

.. Sometimes .. he would behave himself kindly. The cream was then churned, and the pans and kettles scoured without hands ..

Generating planetary health

FRIENDS OF

BOGGART HOLE CLOUGH

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“.. in 1735 John Wyatt announced his spinning machine .. a machine ‘to spin without fingers’ .. and thereby started the industrial revolution .. the capitalist mode of production .. this bewitched and distorted world ..”

From selection of quotes in pages below from *Capital* by Karl Marx (1818-1883).

The above emblem of the Friends of Boggart Hole Clough incorporates the depiction of *The Bar-Gaist* of Boggart Hole Clough from John Roby’s 1829 collection of folktales - *Traditions of Lancashire*. The image shows how the Bar-Gaist / Boggart “Sometimes .. would behave himself kindly. The cream was then churned and the pans & kettles scoured without hands ..”

This paper discusses our new emblem above & its rubric - *Generating planetary health*.



Introducing our new emblem including its rubric - *Generating planetary health* - by way of a history of Boggart Hole Clough (BHC / the Clough).

The Clough, a 190 acre public park, forms part of the Boggart Hole Brook Basin in the Irk River Basin, in Manchester, England, British Isles.



Friends of Boggart Hole Clough (FoBHC), before 2015 named Boggart Hole Clough Community Action Trust, was founded in 2000. We embrace, cherish & endeavor to protect the Clough, its natural history. **“My standpoint, from which the development of the economic formation of society is viewed as a process of natural history ..”** (This is the 1st of 40 quotes from Marx’s *Capital* listed in the Appendix below. Further quotes from the Appendix appear in this Introduction). We share

Marx’s standpoint which necessarily sets the Clough in historical context, in the presently existing political economy. Photo, taken 16.4.2008 by Paul McCrystal at BHC Lakeside, shows a Grey Heron on an Island edge Willow.



Our emblem including new rubric - *Generating planetary health* - are grounded in the Clough which forms part of the Earth: **“.. the earth, on the one hand, labour on the other, two elements of the actual labour process, which are material elements of any process of production and have nothing to do with its social forms ..”** (*Capital*, quote 34). Photo from internet, public domain - *Earthrise*, taken 24.12.1968 from Apollo 8 orbiting the Moon.



10,000 years ago: the last Ice Age ends, the ice retreats & trees re-colonize the land. The scattered remnants of this original forest around the country are classed as *Ancient Semi-Natural Woodland* (ASNW), described by Natural England as “irreplaceable” & of “prime ecological & landscape importance.” Remarkably for an inner city area, the Clough & adjacent Bailey’s Wood contain ASNW. However, ecologists report these woodlands to be in an “unfavourable condition” - see

e.g. *Biodiversity Management Plan for BHC* (Ecology Services UK Ltd, 29.6.2007) on our website. **“The development of civilization and industry in general has always shown itself so active in the destruction of forests that everything that has been done for their conservation and production is completely insignificant in comparison ..”** (*Capital*, quote 19). Photo, taken 7.9.2019 in the Clough, shows a Rowan tree.



2350-1500 BC: Early Bronze Age tanged spearhead (tang: projection of blade by which its held in the shaft; not socketed) - AD 1959, found in BHC, kept in Manchester Museum. **“The labour process .. is the universal condition for the metabolic interaction between man and nature, the everlasting nature-imposed condition of human existence ..”** (*Capital*, quote 5). Photo from internet, public domain, shows an Early Bronze Age tanged spearhead.



AD 450-1066: Anglo-Saxon / Old English word *bar-gheist* meaning gate-ghost / town-ghost (boggart etymology). Re the wood engraving incorporated into FoBHC’s new emblem, see *‘The Bar-Gaist’ of Boggart Hole Clough from John Roby’s 1829 ‘Traditions of Lancashire’* (FoBHC, 22.2.2017) PDF on our website.

