

Communist Manifesto

By Karl Marx and Frederick Engels



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FREDERICK ENGELS' PREFACE TO 1888 ENGLISH EDITION.

The “Manifesto” was published as the platform of the “Communist League,” a working-men’s association, first exclusively German, later on international, and, under the political conditions of the Continent before 1848, unavoidably a secret society. At a Congress of the League, held in November, 1847, Marx and Engels were commissioned to prepare for publication a complete theoretical and practical party-programme. Drawn up in German, in January, 1848, the manuscript was sent to the printer in London a few weeks before the French revolution of February 24th.¹ A French translation was brought out in Paris, shortly before the insurrection of June, 1848. The first English translation, by Miss Helen Macfarlane, appeared in George Julian Harney’s “Red Republican,” London, 1850. A Danish and a Polish edition had also been published.

The defeat of the Parisian insurrection of June, 1848—the first great battle between Proletariat and Bourgeoisie—drove again into the background, for a time, the social and political aspirations of the European working-class. Thenceforth, the struggle for supremacy was, again, as it had been before the revolution of February, solely between different sections of the propertied class; the working class was reduced to a fight for political elbow-room, and to the position of extreme wing of the Middle-class Radicals. Wherever independent proletarian movements continued to show signs of life, they were ruthlessly hunted down. Thus the Prussian police hunted out the Central Board of the Communist League, then located in Cologne. The members were arrested, and, after eighteen months’ imprisonment, they were tried in October, 1852. This celebrated “Cologne Communist trial” lasted from October 4th till November 12th; seven of the prisoners were sentenced to terms of imprisonment in a fortress, varying from three to six years. Immediately after the sentence, the League was formally dissolved by the remaining members. As to the “Manifesto,” it seemed henceforth to be doomed to oblivion.

When the European working-class had recovered sufficient strength for another attack on the ruling classes, the International Working Men’s Association sprang

¹ [In February, 1848, a revolt of the lower tier of the capitalist class—the industrial bourgeoisie—against the aristocracy of finance, in turn, dethroned the bourgeois monarchy of Louis-Philippe (also known as the “July Monarchy” from the month in which it came to power in 1830.) NOTE: bracketed footnotes are by the publisher; all others are by Frederick Engels.]

Karl Marx and Frederick Engels

up. But this association, formed with the express aim of welding into one body the whole militant proletariat of Europe and America, could not at once proclaim the principles laid down in the “Manifesto.” The International was bound to have a programme broad enough to be acceptable to the English Trades’ Unions, to the followers of Proudhon² in France, Belgium, Italy, and Spain, and to the Lassalleans (a) in Germany. Marx, who drew up this programme to the satisfaction of all parties, entirely trusted to the intellectual development of the working-class, which was sure to result from combined action and mutual discussion. The very events and vicissitudes of the struggle against Capital, the defeats even more than the victories, could not help bringing home to men’s minds the insufficiency of their various favourite nostrums, and preparing the way for a more complete insight into the true conditions for working-class emancipation. And Marx was right. The International, on its breaking in 1874, left the workers quite different men from what it found them in 1864. Proudhonism in France, Lassalleanism in Germany were dying out, and even the Conservative English Trades’ Unions, though most of them had long since severed their connexion with the International, were gradually advancing towards that point at which, last year at Swansea, their President could say in their name “Continental Socialism has lost its terror for us.” In fact: the principles of the “Manifesto” had made considerable headway among the working men of all countries.

The Manifesto itself came thus to the front again. The German text had been, since 1850, reprinted several times in Switzerland, England and America. In 1872, it was translated into English in New York, where the translation was published in “Woodhull and Claflin’s Weekly.” From this English version, a French one was made in “Le Socialiste” of New York. Since then at least two more English translations, more or less mutilated, have been brought out in America, and one of them has been reprinted in England. The first Russian translation, made by Bakounine, was published at Herzen’s “Kolokol” office in Geneva, about 1863; a second one, by the heroic Vera Zaslitch, also in Geneva, 1882. A new Danish edition is to be found in “Socialdemokratisk Bibliothek,” Copenhagen, 1885; a fresh

² [Pierre Joseph Proudhon (1803–65). A theoretician of the petty bourgeoisie and of anarchism, whose ideas had an especially wide influence on the French workers.]

(a) Lassalle personally, to us, always acknowledged himself to be a disciple of Marx, and, as such, stood on the ground of the “Manifesto.” But in his first public agitation, 1862–64, he did not go beyond demanding co-operative workshops supported by State credit. [Ferdinand Lassalle (1825–1864). The founder of the reformist German labor movement.]

Communist Manifesto

French translation in “Le Socialiste,” Paris, 1886. From this latter a Spanish version was prepared and published in Madrid, 1886. The German reprints are not to be counted, there have been twelve altogether at the least. An Armenian translation, which was to be published in Constantinople some months ago, did not see the light, I am told, because the publisher was afraid of bringing out a book with the name of Marx on it, while the translator declined to call it his own production. Of further translations into other languages I have heard, but had not seen them. Thus the history of the Manifesto reflects, to a great extent, the history of the modern working-class movement; at present it is doubtless the most wide-spread, the most international production of all Socialist Literature, the common platform acknowledged by millions of working men from Siberia to California.

Yet, when it was written, we could not have called it a *Socialist* Manifesto. By Socialists, in 1847, were understood, on the one hand the adherents of the various Utopian systems: Owenites in England, Fourierists in France, both of them already reduced to the position of mere sects, and gradually dying out; on the other hand, the most multifarious social quacks, who, by all manners of tinkering, professed to redress, without any danger to capital and profit, all sorts of social grievances[;] in both cases men outside the working class movement, and looking rather to the “educated” classes for support. Whatever portion of the working class had become convinced of the insufficiency of mere political revolutions, and had proclaimed the necessity of a total social change, that portion, then, called itself Communist. It was a crude, rough-hewn, purely instinctive sort of Communism; still, it touched the cardinal point and was powerful enough amongst the working class to produce the Utopian Communism of Cabet in France, and in Germany, of Weitling. Thus, Socialism was, in 1847, a middle-class movement, Communism a working-class movement. Socialism was, on the Continent at least, “respectable”; Communism was the very opposite. And as our notion, from the very beginning, was that “the emancipation of the working class must be the act of the working class itself,” there could be no doubt as to which of the two names we must take. Moreover, we have, ever since, been far from repudiating it.

The “Manifesto” being our joint production, I consider myself bound to state that the fundamental proposition which forms its nucleus, belongs to Marx. That proposition is: that in every historical epoch, the prevailing mode of economic production and exchange, and the social organisation necessarily following from it, form the basis upon which it is built up, and from which alone can be explained, the

Karl Marx and Frederick Engels

political and intellectual history of that epoch; that consequently the whole history of mankind (since the dissolution of primitive tribal society, holding land in common ownership) has been a history of class struggles, contests between exploiting and exploited, ruling and oppressed classes; that the history of these class struggles form a series of evolution in which, now-a-days, a stage has been reached where the exploited and oppressed class—the proletariat—cannot attain its emancipation from the sway of the exploiting and ruling class—the bourgeoisie—without, at the same time, and once and for all emancipating society at large from all exploitation, oppression, class-distinctions and class-struggles.

This proposition, which, in my opinion, is destined to do for history what Darwin's theory has done for biology, we, both of us, had been gradually approaching for some years before 1845. How far I had independently progressed towards it is best shown by my "Condition of the Working Class in England." (b) But when I again met Marx at Brussels, in spring, 1845, he had it ready worked out, and put it before me, in terms almost as clear as those in which I have stated it here.

