

IHSP
Modern History
Full Texts Multimedia Search Help
Selected Sources Sections Studying History Reformation Early Modern World Everyday Life Absolutism Constitutionalism Colonial North America Colonial Latin America Scientific Revolution Enlightenment Enlightened Despots American Independence French Revolution Industrial Revolution Romanticism Conservative Order Nationalism Liberalism 1848 Revolutions 19C Britain British Empire History 19C France 19C Germany 19C Italy 19C West Europe 19C East Europe Early US US Civil War US Immigration 19C US Culture Canada Australia & New Zealand 19C Latin America Socialism Imperialism Industrial Revolution II Darwin, Freud, Einstein 19C Religion World War I Russian Revolution Age of Anxiety Depression Fascism Nazism Holocaust World War II Bipolar World US Power US Society Western Europe Since 1945 Eastern Europe Since 1945 Decolonization Asia Since 1900 Africa Since 1945 Middle East Since 1945 20C Latin America Modern Social Movements Post War Western Thought Religion Since 1945 Modern Science Pop Culture 21st Century
IHSP Credits

Internet Modern History Sourcebook

Abbé Sieyes:

What is the Third Estate?, excerpts

Emmanuel Joseph Sieyes: "What is the Third Estate?"

What is necessary that a nation should subsist and prosper?

Individual effort and public functions.

[Individual Efforts]

All individual efforts may be included in for classes:

1. Since the earth and the waters furnish crude products for the needs of man, the first class, in logical sequence, will be that of all families which devote themselves to agricultural labor.

2. Between the first sale of products and their consumption or use, a new manipulation, more or less repeated, adds to these products a second value more or less composite. In this manner human industry succeeds in perfecting the gifts of nature, and the crude product increases two-fold, ten-fold, one hundred-fold in value. Such are the efforts of the second class.

3. Between production and consumption, as well as between the various stages of production, a group of intermediary agents establish themselves, useful both to producers and consumer; these are the merchants and brokers: the brokers who, comparing incessantly the demands of time and place, speculate upon the profit of retention and transportation; merchants who are charged with distribution, in the last analysis, either at wholesale or at retail. This species of utility characterizes the third class.

4. Outside of these three classes of productive and useful citizens, who are occupied with real objects of consumption and use, there is also need in a society of a series of efforts and pains, whose objects are directly useful or agreeable to the individual. This fourth class embraces all those who stand between the most distinguished and liberal professions and the less esteemed services of domestics.

Such are the efforts which sustain society. Who puts them forth? The Third Estate.

[Public Functions]

Public functions may be classified equally well, in the present state of affairs, under four recognized heads; the sword, the robe, the church and the administration. It would be superfluous to take them up one by one, for the purpose of showing that everywhere the Third Estate attends to nineteen-twentieths of them, with this distinction; that it is laden with all that which is really painful, with all the burdens which the privileged classes refuse to carry. Do we give the Third Estate credit for this? That this might come about, it would be necessary that the Third Estate should refuse to fill these places, or that it should be less ready to exercise their functions. The facts are well known. Meanwhile they have dared to impose a prohibition upon the order of the Third Estate. They have said to it: "Whatever may be your services, whatever may be your abilities, you shall go thus far; you may not pass beyond!" Certain rare exceptions, properly regarded, are but a mockery, and the terms which are indulged in on such occasions, one insult the more.

If this exclusion is a social crime against the Third Estate; if it is a veritable act of hostility, could it perhaps be said that it is useful to the public weal? Alas! who is ignorant of the effects of monopoly? If it discourages those whom it rejects, is it not well known that it tends to render less able those whom it favors? Is it not understood that every employment from which free competition is removed, becomes dear and less effective?

