, 297-298, 387-388.
 —small holders in Wales: 306-307.
 —small holders in Ireland: 308-311.
 —livestock farming: 45, 306.
 See also *Ireland*.
Agricultural proletariat in Britain: 39-40, 113, 280, 297-311, 356, 556.
 —struggle against landlords and farmers: 302-303, 306-307, 311, 554.
America (U.S.A.): 6-16, 18, 425.
 —development of capitalism in: 6-7, 8, 18, 21, 332, 564.
 —proletariat of: 6-9, 10, 21, 553, 564.
 See also: *Civil War in U.S.A. and British working class; Working-class (labour) movement*.
Ancient Asia: 10, 388, 392-393.
Anglo-American contradictions: 21, 29, 332, 333, 562, 563, 564.
Anglo-French contradictions: 21, 29, 563-564.
Anglo-German contradictions: 21, 29, 332, 562, 563, 564.
Anti-Corn Law League: 122, 155, 266-268, 304, 316-317, 461.
Army in Britain: 261-262, 399, 444, 471, 551.
 —caste and aristocratic ties of officers: 399, 420-421.
 —sale of army commissions: 399, 420, 465.
 —atrocities of English soldiery in colonies: 471-472.

B

- Bonapartism*: 27, 477, 537.
Bourgeoisie: 5, 54, 150, 156, 515, 538-539.
 —and proletariat: 9, 110, 112, 113-114, 171.
 See also *British bourgeoisie*.
Bourgeois political economy: 11, 17, 171, 205, 254, 258, 275, 314, 316, 332, 389-390, 563, 564.
Bourgeois Radicals in Britain: 23, 51-52, 116, 264-266, 276, 375, 448-449, 455, 507, 517, 519, 534, 560, 564.
Britain:
 —development of capitalism: 4, 41, 49-50, 51.
 —classic land of capitalism: 4, 20, 25, 35, 50-51, 332, 349, 416, 537, 552, 565.
 —colonial empire: 44-45, 518, 560.

See also *British foreign policy*; *Colonial monopoly of Britain*; *Industrial monopoly of Britain in world market*; *Industrial Revolution in Britain in 18th century*; *Revolution, bourgeois*.

British bourgeoisie: 4, 51-52, 157, 159, 162-163, 166, 170-171, 248, 275, 296, 311-335, 349-350, 355, 412, 417, 450, 533, 537-538.

—ruling class in Britain: 5, 24-25, 27, 51, 52, 128, 248, 321, 345, 348-349, 420-421, 452, 533, 537.

—industrial: 18-21, 25, 26, 27, 50, 52, 205-207, 221-222, 256-257, 259, 266, 343, 355, 423, 461-462, 504, 534, 537, 571-572.

—financial: 25, 343, 423, 460, 461-462, 534.

—political alliance with landed aristocracy: 264, 349, 354, 355-356, 423, 424.

—merciless exploitation of proletariat: 52, 128-129, 142-143, 147-149, 167, 169, 205, 210, 213, 221, 294, 313-314, 318-320, 336, 512-513, 534.

—attempts of bourgeoisie to use proletariat in its fight against aristocracy: 26, 266, 535-536.

—policy of partial concessions and petty reforms: 19, 26, 274, 519-520, 561-562, 564, 568.

—bigotry, hypocrisy, egoism of: 147, 157, 158, 173, 184, 198, 200, 206, 221, 243, 248, 269, 284, 302, 334-335, 404-405, 536, 537, 558.

See also *Parties, bourgeois, in Britain*.

British diplomacy. See *British foreign policy*.

British foreign policy: 408, 409, 426, 534, 548.

—means of struggle for world hegemony: 349, 408, 415, 537.

—weapon of world counter-revolution: 408.

—counter-revolutionary role of Britain's ruling classes during French bourgeois revolution of 18th century and Napoleonic wars: 297, 347, 405, 410, 456, 478.

—during Civil War in U.S.A.: 474-475, 476-477, 539, 547.

—British diplomacy: 408-411.

See also *Colonial policy of Britain*; *Industrial monopoly of Britain in world market*.

British landed aristocracy: 38, 249, 264, 301-302, 303-304, 311, 348-349, 418-422, 423, 424, 434, 435, 436, 454, 456, 460, 461-462, 534, 537-538, 544, 545, 548, 550-551, 556-557, 563, 572.

See also *Tories, Whigs*.

British Parliament: See *State system in Britain*.

British peasantry: 298, 300, 301, 304.

—expropriation of: 39-40, 47, 109, 297-298, 349, 389-390, 416, 478, 551.

See also *Agricultural proletariat in Britain*.

British petty bourgeoisie. See *Petty bourgeoisie*.

British proletariat: 3, 41, 50, 109-112, 156-159, 165-166, 171-172, 246-247, 260, 275-276, 336-338, 349-350, 416-417, 426, 478, 479, 505, 513, 527, 541, 548, 553, 581, 584.

—decisive force of British nation: 33, 51, 146, 157, 159, 276, 331, 348, 479, 509, 512, 516, 519.