From our joint preface to the German edition of 1872, I quote the following:—

"However much the state of things may have altered during the last 25 years, the general principles laid down in the Manifesto are, on the whole, as correct to-day as ever. Here and there some detail might be improved. The practical application of the principles will depend, as the manifesto itself states, everywhere and at all times, on the historical conditions for the time being existing, and, for that reason, no special stress is laid on the revolutionary measures proposed at the end of Section II. That passage would, in many respects, be very differently worded to-day. In view of the gigantic strides of Modern Industry since 1848, and of the accompanying improved and extended organisation of the working-class, in view of the practical experience gained, first in the February revolution, and then, still more, in the Paris Commune,³ where the proletariat for the first time held political power for two whole months, this programme has in some details been antiquated. One thing especially was proved by the Commune, viz., that "the working-class cannot simply lay hold of ready-made State machinery, and wield it for its own purposes." (See "The Civil War in France; Address of the General Council of the International Working-Men's

(b) *The Condition of the Working Class in England in 1844*. By Frederick Engels. Translated by Florence K. Wischnewetzky, New York, Lovell—London, W. Reeves, 1888.

³ [The first working-class government was established in Paris following the spontaneous, and virtually bloodless, insurrection of March 18, 1871. The Paris Commune was crushed in blood by the bourgeois reaction.]

Communist Manifesto

Association,” London, Truelove, 1871, p. 15, where this point is further developed.) Further, it is self-evident, that the criticism of socialist literature is deficient in relation to the present time, because it comes down only to 1847; also, that the remarks on the relation of the Communists to the various opposition-parties (Section IV.), although in principle still correct, yet in practice are antiquated, because the political situation has been entirely changed, and the progress of history has swept from off the earth the greater portion of the political parties there enumerated.

“But then, the Manifesto has become a historical document which we have no longer any right to alter.”

The present translation is by Mr. Samuel Moore, the translator of the greater portion of Marx’s “Capital.” We have revised it in common, and I have added a few notes explanatory of historical allusions.

London, 30th January, 1888.

FREDERICK ENGELS.

The Communist Manifesto.

ASPECTRE is haunting Europe—the spectre of Communism. All the Powers of old Europe have entered into a holy alliance to exorcise this spectre: Pope and Czar, Metternich and Guizot,⁴ French Radicals and German police-spies.

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

Two things result from this fact.

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

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

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

⁴ [Metternich (1773–1859)—prince of the Austrian empire and the most active representative of European reaction. Guizot (1787–1874)—French literary figure and reactionary adviser of Louis-Philippe, whose bourgeois monarchy fell a few weeks after the “Manifesto” appeared.]

I. BOURGEOIS AND PROLETARIANS. (a)

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

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

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

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

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

From the serfs of the middle ages sprang the chartered burghers of the earliest towns. From these burgesses the first elements of the bourgeoisie were developed.

(a) By bourgeoisie is meant the class of modern Capitalists, owners of the means of social production and employers of wage labour. By proletariat, the class of modern wage labourers who, having no means of production of their own, are reduced to selling their labour power in order to live.

(b) That is, all *written* history. In 1847, the pre-history of society, the social organisation existing previous to recorded history, was all but unknown. Since then, [August von] Haxthausen [1792–1866] discovered common ownership of land in Russia, [Georg Ludwig von] Maurer [1790–1872] proved it to be the social foundation from which all Teutonic races started in history, and by and by village communities were found to be, or to have been, the primitive form of society everywhere from India to Ireland. The inner organisation of this primitive Communistic society was laid bare, in its typical form, by [Lewis Henry] Morgan's [1818–1881] crowning discovery of the true nature of the *gens* and its relation to the *tribe*. [Lewis Henry Morgan, author of *Ancient Society*.] With the dissolution of the primaeval communities society begins to be differentiated into separate and finally antagonistic classes. I have attempted to retrace this dissolution in "Der Ursprung der Familie, des Privateigentums und des Staats," [*Origin of the Family, Private Property and the State*.] 2nd edition, Stuttgart, 1886.

(c) Guild-master, that is, a full member of a guild, a master within, not a head of a guild.

Karl Marx and Frederick Engels

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

The feudal system of industry, under which industrial production was monopolised by close guilds, now no longer sufficed for the growing wants of the new markets. The manufacturing system took its place. The guild-masters were pushed on one side by the manufacturing middle-class; division of labour between the different corporate guilds vanished in the face of division of labour in each single workshop.

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

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

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

Each step in the development of the bourgeoisie was accompanied by a corresponding political advance of that class. An oppressed class under the sway of the feudal nobility, an armed and self-governing association of mediæval commune (*d*), here independent urban republic (as in Italy and Germany), there taxable “third estate” of the monarchy (as in France), afterwards, in the period of manufacture

(*d*) “Commune” was the name taken in France by the nascent towns even before they had conquered from their feudal lords and masters local self-government and political rights as the “Third Estate.” Generally speaking, for the economical development of the bourgeoisie, England is here taken as the typical country, for its political development, France.

Communist Manifesto

proper, serving either the semi-feudal or the absolute monarchy as a counterpoise against the nobility, and, in fact, corner-stone of the great monarchies in general, the bourgeoisie has at last, since the establishment of Modern Industry and of the world-market, conquered for itself, in the modern representative State, exclusive political sway. The executive of the modern State is but a committee for managing the common affairs of the whole bourgeoisie.

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

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

The bourgeoisie has stripped of its halo every occupation hitherto honoured and looked up to with reverent awe. It has converted the physician, the lawyer, the priest, the poet, the man of science, into its paid wage-labourers.

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

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

The bourgeoisie cannot exist without constantly revolutionising the instruments of production, and thereby the relations of production, and with them the whole relations of society. Conservation of the old modes of production in unaltered form, was, on the contrary, the first condition of existence for all earlier industrial classes. Constant revolutionising of production, uninterrupted disturbance of all social conditions, everlasting uncertainty and agitation distinguish the bourgeois epoch from all earlier ones. All fixed, fast-frozen relations,

Karl Marx and Frederick Engels

with their train of ancient and venerable prejudices and opinions, are swept away, all new-formed ones become antiquated before they can ossify. All that is solid melts into air, all that is holy is profaned, and man is at last compelled to face with sober senses, his real condition of life, and his relations with his kind.

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

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

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

The bourgeoisie has subjected the country to the rule of the towns. It has created enormous cities, has greatly increased the urban population as compared with the rural, and has thus rescued a considerable part of the population from the idiocy of rural life. Just as it has made the country dependent on the towns, so it

Communist Manifesto

has made barbarian and semi-barbarian countries dependent on the civilised ones, nations of peasants on nations of bourgeois, the East on the West.

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

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

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

Into their place stepped free competition, accompanied by a social and political constitution adapted to it, and by the economical and political sway of the bourgeois class.

A similar movement is going on before our own eyes. Modern bourgeois society with its relations of production, of exchange and of property, a society that has conjured up such gigantic means of production and of exchange, is like the sorcerer, who is no longer able to control the powers of the nether world whom he has called up by his spells. For many a decade past the history of industry and commerce is but the history of the revolt of modern productive forces against modern conditions of production, against the property relations that are the conditions for the existence of the bourgeoisie and of its rule. It is enough to mention the commercial crises that by their periodical return put on its trial, each time more threateningly,

Karl Marx and Frederick Engels

the existence of the entire bourgeois society. In these crises a great part not only of the existing products, but also of the previously created productive forces, are periodically destroyed. In these crises, there breaks out an epidemic that, in all earlier epochs, would have seemed an absurdity—the epidemic of over-production. Society suddenly finds itself put back into a state of momentary barbarism; it appears as if a famine, a universal war of devastation had cut off the supply of every means of subsistence; industry and commerce seem to be destroyed; and why? Because there is too much civilisation, too much means of subsistence, too much industry, too much commerce. The productive forces at the disposal of society no longer tend to further the development of the conditions of bourgeois property; on the contrary, they have become too powerful for these conditions, by which they are fettered, and so soon as they overcome these fetters, they bring disorder into the whole of bourgeois society, endanger the existence of bourgeois property. The conditions of bourgeois society are too narrow to comprise the wealth created by them. And how does the bourgeoisie get over these crises? On the one hand by enforced destruction of a mass of productive forces; on the other, by the conquest of new markets, and by the more thorough exploitation of the old ones. That is to say, by paving the way for more extensive and more destructive crises, and by diminishing the means whereby crises are prevented.

