

by this new method of getting the social living, for one man to produce enough for himself and some over.

In those bad old times the passion for toil which disgraces modern man, could not have been very strongly developed, and the prisoners, used to a free life, naturally resented being presented with the primitive hoe and compelled to wield it. A bolt was therefore always likely, and the captors were compelled to place armed guards to watch the workers and keep them busy. They were in consequence slaves, for mark this carefully—he who must work at the command of another is a slave. He who must go to another and beg for permission to live is a slave. He who must deliver up the fruits of his toil to another is also a slave; and the modern farm worker is according to his own lights a free man.

We shall not dally with primitive life, however, it is sufficient for our purpose that the cultivation of the soil produced slavery. Later on in the classic period slavery and farming were still hand in hand and the historian Gibbon tells of the immense wealth produced upon the fertile plains of the Roman provinces for the use of the then master class.

Another turn in the wheel of social evolution and the slave has changed his name; he is now a serf, bound to the soil. Now he labors three days for himself and three for his master, resting upon the numerous holy days. It seems, owing to primitive methods then in vogue, to have taken that time for him to produce enough to keep himself alive, hence the apparently generous conduct upon the master's part. For observe, the slave's portion has always been just enough of his product to keep him in working order. Why should it be otherwise?

Social evolution proceeds slowly but is very sure. While yet the established order of things seem strong as ever, another form of society is in the making and will presently burst through and