—class struggle: 247, 252-256, 257, 259-262, 270, 276, 312,

330, 416, 426, 436, 541.
 —class consciousness: 51, 53, 75, 146-147, 148, 151, 155, 254, 271-276, 294, 583-584.
 —atheism of: 148, 158-159, 273, 305-306, 435, 440.
 —and Irish workers: 111, 124-125, 127, 157-158, 508-509, 552-553.
 —broad masses and labour aristocracy: 28, 30, 31, 32, 204-205, 564, 570-571.
 —tasks of: 273, 417, 512, 516, 518-519, 543.
 See also *Chartism*; *Condition of workers in Britain*; *Political struggle of British workers*; *Working-class (labour) movement in Britain*.
British revolution in 17th century. See *Revolution, bourgeois*.

C

Capital: 58, 109, 112, 117, 405.
 —and wage labour: 7, 54, 513, 514, 516.
 —production of surplus value: 20, 511.
 —and profit: 350, 510, 511, 514.
 —concentration and centralisation of: 19, 53-54, 55, 233, 243, 333, 393.
 “*Capital*”, by Marx: 11, 22, 542.
Capitalism: 6-7, 18, 19-20, 30, 253-254, 303-304, 404-405.
 —specific features of capitalist mode of production: 17, 30, 116-117.
 —contradictions of capitalist mode of production: 116, 466, 467, 565.
 —class contradictions under capitalism: 7, 9, 564-565.
 —inevitability of its doom: 30, 52, 255, 295, 467.
 See also *Crises, economic*; *Exploitation, capitalist*; *Proletarian revolution*.

Chartism: 5, 25-26, 155, 222, 264, 276, 289, 295, 312, 331, 341-343, 358-369, 436-437, 440, 513, 514.
 —first political party of proletariat: 264, 270, 271, 506, 507, 515.
 —compact form of struggle of British working class against bourgeoisie: 264, 416-417.
 —aim of struggle: 209, 271-272.
 —programme (People’s Charter): 24, 27, 263-265, 266, 267, 268, 269, 270, 341-342, 358-361, 515, 519.
 —means and methods of struggle: 24, 268-269, 341-343, 358-369.
 —social character of: 265, 270.
 —and socialism: 271-274, 275.
 —struggle between revolutionary and reformist trends in: 24, 268-269.
 —and petty bourgeoisie: 24, 264-270.
 —general strike of 1842 in Manchester (“holy month”): 261, 262, 266-268, 317.
 —and democratic traditions of end of 18th century: 263.
 and *Revolution of 1848-49 in Europe*: 24.
 —Labour Parliament of 1854: 416-417.
 —decline of Chartist movement and its cause: 24, 25, 508-509, 537.
 —historical importance of: 514, 518.
Child labour in Britain: 111, 119, 169, 173-175, 177, 179-180, 229, 242, 278, 299, 511.
 —apprenticeship: 182-183, 232, 233, 236.
 —merciless exploitation of children: 183-184, 187, 199-

- 208, 222-223, 225-226, 227, 229, 236-237, 240, 241, 279-280, 283-284, 285, 542-543.
- children's health seriously impaired by capitalist production: 186-187, 191, 195-196, 222-223, 225-226, 227, 233-234, 235-236, 240, 241-242.
- Children, of workers, in Britain*: 134-135, 137-138, 162-163, 175-177, 180-181, 233-234.
- complete lack of educational opportunities: 143-146, 205, 208, 229, 234-235, 236, 240, 241, 280, 285-286.
- complete lack of moral training: 147, 226-227, 229, 234-235, 236, 239, 241, 285-286.
- mortality among: 140-142, 175-176, 183, 240, 242.
- China*: 18, 330, 425.
- atrocities of British colonisers in: 470-471.
- Civil War in U.S.A. and British working class*: 474-475, 478-482, 537-538.
- position of British government. See *British foreign policy*.
- Civilisation, bourgeois*: 29, 404-405.
- Classes and class struggle*: 5, 12-13, 32, 333, 389-390, 405.
- in pre-capitalist society: 10.
- in capitalist society: 6, 7, 8, 9, 10-11, 12-13, 19, 54, 55, 57-58, 109, 155, 167, 331-332, 512-513, 514.
- political power as aim of class struggle: 9, 514.
- Classes and class struggle in Britain*: 165-166, 167, 255, 259, 329.
- See also *Agricultural proletariat in Britain*; *British bourgeoisie*; *British landed aristocracy*; *British proletariat*; *Chartism*; *Petty bourgeoisie*; *Political struggle of British workers*; *Strikes and strike struggle*.
- Clearing of Irish estates*. See *Ireland*.
- Colonial monopoly of Britain*: 18, 116, 535, 560-561.
- Colonial policy of Britain*: 404-405, 469-473, 535.
- and British working class: 317, 511, 558.
- See also *India, Ireland*.
- Communist society*: 9.
- Competition*: 19, 36, 54, 109-123, 143, 252-253, 254, 255, 271, 272, 275, 304, 314, 316, 511, 557.
- Concentration of population*. See *Population of Great Britain*.
- Condition of agricultural workers in Britain*. See *Agricultural proletariat in Britain*.
- "Condition of the Working-Class in England"*, by Engels: 3, 4, 5, 6, 7, 17, 22, 100, 533, 539, 540, 562-563.
- Condition of workers in Britain*: 21, 51-52, 58-59, 108-109, 119-123, 127, 128-129, 136, 148, 149-150, 198-199, 209, 221, 246, 299-300, 310, 329, 564, 565, 566-567.
- before industrial revolution: 35-38, 138-156, 295, 296.
- after industrial revolution: 38, 39, 243.
- during industrial boom after crisis in 1847: 27-31.
- housing of workers: 20-21, 59-64, 65-71, 72-74, 75-76, 77, 78, 79, 80-100, 108, 130, 131, 133, 180-181, 235, 236, 246, 280-281.
- See also *Cottage system*; *Factory towns*.
- rent paid by workers: 62, 217-218.