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

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

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

Owing to the extensive use of machinery and to division of labour, the work of the proletarians has lost all individual character, and, consequently, all charm for the workman. He becomes an appendage of the machine, and it is only the most simple, most monotonous, and most easily acquired knack, that is required of him.

Communist Manifesto

Hence, the cost of production of a workman is restricted, almost entirely, to the means of subsistence that he requires for maintenance, and for the propagation of his race. But the price of a commodity, and therefore also of labour, is equal to its cost of production. In proportion, therefore, as the repulsiveness of the work increases, the wage decreases. Nay more, in proportion as the use of machinery and division of labour increases, in the same proportion the burden of toil also increases, whether by prolongation of the working hours, by increase of the work exacted in a given time, or by increased speed of the machinery, etc.

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

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

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

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

The proletariat goes through various stages of development. With its birth begins its struggle with the bourgeoisie. At first the contest is carried on by individual labourers, then by the workpeople of a factory, then by the operatives of one trade, in one locality, against the individual bourgeois who directly exploits

Karl Marx and Frederick Engels

them. They direct their attacks not against the bourgeois conditions of production, but against the instruments of production themselves; they destroy imported wares that compete with their labour, they smash to pieces machinery, they set factories ablaze, they seek to restore by force the vanished status of the workman of the Middle Ages.

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

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

Now and then the workers are victorious, but only for a time. The real fruit of their battles lies, not in the immediate result, but in the ever expanding union of the workers. This union is helped on by the improved means of communication that are created by modern industry, and that place the workers of different localities in contact with one another. It was just this contact that was needed to centralise the numerous local struggles, all of the same character, into one national struggle

Communist Manifesto

between classes. But every class struggle is a political struggle. And that union, to attain which the burghers of the Middle Ages, with their miserable highways, required centuries, the modern proletarians, thanks to railways, achieve in a few years.

This organisation of the proletarians into a class, and consequently into a political party, is continually being upset again by the competition between the workers themselves. But it ever rises up again, stronger, firmer, mightier. It compels legislative recognition of particular interests of the workers, by taking advantage of the divisions among the bourgeoisie itself. Thus, the ten-hours'-bill in England was carried.

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

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

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

Of all the classes that stand face to face with the bourgeoisie to-day, the proletariat alone is a really revolutionary class. The other classes decay and finally

Karl Marx and Frederick Engels

disappear in the face of modern industry; the proletariat is its special and essential product.

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

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

In the conditions of the proletariat, those of old society at large are already virtually swamped. The proletarian is without property; his relation to his wife and children has no longer anything in common with the bourgeois family-relations; modern industrial labour, modern subjection to capital, the same in England as in France, in America as in Germany, has stripped him of every trace of national character. Law, morality, religion, are to him so many bourgeois prejudices, behind which lurk in ambush just as many bourgeois interests.

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

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

Though not in substance, yet in form, the struggle of the proletariat with the

Communist Manifesto

bourgeoisie is at first a national struggle. The proletariat of each country must, of course, first of all settle matters with its own bourgeoisie.

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

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

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

II. PROLETARIANS AND COMMUNISTS.

In what relation do the Communists⁵ stand to the proletarians as a whole?

The Communists do not form a separate party opposed to the other working-class parties.

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

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

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

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

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

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

They merely express, in general terms, actual relations springing from an existing class struggle, from a historical movement going on under our very eyes.

⁵ [Not to be confused with the Communists of the former Soviet Union, China or their followers in Cuba and other countries. The Communists of 1848 called themselves “Communists” and not “Socialists” only because they wanted to differentiate themselves from visionary Utopians who had pre-empted the Socialist name.]

Communist Manifesto

The abolition of existing property-relations is not at all a distinctive feature of Communism.

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

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

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

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

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

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

Or do you mean modern bourgeois private property?

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

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

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

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

Karl Marx and Frederick Engels

Let us now take wage-labour.

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

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

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

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

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

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

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

Communist Manifesto

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

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

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

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

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

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

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

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

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

The selfish misconception that induces you to transform into eternal laws of

Karl Marx and Frederick Engels

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

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

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

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

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

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

And your education! Is not that also social, and determined by the social conditions under which you educate, by the intervention, direct or indirect, of society by means of schools, &c.? The Communists have not invented the intervention of society in education; they do but seek to alter the character of that intervention, and to rescue education from the influence of the ruling class.

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

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

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

He has not even a suspicion that the real point aimed at is to do away with the

Communist Manifesto

status of women as mere instruments of production.

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

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

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

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

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

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

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

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

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

Does it require deep intuition to comprehend that man's ideas, views, and conceptions, in one word, man's consciousness, changes with every change in the

Karl Marx and Frederick Engels

conditions of his material existence, in his social relations and in his social life?

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

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

When the ancient world was in its last throes, the ancient religions were overcome by Christianity. When Christian ideas succumbed in the 18th century to rationalist ideas, feudal society fought its death-battle with the then revolutionary bourgeoisie. The ideas of religious liberty and freedom of conscience, merely gave expression to the sway of free competition within the domain of knowledge.

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

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

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

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

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

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

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

The proletariat will use its political supremacy, to wrest, by degrees, all capital

Communist Manifesto

from the bourgeoisie, to centralise all instruments of production in the hands of the State,⁶ *i.e.*, of the proletariat organised as the ruling class; and to increase the total productive forces as rapidly as possible.

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

These measures will of course be different in different countries.⁷

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

1. Abolition of property in land and application of all rents of land to public purposes.

2. A heavy progressive or graduated income tax.

3. Abolition of all rights of inheritance.

4. Confiscation of the property of all emigrants and rebels.

5. Centralization of credit in the hands of the State, by means of a national bank with State capital and an exclusive monopoly.

⁶ [In “Socialism, Utopian and Scientific,” written some 25 years later, Engels wrote: “The proletariat *The proletariat seizes political power and turns the means of production into State property*. But, in doing this, it abolishes itself as proletariat, abolishes all class distinctions and class antagonisms, abolishes also the State as State.” The State, he wrote, “dies out,” and “the government of persons is replaced by the administration of things, and by the conduct of processes of production.”]

⁷ [Note that Marx and Engels called the ten points listed here measures “which appear economically insufficient and untenable,” but which would lead to “further inroads upon the old social order.” They were not, as some reformers of today say, immediate demands for the reform of capitalism; nor were they, as some capitalist propagandists say, a pattern for “New Dealism” of the 1930s or the so-called Welfare State. They were measures to be imposed upon the still-existing “old social order” by the workers, as a *ruling class*, *after* the political revolution but, under the conditions of 1847–48, *before* it was thought the social revolution could be implemented.

[The purpose of the measures, dictated at the time by capitalism’s unfinished job of “entirely revolutionising the mode of production,” was “to wrest, by degrees, all capital” from the capitalists. Later, when Marx and Engels wrote their joint preface to the German edition of 1872 (quoted by Engels in his preface to the English edition), they expressly stated that this section of the Manifesto would be “very differently worded today.” The gigantic strides of industry, the growth of working-class organization, and the practical experience gained in the February Revolution of 1848 and the Paris Commune of 1871, antiquated the ten points. The Marx-Engels revolutionary stand, as opposed to reformism, was certified when the founders of scientific Socialism wrote: “One thing especially was proved by the Commune, *viz.*, that “the working class cannot simply lay hold of the ready-made State machinery, and wield it for its own purposes.”]

Karl Marx and Frederick Engels

6. Centralisation of the means of communication and transport in the hands of the State.

7. Extension of factories and instruments of production owned by the State: the bringing into cultivation of waste lands, and the improvement of the soil generally in accordance with a common plan.

