

The Eighteenth Brumaire of Louis Bonaparte

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This pamphlet, a stylistic masterpiece, shows Marx in his most brilliant form as a social and political historian, treating actual historical events—those leading up to Louis Bonaparte's *coup d'état* of December 2, 1851—from the viewpoint of the materialist conception of history. In a preface to the second edition, he himself said it was the intention of the work to "demonstrate how the *class struggle* in France created circumstances and relationships that made it possible for a grotesque mediocrity to play a hero's part." Since Louis Bonaparte's rise and rule have been seen as a forerunner of the phenomenon that was to become known in the twentieth century as fascism, Marx's interpretation of it is of interest, among other ways, as a sort of prologue to later Marxist thought on the nature and meaning of fascism.

The *Eighteenth Brumaire* was written by Marx in late 1851 and early 1852, and originally appeared in 1852 in a magazine entitled *Die Revolution*, published in New York. The most important sections—the first and the last—appear here.

I

Hegel remarks somewhere that all great, world-historical facts and personages occur, as it were, twice. He has forgotten to add: the first time as tragedy, the second as farce. Caussidière for Danton, Louis Blanc for Robespierre, the Mountain of 1848 to 1851 for the Mountain of 1793 to 1795, the Nephew for the Uncle. And the same caricature occurs in the circumstances in which the second edition of the *Eighteenth Brumaire* is taking place.¹

1. On the *Eighteenth Brumaire* (according to the calendar introduced in the period of the first French bourgeois revolution), or November 9, 1799, Napoleon I carried out the *coup d'état* whereby as First Consul he concentrated supreme power in his hands; in 1804 he declared himself emperor. By "the

second edition of the *Eighteenth Brumaire*," Marx means the *coup d'état* accomplished by Louis Bonaparte, the nephew of Napoleon I, on December 2, 1851. The "Mountain" refers to the Social Democratic bloc in the National Assembly. [R. T.]

Men make their own history, but they do not make it just as they please; they do not make it under circumstances chosen by themselves, but under circumstances directly found, given and transmitted from the past. The tradition of all the dead generations weighs like a nightmare on the brain of the living. And just when they seem engaged in revolutionising themselves and things, in creating something entirely new, precisely in such epochs of revolutionary crisis they anxiously conjure up the spirits of the past to their service and borrow from them names, battle slogans and costumes in order to present the new scene of world history in this time-honoured disguise and this borrowed language. Thus Luther donned the mask of the Apostle Paul, the Revolution of 1789 to 1814 draped itself alternately as the Roman Republic and the Roman Empire, and the Revolution of 1848 knew nothing better to do than to parody, in turn, 1789 and the revolutionary tradition of 1793 to 1795. In like manner the beginner who has learnt a new language always translates it back into his mother tongue, but he has assimilated the spirit of the new language and can produce freely in it only when he moves in it without remembering the old and forgets in it his ancestral tongue.

Consideration of this world-historical conjuring up of the dead reveals at once a salient difference. Camille Desmoulins, Danton, Robespierre, Saint-Just, Napoleon, the heroes, as well as the parties and the masses of the old French Revolution, performed the task of their time in Roman costume and with Roman phrases, the task of releasing and setting up modern *bourgeois* society. The first ones knocked the feudal basis to pieces and mowed off the feudal heads which had grown from it. The other created inside France the conditions under which free competition could first be developed, the parcelled landed property exploited, the unfettered productive power of the nation employed, and outside the French borders he everywhere swept the feudal formations away, so far as was necessary to furnish bourgeois society in France with a suitable up-to-date environment on the European Continent. The new social formation once established, the antediluvian Colossi disappeared and with them the resurrected Romans—the Brutuses, Gracchi, Publicolas, the tribunes, the senators and Caesar himself. Bourgeois society in its sober reality had begotten its true interpreters and mouthpieces in the Says, Cousins, Royer-Collards, Benjamin Constants and Guizots; its real military leaders sat behind the office desks, and the hogheaded Louis XVIII was its political chief. Wholly absorbed in the production of wealth and in the peaceful struggle of competition, it no longer comprehended that ghosts from the days of Rome had watched over its cradle. But unheroic as bourgeois society is, yet it had need of heroism, of sacrifice, of

terror, of civil war and of national battles to bring it into being. And in the classically austere traditions of the Roman Republic its gladiators found the ideals and the art forms, the self-deceptions that they needed in order to conceal from themselves the bourgeois limitations of the content of their struggles and to keep their passion at the height of the great historical tragedy. Similarly, at another stage of development, a century earlier, Cromwell and the English people had borrowed speech, passions and illusions from the Old Testament for their bourgeois revolution.² When the real aim had been achieved, when the bourgeois transformation of English society had been accomplished, Locke supplanted Habakkuk.

The awakening of the dead in those revolutions therefore served the purpose of glorifying the new struggles, not of parodying the old; of magnifying the given tasks in imagination, not of taking flight from their solution in reality; of finding once more the spirit of revolution, not of making its ghost walk again.

From 1848 to 1851 only the ghost of the old revolution walked, from Marrast, the *republicain en gants jaunes*,³ who disguised himself as the old Bailly, to the adventurer who hides his trivially repulsive features under the iron death mask of Napoleon. An entire people, which had imagined that by a revolution it had increased its power of action, suddenly finds itself set back into a dead epoch and, in order that no doubt as to the relapse may be possible, the old data again arise, the old chronology, the old names, the old edicts, which have long become a subject of antiquarian erudition, and the old henchmen, who had long seemed dead and decayed. The nation appears to itself like that mad Englishman in Bedlam, who fancies that he lives in the times of the ancient Pharaohs and daily bemoans the hard labour that he must perform in the Ethiopian mines as a gold digger, immured in this subterranean prison, a dimly burning lamp fastened to his head, the overseer of the slaves behind him with a long whip, and at the exits a confused mass of barbarian mercenaries, who understand neither the forced labourers in the mines nor one another, since they have no common speech. "And all this is expected of me," groans the mad Englishman, "of me, a free-born Briton, in order to make gold for the old Pharaohs." "In order to pay the debts of the Bonaparte family," sighs the French nation. The Englishman, so long as he was in his right mind, could not get rid of the fixed idea of making gold. The French, so long as they were engaged in revolution, could not get rid of the memory of Napoleon, as the election of December 10, 1848,⁴ proved. From the perils of revolution their longings went back to the flesh-pots of Egypt, and December 2, 1851, was the

answer. They have not only a caricature of the old Napoleon, they have the old Napoleon himself, caricatured as he would inevitably appear in the middle of the nineteenth century.