- homeless workers: 64-66.
- lodging-houses: 64, 65-66, 70, 71, 278, 301.
- workers' clothing: 100-102, 130, 135.
- food of workers: 58, 102-109, 130, 134-135.
- absence of social insurance: 197-199.
- great morbidity among workers: 129-130, 131-135, 136, 138.
- lack of most necessary medical assistance: 133-134.
- mortality among adult workers: 58, 108, 109, 131, 134, 138-140, 149, 237, 245, 278, 283.
- complete lack of educational opportunities and of moral training: 143, 146, 158, 162, 172, 181-182, 185, 211, 225, 226-227, 233, 238, 272, 286-287.
- family relations: 162-163, 175-181, 233, 242, 287.
See also *Child labour in Britain*; *Female labour in Britain*; *Pauperism in Britain*; *Unemployment, an inevitable concomitant of capitalism*; *Working conditions in different branches of industry in Britain in the forties of 19th century*.
- Conservatives: 5, 32, 266-267, 330-331, 448-449, 455, 478, 479, 517, 560.
See also *Tories*.
- Constitution of Britain: 264-265, 352, 423-427, 450, 453.
See also *State system in Britain*.
- Corn Laws: 270, 271, 298, 316-317, 352, 354, 410, 457-458, 459-463.
- repeal of Corn Laws: 18, 51, 266, 267, 268, 269, 270, 304-305, 316-317, 332, 352, 353, 381, 382, 420, 423, 463-464, 478, 534, 543.
- Cottage system: 21, 59, 73, 76-77, 90-94, 215, 217-218, 221, 288, 293-294.
- Court in Britain: 212, 318-319, 381.
- Justices of the Peace: 212, 232, 290-292, 293-294, 318, 319.
- Crime in Britain: 163-166, 235, 239.
- Crimean War of 1853-1856: 424, 436, 475, 478.
- Crises, economic: 23, 27, 29, 116-117, 119, 123, 167, 251, 254, 316-317, 333, 513, 555-556, 562-563, 565.
- of 1825: 45.
- of 1842: 121-123, 266, 426.
- of 1847: 18, 24, 122, 271, 333, 426.
- of 1853-1854: 333, 426-427.
- of 1857: 27.
- of 1862-1863: 479.
- of 1866: 27, 28-29.
- of seventies of 19th century: 29, 562-563.
- cyclic character of economic crises: 116-119, 511, 512, 562-563.
- agrarian crises in Britain: 297, 459, 555-556.

D

- Democracy:
 - bourgeois, in Britain: 270, 384, 537-538, 569-570.
 - genuine democracy in Britain "means the dominion of the working class": 518, 537.
- Dictatorship of proletariat: 9, 417, 514, 518, 584.
- Dissenters: 208, 352, 384, 413, 434, 435, 463, 571-572.
- Division of labour: 38-41, 54, 75, 115, 152, 233, 235, 242.

E

East End of London: 28, 31, 32, 566, 567.

Economic struggle of British workers. See *Trade Unions in Britain*.

Emigration:

- in ancient times: 388.
- under capitalism: 388-389.
- from Britain: 384-390.
- Irish. See *Ireland*.

Elections, corruption at, in Britain: 370-377, 379-380, 451, 571, 574.

Elections in Britain:

- elections of 1852: 351-357, 371-377.
 - elections of 1868: 544-545, 546.
 - elections of 1874: 503-509.
 - elections of 1892: 32-33, 571-577.
 - dependence of electors on industrial and landed magnates: 371, 372, 373.
 - tricks used by bourgeoisie to catch labour vote: 505-506, 571-572.
 - obstacles hindering election of workers to Parliament: 506-507, 572-573, 581-582.
- See also *Elections, corruption at, in Britain*; *Electoral system in Britain*.