1200s onwards: Enclosure of common lands - **“the great feudal lords .. forcibly driving the peasantry from the land .. The rapid expansion of wool manufacture in Flanders & the corresponding rise in the price of wool in England provided the direct impulse for these evictions .. Transformation of arable land into sheep-walks .. by the eighteenth century .. the law itself now becomes the instrument by which the people’s land is stolen ..”** (*Capital*, quote 17). **“private ownership of land, and thus the expropriation from the land of the direct producers - private ownership for some, involving non-ownership of the land for others - is the basis of the capitalist mode of production ..”** (*Capital*, quote 31).

1200s: *Easton Grange* monastic farmstead situated in the Clough.

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1282: Document refers to *Deer Park* and *Eyries of Sparrow Hawks* in the Clough.

1291: Return refers to forest 7 miles in extent, of which the Clough formed a part, with *Deer Warren* grazing 200 fallow deer, owned by the Lords of Manchester who had hunting privilege. This protected the area to some extent from early deforestation.

1538: John Leland's Itinerary for Henry VIII refers to *blow shoppes* (charcoal furnaces) in the Boggart Hole Brook Basin.



Humphrey Booth (1580-1635), a fustian (heavy cloth woven from cotton or wool) merchant, built Booth Hall for his home, between Bailey's Wood & the Clough. He established the Booth Charities, which continue today, to provide relief for the poor. Photo (courtesy of North Manchester Camera Club) from circa 1900 shows Booth Hall, a 19th century building has replaced original.



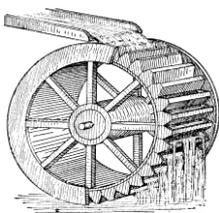
Three miles downstream from the Clough, at the confluence of the rivers Irk & Irwell, in central Manchester, stands Chetham's Library, established in 1653, the oldest public library in Britain / the first free public library in the English-speaking world. Photo courtesy <https://library.chethams.com>



Chetham's Library was established during the republican Commonwealth of England (1649-1660) fought for by the New Model Army led by Oliver Cromwell (1599-1658), the Lord Protector. A tributary clough of the Boggart Hole Brook Basin is named Oliver Clough where its said Cromwell & the New Model Army encamped at some point during the Civil War. Portrait of Cromwell, from internet, public domain.



Two proto-socialist groups developed during the republic - the *Diggers* advocating economic equality & the *Levellers* advocating extended suffrage: **".. complete expropriation of the worker from his conditions of labour is not a result towards which the capitalist mode of production tends, but rather the given presupposition from which it proceeds .."** (*Capital*, quote 27). Photo, taken 25.10.2016 by PFM, shows view of Oliver Clough.



1673: Indenture refers to *fulling mill* (water mill) and *tenter croft* in the Boggart Hole Brook Basin. This shows area already functions / participates in cotton / wool processing industries - carding, combing, bleaching, spinning, weaving - linen / textiles. Fulling: part of woollen cloth-making - cleansing of cloth to eliminate oils, dirt & other impurities & to make it thicker; carried out by pounding the cloth with club, hammer, feet or hands. Followed by stretching cloth on frames known as tenters to which are attached tenterhooks; tenters were set out on tenter crofts / grounds. Diagram (internet, public domain) shows overshot, as opposed to undershot, waterwheel.

