tion to The American Society of Mechanical Engineers. The illustrations chosen are such as, it is believed, will especially appeal to engineers and to managers of industrial and manufacturing establishments, and also quite as much to all of the men who are working in these establishments. It is hoped, however, that it will be clear to other readers that the same principles can be applied with equal force to all social activities: to the management of our homes; the management of our farms; the management of the business of our tradesmen, large and small; of our churches, our philanthropic institutions, our universities, and our governmental departments.
However, my analysis departs from Marx's in two ways. Whereas Marx examines primitive accumulation from the viewpoint of the waged male proletariat and the development of commodity production, I examine it from the viewpoint of the changes it introduced in the social position of women and the production of labor-power. Thus, my description of primitive accumulation includes a set of historical phenomena that are absent in Marx, and yet have been extremely important for capitalist accumulation. They include (i) the development of a new sexual division of labor subjugating women's labor and women's reproductive function to the reproduction of the work-force; (ii) the construction of a new patriarchal order, based upon the exclusion of women from waged-work and their subordination to men; (iii) the mechanization of the proletarian body and its transformation, in the case of women, into a machine for the production of new workers. Most important, I have placed at the center of my analysis of primitive accumulation the witch-hunts of the 16th and 17th centuries, arguing that the persecution of the witches, in Europe as in the New World, was as important as colonization and the expropriation of the European peasantry from its land were for the development of capitalism.