Electoral Reforms in Britain:

- bills before thirties of 19th century: 452.
- First Reform (1832): 24-25, 51, 248, 263, 264, 320, 371, 372, 381, 420, 423, 441, 448, 450-451, 452, 453, 455, 457-458, 478.
- bills in forties and fifties: 379, 455-458, 460-461.
- Second Reform (1867): 26, 503, 505-506, 507, 508-509, 515, 539, 540, 541, 543, 544.
- Third Reform (1885): 26, 544.
- struggle of British working

class for democratisation of social system in Britain.
See *Political struggle of British workers*.

Electoral system in Britain: 371, 374, 505, 519.

- unequal electoral districts: 505, 519.
- non-payment of members: 505, 581-582, 583-584.
- expenses of candidates at elections: 507, 581-582, 583-584.
- no second ballots: 581-582, 583-584.
- electoral register: 581, 583-584.

See also *Elections in Britain*; *Rotten boroughs*.

Established Church of England (Anglican): 310, 314, 352, 353, 380, 382, 383, 414, 415, 419-420, 434-435, 436-445, 458-459, 475, 544-545, 551-552, 571-572.

F

Fabians: 574-575, 576, 577, 578, 579-580.

Factory Acts in Britain: 26, 166, 223, 513.

- Apprentices' Act (1802): 183, 203.
- Act of 1819: 203-204.
- Act of 1825: 203.
- Act of 1831: 202-203.
- Act of 1833 (1834): 202, 206-207.

Ashley Law (1842) on female and child labour in ore and coal mines: 287.

—James Graham Act (1844) on child labour: 51, 208-209.

—Ten-Hours' Act (1847): 19, 203, 207-210, 265, 269, 270, 321, 383, 478.

—Masters' and Servants' Bill (1844): 51, 319-320.

—role of working class in carrying factory acts into effect. See *Strikes and strike struggle*.

Factory inspectors: 206-207, 383.

Factory system: 202, 210-219, 222, 243.

Factory towns: 20-21, 28, 50, 54-55, 56-109, 129-130, 153, 154-156, 313, 389-390.

Factory work. See *Labour in capitalist society*.

Factory workers in Britain: 53, 100, 276.
See also: *Working conditions in different branches of industry in Britain in the forties of 19th century*.

Farmers in Britain. See *Agriculture in Britain*.

Female labour in Britain: 111, 119, 169, 170-171, 173-175, 176, 177-182, 193-196, 215, 225, 226, 230, 234, 236, 237, 242-246, 277, 281, 285-287, 299.

Fine system: 188, 212-215, 230-231, 287.

First International and British working-class (labour) movement: 539-540, 544-545, 547-554, 561-562, 564-565.

France: 38, 49-50, 534.
—development of capitalism in: 21.
—proletariat of: 259-260.
—bourgeoisie of: 5.
—peasantry of: 310, 349.
—aristocracy of: 434-435.
—July Revolution of 1830: 49-50, 303, 450-451.
—July Monarchy: 344, 426-427.
—Revolution of 1848-49: 24, 344-350, 469.
—Second Empire: 469.
See also *Bonapartism; Revolution, bourgeois*.

"Freedom", bourgeois: 220.

—in Britain: 535-536.
—"freedom" of workers in capitalist society is disguised slavery: 114, 212-215, 218-220.

Free Trade: 19, 23-24, 25-26, 28-29, 270-271, 356-357, 381, 425.

Free Traders: 216, 357, 463-464, 534, 558, 563-564, 569.

G

Germany:
—development of capitalism in: 4-5, 21, 564.
—proletariat of: 4-5, 37, 224, 541, 569.
—bourgeoisie of: 5, 128, 253, 275, 311, 533, 539, 569.
—peasantry of: 149, 297-298, 299.
—landed aristocracy (junkers) of: 297-298.
—philosophy of: 4, 22, 49.

"Glorious Revolution". See *Revolution of 1688 in England*.

Ground rent: 352, 388, 458-460, 555-556, 568.

H

Handicraft: 50-51, 53, 243-244, 416.
—remnants of handicraft mode of production in Britain: 232-233, 276.

Hand-work. See *Labour in capitalist society*.

Housing conditions of British workers. See *Condition of workers in Britain*.

I

Independent Labour Party: 575, 579, 583-584.

India: 391-398, 399-406, 425, 560.