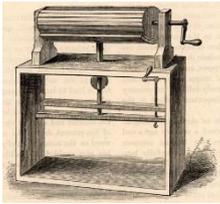
1725: William Stukeley (1687-1765) wrote "The College has a good library for public use [Chetham's, see above] .. On the [Irk] river, for the space of three miles upwards, there are no less than sixty water mills .." - see *Visitors to Manchester* by L. D. Bradshaw (Neil Richardson local history publications, 1987). The confluence of the Irk & Boggart Hole Brook is about 3 miles upstream from the Irk's confluence with the Irwell. This area, the Boggart Hole Brook Basin, until recently, was at the heart of the Industrial Revolution where textile bleaching, dyeing & printing technology was developed, e.g. 1673 water mill (see above), 1785 the Borelle Dyeworks founded, followed by Delaunay's then ICI (*Imperial Chemical Industries*). The Hexagon Tower, built by ICI in 1973 as their fabric colours research & development centre, still stands, ½ mile from the former Lion Field Bleach Works at the west end of Bailey's Wood. Besides the Hexagon Tower, the former Lion Field Bleach Works is possibly the only other survival, albeit demolished but not yet built over, of this once thriving industry in this area. We continue to urge archaeological excavation & permanent in-situ display of the remains of the former Lion Field Bleach Works. The *Bleach Works* are shown on the 1848 OS map, see *Combined archaeological & ecological preliminary proposals to sustainably regenerate Bailey's Wood* (FoBHC, 14.5.2016) PDF on our website.

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The emblem of FoBHC incorporates the wood engraving by Frank Howard depicting *The Bar-Gaist* of Boggart Hole Clough in John Roby's 1829 collection of Lancashire folktales. The image depicts what the story relates, how the Boggart / Bar-Gaist "Sometimes .. would behave himself kindly. The cream was then churned and the pans & kettles scoured without hands .." Portrait of Roby, facing title page of *Traditions of Lancashire* - see pages above.

1733: John Kay's *Flying Shuttle*.



".. in 1735 John Wyatt announced his spinning machine .. a machine 'to spin without fingers' .. and thereby started the industrial revolution .." (*Capital*, quote 7). This recalls "The cream was .. churned and the pans & kettles scoured without hands" from the Boggart story - see above. Image (internet, public domain) shows Wyatt's machine, precursor of the *Spinning Jenny*.

1741: Wyatt's animal-powered Upper Priory Cotton Mill, Birmingham.

1742: Wyatt's water-powered Marvel's Mill, Northampton.

1764: James Hargreaves' *Spinning Jenny*.

1769: Richard Arkwright's *Water Frame*.

1771: Arkwright's water-powered Mill, Cromford.

".. in England, the birthplace of large scale industry, the use of water-power preponderated .. Arkwright's throstle-spinning mill was from the very first turned by water .." (*Capital*, quote 11).

1779: Samuel Crompton's *Spinning Mule*.



"The steam-engine .. such as it was .. and such as it continued to be down to 1780, did not give rise to any industrial revolution. It was, on the contrary, the invention of machines that made a revolution in the form of steam-engines necessary. As soon as man, instead of working on the object of labour with a tool, becomes merely the motive power of a machine, it is purely accidental that the motive power happens to be clothed in the form of human muscles; wind, water or steam could just as well take man's place .." (*Capital*, quote 9). The Boggart, in the 1829 picture-story, appears to have **merely the motive power of a machine**.

1782: Arkwright's Shudehill Mill, Manchester's first cotton factory, used steam-engine to pump water from lower storage pond to higher pond to turn water-wheel to drive the mill. Shudehill is ¼ mile from Chetham's Library.

1785: Robinson's Mill near Nottingham, world's first cotton mill directly powered by steam-engine.

1789: Peter Drinkwater opened Piccadilly Mill, Manchester's first cotton mill directly powered by steam-engine. Piccadilly is ¼ mile from Shudehill.

1802: Manchester & neighbouring Salford now have more than 50 cotton mills directly powered by steam-engines.



"Now assuming that he is acting simply as a motor, that a machine has replaced the tool he was using, it is evident that he can also be replaced as a motor by natural forces" (*Capital*, quote 10). The Boggart, in the 1829 image, appears to be **acting simply as a motor**.

We see the 1829 Boggart image as an ironic mirror-image / reflection of "the alienation of man from his own labour" (*Capital*, quote 18), of "alienated social power" (*Capital*, quote 25).