The social revolution of the nineteenth century cannot draw its poetry from the past, but only from the future. It cannot begin with itself, before it has stripped off all superstition in regard to the past. Earlier revolutions required world-historical recollections in order to drug themselves concerning their own content. In order to arrive at its content, the revolution of the nineteenth century must let the dead bury their dead. There the phrase went beyond the content; here the content goes beyond the phrase.

The February Revolution was a sudden attack, a taking of the old society by *surprise*, and the people proclaimed this unhoped for *stroke* as a world-historic deed, opening the new epoch. On December 2 the February Revolution is conjured away by a card-sharper's trick, and what seems overthrown is no longer the monarchy; it is the liberal concessions that were wrung from it by century-long struggles. Instead of *society* having conquered a new content for itself, the *state* only appears to have returned to its oldest form, to the shamelessly simple domination of the sabre and the cowl. This is the answer to the *coup de main* of February 1848, given by the *coup de tête* of December 1851. Easy come, easy go. Meanwhile the interval has not passed by unused. During the years 1848 to 1851 French society has made up, and that by an abbreviated, because revolutionary, method, for the studies and experiences which, in a regular, so to speak, text-book development would have had to precede the February Revolution, if the latter was to be more than a disturbance of the surface. Society now seems to have fallen back behind its point of departure; it has in truth first to create for itself the revolutionary point of departure, the situation, the relationships, the conditions, under which modern revolution alone becomes serious.

Bourgeois revolutions, like those of the eighteenth century, storm more swiftly from success to success; their dramatic effects outdo each other; men and things seem set in sparkling brilliants; ecstasy is the everyday spirit: but they are short lived; soon they have attained their zenith, and a long depression lays hold of society before it learns soberly to assimilate the results of its storm and stress period. Proletarian revolutions, on the other hand, like those of the nineteenth century, criticise themselves constantly, interrupt themselves continually in their own course, come back to the apparently accomplished in order to begin it afresh, deride with unmerciful thoroughness the inadequacies, weaknesses and paltrinesses of their first attempts, seem to throw down their adversary only in order that he may draw new strength from the earth and rise again more gigantic before them, recoil ever and anon from the indefinite

2. The bourgeoisie was allied with the new nobility against the monarchy, the feudal nobility, and the ruling church. [Marx]

3. Republican in yellow gloves.

4. The day Louis Bonaparte was elected president of the republic.

prodigiousness of their own aims, until the situation has been created which makes all turning back impossible, and the conditions themselves cry out:

Hic Rhodus, hic salta!
Hier ist die Rose, hier tanzt!⁵

For the rest, every fairly competent observer, even if he had not followed the course of French development step by step, must have had a presentiment that a terrible fiasco was in store for the revolution. It was enough to hear the self-complacent howl of victory with which Messieurs the Democrats congratulated each other on the gracious consequences of May 2, 1852.⁶ In their minds May 2, 1852, had become a fixed idea, a dogma, like the day on which Christ should reappear and the millennium begin, in the minds of the Chiliasts.⁷ As ever, weakness had taken refuge in a belief in miracles, had fancied the enemy overcome when he was only conjured away in imagination, and lost all understanding of the present in a passive glorification of the future that was in store for it and of the deeds it had *in petto*,⁸ but merely did not want to carry out as yet. Those heroes, who seek to disprove their demonstrated incapacity by mutually offering each other their sympathy and getting together in a crowd, had tied up their bundles, collected their laurel wreaths in advance and were just then engaged in discounting on the exchange market the republics *in partibus*,⁹ for which they had already thoughtfully organised the government personnel with all the calm of their unassuming disposition. December 2 struck them like a thunderbolt from a clear sky, and the peoples that in epochs of pusillanimous depression gladly let their inward apprehension be drowned by the loudest bawlers will perchance have convinced themselves that the times are past when the cackle of geese could save the Capitol.¹

The Constitution, the National Assembly, the dynastic parties,² the blue and the red republicans,³ the heroes of Africa,⁴ the thun-

5. "Here is Rhodes, leap here! Here is the rose, dance here!" The words are from a fable by Aesop about a braggart who claimed he could produce witnesses to prove he had once made a remarkable leap in Rhodes, to which claim he received the reply: "Why cite witnesses if it is true? Here is Rhodes, leap here!" That is, "Show us right here what you can do." The German paraphrase of the Greek quotation (*Rhodus* means *rose*) was used by Hegel in the preface to his *Philosophy of Right*.

6. The day on which new presidential elections were to be held. Louis Bonaparte would have had to retire on this

day, as the constitution did not permit anyone to be elected to the presidency for a second time, except after an interval of four years.

7. The adherents of an ancient Christian sect, who believed in the second coming of Christ and in the establishment of the millennium, a thousand years of paradise on earth.

8. In reserve.

9. *In partibus infidelium*: literally, "in the country of the infidels." An expression often used by Marx and Engels to describe émigré governments formed abroad without regard to the real situation in a country.

der from the platform, the sheet lightning of the daily press, the entire literature, the political names and the intellectual reputations, the civil law and penal code, the *liberté, égalité, fraternité* and the second of May 1852—all have vanished like a phantasmagoria before the spell of a man whom even his enemies do not make out to be a magician. Universal suffrage seems to have survived only for a moment, in order that with its own hand it may make its last will and testament before the eyes of all the world and declare in the name of the people itself: Everything that exists has this much worth, that it will perish.

It is not enough to say, as the French do, that their nation has been taken by surprise. A nation and a woman are not forgiven the unguarded hour in which the first adventurer that came along could violate them. The riddle is not solved by such terms of speech, but merely formulated in another way. It remains to be explained how a nation of thirty-six millions can be surprised and delivered unresisting into captivity by three high class swindlers.

Let us recapitulate in their general outlines the phases that the French Revolution has gone through from February 24, 1848, to December 1851.

Three main periods are unmistakable: the *February period*; the *period of the constituting of the republic or of the Constituent National Assembly*, May 4, 1848, to May 29, 1849; the *period of the constitutional republic or of the Legislative National Assembly*, May 29, 1849, to December 2, 1851.

The *first period*, from February 24, or the overthrow of Louis Philippe, to May 4, 1848, the meeting of the Constituent Assembly, the *February period proper*, may be described as the *prologue* of the Revolution. Its character was officially expressed in the fact that the government improvised by it declared itself to be *provisional* and, like the government, everything that was instigated, attempted or enunciated during this period, proclaimed itself to be *provisional*. Nothing and nobody ventured to lay claim to the right of existence and of real action. All the elements that had prepared or determined the Revolution, the dynastic opposition, the republican bourgeoisie, the democratic-republican petty bourgeoisie and the social-democratic workers, provisionally found their place in the *February government*.

It could not be otherwise. The February days originally intended

1. An old Roman story tells that once, when Rome was besieged, the sacred geese in the Roman fortress, the Capitol, awakened the garrison with their cackling; thanks to this, the garrison was able to beat off the attack of the enemies who had stolen up in the night.