- castes: 398, 399, 403.
- British domination and colonial oppression in: 392, 393, 394-395, 396, 397, 398-406, 469, 557.
- dissolution of Indian community: 393-394, 403-404.
- ruination of Indian handweavers: 18, 394-395, 397.
- East India Company, an instrument of British colonial policy: 392.
- revolt of Sepoys and heinous retaliation of British: 468-473.
- way of emancipating India: 405.
- Industrial bourgeoisie in Britain.* See *British bourgeoisie.*
- Industrial monopoly of Britain in world market:* 18-19, 21, 23, 25, 29, 30-31, 49, 116, 211, 333-334, 505, 537-538, 552-553, 560, 561.
- loss of industrial monopoly: 29-30, 31, 561, 562, 563.
- Industrial Revolution in Britain in 18th century:* 35-50, 53, 54, 243, 248-249, 346-347.
- Industry, capitalist:* 53, 54-55, 109, 116, 405, 417.
- large-scale: 19, 29, 53-54, 55, 172, 173.
- small-scale: 54.
- Industry in Britain:* 21, 23, 38, 41, 45, 53-54, 87-88, 93, 113, 119, 167, 276, 296, 316, 332, 534.
- history of development of: 19, 35-50, 53, 74-75, 116, 117, 124.
- cotton: 41-43, 75, 167, 276, 332.
- wool: 43-44, 169, 277-278.
- linen: 44, 169.
- silk: 44-45, 169, 231.
- coal: 45, 47, 276.
- cast-iron and steel: 46-47.
- machine-building: 45.
- metal-wares: 45-46, 277.
- mining: 47, 277, 278.
- glass: 47.
- pottery: 47.
- industrial development of Britain after crisis of 1847: 18, 22, 25, 27, 30.
- chronic stagnation since seventies of 19th century: 29, 30, 562-563, 565.
- crises in Britain. See *Crises, economic.*
- International, First.* See *First International and British working-class (labour) movement.*
- Ireland:* 48, 50, 52, 53, 119, 308-310, 414-415, 463, 535-536, 542-543, 544, 545, 548-553.
- first English colony: 25, 535, 536, 550-551.
- land relations, landlords and tenants: 306-310, 380-381, 389, 414-415, 504, 513, 518-519, 535, 536, 543, 544, 545, 548, 550-551, 558-559.
- poverty of broad masses: 24, 102, 107, 306-308, 310, 414, 461, 535, 536.
- Irish workers in Britain: 61, 94-95, 98, 99, 111, 123-127, 173, 551.
- emigration from: 123-127, 156-157, 386-390, 535, 536, 551.
- Established Church of England (Anglican) in: 310, 380-381, 458-459, 504, 544-545, 551.
- utilisation of Irish question by British bourgeois parties in election campaigns: 459-460, 559.
- Union of 1801 and movement for its repeal (Repealers): 311-313, 457-458, 508-509, 544-545, 547-551.
- Fenian movement: 509, 544-545, 553.
- struggle for Home Rule: 505, 508-509, 559-560, 571.
- struggle for Irish independence and British proletarian

riat: 313, 509-510, 544-545, 546, 547-548, 551-553, 564-565.

Irish question in First International: 544-545, 546, 549-553.

J

Justices of the Peace. See *Court in Britain*.

K

"*Knights of Labour*": 10, 12-13, 14.

L

Labour aristocracy in Britain: 28-33, 206-207, 564, 567-568.

See also *Leaders of British Trade Unions*.

Labour in capitalist society:

—amounts to forced labour: 151-152, 210-211.

—productivity of labour: 115.

—factory-work: 152, 169-170, 188-202, 210-214.

—night-work: 185, 187, 225, 229, 242.

—hand-labour superseded by machine-labour: 40-41, 75, 152, 167, 168-169, 173, 210-211, 228.

Labour movement. See *Working-class movement*.

Labour Parliament. See *Chartism*.

Labour power: 10-11, 20, 254, 514.

—value of: 20, 28.

Labour under socialism: 151-152, 417.

Landlords. See *Agriculture in Britain*.

Language and dialect: 14, 157, 177, 314-315.

Leaders of British Trade Unions:

—betrayal of interests of working class: 505, 508-509, 544-545, 554-555.

—venality, careerism, hunt for seats in Parliament: 33, 505, 506, 507, 544-545, 554-555, 568, 570-571, 574, 576, 579, 584.

—and masses: 570-571, 577, 580, 581, 584.

—struggle of Marx and Engels against leaders' opportunism: 554-555, 564-565.

See also *Trade unionism as a variety of bourgeois ideology*; *Working-class (labour) movement in Britain*.

Legislation in Britain:

—on guard of interests of bourgeoisie: 147-148, 212, 215, 251, 262, 263, 266, 300, 318-319, 399, 435, 436, 444, 450, 462, 464-465, 478.

—workers' attitude towards bourgeois law: 263, 435-436.

—law granting "freedom" to Trade Unions (1824-25): 249-250, 513.

See also *Factory Acts in Britain*.

Liberals: 5, 32, 51, 263, 267, 270-271, 305, 313, 330-331, 455, 504, 517, 546, 560, 571-572, 573, 575, 576, 577.

—"great" Liberal Party: 25, 330, 504, 506, 554-555, 561, 566, 581.

—crisis of British liberalism: 504, 571-572, 581, 582.

See also *British bourgeoisie*.

Lyons Revolt of 1834: 260.

M

Machinery 37, 50, 115, 173-174, 240, 243, 249, 466-467, 512.

—jenny: 38, 39, 40, 41, 167.

—throstle: 40, 167, 174.

—mule: 38, 40, 75, 167, 168, 174, 192, 258, 511.