The 1829 Boggart ghost story, created 10 years after Peterloo, an allegory about "conditions of labour that are alienated from labour" (*Capital*, quote 38), depicting a supernatural creature personifying subconscious revolutionary energy, symbolizing proletarian cognition regarding "this bewitched & distorted world" (*Capital*, quote 39), as if glimpsed in a dream.

This historical perspective, regarding FoBHC's new emblem & rubric, will be elaborated & extended as our research continues.



Appendix: quotes from *Capital* by Karl Marx (1818-1883).

Volume 1, published 1867. Penguin paperback, 1990.

1. My standpoint, from which the development of the economic formation of society is viewed as a process of natural history .. [page 92]
2. .. the domain of political economy .. summons into the fray on the opposing side the most violent, sordid and malignant passions of the human breast, the Furies of private interest .. [page 92]
3. .. the present society is no solid crystal, but an organism capable of change, and constantly engaged in a process of change .. [page 93]
4. .. labour is the father of material wealth, the earth is its mother .. [page 134]
5. The labour process .. is the universal condition for the metabolic interaction between man and nature, the everlasting nature-imposed condition of human existence .. [page 290]
6. .. the application of machinery under capitalism .. is a means for producing surplus-value .. [page 492]
7. When in 1735 John Wyatt announced his spinning machine, and thereby started the industrial revolution of the eighteenth century, he nowhere mentioned that a donkey would provide the motive power instead of a man, yet this is actually what happened. In his programme it was called a machine ‘to spin without fingers’ .. [page 493]
8. Technology reveals the active relation of man to nature, the direct process of the production of his life, and thereby it also lays bare the process of the production of the social relations of his life, and of the mental conceptions that flow from those relations .. [page 493]
9. The steam-engine .. such as it was .. and such as it continued to be down to 1780, did not give rise to any industrial revolution. It was, on the contrary, the invention of machines that made a revolution in the form of steam-engines necessary. As soon as man, instead of working on the object of labour with a tool, becomes merely the motive power of a machine, it is purely accidental that the motive power happens to be clothed in the form of human muscles; wind, water or steam could just as well take man’s place .. [pages 496-497]
10. The machine, which is the starting point of the industrial revolution, replaces the worker, who handles a single tool, by a mechanism operating with a number of similar tools & set in motion by a single motive power, whatever the form of that power .. An increase in the size of the machine & the number of its working tools calls for a more massive mechanism to drive it; & this mechanism, in order to overcome its own inertia, requires a mightier moving power than that of man, quite apart from the fact that man is a very imperfect instrument for producing uniform & continuous motion. Now assuming that he is acting simply as a motor, that a machine has replaced the tool he was using, it is evident that he can also be replaced as a motor by natural forces .. [page 497]
11. .. in England, the birthplace of large scale industry, the use of water-power preponderated .. Arkwright’s throstle-spinning mill was from the very first turned by water. Despite this, the use of water-power as the main motive force brought with it various added difficulties. The flow of water could not be increased at will, it failed at certain seasons of the year, & above all it was essentially local. Not till the invention of Watt’s second & so-called double-acting steam-engine was a prime mover found which drew its own motive power from the consumption of coal & water, was entirely under man’s control, was mobile & a means of locomotion, was urban & not - like the water-wheel - rural, permitted production to be concentrated in towns instead of - like the water-wheels - being scattered over the countryside &, finally, was of universal technical application, & little affected in its choice of residence by local circumstances .. [pages 498-499]

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Volume 1, published 1867. Penguin paperback, 1990 - continued