In setting aside any function whatsoever to serve as an appanage for a distinct class among citizens, is it not to be observed that it is no longer the man alone who does the work that it is necessary to reward, but all the unemployed members of that same caste, and also the entire families of those whoa re employed as well as those who are not? Its it not to be remarked that since the government has become the patrimony of a particular class, it has been distended beyond all measure; places have been created not on account of the necessities of the governed, but in the interests of the governing, etc., etc.? Has not attention been called to the fact that this order of things, which is basely and--I even presume to say--bestly respectable with us, when we find it in reading the History of Ancient Egypt or the accounts of Voyages to the Indies, is despicable, monstrous, destructive of all industry, the enemy of social progress; above all degrading to the human race in general, and particularly intolerable to Europeans, etc., etc? But I must leave these considerations, which, if they increase the importance of the subject and throw light upon it, perhaps, along with the new light, slacken our progress.

It suffices here to have made it clear that the pretended utility of a privileged order for the public service is nothing more than a chimera; that with it all that which is burdensome in this service is performed by the Third Estate; that without it the superior places would be infinitely better filled; that they naturally ought to be the lot and the recompense of ability and recognized services, and that if privileged persons have come to usurp all the lucrative and honorable posts, it is a hateful injustice to the rank and file of citizens and at the same a treason to the public.

Who then shall dare to say that the Third Estate has not within itself all that is necessary for the formation of a complete nation? It is the strong and robust man who has one arm still shackled. If the privileged order should be abolished, the nation would be nothing less, but something more. Therefore, what is the Third Estate? Everything; but an everything shackled and oppressed. What would it be without the privileged order? Everything, but an everything free and flourishing. Nothing can succeed without it, everything would be infinitely better without the others.

It is not sufficient to show that privileged persons, far from being useful to the nation, cannot but enfeeble and injure it; it is necessary to prove further that the noble order does not enter at all into the social organization; that it may indeed be a burden upon the nation, but that it cannot of itself constitute a nation.

In the first place, it is not possible in the number of all the elementary parts of a nation to find a place for the caste of nobles. I know that there are individuals in great number whom infirmities, incapacity, incurable laziness, or the weight of bad habits render strangers tot eh labors of society. The exception and the abuse are everywhere found beside the rule. But it will be admitted that he less there are of these abuses, the better it will be for the State. The worst possible arrangement of all would be where not alone isolated individuals, but a whole class of citizens should take pride in remaining motionless in the midst of the general movement, and should consume the best part of the product without bearing any part in its production. Such a class is surely estranged to the nation by its indolence.

The noble order is not less estranged from the generality of us by its civil and political prerogatives.

What is a nation? A body of associates, living under a common law, and represented by the same legislature, etc.

Is it not evident that the noble order has privileges and expenditures which it dares to call its rights, but which are apart from the rights of the great body of citizens? It departs there from the common law. So its civil rights make of it an isolated people in the midst of the great nation. This is truly *imperium in imperia*.

In regard to its political rights, these also it exercises apart. It has its special representatives, which are not charged with securing the interests of the people. The body of its deputies sit apart; and when it is assembled in the same hall with the deputies of simple citizens, it is none the less true that its representation is essentially distinct and separate: it is a stranger to the nation, in the first place, by its origin, since its commission is not derived from the people; then by its object, which consists of defending not the general, but the particular interest.

The Third Estate embraces then all that which belongs to the nation; and all that which is not the Third Estate, cannot be regarded as being of the nation.

What is the Third Estate?

It is the whole.

Source:

This text is part of the [Internet Modern History Sourcebook](#). The Sourcebook is a collection of public domain and copy-permitted texts for introductory level classes in modern European and World history.

Unless otherwise indicated the specific electronic form of the document is copyright. Permission is granted for electronic copying, distribution in print form for educational purposes and personal use. If you do reduplicate the document, indicate the source. No permission is granted for commercial use of the Sourcebook.

(c)Paul Halsall Aug 1997

The **Internet History Sourcebooks Project** is located at the [History Department](#) of [Fordham University](#), New York. The Internet Medieval Sourcebook, and other medieval components of the project, are located at the [Fordham University Center for Medieval Studies](#).The IHSP recognizes the contribution of Fordham University, the Fordham University History Department, and the Fordham Center for Medieval Studies in providing web space and server support for the project. The IHSP is a project independent of Fordham University. Although the IHSP seeks to follow all applicable copyright law, Fordham University is not the institutional owner, and is not liable as the result of any legal action.