8. Equal obligation of all to labour. Establishment of industrial armies, especially for agriculture.

9. Combination of agriculture with manufacturing industries: gradual abolition of all the distinction between town and country, by a more equable distribution of the population over the country.

10. Free education for all children in public schools. Abolition of children's factory labour in its present form. Combination of education with industrial production, &c., &c.

When, in the course of development, class distinctions have disappeared, and all production has been concentrated in the hands of a vast association of the whole nation, the public power will lose its political character. Political power, properly so called, is merely the organised power of one class for oppressing another. If the proletariat during its contest with the bourgeoisie is compelled, by the force of circumstances, to organise itself as a class, if, by means of a revolution, it makes itself the ruling class, and, as such, sweeps away by force the old conditions of production, then it will, along with these conditions, have swept away the conditions for the existence of class antagonisms, and of classes generally, and will thereby have abolished its own supremacy as a class.

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

III. SOCIALIST AND COMMUNIST LITERATURE.

1. REACTIONARY SOCIALISM.

a. *Feudal Socialism.*

Owing to their historical position, it became the vocation of the aristocracies of France and England to write pamphlets against modern bourgeois society. In the French revolution of July 1830,⁸ and in the English reform agitation, these aristocracies again succumbed to the hateful upstart. Thenceforth, a serious political contest was altogether out of question. A literary battle alone remained possible. But even in the domain of literature the old cries of the restoration period (*a*) had become impossible.

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

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

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

One section of the French Legitimists,⁹ and "Young England,"¹⁰ exhibited this spectacle.

⁸ [The revolution that overthrew the Bourbon monarchy (Charles X), which represented landownere interests. Louis Philippe, of the Orleans dynasty, representing finance capital, then became King of France.]

(*a*) Not the English Restoration 1660 to 1689, but the French Restoration 1814 to 1830.

⁹ [They called themselves "Legitimists" because they considered the Bourbon dynasty to be the only legitimate one.]

¹⁰ ["Young England" included Tories who wept crocodile tears for Industrial workers, and the sons of the British and Irish aristocracy, who opposed capitalist development and sought a restoration of feudal conditions.]

Karl Marx and Frederick Engels

In pointing out that their mode of exploitation was different to that of the bourgeoisie, the feudalists forget that they exploited under circumstances and conditions that were quite different, and that are now antiquated. In showing that, under their rule, the modern proletariat never existed, they forget that the modern bourgeoisie is the necessary offspring of their own form of society.

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

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

In political practice, therefore, they join in all coercive measures against the working-class; and in ordinary life, despite their high falutin phrases, they stoop to pick up the golden apples dropped from the tree of industry, and to barter truth, love, and honour for traffic in wool, beetroot-sugar, and potato spirits. ^(b)

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

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

b. Petty-Bourgeois Socialism.

The feudal aristocracy was not the only class that was ruined by the bourgeoisie, not the only class whose conditions of existence pined and perished in the atmosphere of modern bourgeois society. The mediæval burgesses and the small peasant proprietors were the precursors of the modern bourgeoisie. In those countries which are but little developed, industrially and commercially, these two classes still vegetate side by side with the rising bourgeoisie.

^(b) This applies chiefly to Germany, where the landed aristocracy and squirearchy have large portions of their estates cultivated for their own account by stewards, and are, moreover, extensive beetroot-sugar manufacturers and distillers of potato spirits. The wealthier British aristocracy are, as yet, rather above that; but they, too, know how to make up for declining rents by lending their names to floaters or more or less shady joint-stock companies.

Communist Manifesto

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

In countries, like France, where the peasants constitute far more than half of the population, it was natural that writers who sided with the proletariat against the bourgeoisie should use, in their criticism of the bourgeois *régime*, the standard of the peasant and petty bourgeois, and from the standpoint of these intermediate classes should take up the cudgels for the working-class. Thus arose petty bourgeois Socialism. Sismondi¹¹ was the head of this school, not only in France but also in England.

This school of Socialism dissected with great acuteness the contradictions in the conditions of modern production. It laid bare the hypocritical apologies of economists. It proved, incontrovertibly, the disastrous effects of machinery and division of labour; the concentration of capital and land in a few hands; overproduction and crises; it pointed out the inevitable ruin of the petty bourgeois and peasant, the misery of the proletariat, the anarchy in production, the crying inequalities in the distribution of wealth, the industrial war of extermination between nations, the dissolution of old moral bonds, of the old family relations, of the old nationalities.

In it, positive aims, however, this form of Socialism aspires either to restoring the old means of production and of exchange, and with them the old property relations, and the old society, or to cramping the modern means of production and of exchange, within the frame work of the old property relations that have been, and were bound to be, exploded by those means. In either case, it is both reactionary and Utopian.

Its last words are: corporate guilds for manufacture; patriarchal relations in agriculture.

Ultimately, when stubborn historical facts had dispersed all intoxicating effects of self-deception, this form of Socialism ended in a miserable fit of the blues.

¹¹ [Jean Charles Leonard Sismondi (1773–1842). French historian and economist.]

Karl Marx and Frederick Engels

c. German or "True" Socialism.

The Socialist and Communist literature of France, a literature that originated under the pressure of a bourgeoisie in power, and that was the expression of the struggle against this power, was introduced into Germany at a time when the bourgeoisie, in that country, had just begun its contest with feudal absolutism.

German philosophers, would be philosophers, and *beaux esprits*, eagerly seized on this literature, only forgetting, that when these writings immigrated from France into Germany, French social conditions had not immigrated along with them. In contact with German social conditions, this French literature lost all its immediate practical significance, and assumed a purely literary aspect. Thus, to the German philosophers of the Eighteenth Century, the demands of the first French Revolution were nothing more than the demands of "Practical Reason" in general, and the utterance of the will of the revolutionary French bourgeoisie signified in their eyes the laws of pure Will, of Will as it was bound to be, of true human Will generally.

The work of the German *literati* consisted solely in bringing the new French ideas into harmony with their ancient philosophical conscience, or rather, in annexing the French ideas without deserting their own philosophic point of view.

This annexation took place in the same way in which a foreign language is appropriated, namely by translation.

It is well known how the monks wrote silly lives of Catholic Saints *over* the manuscripts on which the classical works of ancient heathendom had been written. The German *literati* reversed this process with the profane French literature. They wrote their philosophical nonsense beneath the French original. For instance, beneath the French criticism of the economic functions of money, they wrote "Alienation of Humanity," and beneath the French criticism of the bourgeois state they wrote, "Dethronement of the Category of the General," and so forth.

The introduction of these philosophical phrases at the back of the French historical criticisms they dubbed "Philosophy of Action," "True Socialism," "German Science of Socialism," "Philosophical Foundation of Socialism," and so on.

The French Socialist and Communist literature was thus completely emasculated. And, since it ceased in the hands of the German to express the struggle of one class with the other, he felt conscious of having overcome "French one-sidedness" and of representing, not true requirements, but the requirements of

Communist Manifesto

Truth, not the interests of the proletariat, but the interests of Human Nature, of Man in general, who belongs to no class, has no reality, who exists only in the misty realm of philosophical fantasy.

This German Socialism, which took its school-boy task so seriously and solemnly, and extolled its poor stock-in-trade in such a mountebank fashion, meanwhile gradually lost its pedantic innocence.

The fight of the German, and, especially, of the Prussian bourgeoisie, against feudal aristocracy and absolute monarchy, in other words, the liberal movement, became more earnest.

By this, the long wished-for opportunity was offered to “True” Socialism of confronting the political movement with the socialist demands, of hurling the traditional anathemas against liberalism, against representative government, against bourgeois competition, bourgeois freedom of the press, bourgeois legislation, bourgeois liberty and equality, and of preaching to the masses that they had nothing to gain, and everything to lose, by this bourgeois movement. German Socialism forgot, in the nick of time, that the French criticism, whose silly echo it was, presupposed the existence of modern bourgeois society, with its corresponding economic conditions of existence, and the political constitution adapted thereto, the very things whose attainment was the object of the pending struggle in Germany.