12. The capitalist application of machinery on the one hand supplies new & powerful incentives for an unbounded prolongation of the working day, & produces such a revolution in the mode of labour as well as the character of the social working organism that it is able to break all resistance to this tendency. But on the other hand, partly by placing at the capitalists' disposal new strata of the working class previously inaccessible to him, partly by setting free the workers it supplants, machinery produces a surplus working population, which is compelled to submit to the dictates of capital. Hence that remarkable phenomenon in the history of modern industry, that machinery sweeps away every moral & natural restriction on the length of the working day. Hence too the economic paradox that the most powerful instrument for reducing labour-time suffers a dialectical inversion & becomes the most unflinching means for turning the whole lifetime of the worker & his family into labour-time at capital's disposal for its own valorization .. [pages 531-532]
13. The struggle between the capitalist & the wage labourer starts with the existence of the capital-relation itself .. But only since the introduction of machinery has the worker fought against the instrument of labour itself, capital's material mode of existence. He is in revolt against this particular form of the means of production because it is the material foundation of the capitalist mode of production. In the seventeenth century nearly all Europe experienced workers' revolts against the ribbon-loom, a machine for weaving ribbons & lace trimmings .. No sooner had Everett constructed the first wool-shearing machine to be driven by water-power (1758) than it was set on fire by 100,000 people who had been thrown out of work. Fifty thousand workers, who had previously lived by carding wool, petitioned Parliament against Arkwright's scribbling mills & carding engines. The large-scale destruction of machinery which occurred in the English manufacturing districts during the first fifteen years of the nineteenth century, largely as a result of the employment of the power-loom, & known as the Luddite movement, gave the anti-Jacobin government, composed of such people as Sidmouth & Castlereagh, a pretext for the most violent & reactionary measures. It took both time & experience before the workers learnt to distinguish between machinery & its employment by capital, & therefore to transfer their attacks from the material instruments of production to the form of society which utilizes those instruments .. [553-555]
14. The practical agents of capitalist production and their ideological word-spinners are as incapable of thinking of the means of production separately from the antagonistic social mask they wear at present as a slave-owner is of thinking of the worker himself as distinct from his character as a slave .. [page 757]
15. .. capitalism, a system in which the worker does not employ the means of production, but the means of production employ the worker .. [page 798]
16. .. within the capitalist system all methods for raising the social productivity of labour are put into effect at the cost of the individual worker .. all means for the development of production undergo a dialectical inversion so that they become means of domination and exploitation of the producers; they distort the worker into a fragment of a man, they degrade him to the level of an appendage of a machine, they destroy the actual content of his labour by turning it into a torment; they alienate from him the intellectual potentialities of the labour process in the same proportion as science is incorporated in it as an independent power; they deform the conditions under which he works, subject him during the labour process to a despotism the more hateful for its meanness; they transform his life-time into working-time, and drag his wife and child beneath the wheels of the juggernaut of capital. But all the methods for the production of surplus-value are at the same time methods of accumulation, and every extension of accumulation becomes, conversely, a means for the development of those methods .. Accumulation of wealth at one pole is, therefore, at the same time accumulation of misery, the torment of labour, slavery, ignorance, brutalization and moral degradation at the opposite pole .. [page 799]

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Volume 1, published 1867. Penguin paperback, 1990 - continued