2. The Legitimists, who supported the Bourbons, and the Orleanists.

3. The blue (bourgeois) and the red (socialist) republican parties.

4. This refers to the generals distinguished for their savage deeds in Africa during the conquest of Algeria (Cavaignac, Changarnier and others).

an electoral reform, by which the circle of the politically privileged among the possessing class itself was to be widened and the exclusive domination of the aristocracy of finance overthrown. When it came to the actual conflict, however, when the people mounted the barricades, the National Guard maintained a passive attitude, the army offered no serious resistance and the monarchy ran away, the republic appeared to be a matter of course. Every party construed it in its own sense. Having been won by the proletariat by force of arms, the proletariat impressed its stamp on it and proclaimed it to be a *social republic*. There was thus indicated the general content of the modern revolution, which stood in most singular contradiction to everything that, with the material at hand, with the degree of education attained by the masses, under the given circumstances and relationships, could be immediately realised in practice. On the other hand, the claims of all the remaining elements that had participated in the February Revolution were recognised by the lion's share that they obtained in the government. In no period do we therefore find a more confused mixture of high-flown phrases and actual uncertainty and clumsiness, of more enthusiastic striving for innovation and more deeply rooted domination of the old routine, of more apparent harmony of the whole society and more profound estrangement of its elements. While the Paris proletariat still revelled in the vision of the wide prospects that had opened before it and indulged in seriously-meant discussions on social problems, the old powers of society had grouped themselves, assembled, reflected and found an unexpected support in the mass of the nation, the peasants and petty bourgeois, who all at once stormed on to the political stage, after the barriers of the July monarchy had fallen.

The *second period*, from May 4, 1848, to the end of May 1849, is the period of the *constitution*, of the *foundation of the bourgeois republic*. Directly after the February days the dynastic opposition had not only been surprised by the republicans, the republicans by the socialists, but all France had been surprised by Paris. The National Assembly, which had met on May 4, 1848, having emerged from the national elections, represented the nation. It was a living protest against the presumptuous aspirations of the February days and was to reduce the results of the Revolution to the bourgeois scale. In vain the Paris proletariat, which immediately grasped the character of this National Assembly, attempted on May 15, a few days after it met, forcibly to deny its existence, to dissolve it, to disintegrate once more into its constituent parts the organic form in which the proletariat was threatened by the reactionary spirit of the nation. As is known, May 15 had no other result save

that of removing Blanqui and his comrades, that is, the real leaders of the proletarian party [the revolutionary communists],⁵ from the public stage for the entire duration of the cycle we are considering.

The *bourgeois monarchy* of Louis Philippe can only be followed by the *bourgeois republic*, that is, if a limited section of the bourgeoisie formerly ruled in the name of the king, the whole of the bourgeoisie will now rule in the name of the people. The demands of the Paris proletariat are utopian nonsense to which an end must be put. To this declaration of the Constituent National Assembly the Paris proletariat replied with the *June Insurrection*, the most colossal event in the history of European civil wars. The bourgeois republic triumphed. On its side stood the aristocracy of finance, the industrial bourgeoisie, the middle class, the petty bourgeois, the army, the *lumpenproletariat* organised as the Mobile Guard, the intellectual lights, the clergy, and the rural population. On the side of the Paris proletariat stood none but itself. More than three thousand insurgents were butchered after the victory, and fifteen thousand were transported without trial. With this defeat the proletariat passes into the background of the revolutionary stage. It attempts to press forward again on every occasion, as soon as the movement appears to make a fresh start, but with ever decreased expenditure of strength and always more insignificant results. As soon as one of the social strata situated above it gets into revolutionary ferment, it enters into an alliance with it and so shares all the defeats that the different parties suffer one after another. But these subsequent blows become steadily weaker, the more they are distributed over the entire surface of society. Its more important leaders in the Assembly and the press successively fall victims to the courts, and ever more equivocal figures come to the fore. In part it throws itself into *doctrinaire experiments*, *exchange banks* and *workers' associations*, hence into a movement in which it renounces the revolutionising of the old world by means of its own great, combined resources, and seeks, rather, to achieve its salvation behind society's back, in private fashion, within its limited conditions of existence, and hence inevitably suffers shipwreck. It seems to be unable either to rediscover revolutionary greatness in itself or to win new energy from the alliances newly entered into, until all classes with which it contended in June themselves lie prostrate beside it. But at least it succumbs with the honours of the great, world-historic struggle; not only France, but all Europe trembles at the June earthquake, while the ensuing defeats of the upper classes

5. Here and elsewhere the square brackets in the text denote passages of the first edition omitted in subsequent editions.

are so cheaply bought that they require bare-faced exaggeration by the victorious party to be able to pass for events at all and become the more ignominious the further the defeated party is removed from the proletariat.

The defeat of the June insurgents, to be sure, had now prepared and levelled the ground on which the bourgeois republic could be founded and built up, but it had shown at the same time that in Europe there are other questions involved than that of "republic or monarchy." It had revealed that here *bourgeois republic* signifies the unlimited despotism of one class over other classes. It had proved that in lands with an old civilisation, with a developed formation of classes, with modern conditions of production and with an intellectual consciousness into which all traditional ideas have been absorbed by the work of centuries, *the republic* signifies in general only the political form of the revolution of bourgeois society and not its conservative form of life, as, for example, in the United States of North America, where, though classes, indeed, already exist, they have not yet become fixed, but continually change and interchange their elements in a constant state of flux, where the modern means of production, instead of coinciding with a stagnant surplus population, rather supply the relative deficiency of heads and hands and where, finally, the feverishly youthful movement of material production, that has a new world to make its own, has left neither time nor opportunity for abolishing the old spirit world.

During the June days all classes and parties had united in the Party of Order against the proletarian class as the party of anarchy, of socialism, of communism. They had "saved" society from "the enemies of society." They had given out the watchwords of the old society, "property, family, religion, order," to their army as passwords and had proclaimed to the counter-revolutionary crusaders: "In this sign you will conquer!" From that moment, as soon as one of the numerous parties which had gathered under this sign against the June insurgents seeks to hold the revolutionary battlefield in its own class interests it goes down before the cry: "Property, family, religion, order." Society is saved just as often as the circle of its rulers contracts, as a more exclusive interest is maintained against a wider one. Every demand of the simplest bourgeois financial reform, of the most ordinary liberalism, of the most formal republicanism, of the most insipid democracy, is simultaneously castigated as an "attempt on society" and stigmatised as "socialism." And, finally, the high priests of "religion and order" themselves are driven with kicks from their Pythian tripods, hauled out of their beds in the darkness of night, put in prison-vans, thrown into dungeons or sent into exile; their temple is razed to the ground, their mouths are

sealed, their pens broken, their law torn to pieces in the name of religion, of property, of family, of order. Bourgeois fanatics for order are shot down on their balconies by mobs of drunken soldiers, their domestic sanctuaries profaned, their houses bombarded for amusement—in the name of property, of family, of religion and of order. Finally the scum of bourgeois society forms the holy phalanx of order and the hero Crapulinsky⁶ installs himself in the Tuileries⁷ as the "saviour of society."

