

become numerous enough, their surplus product becomes divided between the family and individuals who assist in maintaining the slaves in subjection. The number of this exploiting class depends upon the number of slaves. The number of idlers who live upon slaves must necessarily be small as compared with the producers. When slaves become serfs, the same principle of exploitation continues. There grow up, of course, ever so many more grades of workers and shirkers, whose powers over consumption express their power to exploit their fellows. When the conditions of production, exchange, and capitalism become supreme, those who have control over the means of production pay their serfs wages instead of allowing them to produce their own subsistence and then work for their serf lords. Those serfs who have been allowed as artisans, retainers, and superintendents, to have a greater share over consumption than wage-slaves, receive as wages the equivalent of what they had in the past secured, and thus the social inequalities and evils of exploitation attached to slavery and serfdom are handed down to the present day. Convention sanctions the power of the sword, on which slavery and serfdom are based. Men now receive as wages not what they earn, but what they can secure as remuneration, governed by the social influence they have in society. The aristocracy control the land, the capitalists the plant and machinery, and between the two are divided all the political forces and also control over the Army and Navy and Law. Thus the price of labor is a reflex of the exploitation by force which was carried on under slavery. So many men work so many hours, and produce a given quantity of wealth. Society allows their products to be divided up by individuals or classes of individuals, according as they claim it under