To the absolute governments, with their following of parsons, professors, country squires and officials, it served as a welcome scarecrow against the threatening bourgeoisie.

It was a sweet finish after the bitter pills of flogging and bullets, with which these same governments, just at that time, dosed the German working-class risings.

While this “True” Socialism thus served the governments as a weapon for fighting the German bourgeoisie, it, at the same time, directly represented a reactionary interest, the interest of German Philistines. In Germany the *petty bourgeois* class, a *relique* of the 16th century, and since then constantly cropping up again under the various forms, is the real social basis of the existing state of things.

To preserve this class, is to preserve the existing state of things in Germany. The industrial and political supremacy of the bourgeoisie threatens it with certain destruction; on the one hand, from the concentration of capital; on the other, from the rise of a revolutionary proletariat. “True” Socialism appeared to kill these two birds with one stone. It spread like an epidemic.

The robe of speculative cobwebs, embroidered with flowers of rhetoric, steeped

Karl Marx and Frederick Engels

in the dew of sickly sentiment, this transcendental robe in which the German Socialists wrapped their sorry “eternal truths” all skin and bone, served to wonderfully increase the sale of their goods amongst such a public.

And on its part, German Socialism recognized, more and more, its own calling as the bombastic representative of the petty bourgeois Philistine.

It proclaimed the German nation to be the model nation, and the German petty Philistine to be the typical man. To every villainous meanness of this model man it gave a hidden, higher, socialistic interpretation, the exact contrary of its real character. It went to the extreme length of directly opposing the “brutally destructive” tendency of Communism, and of proclaiming its supreme and impartial contempt of all class struggles. With very few exceptions, all the so-called Socialist and Communist publications that now (1847) circulate in Germany belong to the domain of this foul and enervating literature.¹²

2. CONSERVATIVE OR BOURGEOIS SOCIALISM.

A part of the bourgeoisie is desirous of redressing social grievances in order to secure the continued existence of bourgeois society.

To this section belong economists, philanthropists, humanitarians, improvers of the condition of the working class, organisers of charity, members of societies for the prevention of cruelty to animals, temperance fanatics, hole and corner reformers of every imaginable kind. This form of Socialism has, moreover, been worked out into complete systems.

We may cite Proudhon’s *Philosophie de la Misère*¹³ as an example of this form.

The socialistic bourgeois want all the advantages of modern social conditions without the struggles and dangers necessarily resulting therefrom. They desire the existing state of society minus its revolutionary and disintegrating elements. They wish for a bourgeoisie without a proletariat. The bourgeoisie naturally conceives the world in which it is supreme to be the best; and bourgeois socialism develops this comfortable conception into various more or less complete systems. In requiring the proletariat to carry out such a system, and thereby to march straightway into the social New Jerusalem, it but requires in reality, that the proletariat should remain

¹² The revolutionary storm of 1848 swept away this whole shabby tendency and cured its protagonists of the desire to dabble in socialism. The chief representative and classical type of this tendency is Mr Karl Gruen. [Note from German edition, 1890. See MECW-6, pg. 513.]

¹³ [Pierre Joseph Proudhon (1803–1865). In reply to his *Philosophy of Poverty*, Marx wrote *Poverty of Philosophy*.]

Communist Manifesto

within the bounds of existing society, but should cast away all its hateful ideas concerning the bourgeoisie.

A second and more practical, but less systematic form of this socialism sought to depreciate every revolutionary movement in the eyes of the working class, by showing that no mere political reform, but only a change in the material conditions of existence, in economical relations, could be of any advantage to them. By changes in the material conditions of existence, this form of Socialism, however, by no means understands abolition of the bourgeois relations of production, an abolition that can be effected only by a revolution, but administrative reforms, based on the continued existence of these relations; reforms, therefore, that in no respect affect the relations between capital and labour, but, at the best, lessen the cost, and simplify the administrative work, of bourgeois government.

Bourgeois Socialism attains adequate expression, when, and only when, it becomes a mere figure of speech.

Free trade: for the benefit of the working class. Protective duties: for the benefit of the working class. Prison Reform: for the benefit of the working class. This is the last word and the only seriously meant word of bourgeois Socialism.

It is summed up in the phrase: the bourgeois is a bourgeois—for the benefit of the working class.

3. CRITICAL-UTOPIAN SOCIALISM AND COMMUNISM.

We do not here refer to that literature which, in every great modern revolution, has always given voice to the demands of the proletariat: such as the writings of Babeuf¹⁴ and others.

The first direct attempts of the proletariat to attain its own ends, made in times of universal excitement, when feudal society was being overthrown, these attempts necessarily failed, owing to the then undeveloped state of the proletariat, as well as to the absence of the economic conditions for its emancipation, conditions that had yet to be produced, and could be produced by the impending bourgeois epoch alone. The revolutionary literature that accompanied these first movements of the proletariat had necessarily a reactionary character. It inculcated universal asceticism and social levelling in its crudest form.

¹⁴ [Francois Noel Babeuf (1764–1797). A radical republican (Jacobin) in the French Revolution. His theoretical scheme marked him as the first of the Utopian Socialists. Arrested, and sentenced to death by the guillotine for conspiring to overthrow the bourgeois state, he stabbed himself to death.]

Karl Marx and Frederick Engels

The Socialist and Communist systems properly so called, those of Saint-Simon,¹⁵ Fourier,¹⁶ Owen¹⁷ and others, spring into existence in the early undeveloped period, described above, of the struggle between proletariat and bourgeoisie (see section I. Bourgeoisie and Proletariat).

The founders of these systems see, indeed, the class antagonisms, as well as the action of the decomposing elements in the prevailing form of society. But the proletariat, as yet in its infancy, offers to them the spectacle of a class without any historical initiative or any independent political movement.

Since the development of class antagonism keeps even pace with the development of industry, the economic situation, as they find it, does not as yet offer to them the material conditions for the emancipation of the proletariat. They therefore search after a new social science, after new social laws, that are to create these conditions.

Historical action is to yield to their personal inventive action, historically created conditions of emancipation to phantastic ones, and the gradual, spontaneous class-organisation of the proletariat to an organisation of society specially contrived by these inventors. Future history resolves itself, in their eyes, into the propaganda and the practical carrying out of their social plans.

In the formation of their plans they are conscious of caring chiefly for the interests of the working-class, as being the most suffering class. Only from the point of view of being the most suffering class does the proletariat exist for them.

The undeveloped state of the class struggle, as well as their own surroundings, causes Socialists of this kind to consider themselves far superior to all class antagonisms. They want to improve the condition of every member of society, even that of the most favoured. Hence, they habitually appeal to society at large, without the distinction of class; nay, by preference, to the ruling class. For how can people, when once they understand their system, fail to see in it the best possible plan of the best possible state of society?

Hence, they reject all political, and especially all revolutionary action: they

¹⁵ [Claude Henri de Rouvroy Saint-Simon (1760–1825). His Utopian Socialist scheme for the direction of social production by “associations” was the embryo of a vital socialist concept.]

¹⁶ [Francois Charles Fourier (1772–1837). A French Utopian Socialist whose strong point was his exposure and criticism of bourgeois conditions.]

¹⁷ [Robert Owen (1771–1858). Utopian Socialist, reformer and manufacturer. A part owner and manager of a great cotton mill at New Lanark, in Scotland, he lowered hours and introduced humane conditions. Later he advanced communistic theories and was excommunicated by bourgeois society. He sacrificed his fortune on communistic experiments in America.]

Communist Manifesto

wish to attain their ends by peaceful means, and endeavour, by small experiments, necessarily doomed to failure, and by the force of example, to pave the way for the new social Gospel.

Such phantastic pictures of future society, painted at a time when the proletariat is still in a very undeveloped state, and has but a phantastic conception of its own position, correspond with the first instinctive yearnings of that class for a general reconstruction of society.

