

tribe or clan. Before this further step could be taken, however, something was necessary.

Private Property in the Land and Tools of Production.

At an early period the land and the primitive tools of production were to all intents and purposes held in common. Private ownership was unknown. We are informed that the word "my," or its equivalent, was not used in describing ownership, but the word "our." Under such a system with free access to the means of life, great difficulty was experienced, by primitive captains of industry, in enslaving the people. This was overcome by the seizure of the land and tools by a few powerful individuals, and the parcelling of it out amongst them. Thus, at an early date, we find the great mass of the people enslaved and a class society in existence; composed on the one hand of the dispossessed majority and on the other of those who had seized the means of life and established themselves thereby in a position of owner or overlordship. This was done by the aid of the newly established armed forces on the one hand and the priestly craft on the other. The rulers, we find, succeeded in attaching these two sections to their side by according to them various gifts and privileges—paid out of the goods produced by the slaves of course. In return for these favors the armed forces upheld the overlordship at the point of the sword, while the priest craft performed an equally important function, playing upon the people's superstitions and inculcating into the minds of the newly enslaved various servile principles—meekness, humility, contentment, resignation, self-denial—which they expounded with fervor but which, then as now, they showed no particularly noticeable tendency