

The strata are many, the cross-sections innumerable. Geographical division, occupational interest, color and racial differences cut athwart the symmetrical lines of the class-struggle theorist. Not merely do the interests of the workmen and employer diverge, so far as the sharing of the product goes, but the German agrarian struggles against the manufacturer, the small shopkeeper against the great departmental store, the independent manufacturer against the trust, the white bricklayer or fireman against the negro, the American trade unionist against the immigrant, carpenters' against woodworkers' union in jurisdictional disputes. Employers and employed unite in a closed shop, closed-masters' agreement to prey on the consuming public; trade unions back trusts' demands for more room at the tariff trough. The joint-stock company opens all fields to investment by all classes; the workman becomes his own landlord; economic categories less and less coincide with definite and unchanging bodies of individuals. Nor, again, where men are divided into economic classes, do they always follow their economic interest. Racial antagonism or gambling or baseball may absorb the interest and energy that in the socialist scheme of things would have been given to fighting for the revolution. The class-struggle doctrine has done much to light up some dark places in history, but it is not the all-complete explanation.

*In using the economic key to unlock the secrets of history, Marx and others have added much to our knowledge of past and present alike. But this interpretation is pushed too far, to the ignoring of other equally fundamental forces in history; men are not members of economic classes and nothing more.*

**Labor Theory of Value.** Having discovered in the materialistic conception of history a key to all human achievements, Marx proceeds to use it to unlock the secrets of the present epoch, to disclose the essential nature and trend of capitalistic production. To-day the class struggle takes the form of contest between capitalist and workman, exploiter and exploited. Marx's first problem, therefore, is to explain how present-day exploitation is worked. His explanation takes the form of the theory of surplus value, which, again, rests on a theory of value.

This theory is, in brief, that the value of all commodities depends solely upon the amount of labor that goes into them. Having explained how the value of commodities is regulated, Marx proceeds to use this doctrine to illumine the process of