

the word, the bourgeoisie creates a world in its image. Comrades! We must destroy that image! The bourgeoisie have destroyed all human relations except those of naked self-interest and the callousness of cash on the mantel never-never.

Masses of labourers herded into factories and offices armies, organized like soldiers. As privates of the industrial army, they are put under the command of a hierarchy of sergeants and officers. Not only are they slaves of the bourgeois class and the bourgeois state, they are daily and hourly enslaved by the machine, by the overseer above all, by the individual bourgeois manager and representative. The more openly this despotism claims its end and aim, the more petty, the more hateful, and the more embittering it is. But does wage labour create any property for the worker? Of course not: it creates capital—that is, the property which exploits wage labour, and which cannot in new supply of wage labour for fresh exploitation. In bourgeois human labour is but a means to increase accumulated labour, a community, a society, a cumulated labour, but one means to enrich, and promote the existence of the worker. In bourgeois past domesticated the present. In communist society, the power of his labour is his own vital energy, his way of making a new gift to himself. And this, his vital energy, is so in order to obtain his necessities as a means of subsistence. He vital energy is transformed into no more than a means to labour in order to live. Work is not part of his life; it

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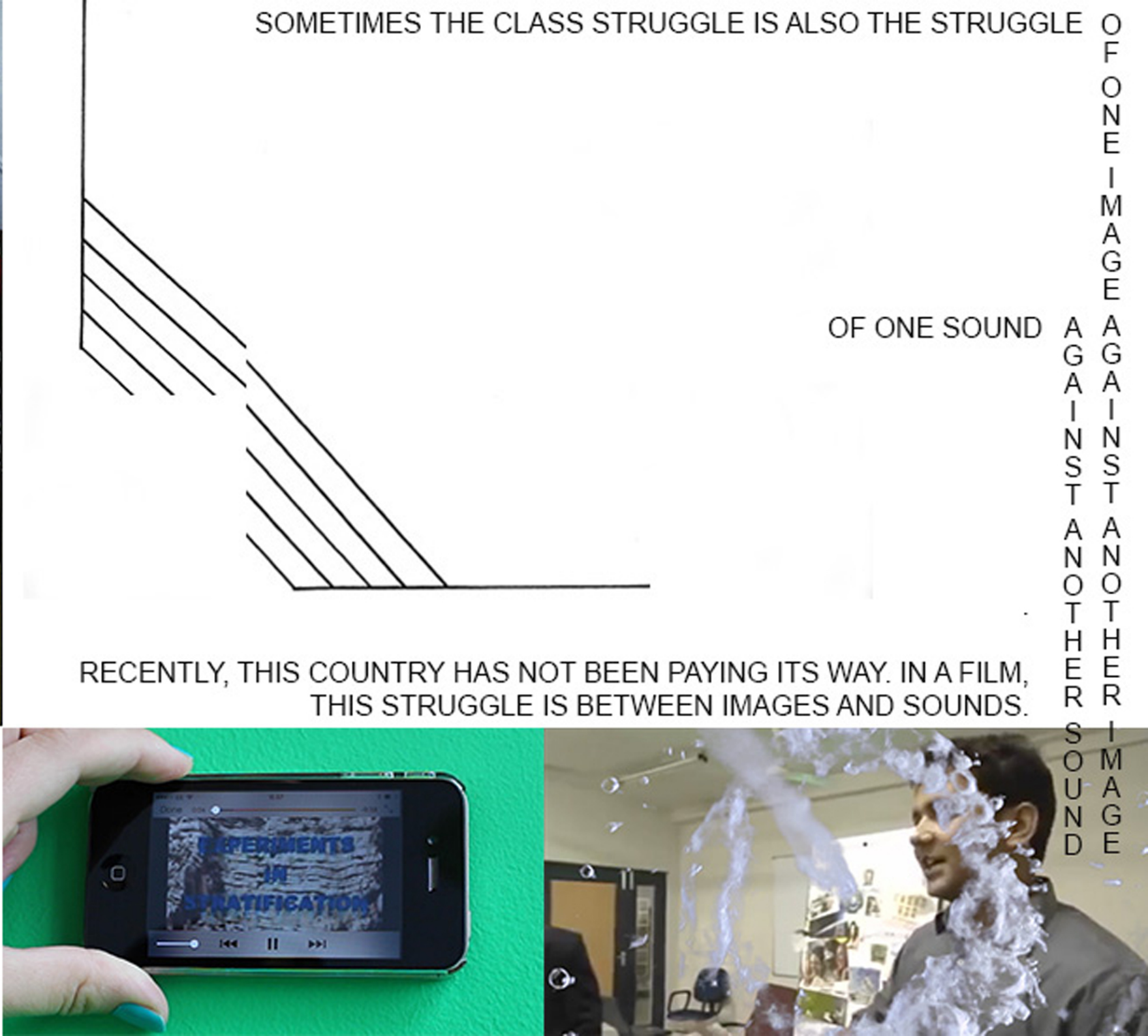
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SOMETIMES THE CLASS STRUGGLE IS ALSO THE STRUGGLE

OF ONE SOUND

RECENTLY, THIS COUNTRY HAS NOT BEEN PAYING ITS WAY. IN A FILM,
THIS STRUGGLE IS BETWEEN IMAGES AND SOUNDS.

OF ONE IMAGE
AGAINST ANOTHER
SOUND
IMAGE