17. The prelude to the revolution that laid the foundation of the capitalist mode of production was played out in the last third of the fifteenth century & the first few decades of the sixteenth .. the great feudal lords, in their defiant opposition to the king & Parliament, created an incomparably larger proletariat by forcibly driving the peasantry from the land, to which the latter had the same feudal title as the lords themselves, & by usurpation of the common lands. The rapid expansion of wool manufacture in Flanders & the corresponding rise in the price of wool in England provided the direct impulse for these evictions. The old nobility had been devoured by the great feudal wars. The new nobility was the child of its time, for which money was the power of all powers. Transformation of arable land into sheep-walks was therefore its slogan .. The process of forcible expropriation of the people received a new & terrible impulse in the sixteenth century from the Reformation, & the consequent colossal spoliation of church property. The Catholic church was, at the time of the Reformation, the feudal proprietor of a great part of the soil of England. The dissolution of the monasteries, etc., hurled their inmates into the proletariat. The estates of the church were to a large extent given away to rapacious royal favourites .. by the eighteenth century .. the law itself now becomes the instrument by which the people's land is stolen .. The Parliamentary form of the robbery is that of 'Bills for Inclosure of Commons', in other words decrees by which the landowners grant themselves the people's land as private property, decrees of expropriation of the people .. The spoliation of the Church's property, the fraudulent alienation of the state domains, the theft of the common lands, the usurpation of feudal & clan property & its transformation into modern private property under circumstances of ruthless terrorism, all these things were just so many idyllic methods of primitive accumulation. They conquered the field for capitalist agriculture, incorporated the soil into capital, & created for the urban industries the necessary supplies of free & rightless proletarians .. [pages 878-895]
18. The capitalist functions only as *personified* capital, capital as a person, just as the worker is no more than *labour* personified. That labour is for him just effort and torment, whereas it belongs to the capitalist as a substance that creates and increases wealth, and in fact it is an element of capital, incorporated into it in the production process as its living, variable component. Hence the rule of the capitalist over the worker is the rule of things over man, of dead labour over the living, of the product over the producer. For the commodities that become the instruments of the rule over the workers (merely as instruments of the rule of *capital* itself) are mere consequences of the process of production; they are its products. Thus at the level of material production, of the life-process in the realm of the social - for that is what the process of production is - we find the *same* situation that we find in *religion* at the ideological level, namely the inversion of subject into object and *vice versa*. Viewed *historically* this inversion is the indispensable transition without which wealth as such, i.e. the relentless productive forces of social labour, which alone can form the material base of a free human society, could not possibly be created by force at the expense of the majority. This antagonistic stage cannot be avoided, any more than it is possible for man to avoid the stage in which his spiritual energies are given a religious definition as powers independent of himself. What we are confronted by here is the *alienation* of man from his own labour. To that extent the worker stands on a higher plane than the capitalist from the outset, since the latter has his roots in the process of alienation and finds absolute satisfaction in it whereas right from the start the worker is the victim who confronts it as a rebel and experiences it as a process of enslavement .. [pages 989-990]

Volume 2, completed by Frederick Engels (1820-1895), published 1884. Penguin paperback, 1992.

19. The long production time (which includes a relatively slight amount of working time), and the consequent length of the turnover period, makes forest culture a line of business unsuited to private and hence to capitalist production .. The development of civilization and industry in general has always shown itself so active in the destruction of forests that everything that has been done for their conservation and production is completely insignificant in comparison .. [pages 321-322]

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Volume 3, completed by Engels, published 1894. Penguin paperback, 1991.

