

after sleep and shaking her invincible locks"; and a man who looks abroad upon the world with some imagination to-day may see such another picture in the rising of the working-classes. You know your power at last; and you are preparing to use it.

But may one whose heart beats with yours in hope and expectation propound to you the question: This power, *how* are you going to use it? You are going to recast the existing order; but what kind of order are you going to set up instead?

Broadly there are two alternatives before you

The first is the class-war, which can only end in the institution of a new class-ascendancy. If you want to become top-dogs, you can easily do so. But what you have to bear in mind is that if you only effect a revolution within the existing political and social framework, you are not extirpating the evil thing which has been the cause of your miseries. You are leaving it where it will still grow its dismal fruit of social disintegration. You will have on your hands a society in which the old leprosy is still active; and the co-operative commonwealth of your dreams will be as far away as ever. You may destroy capitalism; but that is only to remove the symptom. You have not eradicated the disease. And if you leave the disease, it will in time create another anti-social monster under which your children's children may be groaning more loudly than you have groaned under the burden of capitalism.

The alternative to the class-war is more difficult to state. But I return to Lamennais's phrase—"the creation of peoples." "We must," said that