But these Socialist and Communist publications contain also a critical element. They attack every principle of existing society. Hence they are full of the most valuable materials for the enlightenment of the working class. The practical measures proposed in them, such as the abolition of the distinction between town and country, of the family, of the carrying on of industries for the account of private individuals, and of the wage system, the proclamation of social harmony, the conversion of the functions of the State into a mere superintendence of production, all these proposals point solely to the disappearance of class-antagonisms which were, at that time, only just cropping up, and which, in these publications, are recognised in their earliest, indistinct and undefined forms only. These proposals, therefore, are of a purely Utopian character.

The significance of Critical-Utopian Socialism and Communism bears an inverse relation to historical development. In proportion as the modern class struggle develops and takes definite shape, this phantastic standing apart from the contest, these phantastic attacks on it lose all practical value and all theoretical justification. Therefore, although the originators of these systems were, in many respects, revolutionary, their disciples have, in every case, formed mere reactionary sects. They hold fast by the original views of their masters, in opposition to the progressive historical development of the proletariat. They, therefore, endeavour, and that consistently, to deaden the class struggle and to reconcile the class antagonisms. They still dream of experimental realisation of their social Utopias, of founding isolated “phalanstères,” of establishing “Home Colonies,” or setting up a “Little Icaria”^(c)—duodecimo editions of the New Jerusalem, and to realise all these castles in the air, they are compelled to appeal to the feelings and purses of the bourgeois. By degrees they sink into the category of the reactionary conservative Socialists depicted above, differing from these only by more systematic pedantry,

^(c) Phalanstères were socialist colonies on the plan of Charles Fourier; Icaria was the name given by Cabet to his Utopia and, later on, to his American Communist colony.

Karl Marx and Frederick Engels

and by their fanatical and superstitious belief in the miraculous effects of their social science.

They, therefore, violently oppose all political action on the part of the working class; such action, according to them, can only result from blind unbelief in the new Gospel.

The Owenites in England, and the Fourierists in France, respectively oppose the Chartists and the “Réformistes.”

IV. POSITION OF THE COMMUNISTS IN RELATION TO THE VARIOUS EXISTING OPPOSITION PARTIES.

Section II. has made clear the relations of the Communists to the existing working class parties, such as the Chartists¹⁸ in England and the Agrarian Reformers in America.

The Communists fight for the attainment of the immediate aims, for the enforcement of the momentary interests of the working class; but in [the] movement of the present, they also represent and take care of the future of that movement. In France the Communists ally themselves with the Social-Democrats (*a*), against the conservative and radical bourgeoisie, reserving, however, the right to take up a critical position in regard to phases and illusions traditionally handed down from the great Revolution.

In Switzerland they support the Radicals, without losing sight of the fact that this party consists of antagonistic elements, partly of Democratic Socialists, in the French sense, partly of radical bourgeois.

In Poland they support the party that insists on an agrarian revolution, as the prime condition for national emancipation, that party which fomented the insurrection of Cracow in 1846.

In Germany they fight with the bourgeoisie whenever it acts in a revolutionary way, against the absolute monarchy, the feudal squirearchy, and the petty bourgeoisie.

But they never cease, for a single instant, to instil into the working class the clearest possible recognition of the hostile antagonism between bourgeoisie and proletariat, in order that the German workers may straightway use, as so many weapons against the bourgeoisie, the social and political conditions that the bourgeoisie must necessarily introduce along with its supremacy, and in order that, after the fall of the reactionary classes in Germany, the fight against the

¹⁸ [Chartism was an independent political movement of the British workers from 1837 to 1848. The People's Charter for which it fought attacked the political power of the exploiting capitalist class, and demanded among other things universal male suffrage and a secret ballot. "Chartism is of an essentially social nature, a class movement." (Engels)]

(*a*) The party then represented in parliament by Ledru-Rollin, in literature by Louis Blanc, in the daily press by the *Réforme*. The name of Social Democracy signified, with these its inventors, a section of the Democratic or Republican party more or less tinged with Socialism.

Karl Marx and Frederick Engels

bourgeoisie itself may immediately begin.

The Communists turn their attention chiefly to Germany, because that country is on the eve of a bourgeois revolution, that is bound to be carried out under more advanced conditions of European civilization, and with a much more developed proletariat, than that of England was in the seventeenth, and France in the eighteenth century, and because the bourgeois revolution in Germany will be but the prelude to an immediately following proletarian revolution.

In short, the Communists everywhere support every revolutionary movement against the existing social and political order of things.

In all these movements they bring to the front, as the leading question in each, the property question, no matter what its degree of development at the time.

Finally, they labour everywhere for the union and agreement of the democratic parties of all countries.

The Communists disdain to conceal their views and aims. They openly declare that their ends can be attained only by the forcible overthrow¹⁹ of all existing social conditions. Let the ruling classes tremble at a Communistic revolution. The proletarians have nothing to lose but their chains. They have a world to win.

Working men of all countries unite!

¹⁹ [Under the conditions then prevailing on the Continent—absolutism, absence of democratic processes—there was no alternative to “forcible overthrow.” Where peaceful means for effecting social change existed, Marx favored peaceful means. In a speech in Amsterdam, delivered in connection with The Hague Congress of the First International, September 1872, Marx said:

["The worker must someday conquer political supremacy in order to establish the new organisation of labour. He must abolish the old policy preserving the old institutions, or he will fare as did the early Christians, who despised and neglected to do so and hence never saw their kingdom realized in this world.

["But we do not assert that the attainment of this end requires identical means.

["We know that one has to take into consideration the institutions, mores, and traditions of the different countries and we do not deny that there are countries like England and America and if I am familiar with your institutin, Holland, where labour may attain its ends by peaceful means.” (As translated from *Algemeen Handelsblad* by the International Institute of Social History, Amsterdam.)]

Appendix.

PUBLISHERS' NOTE.

As an appendix to this printing of the famous Marx-Engels "Communist Manifesto," four prefaces by the Manifesto's authors are included. They are:

The preface to the German edition of 1872, prepared jointly by Marx and Engels.

The preface to the German edition of 1883, by Engels alone.

The preface to the German edition of 1890, by Engels.

And the preface to the first Italian edition of 1893, by Engels.

The joint Marx-Engels preface to the first Russian edition of 1882 is quoted in full by Engels in his preface to the German edition of 1890.

The careful reader will doubtless note that several passages in these prefaces are similar and in many cases identical with passages in Engels' preface to the English edition (1888). The unavoidable repetition is justified, however, by the historical importance of the prefaces. Aside from this, the documents contain many fresh observations of obvious and special interest. It is eminently fitting that they be made available to American readers.

PREFACES BY MARX AND ENGELS

Translations by Emil F. Teichert

*From the sixth authorized German edition of the
"Communist Manifesto," published in Berlin, 1904.*

I

The Communist League, an international workingmen's association which, under the then existing conditions, could self-evidently maintain itself only as a secret society, commissioned the undersigned, at its congress held in London, in November, 1847, to draw up for publication a detailed, theoretical and practical party program. Thus resulted the following Manifesto, the manuscript of which was sent to London for printing a few weeks before the February Revolution. First made public in German, it was reprinted in that language, in no less than twelve different editions, in Germany, England and America. In 1850 it first appeared in English in London, in the *Red Republican*, translated by Miss Helen MacFarlane, and in 1871 it had appeared in at least three different translations in America. It appeared for the first time in French, in Paris, shortly before the 1848 June insurrection, and recently in *Le Socialiste* of New York. A new French translation is now in preparation. In London it appeared in Polish shortly after it was first issued in German. In Geneva it appeared in Russian in the 1860's.

It was likewise translated into Danish soon after its appearance.

