

the carriage was placed behind it, for it cannot turn, and was set off at its utmost speed, thirty-five miles an hour, swifter than a bird flies. . . . You cannot conceive what that sensation of cutting the air was; the motion is as smooth as possible, too. I could either have read or written; and as it was, I stood up and with my bonnet off "drank the air before me." The wind, which was strong, or perhaps the force of our own thrusting against it, absolutely weighed my eyelids down. . . . When I closed my eyes this sensation of flying was quite delightful and strange beyond description; yet strange as it was, I had a perfect sense of security and not the slightest fear. At one time, to exhibit the power of the engine, having met another steam carriage which was unsupplied with water, Mr. Stephenson caused it to be fastened in front of ours; moreover, a wagon laden with timber was also chained to us, and thus propelling the idle steam engine and dragging the loaded wagon which was beside it and our own carriage full of people behind, this brave little she-dragon of ours flew on. Farther on she met three carts, which being fastened in front of her she pushed on before her without the slightest delay or difficulty; when I add that this pretty little creature can run with equal facility either backwards or forwards, I believe I have given you an account of all her capacities.

Marx Predicts the Workers' Revolution

The Communist Manifesto (1848) was a call to revolution. It also claimed to offer a key to the understanding of all human history. According to the views of Karl Marx and Friedrich Engels, the history of human development is the story of class struggle, and the nature of all institutions and ideas — political, economic, social, and religious — is always determined by the exploiting class, made up of those who controlled the means of production. With the coming of the Industrial Revolution, the means of production were taken over by the industrialists. The Manifesto predicted that they would grow richer and become fewer in number while the masses would sink into degrading poverty. Then the workers would rise in revolution, dispossess

the exploiters, and after a transition period of dictatorship establish a classless society in which each person would give according to his ability and each receive according to his needs. Marx and Engels were relatively unknown when they wrote the Manifesto and for the time being their ideas were barely noticed. Both were German, the former a journalist and a student of law and philosophy, the latter a well-to-do manufacturer whose family owned a factory in Manchester, England. Conditions in the 1840's led them to believe that the predicted revolution was near at hand. This revolution did not materialize, and over the years the position of labor steadily improved in a number of European countries.

A specter is haunting Europe — the specter of Communism. All the powers of old Europe have entered into a holy alliance to [destroy] this specter: Pope and Czar, Metternich, . . . French radicals, and German police spies. Communism is already acknowledged by all European powers to be itself a power. It is high time that Communists should openly, in the face of the whole world, publish their views, their aims, their tendencies, and meet this nursery tale of the specter of Communism with a manifesto of the Party itself. . . .

The history of all hitherto existing society is the history of class struggles.

Freeman and slave, patrician and plebeian, lord and serf, guild master and journeyman, in a word, oppressor and oppressed, stood in constant opposition to one another, carried on an uninterrupted, now hidden, now open fight; a fight that each time ended either in a revolutionary reconstitution of society at large, or in the common ruin of the contending classes. . . .

The modern bourgeois [middle-class] society that has sprouted from the ruins of feudal society has not done away with class antagonisms. It has but established new classes, new conditions of oppression, new forms of struggle in place of the old ones.

Our epoch, the epoch of the bourgeoisie [the middle class], pos-

Source: Karl Marx and Friedrich Engels, *Manifesto of the Communist Party*, Moscow: Co-operative Publishing Society of Foreign Workers in the U.S.S.R., 1935, pp. 15-63.