

A BRIEF LABOR CHARTER

According to Jacques Bonhomme.

I.

In the name of the dignity and reason of humanity, in the name of order, every man and every woman must enjoy absolute liberty of their activity, their sentiments and their thoughts.

II.

I believe in the absolute equality of all men, all nationalities, and all races; — in the *diversity*, but in the economic and social *equivalence*, of their faculties and aptitudes.

III.

I believe that the current, but *temporary* inferiority of certain races and individuals stems from conquest, from serfdom, from the centuries-long suppression of their natural development, a lack of understanding regarding their destinies, unequal education, and, above all, the poor and unequal division of human labor.

IV.

I believe that the goal of the progress of humanity is to gradually make all of these differences, all of these inferiorities disappear, and to elevate each person to the most complete development, to the highest level of active, sentimental and intellectual capacity, which is currently attained only by a few exceptional individuals, privileged children and exemplars of humanity.

V.

I believe that the destiny assigned to humanity by its ever-growing needs and desires is the prudent satisfaction of those needs and desires, with the aid of the specific organs with which it is endowed in order to ACT, in accordance with the laws of LABOR, upon the bodies and materials that nature offers and provides freely, in order to create the full range of products suited to, specific to, and essential for humanity.

VI.

I believe that the work of humanity is the cultivation, sanitization, beautification and restoration of its globe, in order to make a dwelling worthy of its senses, its intelligence and its love.

VII.

I believe that every man, by the mere fact of being human, born on this globe where he lives, by which he must live and without which he dies, possesses an imprescriptible right, a right of personal preservation and development, to the land, air, water, and fire necessary for his existence and growth.

VIII.

That his right to live by modifying, shaping and working the raw materials necessary for his needs and provided *freely* to humanity by nature must encounter no usurpation, no obstacle, no hindrance, no oppression, under any pretext whatsoever: whether land ownership, rights of profit or escheat, commerce, taxation, government, interest on capital, etc., etc.

IX.

That, by the mere fact that he is born of a man and a woman, — members of an associated and organized humanity, — his frailty, his childhood and his growth are entitled to protection, to free education, and to the physical and intellectual nourishment necessary until virility.

X.

I believe that, through society's patronage of him, the APPRENTICE has incurred a sacred debt to the society that made him worthy of living as a *man*, that is, by *his own labor*.

XI.

That he must therefore contribute all his energy and vitality to the general and individual burdens of the society that nourished him as a *child* and will nourish him as an *old man*;

XII.

That, while enjoying the benefits of the social pact, he must submit to the laws of a serious association of men.

Work for all, by all;

Responsibility;

Genuine solidarity;

Mutuality or reciprocity in production;

XIII.

That he has the right to have his *entire* individuality manifest itself openly, splendidly and without a master, but that his individual right is limited by the rights of others, by social rights, and by justice or equality.

XIV.

Every free man, — sound in body and mind, possessing a *brain, arms* and a *heart*, — must, in the republican future, *think for himself, work with his own hands, and love and feel for himself*.

The human being is indivisible!

Why do you divide him? Why do you mutilate him through your materialist or spiritualist division of labor?

Why does your education turn the three faculties of every man who is truly *a man*, not a *fragment of a man*, into three types of hierarchical and irreconcilable functions: *thought, labor and feeling?*

Sensation, knowledge and sentiment — that is *the whole man!* The *complete* man, in the radiant unity and normal EQUILIBRIUM of *his three faculties!*

He is one man; he must no longer be three men!

XV.

No man, therefore, has the right to say to his brother, to his equal, in the name of an aristocratic, vicious and unintelligent division of labor:

WORK WITH YOUR HANDS FOR ME, while I govern for you, command for you, pray for you, fight for you, sing for you, think for you, vote for you as law, love for you, consume for you, enjoy for you, capitalize for you, accumulate for you!

(For, once again, sensation, sentiment, knowledge, — it is a *single* functionary, — *in its three successive aspects*, — in a society organized for the complete and simultaneous development of each human individuality, — it should no longer be three functionaries!)

No one, therefore, has this right, even if his brother or equal voluntarily grants it to him; For the usurper abuses the candor, weakness, good faith or foolishness of his brother; he commits a crime against humanity by attacking the individuality, majesty, sovereignty, expansion and development of his brother! He mutilates a man to add to his own life what he steals from that man's life!

XVI.

Since humanity can only exist through the satisfaction of its needs by means of labor, through simultaneous and ceaseless PRODUCTION;

All must therefore — in association — labor toward the common good, toward the satisfaction of the common need, according to the specialty of labor for which society has recognized them as most suited.

XVII.

All workers then form a mutual insurance against poverty and for the satisfaction of their human needs;

The social labor, the common good, is divided, among all workers in the categories recognized as special by science, into *equal and equivalent labors*.

XVIII.

To each their own *diverse* contribution to the overall production, but *equal* in labor to the work of each of their brothers;

To each their responsibility for their task before their brothers;

To each their *product* equivalent to the product of others; — therefore, *equality* of labor or *value* governing the free exchange of products, exchanges carried out without intermediaries.

XIX.

One hour of *identical* labors paying for one hour of *identical* labors.

– Two hours paying for two hours, etc., etc.

XX.

No one within ABLE-BODIED humanity having the duty to do *more*, no one having the right to do *less* than their brother: this is the law of justice, the law of equality, the law of man's responsibility before himself and before his brothers in the great republic of labor.

XXI.

Such is the little charter of labor according to Jacques Bonhomme!

All those who produce everything have a right to everything.

To each as much labor as their brother!

To each according to their labor! Therefore, equality of conditions for all! Individual wealth proportional to social wealth!

That suits me. – Does that suit you, my brothers?

– Yes, Jacques!

– To work then, my brothers of all countries! Let us rise up and join together without delay!

JACQUES BONHOMME.