However much the state of things may have altered during the last twenty-five years, the general principles laid down in this Manifesto are, on the whole, as correct today as ever. Here and there some detail might be improved. The practical application of the principles will depend, as the Manifesto itself states, everywhere and at all times, on the historical conditions existing at a given time, and for that reason no special stress is laid on the revolutionary measures proposed at the end of Section II. That passage would, in many respects, be very differently worded today. In view of the gigantic strides of modern industry since 1848, and of the accompanying improved and extended organization of the working class; in view of the practical experience gained, first in the February Revolution, and then, still

Communist Manifesto

more, in the Paris Commune, where the proletariat for the first time held political power for two whole months, this program has in some details become antiquated. One thing especially was proved by the Commune, viz., that “the working class cannot simply lay hold of the ready-made State machinery, and wield it for its own purposes.” (See “The Civil War in France; Address of the General Council of the International Workingmen’s Association,” German edition, page 19, where this point is further developed.) Further, it is self-evident that the criticism of Socialist literature is deficient in relation to the present time, because it comes down only to 1847; also, that the remarks on the relation of the Communists to the various opposition parties (Section IV), although in principle still correct today, yet in practice are antiquated, because the political situation has entirely changed, and the progress of history has swept from off the earth the greater portion of the political parties there enumerated.

But, then, the Manifesto has become a historical document which we have no longer any right to alter. A later edition might perhaps appear accompanied with an introduction spanning the period from 1847 to the present; the reprint at hand came upon us too unexpectedly to allow time to do that now.

KARL MARX,
FREDERICK ENGELS.

London, June 24, 1872.

II

The foreword to the present edition has to be signed, alas, by me alone. Marx—the man to whom the entire working class of Europe and America owes more than to any one else—Marx lies at rest in the cemetery at Highgate, and the first grass is already growing on his grave. Less than ever since his death, there definitely cannot be any question of revising or supplementing the Manifesto. All the more necessary is it, I believe, once again explicitly to state the following:

The general basic proposition of the Manifesto—that the economic production of each historical epoch and the social organizations necessarily flowing therefrom furnish the basis for the political and cultural history of that epoch; that consequently (since the dissolution of ancient communal ownership of land and arable soil) all history has been a history of class struggles; struggles between the exploited and exploiters, between ruled and ruling classes during different stages of

Karl Marx and Frederick Engels

historical development; that this struggle has now reached a stage where the exploited and oppressed class (the proletariat) cannot free itself from the exploiting and oppressing class (the bourgeoisie) without at the same time forever freeing the whole of society from exploitation, oppression and class struggles—this basic proposition belongs solely and exclusively to Marx.²⁰

I have often stated this, but particularly at this time is it necessary that it also appear in the preface to the Manifesto.

F. ENGELS

London, June 28, 1883.

III

Since the foregoing was written, a new German edition of the Manifesto has again become necessary, and various incidents transpired, tying up with the Manifesto, that must be recorded here.

A second Russian translation—by Vera Sassulitsch—appeared in Geneva in 1882, the preface to which was written by Marx and me. Unfortunately the original German manuscript has been lost track of and I must, therefore, retranslate from the Russian, as a result of which the text gains in no way. It reads:

“The first Russian edition of the ‘Manifesto of the Communist Party,’ Bakunin’s translation, appeared at the beginning of the 1860’s in the printing plant of *Kolokol*. At that time a Russian edition of this work had at most the significance of a literary curiosity for western Europe. Today such a conception is no longer possible. The narrow limits to which the propaganda field of the proletarian movement was confined at the time of the Manifesto’s first appearance (1848) is best shown by the last section: ‘Position of the Communists in Relation to the Various Existing Opposition Parties.’ First of all, Russia and the United States are missing here. It was a time when Russia was the last great reserve of the European reaction, and emigration to the United States absorbed the surplus force of the European proletariat. Both countries furnished Europe with raw materials and, at the same time, served as markets for the sale of Europe’s industrial products. Both, therefore,

²⁰ “This proposition,” I say in the foreword of the English translation, “which, in my opinion, is destined to do for history what Darwin’s theory has done for natural science, we, both of us, had been gradually approaching for some years before 1845. How far I had independently progressed toward it is best shown by my ‘Condition of the Working Class in England.’ But when I again met Marx at Brussels in the spring of 1845, he had it completely worked out, and put it before me, in terms almost as clear as those in which I have stated it here.”—(Engels.)

Communist Manifesto

served in one capacity or another as props for the European social order.

“How all this has changed today! European emigration has made possible specifically the colossal development of American agriculture and has, as a result of the ensuing competition, shaken large as well as small landed property in Europe at its foundation. At the same time it has made it possible for the United States to tap its rich industrial resources and that with such energy, and upon such a scale, that in a short time an end must be put to the industrial monopoly of western Europe. And both these circumstances react upon America in a manner that pushes it onward to a revolution. The small and medium-sized landed properties, operated by self-employed farmers, the basis for America’s entire political system, are yielding more and more to the competition of giant farms, whereas at the same time a proletariat, growing in numbers, is being developed in the industrial districts in conjunction with a fabulous concentration of capital.

“Let us look to Russia. At the time of the 1848-49 Revolution not only the European monarchs, but the European bourgeoisie as well, saw in Russian intervention their only escape from the proletariat, which at that time was first becoming aware of its powers. They proclaimed the Czar as head of the European reaction. Today he is a prisoner of the Revolution in Gatchina,²¹ and Russia constitutes the vanguard of Europe’s revolutionary movement.

“The purpose of the ‘Communist Manifesto’ was to proclaim the inevitably impending decline of present-day [1882] bourgeois property. But in Russia we find, along with the feverishly developing capitalist order, bourgeois ownership in land only in the process of development, while the greater part of the land is held in common by the peasants as community property.

“The question is: Can this Russian peasant-community ownership, which, to be sure, is already a very disintegrated form of primitive communal land ownership, pass over directly to a higher Communist form of land ownership, or must it first undergo the same process of dissolution which manifested itself in the historical development of western Europe?

“The only possible answer to this question today is the following: If the Russian Revolution should become the signal for a workers’ revolution in the West, so that each can supplement the other, then present-day Russian communal land ownership could serve as the starting point for the development of Communism.

“London, January 21, 1882.”

²¹ An imperial castle, built in 1776–81, located in the imperial town of the same name near St. Petersburg, to which the Czar had withdrawn.

Karl Marx and Frederick Engels

A new Polish translation appeared in Geneva at the same time: “Manifest Kommunistyczny.”

Furthermore, a new Danish translation appeared in “Socialdemokratisk Bibliothek,” Copenhagen, 1885. It is unfortunately not quite complete; certain essential points, which appear to have proved difficult for the translator, are omitted, and there are also instances of hastiness to be noted here and there, which appear all the more objectionable since it is apparent that the translator could have done better work had he exercised greater care.

A new French translation appeared in *Le Socialiste*, Paris, in 1886. It is the best which has until now appeared.

From this translation, in the same year, a Spanish translation was published, first in *El Socialista* of Madrid, and then as a pamphlet: “Manifiesto del Partido Comunista’ por Carlos Marx y F. Engels, Madrid, Administration de El Socialista, Hernan Cortes 8.”

As a curiosity I must mention that in 1887 the manuscript of an Armenian translation was offered to a publisher in Constantinople. This good man, however, did not have the courage to print anything with the name of Marx on it, and suggested that the translator should rather designate himself as the author, which the latter, however, refused to do.

After one and then another more or less faulty American translations were repeatedly printed in England, an authorized translation finally appeared in 1888. It was translated by my friend Samuel Moore, and we both checked it together once more before it was printed. The title is: “Manifiesto of the Communist Party,” by Karl Marx and Frederick Engels. Authorized English Translation, edited and annotated by Frederick Engels, 1888. London, William Reeves, 185 Fleet St. E.C. Some of the annotations to that edition I have added to the present one.