20. .. in so far as these means of production are at the same time a means for exploiting labour in the capitalist production process, the relative cheapness or otherwise of these means of exploitation concerns the worker as little as a horse is concerned with the expense of its bit and bridle .. [page 178]
21. .. the worker actually treats the social character of his work, its combination with the work of others for a common goal, as a power that is alien to him; the conditions in which this combination is realized are for him the property of another .. [pages 178-179]
22. The contradictory and antithetical character of the capitalist mode of production leads it to count the squandering of the life and health of the worker, and the depression of his conditions of existence, as itself an economy in the use of constant capital, and hence a means for raising the rate of profit .. [page 179]
23. .. overwork, the transformation of the worker into a beast of burden, is a method of accelerating the self-valorization of capital, the production of surplus-value .. Not to speak of the absence of all provisions that would make the production process humane, comfortable or simply bearable for the worker. From the standpoint of the capitalist this would be a senseless and purposeless waste. Yet for all its stinginess, capitalist production is thoroughly wasteful with human material, just as its way of distributing its products through trade, and its manner of competition, make it very wasteful of material resources, so that it loses for society what it gains for the individual capitalist .. [page 180]
24. The development of the productive forces of social labour is capital's historic mission and justification. For that very reason, it unwittingly creates the material conditions for a higher form of production .. [page 368]
25. .. the growing accumulation of capital involves its growing concentration .. Capital shows itself more and more to be a social power, with the capitalist as its functionary - a power that no longer stands in any possible kind of relationship to what the work of one individual can create, but an alienated social power which has gained an autonomous position and confronts society as a thing, and as the power that the capitalist has through this thing. The contradiction between the general social power into which capital has developed and the private power of the individual capitalists over these social conditions of production develops ever more blatantly, while this development also contains the solution, in that it simultaneously raises the conditions of production into general, communal, social conditions .. [page 373]
26. Capitalist production has itself brought it about that the work of supervision is readily available, quite independent of the ownership of capital. It has therefore become superfluous for this work of supervision to be performed by the capitalist. A musical conductor need in no way be the owner of the instruments in his orchestra .. In so far as the work of the capitalist does not arise from the production process simply as a capitalist process, i.e. does not come to an end with capital itself, in so far as it is not confined to the function of exploiting the labour of others; in so far therefore as it arises from the form of labour as social labour, from the combination and cooperation of many to a common result, it is just as independent of capital as is this form itself, once it has burst its capitalist shell. To say that this labour, as capitalist labour, is necessarily the function of the capitalist means nothing more than that the *vulgus* cannot conceive that forms developed in the womb of the capitalist mode of production may be separated and liberated from their antithetical capitalist character .. [page 511]
27. .. complete expropriation of the worker from his conditions of labour is not a result towards which the capitalist mode of production tends, but rather the given presupposition from which it proceeds .. [page 730]
28. In the developed capitalist mode of production, the worker is not the owner of his conditions of production .. This alienation of the conditions of production from the producer, however, corresponds here to a real revolution in the mode of production itself. The isolated workers are brought together in the large workshop for specialized and interlocking activity; the tool is replaced by the machine. The mode of production itself no longer permits the fragmentation of the instruments of production that is linked with petty property, any more than it permits the isolation of the workers themselves .. [page 731]



Volume 3, completed by Engels, published 1894. Penguin paperback, 1991 - continued

29. .. the entire spirit of capitalist production, which is oriented towards the most immediate monetary profit - stands in contradiction to agriculture, which has to concern itself with the whole gamut of permanent conditions of life required by the chain of human generations. A striking example of this is provided by forests, which are managed in the common interest - and even then only to a limited extent - solely in those rare cases when they are not private property but are subject to state administration .. [pages 754-755]
30. From the standpoint of a higher socio-economic formation, the private property of particular individuals in the earth will appear just as absurd as the private property of one man in other men. Even an entire society, a nation, or all simultaneously existing societies taken together, are not the owners of the earth. They are simply its possessors, its beneficiaries, and have to bequeath it in an improved state to succeeding generations, as *boni patres familias* / good heads of the household .. [page 911]
31. .. private ownership of land, and thus the expropriation from the land of the direct producers - private ownership for some, involving non-ownership of the land for others - is the basis of the capitalist mode of production .. [page 948]
32. .. instead of a conscious and rational treatment of the land as permanent communal property, as the inalienable condition for the existence and reproduction of the chain of human generations, we have the exploitation and the squandering of the powers of the earth .. large landed property reduces the agricultural population to an ever decreasing minimum and confronts it with an ever growing industrial population crammed together in large towns; in this way it produces conditions that provoke an irreparable rift in the interdependent process of social metabolism, a metabolism prescribed by the natural laws of life itself. The result of this is a squandering of the vitality of the soil, which is carried by trade far beyond the bounds of a single country .. [page 949]
33. Wage-labour and landed property, like capital, are historically specific social forms; one of labour, and the other of the monopolized earth, both in fact being forms corresponding to capital and belonging to the same economic formation of society .. [page 954]
34. .. the earth, on the one hand, labour on the other, two elements of the actual labour process, which are material elements of any process of production and have nothing to do with its social forms .. [page 955]
35. Vulgar economics actually does nothing more than interpret, systematize and turn into apologetics the notions of agents trapped within bourgeois relations of production .. [page 956]
36. A certain quantum of surplus labour is required as insurance against accidents and for the progressive extension of the reproduction process that is needed to keep pace with the development of needs and the progress of population. It is one of the civilizing aspects of capital that it extorts this surplus labour in a manner and in conditions that are more advantageous to social relations and to the creation of elements for a new and higher formation than was the case under the earlier forms of slavery, serfdom, etc. Thus on the one hand it leads towards a stage at which compulsion and the monopolization of social development (with its material and intellectual advantages) by one section of society at the expense of another disappears; on the other hand it creates the material means and the nucleus for relations that permit this surplus labour to be combined, in a higher form of society, with a greater reduction of the overall time devoted to material labour .. [page 958]