- preparatory machinery: 174.
- self-actor: 168, 170, 174.
- carding and preparatory ("slubbing and roving") frames: 40, 168, 174.
- spinning machine: 41, 44
- hand-loom: 38-39, 169, 172-173, 230.
- power-loom: 18, 40, 75, 169, 172, 174, 230.
- steam-engine: 35, 40, 45, 174.
- stocking loom: 42.
- lace machine: 42.
- bobbin-net machine: 42.
- results of introduction of machinery under capitalism: 166-200, 223, 228, 229, 240, 242, 296, 297, 466-467, 512.
- Machine-work.* See *Labour in capitalist society.*
- Malthusianism* — *reactionary bourgeois theory of population:* 115-116, 171, 321-331, 356.
- Manchester people.* See *Free Traders.*
- "*Manifesto of the Communist Party*" by Marx and Engels: 15-16, 574.
- Manufacture:* 35-36, 348.
- Means of communication:* 401-402, 403, 426.
- their role in development of world market: 18.
- in Britain: 45-46, 48-49.
- Monarchy:* 349.
- Monarchy in Britain.* See *State system in Britain.*
- Morality, bourgeois:* 147, 275, 312-315, 404.
- Municipal socialism:* 563-564, 578.

N

- Nationalisation of land (criticism of Henry George's petty-bourgeois theory):* 9-11, 563.

Negroes in America: 7, 214, 421, 551.

Night-work. See *Labour in capitalist society.*

O

Oligarchy, aristocratic, in Britain. See *State system in Britain.*

Opportunism in British working-class (labour) movement. See *Working-class (labour) movement in Britain.*

Owenism: 3, 31, 156, 272-273, 276, 277, 312, 561-562.

P

Parties, bourgeois: 8.

Parties, bourgeois, in Britain: 32, 116, 321, 517, 518, 519, 576, 583-584.

—attitude of working people towards: 356-357.

—struggle to influence working class: 32, 516, 571-572, 573, 583.

See also *Bourgeois Radicals in Britain; Peelites; Tories; Whigs.*

Party of the proletariat: 517-518, 519, 575.

—weapon of emancipation of proletariat: 8-9, 265.

—programme of: 8-9, 13-16.

—dictatorship of proletariat as aim of political class struggle of proletariat: 9.

—tactics of Communists: 15-16.

—struggle of Marx and Engels to form party of proletariat: 8-9, 13-16, 507, 516, 517-520, 574, 575, 383.

—conditions for formation of proletarian party in Britain: 507, 517-520, 573-574, 575, 576.

- Party, workers' (in separate countries). See *Workers' party*.
- Pauperism in Britain*: 298, 299-300, 321-322.
 See also *Malthusianism*—reactionary bourgeois theory of population; *Poor Laws*; *Workhouses*.
- Peasantry*. See *British peasantry*.
- Peelites*: 351, 356, 357, 358, 453, 459, 460.
- People's Charter*. See *Chartism*.
- Petty bourgeoisie*: 54, 109.
 —in Britain: 24, 50, 243, 297, 306-307, 333, 571.
- Police in Britain*: 262-263, 269, 318, 444, 445, 535, 541, 550-551.
- Political economy*—its laws: 405.
- Political economy of bourgeoisie*. See *Bourgeois political economy*.
- Political struggle of British workers*: 341-343, 426, 435-436, 467, 514.
 —workers' attitude towards policy of bourgeoisie: 259-260.
 —struggle for First Electoral Reform (1832): 432, 451-452, 460.
 —struggle for Second Electoral Reform (1867): 539-541.
 —workers' influence on policy of ruling classes in Britain ("pressure from without"): 342, 375-377, 420, 451-452, 478-479.
 —labour representation in Parliament: 32-33, 51, 295, 321, 341, 505, 506, 507-508, 509, 515.
 See also *Chartism*; *Leaders of British Trade Unions*.
- Political system in Britain*. See *State system in Britain*.
- Poor Laws*: 117, 121, 299, 321-322.
 —bourgeois nature of: 321-322.
 —in Ireland: 329.
 —Law against vagabonds and tramps: 318.
 —Law of 1601 ("Old Poor Law"): 299, 321-322.
 —Law of 1834 ("New Poor Law"): 207, 266, 271, 299, 302, 307, 321-328, 423.
 —Law of 1844 ("Poor Law Amendment Bill"): 51, 328.
 —system of "parish relief": 121, 123, 298, 299, 301.
 See also *Pauperism in Britain*.
- Population of Great Britain*: 116, 117, 130, 316-317.
 —comparison of urban and rural population: 49, 352.
 —centralisation of population as a result of development of capitalism: 50, 54-55, 129, 153-156, 181, 389.
- Press, British*: 584.
 —bourgeois: 288, 293, 472-473, 474-477, 554, 567.
 —labour: 288, 479, 517.
- Productive forces and relations of production*:
 —under slave system: 10, 149, 388-389.
 —under feudal system: 10, 149, 219-220, 311.
 under capitalism: 58, 110, 111, 112-113, 114-115, 167, 212-219, 313-314, 388-389, 404-405, 406, 416, 467.
- Professorial socialism*: 564.
- Proletarian revolution*: 397-398, 406, 544-545, 553, 560.
 —and national and colonial question: 405, 519, 547-548, 549, 550-553, 560-561.
 —its prerequisites in Britain: 23, 24, 52, 156, 166-167, 253-254, 261, 296-297, 304, 321, 332, 333-334, 335, 405, 444-445, 513, 519, 539-540, 541, 544-545, 546-549, 560.