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VII

On the threshold of the February Revolution, the *social republic* appeared as a phrase, as a prophecy. In the June days of 1848, it was drowned in the blood of the *Paris proletariat*, but it haunts the subsequent acts of the drama like a ghost. The *democratic republic* makes its appearance. On June 13, 1849, it is dissipated together with its *petty bourgeois*, who take to their heels, but in its flight it blows its own trumpet with redoubled boastfulness. The *parliamentary republic*, together with the bourgeoisie, takes possession of the entire stage; it lives out its existence to the full, but December 2, 1851, buries it to the accompaniment of the cry of terror of the royalists in coalition: "Long live the republic!"

The French bourgeoisie offered resistance to the domination of the working proletariat; it has brought the *lumpenproletariat* to domination, with the chief of the Society of December 10 at the head. The bourgeoisie kept France in breathless fear of the future terrors of red anarchy; Bonaparte discounted this future for it when, on December 4, he had the eminent bourgeois of the Boulevard Montmartre and the Boulevard des Italiens shot down at their windows by the army of order, whose enthusiasm was inspired by liquor. It apotheosised the sword; the sword rules it. It destroyed the revolutionary press; its own press has been destroyed. It placed public meetings under police supervision; its salons are under the supervision of the police. It disbanded the democratic National Guard; its own National Guard has been disbanded. It imposed the state of siege; the state of siege has been imposed on it. It supplanted the juries by military commissions; its juries are supplanted by military commissions; it subjected public education to the priests; the priests subject it to their own education. It transported people without

6. The hero of Heine's poem, *Two Knights*. In this character, Heine ridicules the spendthrift Polish nobleman ("Crapulinsky" comes from the French

word *crapule*—gluttony, greediness). Here Marx means Louis Bonaparte.
7. The residence of the head of the government in France.

trial; it is transported without trial. It suppressed every stirring in society by means of the state power; every stirring in its society is repressed by means of the state power. Out of enthusiasm for its purse, it rebelled against its own politicians and men of letters; its politicians and men of letters are swept aside, but its purse is plundered now that its mouth has been gagged and its pen broken. The bourgeoisie never wearied of crying out to the revolution what Saint Arsenius cried out to the Christians: "*Fuge, tace, quiesce!*" Flee, be silent, keep quiet! Bonaparte cries to the bourgeoisie: "*Fuge, tace, quiesce!*" Flee, be silent, keep quiet!

The French bourgeoisie had long since found the solution to Napoleon's dilemma: "*Dans cinquante ans l'Europe sera républicaine ou cosaque.*"⁸ It had found the solution to it in the "*république cosaque.*" No Circe, by means of black magic, has distorted that work of art, the bourgeois republic, into a monstrous shape. That republic has nothing but the semblance of respectability. The present-day France was contained in a finished state within the parliamentary republic. It only required a bayonet thrust for the bubble to burst and the monster to spring forth before our eyes.

[The immediate aim of the February Revolution was to overthrow the Orleans dynasty and the section of the bourgeoisie that ruled during its reign. This aim was only attained on December 2, 1851. The immense possessions of the house of Orleans, the real basis of its influence, were now confiscated and what had been expected after the February Revolution came to pass after the December coup—prison, flight, dismissal, banishment, disarming, derision for the men who since 1830 had wearied France with their renown. But under Louis Philippe only a part of the commercial bourgeoisie ruled. Its other sections formed a dynastic and a republican opposition or were altogether disfranchised. Only the parliamentary republic accepted all sections of the commercial bourgeoisie into its sphere of state. Under Louis Philippe, moreover, the commercial bourgeoisie excluded the landowning bourgeoisie. Only the parliamentary republic set them side by side, with equal rights, married the July monarchy to the Legitimist monarchy and fused two epochs of property rule into one. Under Louis Philippe, the favoured section of the bourgeoisie concealed its rule under cover of the crown; in the parliamentary republic the rule of the bourgeoisie, after it had united all its elements and extended its realm to be the realm of its class, revealed its uncovered head. Thus the revolution itself had first to create the form in which the rule of the bourgeoisie could obtain its broadest, most general and final expression, and therefore could also be overthrown without being able to arise again.]

8. "Within fifty years Europe will be republican or Cossack."

Only now was the judgment, passed in February, executed on the Orleanist bourgeoisie, that is, on the most vital section of the French bourgeoisie. Now it was defeated in its parliament, its bar, its commercial courts, its provincial representative bodies, its notaries, its university, its tribune and its tribunals, its press and its literature, its administrative revenues and its court fees, its army pay and its state incomes, in its mind and in its body. *Blanqui* had made the disbandment of the bourgeois guards the first demand on the revolution, and the bourgeois guards, who in February offered the revolution their hand in order to hinder its progress, vanished from the scene in December. The Pantheon itself becomes transformed into an ordinary church. With the final form of the bourgeois regime the spell is likewise broken which transfigured its initiators of the eighteenth century into saints.⁹

Why did not the Paris proletariat rise in revolt after December?

The overthrow of the bourgeoisie had as yet only been decreed; the decree had not been carried out. Any serious insurrection of the proletariat would at once have put fresh life into the bourgeoisie, would have reconciled it with the army and would have ensured a second June defeat for the workers.

On December 4 the proletariat was incited to fight by the bourgeois and the small shopkeepers. On the evening of that day several legions of the National Guard promised to appear, armed and uniformed, on the scene of action. For the bourgeois and the small shopkeepers had found out that in one of his decrees of December 2 Bonaparte abolished the secret ballot and enjoined them to record their "yes" or "no" in the official registers after their names. The resistance of December 4 intimidated Bonaparte. During the night he caused placards to be posted on all the street corners of Paris, announcing the restoration of the secret ballot. The bourgeois and the small shopkeepers believed that they had gained their end. Those who failed to appear next morning were the bourgeois and the small shopkeepers.

By a *coup de main* during the night of December 1 to 2, Bonaparte had robbed the Paris proletariat of its leaders, the barricade commanders. An army without officers, made disinclined to fight under the banner of the *Montagnards* by the memories of June 1848 and 1849 and May 1850, it left to its vanguard, the secret societies, the task of saving the insurrectionary honour of Paris, which the bourgeoisie had so spinelessly surrendered to the soldiers that, later on, Bonaparte could sneeringly give as his motive for disarming the National Guard—his fear that its arms would be turned against itself by anarchists!

