

we must have a society divided along class lines. In examining the early communal organizations we find no class struggle. This was because they knew no class divisions. Of tribal or clan war they knew something, but this was all.

These primitive clans or tribes afford us a glimpse of a crude social organization in which practically the whole of the tribe or clan were producers. With the possible exception of a kind of priestly cult or craft we find each and every individual capable of doing so taking part in hunting, fishing and other tribal pursuits. The division of the product was conducted, roughly speaking, on the principle of distributing or giving to the various individuals composing the clan enough to satisfy his or her needs.

Primitive Communism Unmarked by Slavery.

Primitive communism is, so far as we can learn, unmarked by any form of class slavery or servitude. This may be considered to be due to the fact that hunting and fishing—the principle ways of getting a living—were pursuits in which the employment of slaves or captive workers would have been, for obvious reasons, a matter of great difficulty, if not of absolute impossibility. The communal clans sometimes took prisoners in their tribal wars, and, doubtless, if they could have seen any way to make anything out of these captives they would have done so. As it was, however, no such way being open they, it appears, generally served them (the prisoners) as the piece de resistance at a cannibal banquet.

First Class Struggle.

Class struggles commenced with the introduction of slavery. Slavery came as soon as it could—with the discovery and practice of agriculture and the breeding and domestication of ani-