- Proletariat*: 5.
 —origin of: 10-11, 35, 54, 109, 467.
 —historical role of: 11, 22, 219, 223, 466-467, 468.
 —distinct class in capitalist society: 8, 11, 517.
 —development of class consciousness: 8.
 —condition under capitalism: 3, 7, 11, 20, 21, 53, 110-111, 113-117, 149-150, 169.
 —necessity of organisation: 512, 513, 514.
 —ultimate aim of struggle: 9.
Proletariat in Britain. See *British proletariat*.

R

- Reform League*: 539-540.
Religion, a weapon of class domination of bourgeoisie: 144-145, 146, 148, 435.
 See also *Established Church of England* (Anglican).
Rent paid by workers. See *Condition of workers in Britain*.
Reserve army of labour: 119-123, 124, 298-299.
Revolution, bourgeois:
 —in England in 17th century: 344-350, 403.
 —in France in 18th century: 22, 52, 311-312, 334, 335, 355-356, 469, 470.
Revolution of 1688 in England: 355, 411, 413-414, 416.
Revolution of 1848-1849: 27, 466.
 —in France: 24, 344-350, 470.
Rottenboroughs: 451, 452-453, 545-546.

S

- Scotland*: 48, 121.
 —expropriation of Scotch peasants: 389-390, 552.

- proletariat of: 67-69, 121, 132-134, 227-228, 330.
 —working-class (labour) movement: 250, 255-256.
 —emigration of Scotch workers: 370-371.
Secret ballot: 26, 264, 452-453, 503, 504, 519.
Sectarianism in working-class (labour) movement: 32, 574, 576, 577, 580, 583, 584.
Social-Democratic Federation: 561, 562, 570-571, 574, 576, 577, 583, 584.
Social-Reformists: 22-23, 32.
Socialism, scientific: 4, 11, 16, 22, 272-273, 561, 567, 575, 583.
Socialism, utopian: 3, 273, 276.
Socialist Labour Party (in U.S.A.): 10, 13-14, 15, 567, 583.
Socialist League: 570-571.
Socialist movement in Britain:
 —in forties of 19th century. See *Owenism*.
 —in eighties and nineties of 19th century: 31, 32, 561-562, 563, 564, 567-568, 574-575, 584.
Socialist society: 9, 405-406, 417.
State, bourgeois: 314-315.
State socialism: 558.
State system in Britain:
 —compromise between landed aristocracy and bourgeoisie: 349, 354-357, 420-421, 424, 505.
 —state power at service of bourgeoisie: 247, 263, 314-315, 318-320, 444.
 —monarchy in Britain as guardian of interests of British bourgeoisie: 265, 344, 346-347, 348.
 —hostile attitude of British popular masses towards monarchy: 265.
 —British Parliament: 26, 51, 249, 345, 346, 349, 372-373,

376-378, 379-380, 381, 417, 424, 453-454, 478, 504-505, 509, 516, 518.

—House of Commons: 263-264, 346, 425.

—House of Lords: 263-264, 425, 453-454, 581.

—Cabinet: 144-145, 424-425, 503-504.

—ruling oligarchy: 354, 355, 356, 409, 410, 412, 418, 419-422, 424, 425, 428, 456-457.

See also *Electoral system in Britain*; *Two-party system in Britain*.

Strikes and Strike Struggle: 19, 26, 27-28, 249, 250-251, 252-254, 258, 259-260, 261, 262, 555, 561-562, 566.

—North England colliers' strike of 1844: 21, 289-296, 319-320.

—Pennsylvania coal-miners' strike of 1886: 7, 21.

—London dockers' strike of 1889: 566-567, 568, 569.

—London gas workers' strike: 559-560.

—general strike of 1842. See *Chartism*.

T

Tories: 116, 349, 351-357, 370-373, 374, 376-377, 409, 410, 420, 451, 452, 453, 454, 455, 460, 461, 462, 465, 515, 517, 546, 560-561, 571-572, 583.

Trade unionism as a variety of bourgeois ideology:

—conservatism and non-political attitude of Trade Unions: 555-556, 570-571.

—isolation of crafts: 566, 567, 582-583.

—limited aims and means of struggle: 28, 249-250, 252, 513, 515-516, 555-556, 565-566, 583-584.

—policy of compromise with bourgeoisie and becoming reconciled to capitalist system: 28, 31, 568.

See also *Leaders of British Trade Unions*; *Working-class (labour) movement in Britain*.

Trade Unions in Britain: 26, 28, 31-32, 204, 259, 264, 274, 276, 289-296, 508-509, 510-516, 561-562, 567, 569-570, 583.