9. The sentences in square brackets were omitted by Engels from the third German edition because of censorship restrictions.

"C'est le triomphe complet et définitif du socialisme!"¹

Thus Guizot characterised December 2. But if the overthrow of the parliamentary republic contains within itself the germ of the triumph of the proletarian revolution, its immediate and obvious result was *the victory of Bonaparte over parliament, of the executive power over the legislative power, of force without phrases over the force of phrases*. In parliament the nation made its general will the law, that is, it made the law of the ruling class its general will. Before the executive power it renounces all will of its own and surrenders itself to the superior orders of something alien, of authority. The executive power, in contrast to the legislative power, expresses the heteronomy² of the nation, in contrast to its autonomy. France, therefore, seems to have escaped the despotism of a class only to fall back beneath the despotism of an individual and, what is more, beneath the authority of an individual without authority. The struggle seems to be settled in such a way that all classes, equally impotent and equally mute, fall on their knees before the club.

But the revolution is thorough-going. It is still in process of passing through purgatory. It does its work methodically. By December 2, 1851, it had completed one half of its preparatory work; it is now completing the other half. First it perfected the parliamentary power, in order to be able to overthrow it. Now that it has attained this, it perfects the *executive power*, reduces it to its purest expression, isolates it, sets it up against itself as the sole target, in order to concentrate all its forces of destruction against it. And when it has done this second half of its preliminary work, Europe will leap from her seat and exultantly exclaim: Well grubbed, old mole!³

This executive power with its enormous bureaucratic and military organisation, with its artificial state machinery embracing wide strata, with a host of officials numbering half a million, besides an army of another half million, this appalling parasitic growth, which enmeshes the body of French society like a net and chokes all its pores, sprang up in the days of the absolute monarchy, with the decay of the feudal system, which it helped to hasten. The seigniorial privileges of the landowners and towns became transformed into so many attributes of the state power, the feudal dignitaries into paid officials and the motley pattern of conflicting mediæval plenary powers into the regulated plan of a state authority, whose work is divided and centralised as in a factory. The first French Revolution, with its task of breaking all local, territorial, urban and

1. "This is the complete and final triumph of socialism."

2. Dependence on foreign authority.

3. A reference to Shakespeare's *Hamlet*.

The actual words are: "Old mole! Canst work i' the earth so fast? A worthy pioneer!"

provincial independent powers in order to create the bourgeois unity of the nation, was bound to develop what the absolute monarchy had begun—centralisation, but at the same time the extent, the attributes and the agents of governmental authority. Napoleon perfected this state machinery. The Legitimist monarchy and the July monarchy added nothing but a greater division of labour, growing in the same measure that the division of labour within bourgeois society created new groups of interests, and, therefore, new material for state administration. Every *common* interest was straightaway severed from society, counter-posed to it as a higher, *general* interest, snatched from the self-activity of society's members and made an object of governmental activity from the bridge, the school-house and the communal property of a village community to the railways, the national wealth and the national university of France. The parliamentary republic, finally, in its struggle against the revolution, found itself compelled to strengthen, along with the repressive measures, the resources and centralisation of governmental power. All the revolutions perfected this machine instead of smashing it. The parties that contended in turn for domination regarded the possession of this huge state edifice as the principal spoils of the victor.

But under the absolute monarchy, during the first revolution, and under Napoleon, bureaucracy was only the means of preparing the class rule of the bourgeoisie. Under the Restoration, under Louis Philippe and under the parliamentary republic, it was the instrument of the ruling class, however much it strove for power of its own.

Only under the second Bonaparte does the state seem to have made itself completely independent. As against bourgeois society, the state machine has consolidated its position so thoroughly that the chief of the Society of December 10 suffices for its head, an adventurer blown in from abroad, elevated on the shield by a drunken soldiery, which he has bought with liquor and sausages, and which he must continually ply with sausage anew. Hence the downcast despair, the feeling of most dreadful humiliation and degradation that oppresses the breast of France and makes her catch her breath. She feels herself dishonoured.

And yet the state power is not suspended in mid-air. Bonaparte represents a class, and the most numerous class of French society at that, the *small peasants*.

Just as the Bourbons were the dynasty of large landed property and just as the Orleans were the dynasty of money, so the Bonapartes are the dynasty of the peasants, that is, the mass of the French people. Not the Bonaparte who submitted to the bourgeois parliament, but the Bonaparte who dispersed it is the chosen of the

peasantry. For three years the towns had succeeded in falsifying the meaning of the election of December 10 and in cheating the peasants out of the restoration of the Empire. The election of December 10, 1848, was consummated only by the *coup d'état* of December 2, 1851.

The small peasants form a vast mass, the members of which live in similar conditions, but without entering into manifold relations with one another. Their mode of production isolates them from one another, instead of bringing them into mutual intercourse. The isolation is increased by France's bad means of communication and by the poverty of the peasants. Their field of production, the small holding, admits of no division of labour in its cultivation, no application of science and, therefore, no multiplicity of development, no diversity of talents, no wealth of social relationships. Each individual peasant family is almost self-sufficient; it itself directly produces the major part of its consumption and thus acquires its means of life more through exchange with nature than in intercourse with society. The small holding, the peasant and his family; alongside them another small holding, another peasant and another family. A few score of these make up a village, and a few score of villages make up a Department. In this way, the great mass of the French nation is formed by simple addition of homologous magnitudes, much as potatoes in a sack form a sackful of potatoes. In so far as millions of families live under economic conditions of existence that divide their mode of life, their interests and their culture from those of the other classes, and put them in hostile contrast to the latter, they form a class. In so far as there is merely a local interconnection among these small peasants, and the identity of their interests begets no unity, no national union and no political organisation, they do not form a class. They are consequently incapable of enforcing their class interest in their own name, whether through a parliament or through a convention. They cannot represent themselves, they must be represented. Their representative must at the same time appear as their master, as an authority over them, as an unlimited governmental power that protects them against the other classes and sends them the rain and the sunshine from above. The political influence of the small peasants, therefore, finds its final expression in the executive power subordinating society to itself.

Historical tradition gave rise to the faith of the French peasants in the miracle that a man named Napoleon would bring all the glory back to them. And an individual was found who gives himself out as the man because he bears the name of Napoleon, in consequence of the *Code Napoléon*,⁴ which lays down that *la recherche*

de la paternité est interdite.⁵ After being a vagabond for twenty years and after a series of grotesque adventures, the legend finds fulfilment and the man becomes Emperor of the French. The fixed idea of the nephew was realised, because it coincided with the fixed idea of the most numerous class of the French people.

But, it may be objected, what about the peasant risings in half of France, the hounding of masses of peasants by the army, the mass incarceration and transportation of the peasants?

