

farmer being an owner of machinery, which is capital for him, the machine has become fixed capital for the machine companies, placed in a factory, whose roof-tree is the sky.

Another aspect of the case calls for attention: Let us remember that the essence of capital is that it brings profit to its owner. Now profit is something for nothing, made by buying labor power, and setting it to work upon machinery. For example, if I buy labor power at two dollars per day, and the slave whom I purchase, produces eight dollars worth of value, the profit will be six dollars, less other running expenses. You will see, my dear E., that it is quite impossible to make a profit out of yourself; that you cannot buy your own labor power, and set it to work to make a profit from your own hide.

Since capital is the means of extracting profit from others, the idea that a farm slave is a capitalist meets with a fatal objection. Of course, profit cannot be made out of a machine either. If you give one hundred and eighty-five dollars (\$185.00) for a machine, one hundred and eighty-five dollars (\$185.00) only will that machine transfer to the product when it is used up. In numberless cases, however, in the West, it does not get used up, the capitalists taking it back from the slave who was working it, before that time. In fact it would seem that those who owned all these privileges, and were masters of all things, were also master of the farm slave and all that appertains thereto. It is remarkable (is it not?) that those old ideas we spoke of in a former letter hang so tightly, but patience, my dear E., a rumble of revolt runs through their ranks. Let us hope it takes the right direction.