—history of origin: 110, 155, 248-251, 517.

—aims and means of struggle: 249-251, 510-513, 515.

—significance of: 19, 250-254, 256-257, 319-320, 513, 514-515.

—new trade unionism in eighties and nineties of 19th century: 31-32, 560, 561, 567-568, 569.

See also *Strikes and strike struggle*; *Trade unionism as a variety of bourgeois ideology*.

Truck system: 19, 21, 216-217, 225, 288, 290, 291, 381.

Two-party system in Britain: 33, 349, 356-357, 376-377, 420-421, 451, 452, 582, 583, 584.

See also *Parties, bourgeois, in Britain*.

U

Unemployment, an inevitable concomitant of capitalism: 115-116, 119-120, 167-169, 172.

—in Britain: 30, 119-123, 240, 284, 289, 298, 565-566.

Universal suffrage: 26, 264, 505, 519-520.

W

Wage labour. See *Capital*.

Wages: 36, 54-55, 111-113, 170-171, 223-224, 229, 230-231,

- 243, 244-245, 251-252, 280, 285, 288, 316-317, 510-516.
 — minimum and maximum of: 111-112, 511, 512.
 —average wages: 112, 113, 114.
 —and profit: 510-511.
 —in agricultural districts: 55, 113, 280, 297, 302, 303.
 See also *Fine system*; *Truck system*.
- Whigs*: 116, 204, 349, 351-357, 374, 376, 409, 410, 418, 419, 446-465, 475, 476, 478, 504, 515, 517, 571-572.
- Whigs, American*: 354.
- Workers' party*: 8-9.
 —in Britain: 32, 33, 505, 506, 518, 519, 560.
 See also *Chartism*; *Independent Labour Party*.
 —in other European countries: 16, 517-518.
 —in U.S.A.: 7-10, 518.
 See also *Socialist Labour Party* (in U.S.A.).
- Workhouses*: 84, 268, 300, 301, 324-330, 511.
 See also *Pauperism in Britain*.
- Working class*. See *Proletariat*.
- Working class in Britain*. See *British proletariat*; *Condition of workers in Britain*.
- Working-class (labour) movement*: 155, 550-551.
 —in America: 6-16, 21, 553.
 —in France: 33, 260, 581.
 —in Germany: 5, 33, 249, 581.
- Working-class (labour) movement in Britain*: 32, 53, 166, 233, 243, 247-277, 290-296, 299, 330-331, 555-556, 561-562, 568, 572-573.
 —history of: 249-251, 303.
 —social roots of opportunism in: 25, 30-31, 505, 506, 537-538, 555-556, 560, 561.
 —bourgeoisification of top layer of British working class: 506, 537, 538, 546, 548, 583.
 —lack of unity in ranks of proletariat: 109-112, 115-116, 253, 294, 548, 551-552, 567-568.
 —influence of bourgeois parties on British working class: 25, 32, 33, 505, 506, 515, 517, 519, 541, 545-546, 548, 554-555, 560, 561.
 —struggle of Marx and Engels against bourgeoisie's influence and opportunism in: 547-548, 550-554, 562-565, 575, 582.
 See also *Chartism*; *Political struggle of British workers*; *Socialist movement in Britain*; *Strikes and strike struggle*; *Trade unionism as a variety of bourgeois ideology*; *Trade Unions in Britain*.
- Working conditions in different branches of industry in Britain in the forties of 19th century*: *Textile industry*:
 —factory workers: 27, 111, 166-219, 222, 276.
 —spinners: 38-39, 40, 167-168, 171, 174, 193, 258, 511.
 —weavers: 35-37, 38, 39, 109-110, 173-174.
 —calico printers: 228-229.
 —dyers: 229, 511.
 —bleachers: 299.
 —fustian cutters: 229-230, 511.
 —lace industry: 225-228.
 —knitters, home: 222-224.
 —hand-weavers: 40, 110, 169, 172-173, 216, 230, 389-390.
 —silk weavers: 231-233.
 —dressmakers and seamstresses: 243-245.
 other branches of industry:
 —metal working: 232-239, 511.
 —engineering: 240.

- potteries: 240-242.
 - manufacture of glass: 242-243.
 - ore and coal miners: 53, 277-297.
 - industrial accidents: 197-199, 283-285.
 - workers' health seriously impaired by working conditions: 185-203, 206, 210-211, 222-223, 225-226, 229, 235-238, 243, 244, 245, 277-278, 284-287.
- Working day*: 27, 166, 183, 184, 185, 188, 193, 194, 203-204, 205, 206, 207, 208-209, 222-223, 224, 225, 228-229, 236, 241, 243-245, 279, 280, 511, 513, 517, 561-562.
- struggle of workers to shorten: 203-207, 208-210, 512.
- See also *Factory Acts in Britain*.
- World market*: 18, 405-406, 426, 560.
- Y**
- "Young England"*: 330-331.

К. МАРКС и Ф. ЭНГЕЛЬС

ОБ АНГЛИИ

Printed in the Union of Soviet Socialist Republics