Since Louis XIV, France has experienced no similar persecution of the peasants "on account of demagogic intrigues."

But let there be no misunderstanding. The Bonaparte dynasty represents not the revolutionary, but the conservative peasant; not the peasant that strikes out beyond the condition of his social existence, the small holding, but rather the peasant who wants to consolidate it; not the country folk who want to overthrow the old order through their own energies linked up with the towns, but on the contrary those who, in stupefied bondage to this old order, want to see themselves with their small holding saved and favoured by the ghost of the empire. It represents not the enlightenment, but the superstition of the peasant; not his judgment, but his prejudice; not his future, but his past; not his modern Cevennes,⁶ but his modern Vendée.⁷

The three years' rigorous rule of the parliamentary republic had freed a part of the French peasants from the Napoleonic illusion and had revolutionised them, even if only superficially, but the bourgeoisie violently repressed them, as often as they set themselves in motion. Under the parliamentary republic the modern and the traditional consciousness of the French peasant contended for mastery. The contest proceeded in the form of an incessant struggle between the schoolmasters and the priests. The bourgeoisie struck down the schoolmasters. For the first time, the peasants made efforts to behave independently in the face of governmental activity. This was shown in the continual conflict between the mayors and the prefects. The bourgeoisie deposed the mayors. Finally, during the period of the parliamentary republic, the peasants of different localities rose against their own offspring, the army. The bourgeoisie punished them with states of siege and distrains on their goods. And this same bourgeoisie now cries out about the stupidity of the masses, the vile multitude, that has betrayed it to Bonaparte. It has itself forcibly strengthened the imperialism⁸ of

5. Inquiry into fatherhood is forbidden.
6. In Cevennes (Southern France, Languedoc), at the beginning of the eighteenth century, there was an uprising of peasants under the slogans, "Down with taxes! Freedom of faith!"

7. The Vendée peasantry was the most politically backward at the time of the first French bourgeois revolution; it supported the royalist counter-revolution.

8. In the sense of imperial sentiments.

4. The French code of civil law, promulgated on March 31, 1804.

the peasant class, it held fast to the conditions that form the birthplace of this peasant religion. The bourgeoisie, to be sure, is bound to fear the stupidity of the masses, as long as they remain conservative, and the insight of the masses, as soon as they become revolutionary.

In the risings after the *coup d'état*, a part of the French peasants protested, arms in hand, against their own vote of December 10, 1848. The school they had gone through since 1848 had sharpened their wits. But they had made themselves over to the underworld of history; history held them to their word, and the majority was still so bound that in precisely the reddest Departments the peasant population voted openly for Bonaparte.⁹ In its view, the National Assembly had hindered his progress. He had now merely broken the fetters that the town had imposed on the will of the countryside. In some parts the peasants even entertained the grotesque notion of a Convention¹ side by side with a Napoleon.

After the first revolution had transformed the peasants from semi-villeins into freeholders, Napoleon confirmed and regulated the conditions on which they could exploit undisturbed the soil of France which had only just come into their possession and slake their youthful passion for property. But what is now causing the ruin of the French peasant is his dwarf holding itself, the division of the land, the form of property which Napoleon consolidated in France. It is precisely the material conditions which made the feudal peasant into a small peasant and Napoleon into an emperor. Two generations have sufficed to produce the inevitable result: progressive deterioration of agriculture, progressive indebtedness of the agriculturist. The "Napoleonic" form of property, which at the beginning of the nineteenth century was the condition for the liberation and enrichment of the French country folk, has developed in the course of this century as the law of their enslavement and pauperisation. And it is just this law which is the first of the "*idées napoléoniennes*" which the second Bonaparte has to uphold. If he still shares with the peasants the illusion that the cause of their ruin is to be sought not in this small holding property itself but outside it in the influence of secondary causes, then his experiments will burst like soap bubbles when they come into contact with the relations of production.

The economic development of this small holding property has

9. In the plebiscite that ratified the *coup d'état*, by voting Bonaparte back as President with a huge majority.

1. The Convention. The revolutionary representative assembly of the first French bourgeois revolution. It was convened in September 1792, after the

overthrow of the monarchy and the establishment of the republic. After the expulsion of the Girondins (May 31-June 2, 1893), the majority of its members were Jacobins—the representatives of the revolutionary petty bourgeoisie.

turned the relation of the peasants to the remaining classes of society completely upside down. Under Napoleon, the fragmentation of the land in the countryside supplemented free competition and the beginning of big industry in the towns. [Even the favouring of the peasant class was in the interest of the new bourgeois order. This newly-created class was the many-sided extension of the bourgeois regime beyond the gates of the towns, its realisation on a national scale.]² This class was the ubiquitous protest against the landed aristocracy which had just been overthrown.

[If it was favoured above all, it, above all, offered the point of attack for the restoration of the feudal lands.]

The roots that this small holding property struck in French soil deprived feudalism of all nutriment. Its landmarks formed the natural fortifications of the bourgeoisie against any *coup de main* on the part of its old overlords. But in the course of the nineteenth century the feudal lords were replaced by urban usurers; the feudal obligation that went with the land was replaced by the mortgage; aristocratic landed property was replaced by bourgeois capital. The small holding of the peasant is now only the pretext that allows the capitalist to draw profits, interest and rent from the soil, while leaving it to the tiller of the soil himself to see how he can extract his wages. The mortgage debt burdening the soil of France imposes on the French peasantry payment of an amount of interest equal to the annual interest on the entire British national debt. Small-holding property, in this enslavement by capital to which its development inevitably pushes forward, has transformed the mass of the French nation into troglodytes. Sixteen million peasants (including women and children) dwell in hovels, a large number of which have but one opening, others only two and the most favoured only three. And windows are to a house what the five senses are to the head. The bourgeois order, which at the beginning of the century set the state to stand guard over the newly arisen small holding and manured it with laurels, has become a vampire that sucks out its blood and marrow and throws them into the alchemistic cauldron of capital. The *Code Napoléon* is now nothing but a *codex* of distraints, forced sales and compulsory auctions. To the four million (including children, etc.) officially recognised paupers, vagabonds, criminals and prostitutes in France must be added five millions who hover on the margin of existence and either have their haunts in the countryside itself or, with their rags and their children, continually desert the countryside for the towns and the towns for the countryside. The interests of the peasants, therefore, are no longer,

2. The sentences in square brackets on this and the following pages were omitted by Engels from the third German

edition because of censorship restrictions.

as under Napoleon, in accord with, but in opposition to the interests of the bourgeoisie, to capital. Hence the peasants find their natural ally and leader in the *urban proletariat*, whose task is the overthrow of the bourgeois order. But *strong and unlimited government*—and this is the second “*idée napoléonienne*,” which the second Napoleon has to carry out—is called upon to defend by force this “material” order. This “material order” also serves as the catchword in all Bonaparte’s proclamations against the rebellious peasants.