The Manifesto has had a history all its own. At the moment of its publication it was enthusiastically greeted by the then not yet too numerous vanguard of scientific Socialism (as the translations mentioned in the first foreword indicate), but it was soon forced into the background with the suppression of the Parisian workers by the reaction beginning in June, 1848, and it was finally proscribed by “acts of the Court” as a result of the conviction of the Cologne Communists in November, 1852. With the withdrawal of the working-class movement from the open field, dating from the February Revolution, the Manifesto also passed into the background.

When the European working class again had gathered sufficient strength for a

Communist Manifesto

new assault upon the might of the ruling class, the International Workingmen's Association came into being. Its purpose was to weld into one great army the combined aggressive working class of Europe and America. It could for that reason not depart from the principles laid down in the Manifesto. It had to have a program which would not lock the door on the English trade unions, on the French, Belgian, Italian and Spanish Proudhonists, and on the German Lassalleans.²² This program—the considerations underlying the rules of the International—was formulated by Marx with a master-hand acknowledged even by Bakunin and the anarchists. Marx relied solely and exclusively upon the intellectual development of the working class for that ultimate victory called for in the passages of the Manifesto, as that development necessarily had to result from the workers' unity of action and discussion. The events and vicissitudes in the struggle against capital, the defeats more so than the successes, could not but make clear to the struggling workers the inadequacy of their former universal panaceas, and render their minds more receptive to a thorough understanding of the actual conditions for the emancipation of the working class. And Marx was right. The working class of 1874, at the dissolution of the International, was an entirely different working class from that at the time of its founding in 1864. Proudhonism in the Latin countries, and specifically Lassalleanism in Germany, were dying out, and even the arch-conservative English trades unions were heading toward the point where the president of their 1887 Congress, at Swansea, could declare in their name: "Continental Socialism has lost its terror for us." Yet continental Socialism in 1887 was hardly still more than the theory proclaimed in the Manifesto. Thus the history of the Manifesto, to a certain extent, also reflects the history of the modern labor movement since 1848. At the present time it is without question the most widely distributed, the most international product of the whole Socialist literature, the universal program of many millions of workers of all lands, from Siberia to California.

And yet, when it appeared, we could not have called it a Socialist Manifesto. Two kinds of people were regarded as Socialists in 1847. On the one hand were the followers of the various Utopian systems, especially the Owenites in England and

²² In contact with us Lassalle always personally acknowledged himself to be a "student" of Marx, and as such he self-evidently placed himself squarely on the basis of the Manifesto. It was otherwise with those of his followers who did not go beyond his demand for cooperative societies with State aid, and divided the entire working class into beneficiaries of State aid and beneficiaries of self-aid.—(Engels)

Karl Marx and Frederick Engels

the Fourierists in France, both of which at that time had dwindled to mere sects that were already dying out. On the other hand were the numerous social quacks who, with their various panaceas and every type of patchwork, wanted to do away with social evils without, in the slightest, harming capital and profit. In both cases they were people outside the labor movement and looked far more for support from the “educated” classes. On the other hand, that part of the working class which was convinced of the inadequacy of a mere political revolution and demanded a fundamental transformation of society—that part at the time called itself Communist. It was still a roughhewn, instinctive and sometimes a crude Communism, but it was powerful enough to give rise to two systems of Utopian Communism—in France the Cabet’s “Icarian” Communism and in Germany the Communism of Weitling.²³ In 1847 Socialism signified a bourgeois movement and Communism a working class movement, Socialism, at least on the Continent, was respectable enough for the drawing room; Communism was the exact opposite. Since we were already then definitely of the opinion that “the emancipation of the workers had to be the task of the working class itself,” we could not for one moment be in doubt as to which of the two names to choose. Nor has it ever occurred to us to renounce it since then.

“Proletarians of all countries, unite!” Only a few voices responded as we called out into the world these words, 42 years ago, on the eve of the first Paris Revolution in which the proletariat stepped forth with claims of its own. But on September 28, 1864, the proletarians of most of the western European countries united themselves in the International Workingmen’s Association of glorious memory. To be sure, the International itself lived but nine years. But that the eternal bonds that the International itself created among proletarians of all lands still exist, and with more vigor than ever, requires no better proof than precisely that of the present day. For today, as I write these lines, the European and American proletariat is reviewing its fighting forces; mobilized for the first time as one army, under one flag, for one immediate goal: the legal establishment of a regular eight-hour workday called for by the Congress of the International in Geneva, in 1886, and once again by the Paris Workers’ Congress of 1889.²⁴ And the spectacle of this day will open the eyes of the capitalists and landlords of all countries to the fact that the proletarians of all

²³ Wilhelm Weitling (1808–1871), the first German Socialist writer to come from the working class. His “Communism” amounted to a petty bourgeois demand for equality. His writings criticized bourgeois society from a moral point of view.

²⁴ The founding congress of the Second International.

Communist Manifesto

countries are united indeed.

Were only Marx still beside me to see this with his own eyes!

F. ENGELS

London, the First of May, 1890.

IV

Engels' Preface to the first Italian translation (1893).

To the Italian Readers:

The publication of the “Communist Manifesto” coincided, so to speak, with the date of the Milan and Berlin revolutions, March 18, 1848, that were uprisings of two nations—the one situated in the center of the European Continent, the other in the center of the Mediterranean; two nations till then weakened by discord and internal strife, which, as a consequence, had succumbed to foreign domination. While Italy was ruled by the Austrian Emperor, Germany, though more indirectly yet none the less effectively, had submitted to the yoke of the Czar of all the Russias. As a consequence of March 18, 1848, Italy and Germany were relieved of their humiliation. If from 1848 to 1871 these two great nations were reconstituted, and were, in a manner, able to manage their own affairs, it was, as Karl Marx said, because the men who suppressed the 1848 revolution became, in spite of themselves, the executors of its testamentary will.

Everywhere the revolution of that day was the work of the working class. It was the workers who built the barricades and who paid with their lives. However, only the workers of Paris, having overthrown the government, had as their purpose the overthrow of the bourgeois regime. But though they were aware of the fatal antagonism that existed between their own class and the bourgeoisie, neither the economic progress of the country nor the intellectual development of the mass of the French workers could have made possible a social reconstruction. The fruit of the revolution was, in the final analysis, therefore gathered by the capitalist class. In other countries—in Italy, Germany and Austria—the workers from the very beginning did not do more than raise the bourgeoisie to a position of power. But in any country rule by the bourgeoisie is not possible without national independence. The Revolution of 1848, therefore, had to result in unity and autonomy for these nations, which they, until then, had been lacking. Italy, Germany, Hungary and

Karl Marx and Frederick Engels

Poland will follow in their turn.

If, then, the Revolution of 1848 was not a Socialist revolution, it cleared the way and prepared the ground for the Socialist revolution. Through the impetus given to large-scale industry in all countries the bourgeois regime has, during the past forty-five years, everywhere created a numerous, concentrated and powerful proletariat. It has thereby created, to use the language of the Manifesto, its own gravediggers. Without the restoration of autonomy and unity in each nation it is not possible to achieve international proletarian unity, or a peaceful and intelligent collaboration of these nations toward common aims. Imagine, if you can, a common international action of the Italian, Hungarian, German, Polish and Russian workers under the political conditions existing prior to 1848!

Thus the battles of 1848 were not fought in vain; nor have the forty-five years which separate us from that revolutionary milestone passed in vain. The harvest is ripening, and all that I desire is that the publication of this Italian translation may augur as well for the victory of the Italian proletariat as did the publication of the Manifesto originally for the international revolution.

The Manifesto fully acknowledges the revolutionary acts that capitalism accomplished in the past. Italy was the first capitalist nation. The close of the feudalistic Middle Ages, which opened the era of modern capitalism, was marked by a colossal figure, the Italian, Dante, who was at one and the same time the last medieval and the first modern poet. Today, as in 1300, a new historical era is unfolding. Will Italy give us another Dante to mark the hour of the birth of this new proletarian era?

FREDERICK ENGELS

London, February 1, 1893.