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Volume 3, completed by Engels, published 1894. Penguin paperback, 1991 - continued

37. Just as the savage must wrestle with nature to satisfy his needs, to maintain and reproduce his life, so must civilized man, and he must do so in all forms of society and under all possible modes of production. This realm of natural necessity expands with his development, because his needs do too; but the productive forces to satisfy these expand at the same time. Freedom, in this sphere, can consist only in this, that socialized man, the associated producers, govern the human metabolism with nature in a rational way, bringing it under their collective control instead of being dominated by it as a blind power; accomplishing it with the least expenditure of energy and in conditions most worthy and appropriate for their human nature. But this always remains a realm of necessity. The true realm of freedom, the development of human powers as an end in itself, begins beyond it, though it can only flourish with this realm of necessity as its basis. The reduction of the working day is the basic prerequisite .. [page 959]
38. The form of conditions of labour that are alienated from labour, objectified in relation to it and accordingly transformed, the produced means of production being transformed into capital and the earth into the monopolized earth, into landed property, this form pertaining to a particular period of history is thus taken to coincide with the existence and function of produced means of production and the earth in the production process in general. These means of production are in and for themselves, by nature, capital; capital is nothing but a mere ‘economic name’ for those means of production; and similarly the earth is in and for itself, by nature, the earth as monopolized by a certain number of landed proprietors. Just as the products become an independent power vis-à-vis the producers in capital and in the capitalist - who in actual fact is nothing but personified capital - so land is personified in the landowner, he is the land similarly standing up on its hind legs and demanding its share, as an independent power, of the products produced with its aid; so that it is not the land that receives the portion of the product needed to replace and increase its productivity, but instead the landowner who receives a share of this product to be sold off and frittered away .. [page 963]
39. .. the capitalist mode of production .. this bewitched and distorted world .. [pages 965-966]
40. .. the mystification of the capitalist mode of production, the reification of social relations, and the immediate coalescence of the material relations of production with their historical and social specificity: the bewitched, distorted and upside-down world haunted by Monsieur le Capital and Madame la Terre, who are at the same time social characters and mere things .. [page 969]

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OED: “Reification .. make (something abstract) more concrete or real ..”

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Selection of items on our website - boggart.org.uk:
1. *Weekly Waterbirds Survey flyer / poster* (FoBHC, 20.3.2017);
 2. *Angel Hill War Memorial - description & related information* (FoBHC, 11.11.2016);
 3. *Boggart Hole Clough & the 1896 Campaign for Free Speech* (FoBHC, 24.8.2016);
 4. *Socialist environmentalism* (FoBHC, 21.6.2017);
 5. *Revivifying the Lake* (FoBHC, 17.10.2018);
 6. *Wildway Network proposal* (FoBHC, 30.11.2017);
 7. *Biodiversity Management Plan for Boggart Hole Clough* (Ecology Services UK Ltd, 29.6.2007);
 8. *Boggart Hole Clough Biodiversity Health Centre proposal* (FoBHC, 17.5.2019);
 9. ‘*The Bar-Gaist*’ of Boggart Hole Clough from John Roby’s 1829 ‘*Traditions of Lancashire*’ (FoBHC, 22.2.2017).

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Recommend: Fourth International - World Socialist Web Site - wsws.org