Besides the mortgage which capital imposes on it, the small holding is burdened by *taxes*. Taxes are the source of life for the bureaucracy, the army, the priests and the court, in short, for the whole apparatus of the executive power. Strong government and heavy taxes are identical. By its very nature, small holding property forms a suitable basis for an all-powerful and innumerable bureaucracy. It creates a uniform level of relationships and persons over the whole surface of the land. Hence it also permits of uniform action from a supreme centre on all points of this uniform mass. It annihilates the aristocratic intermediate grades between the mass of the people and the state power. On all sides, therefore, it calls forth the direct interference of this state power and the intervention of its immediate organs. Finally, it produces an unemployed surplus population for which there is no place either on the land or in the towns, and which accordingly reaches out for state offices as a sort of respectable alms, and provokes the creation of state posts.

[Under Napoleon this numerous governmental personnel was not merely immediately productive, inasmuch as, through the means of compulsion of the state, it executed on behalf of the newly arisen peasantry, in the form of public works, etc., what the bourgeoisie could not yet accomplish by way of private industry. State taxes were a necessary means of compulsion to maintain exchange between town and country. Otherwise, the owner of a dwarf holding would in his rustic self-sufficiency have severed his connection with the townsman, as in Norway and a part of Switzerland.]

By the new markets which he opened at the point of the bayonet, and by the plundering of the Continent, Napoleon repaid the compulsory taxes with interest. These taxes were a spur to the industry of the peasant, whereas now they rob his industry of its last sources of aid and complete his powerlessness to resist pauperism. And an enormous bureaucracy, well-dressed and well-fed, is the “*idée napoléonienne*” which is most congenial of all to the second Bonaparte. How could it be otherwise, seeing that alongside the actual classes of society, he is forced to create an artificial caste, for which the maintenance of his regime becomes a bread-and-butter question? Accordingly, one of his first financial operations was the raising of officials’ salaries to their old level again and the creation of new sinecures.

Another “*idée napoléonienne*” is the domination of the *priests* as a means of government. But if in its accord with society, in its dependence on natural forces and its subjection to the authority which protected it from above, the small holding that had newly come into being was naturally religious, the small holding that is ruined by debts, at odds with society and authority, and driven beyond its own limitations, naturally becomes irreligious. Heaven was quite a pleasing accessory to the narrow strip of land just won, more particularly as it makes the weather; it becomes an insult as soon as it is thrust forward as substitute for the small holding. The priest then appears as only the anointed bloodhound of the earthly police—another “*idée napoléonienne*”—whose mission under the second Bonaparte is to keep watch over, not the enemies of the peasant regime in the towns, as under Napoleon, but the enemies of Bonaparte in the country]. On the next occasion, the expedition against Rome will take place in France itself, but in a sense opposite to that of M. de Montalembert.³

Finally, the culminating point of the “*idées napoléoniennes*” is the preponderance of the *army*. The army was the *point d’honneur* of the peasants, it was they themselves transformed into heroes, defending their new possessions against the outer world, glorifying their recently won nationality, plundering and revolutionising the world. The uniform was their own state dress; war was their poetry; the small holding, extended and rounded off in imagination, was their fatherland, and patriotism the ideal form of the property sense. But the enemies against whom the French peasant has now to defend his property are not the Cossacks; they are the *hussiers*⁴ and the tax collectors. The small holding lies no longer in the so-called fatherland, but in the register of mortgages. The army itself is no longer the flower of the peasant youth; it is the swamp-flower of the peasant *lumpenproletariat*. It consists in large measure of *remplaçants*, of substitutes, just as the second Bonaparte is himself only a *remplaçant*, the substitute for Napoleon. It now performs its deeds of valour by hounding the peasants in masses like chamois, by discharging *gendarme* duties, and when the internal contradictions of his system chase the chief of the Society of December 10 over the French border, his army, after some acts of brigandage, will reap, not laurels, but thrashings.

One sees: *all idées napoléoniennes are the ideas of the undeveloped small holding in the freshness of its youth: for the small holding that has outlived its day they are an absurdity. They are only*

3. Montalembert, the head of the militant Catholic Party, spoke, during the discussions on the repeal of universal suffrage, on the necessity of undertaking a Roman expedition “within” France—meaning support of the

Roman Pope and the Catholic clergy. Marx, on the other hand, is speaking of an expedition against Rome in the sense of a struggle against the clergy.

4. Bailiffs.

the hallucinations of its death struggle, words that are reduced to phrases, spirits reduced to ghosts. But the parody of imperialism was necessary to free the mass of the French nation from the weight of tradition and to work out in pure form the opposition between the state power and society. With the progressive undermining of this small holding property, the state structure erected upon it collapses. The state centralisation that modern society requires arises only on the ruins of the military-bureaucratic governmental machinery which was forged in opposition to feudalism.

[The demolition of the state machine will not endanger centralisation. Bureaucracy is only the low and brutal form of a centralisation that is still afflicted with its opposite, with feudalism. On coming to despair of the Napoleonic Restoration, the French peasant parts with his belief in his small holding, the entire state edifice erected on this small holding falls to the ground and the *proletarian revolution* obtains that chorus without which its solo song in all peasant nations becomes a swan song.]

French peasant relationships provide us with the answer to the riddle of the general elections of December 20 and 21, which bore the second Napoleon up Mount Sinai, not to receive laws, but to give them.

[To be sure, on those fateful days the French nation committed a deadly sin against democracy, which is on its knees and prays daily: Holy universal suffrage, intercede for us! Naturally, the believers in universal suffrage do not want to renounce a miraculous power that has accomplished such great things in regard to themselves, which has transformed Bonaparte II into a Napoleon, a Saul into a Paul and a Simon into a Peter. The spirit of the people speaks to them through the ballot-box as the god of the prophet Ezekiel spoke to the marrowless bones: "*Haec dicit dominus deus ossibus suis: Ecce, ego intromittam in vos spiritum et vivetis.*" "Thus saith the Lord God unto these bones: Behold, I will cause breath to enter into you, and ye shall live."]

Manifestly, the bourgeoisie had now no choice but to elect Bonaparte. [Despotism or anarchy. Naturally, it voted for despotism.] When the puritans at the Council of Constance complained of the dissolute lives of the popes and wailed about the necessity of moral reform, Cardinal Pierre d'Ailly thundered to them: "Only the devil in person can now save the Catholic Church, and you ask for angels." In like manner, after the *coup d'état*, the French bourgeoisie cried: Only the chief of the Society of December 10 can now save bourgeois society! Only theft can now save property; only perjury, religion; only bastardy, the family; only disorder, order!

