

now manifesting an intention to strike out for themselves.

Militias of Christ and Forward Movements are financed by the wealthy to combat the growing tendency to independence of thought amongst the hitherto thoughtless—but all in vain.

To compensate for the vanishing efficacy of the superstitious chloroform, the rulers are strengthening their brutal forces of repression, preparing for the day when their right to rule and rob will be definitely challenged by their victims. Cadet corps, Boy Scouts, and militia are being held up to the young and thoughtless element of the working class as holy and patriotic institutions for the preservation and protection of the God-ordained dispensation of capital and human slavery.

"The dog barks, but the moon sails on."

Human society moves in obedience to laws as inflexible as those that govern the movements of the planets. Capitalist production has chained the forces of nature and broken the chains of mental enslavement. Cause and effect obtain as unceasingly and unerringly in the brains of the human race and in human institutions as in the heavens. The modern working class is fast beginning to realize that the titanic forces of modern machinery are the product of its brain and hand, responsive to its slightest touch, and that knowledge has engendered in its collective brain a growing confidence in its collective power and irresistible might. It no longer looks to heavens of brass for a supernatural savior, or to the classes above it for a Moses to lead it out of the house of bondage, but is becoming conscious of the strength that resides within itself. It is growing in the knowledge that "he who would be free, must himself strike the blow," and is equipping itself for the task that lies before it—to put the finishing touches to man's age-long struggle with nature for the means to satisfy his physical needs, by wresting the marvellous machines of modern wealth production from the hands of the few, and placing them in the hands of society.

Then, with superstition and slavery behind it, its feet for the first time planted on the soil of freedom, humanity will pass through the gates of a new dawn, and enter upon a period of achievement, for which the toilsome passage through the jungles of evolution, from cave to steel mill, has been the cruel but necessary apprenticeship.

As far as personality is concerned, a proletarian is no better equipped than a bourgeois. That which distinguishes him to this advantage from a bourgeois is not due to him as an individual, but as a member of a definite economic class. Being a member of the wage-working class, of the proletariat, he is left, by virtue of his economic condition, with no other inalienable property but his physical and intellectual labor power. This state of thing carries with it the growing understanding of the fact that his might and power are not due to his own unaided individuality, but to his connection with the labor power of his class. The proletarian is thus taught by his economic conditions that he must use his power as a social one. By this means he becomes class-conscious—conscious of the importance and power of his class in society. It is not difficult to understand that the Socialist aim of the socialization of the means of production must necessarily follow from this class-consciousness.

this class-consciousness.— Proletarian Method, by E. Dietzgen.