As the executive authority which has made itself an independent power, Bonaparte feels it to be his mission to safeguard "civil

order." But the strength of this civil order lies in the middle class. He looks on himself, therefore, as the representative of the middle class and issues decrees in this sense. Nevertheless, he is somebody solely due to the fact that he has broken the political power of this middle class and daily breaks it anew. Consequently, he looks on himself as the adversary of the political and literary power of the middle class. But by protecting its material power, he generates its political power anew. The cause must accordingly be kept alive; but the effect, where it manifests itself, must be done away with. But this cannot pass off without slight confusions of cause and effect, since in their interaction both lose their distinguishing features. New decrees, that obliterate the border-line. At the same time, Bonaparte looks on himself as the representative of the peasants, and of the people in general, against the bourgeoisie, who wants to make the lower classes of the people happy within the frame of bourgeois society. New decrees, that cheat the "true socialists" of their statecraft in advance. But, above all, Bonaparte looks on himself as the chief of the Society of December 10, as the representative of the *lumpenproletariat* to which he himself, his *entourage*, his government and his army belong, and for which the prime consideration is to benefit itself and draw California lottery prizes from the state treasury. And he makes good his position as chief of the Society of December 10 with decrees, without decrees and despite decrees.

This contradictory task of the man explains the contradictions of his government, the confused groping hither and thither which seeks now to win, now to humiliate first one class and then another and arrays all of them uniformly against him, whose practical uncertainty forms a highly comical contrast to the imperious categorical style of the government decrees, a style which is copied obsequiously from the Uncle.

Industry and trade, hence the business affairs of the middle class, are to prosper in hot-house fashion under the strong government. Granting of innumerable railway concessions. But the Bonapartist *lumpenproletariat* is to enrich itself. Trickery with the railway concessions on the *Bourse* by those previously initiated. But no capital is forthcoming for the railways. Obligation of the Bank to make advances on railway shares. But, at the same time, the Bank is to be exploited for personal ends and therefore must be cajoled. Release of the Bank from the obligation to publish its report weekly. Leonine agreement⁵ of the Bank with the government. The people are to be given employment. Inauguration of public works. But the public works increase the obligations of the people in respect of

5. Meaning an agreement by which one gets the lion's share.

taxes. Therefore, reduction of the taxes by an onslaught on the *rentiers*,⁶ by conversion of the five per cent bonds to four-and-a-half per cent. But, once more, the middle class must receive a sop. Therefore doubling of the wine tax for the people, who buy it *en détail*,⁷ and halving of the wine tax for the middle class, who drink it *en gros*.⁸ Dissolution of the actual workers' associations, but promises of miracles of association in the future. The peasants are to be helped. Mortgage banks, that expedite their getting into debt and accelerate the concentration of property. But these banks are to be used to make money out of the confiscated estates of the house of Orleans. No capitalist wants to agree to this condition, which is not in the decrees, and the mortgage bank remains a mere decree, etc., etc.

Bonaparte would like to appear as the patriarchal benefactor of all classes. But he cannot give to one class without taking from another. Just as at the time of the Fronde it was said of the Duke of Guise that he was the most *obligant* man in France because he had turned all his possessions into his partisans' obligations to him, so Bonaparte would fain be the most *obligant* man in France and turn all the property, all the labour of France into a personal obligation to himself. He would like to steal the whole of France in order to be able to make a present of her to France or, rather, in order to be able to buy France anew with French money, for as the chief of the Society of December 10 he must needs buy what ought to belong to him. And all the state institutions, the Senate, the Council of State, the legislative body, the Legion of Honour, the soldiers' medals, the wash-houses, the public works, the railways, the *état major*⁹ of the National Guard to the exclusion of privates, and the confiscated estates of the house of Orleans—all become parts of the institution of purchase. Every place in the army and in the government machine becomes a means for purchase. But the most important feature of this process, whereby France is taken in order to give to her, is the percentages that find their way to the head and the members of the Society of December 10 during the turnover. The witticism with which Countess L., the mistress of M. de Morny, characterised the confiscation of the Orleans estates: "*C'est le premier vol de l'aigle*,"¹ is applicable to every flight of the eagle, which is more like a raven. He himself and his adherents call out to one another daily like that Italian Carthusian admonishing the miser who, with boastful display, counted up the goods on which he could yet live for years to come: "*Tu fai conto sopra i beni*,

6. Persons drawing income from bonds and investments.

7. Retail.

8. Wholesale.

9. General Staff.

1. "It is the first flight (theft) of the eagle." *Vol* means flight and theft.

bisogna prima far il conto sopra gli anni."² Lest they make a mistake in the years, they count the minutes. At the court, in the ministries, at the head of the administration and the army, a crowd of fellows pushes forward, of the best of whom it can be said that no one knows whence he comes, a noisy, disreputable, rapacious Bohème that dresses itself in gallooned coats with the same caricature of dignity as the high dignitaries of Soulouque. One can visualise clearly this upper stratum of the Society of December 10, if one reflects that Veron-Crevel³ is its preacher of morals and Granier de Cassagnac its thinker. When Guizot, at the time of his ministry, utilised this Granier on a hole-and-corner newspaper against the dynastic opposition, he used to boast of him with the quip: "*C'est le roi des drôles*," "he is the king of buffoons." One would do wrong to recall the Regency of Louis XV in connection with Louis Bonaparte's court and clique. For "often already, France has experienced a government of mistresses; but never before, a government of *hommes entretenus*."⁴

Driven by the contradictory demands of his situation, and, at the same time, like a conjurer under the necessity of keeping the public gaze fixed on himself, as Napoleon's substitute, by constant surprises, hence of executing a *coup d'état en miniature* every day, Bonaparte throws the entire bourgeois economy into confusion, lays hands on everything that seemed inviolable to the revolution of 1848, makes some tolerant of revolution, others desirous of revolution, and produces actual anarchy in the name of order, while at the same time he divests the whole state machine of its halo, profanes it and makes it at once loathsome and ridiculous. The cult of the Holy Coat of Treves⁵ he duplicates at Paris in the cult of the Napoleonic imperial mantle. But if the imperial mantle finally falls on the shoulders of Louis Bonaparte, the iron statue of Napoleon will crash from the top of the Vendôme column.

2. Thou countest thy goods, thou shouldst first count thy years.

3. In his work, *La Cousine Bette*, Balzac delineates the thoroughly dissolute Parisian philistine in the character of Crevel, which he draws after the model of Dr. Veron, the proprietor of the

Constitutionnel. [Marx]

4. Kept men. The words quoted are the words of Madame Girardin. [Marx]

5. One of the "sacred" relics ("the vestment of the Lord"), exhibited in the Treves cathedral in 1844 for public worship.