The State and Feudalism

From the Short History of Politics. new community was military allegi-By Prof. Jenks.

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["The origin of the State or Political Society," said Professor Jenks in the beginning of the Excerpt in last issue, "is to be found in the development of the art of warfare." He then proceeded to give reasons in proof of his statement.]

HARACTER of the State. The new type of community formed by these events differed fundamentally from that which preceded it. In the first place, it was essentially territorial in character. Though its rulers for some time continued to call themselves by tribal names ("Kings of the English," "Kings provided only that they could be reof the French," and so on,) in reality the limits of their authority were the limits of their territories. Whosoever lived, nay, whosoever happened to be, within their dominions, was their subject, their subditus, or subdued man, bound to obey their commands, and, especially bound to obey their call to arms. The life of the

THE FUNCTION OF SCIENCE. WITH SOME CONCLUSIONS

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soon as the chemical constitution of no matter what body is ascertained, that body can be quite readily built up out of the elements of which it is composed.

We are still a long way from knowing, so far as the writer is aware. the constitution of the highest organie substances—the albuminous bodies-but there is absolutely no reason why we should not arrive at that knowledge, and armed with it proceed to produce artificial albumen. There is no reason in the world why we should not do this-even if only after centuries; it is the possibility of the thing with which we are concerned-not with the length of time it might take. But if ever we do arrive at that point, we shall at the same time have produced organic life, for life from its lowest manifestation to its highest is but the mode of existence of albumen.

So we conclude, after having touched on matters we had no intention of touching at the outset. Science is a method of research and interpretation. With final causes it does not deal. But it is still a question as to whether the whole notion of final causes is, or is not, simply the offspring of human ingenuity having little or no relation to reality. At all events, it has ever been a fruitless quest-and still is. And since the scientific method of study supplies us with reliable information about the world we live in, and the qualities of the various objects it contains and as we have seen that a knowledge of these qualities amounts to a knowledge of the things themselves, we can rest satisfied that the explanation of the universe afforded by science, whether it be the only one or not, is still the only one humaniy possible.

If we shall have helped anyone to a clearer idea of what science is and what it seeks to do, we will be pleased to have contributed, even though so little, towards that end.

WM. A. LEWIN.

, ance, that faithful obedience to the orders of a commander which had enabled the conqueror, with the aid of his devoted followers, to place his foot on the necks of the conquered tribes. Race feeling, no doubt, long counted for much; no prudent ruler could afford to neglect it. But it was no longer the essential bond of unity. To begin with, the ruler and his chief followers were probably of different blood, perhaps even of different religion and speech, from the mass of the subject population. Apart from this fact, the successful warrior, knowing the value of numbers, was always trying to import new followers, about whose race he cared little, lied on to do good service, either with the sword or the pen. Finally, being generally a man of superior enlightment, the new ruler was often anxious to throw open the country to foreign adventurers, whether merchants, ecclesiastics, or teachers, bewould thereby be increased. This policy was, as is well known, the cause of much trouble in the early days of the State; but the new spirit

ultimately got its way. New Type of Religion. Again, the exclusiveness of the old tribal systems was rudely broken down. It had rested mainly, as we have seen, towards the end of its history, on the system of ancestor worship. But the establishment of the western State was curiously coincident with the triumph of a new type of religion, the chief characteristic of which was universality. It may sound, at first hearing, ridiculous to associate the meek religion of Christ with the aggressive military institution of the State. Yet it is quite certain that Christianity had a great deal to do with breaking down tribal prejudice, and with the establishment of great political communities. To take the first and most glaring example which presents itself. The conversion of Clovis to Christianity was intimately connected with the formation of the brilliant, if short-lived, Frankish empire. The heathen Burgundians and Saxons were overcome by the Christian Franks. In the name of Christianity, Charles the Great rolled back the tide of Saracen invasion from the Pyrenees, and established the frontiers of Christendom, Though Christianity, in its earliest days, had been a mission to the poor and lowly, its great conquests in Northern and Western Europe were due to the conversion of kings and princes. The conversion of Aethelbirht of Kent was the signal for the conversion of England. Christianity passed from court to court of the Heptarchic kingdoms. And Christianity well repaid the favor of princes. Under the cry of "one church and one king," the older tribal divisions were ultimately wiped out, and England became one nation; with Church and State in intimate alliance. Even more obviously had Mahommedanism the result of breaking down tribal divisions, and establishing mighty kingdoms, like the kingdom of Akbar in India, the kingdom of Ismail in Persia, and the kingdom of Mahomet at

Constantinople. The New Nobility. Once more, the

patriarchal society.

THE STATE OF JAPAN

"When the Devil Was Sick

T OKIO, Dec. 16.—"The present moment is seeing great changes in Japan that will mean much for the future peace of the world in the Far East. Within the three weeks that I have been studying conditions in Japan the commercial and propeace sections of the government have given the military the most finished wallop the old dominating power ever

So writes Frazier Hunt, a well-

new political organism, the State, no longer regarded custom as its guiding star. By its very nature, militarism is competitive; for competition means strife, and strife is of the very essence of war. Mimic warfare may be conducted according to fixed tradition; but, in that case, it is rather sport than war. Real war is a death-struggle, and each combatant will strain every nerve to gain the advantage. If any one will show him a new dodge for defeating his enemy, he will take it and be thankful. He will not ask if it is consecrated by lieving that his fame and wealth the wisdom of his ancestors. Even the very modern humanitarian spirit has only succeeded in making slight inroads upon the fierce competition of war; and if it succeeds in making further or serious inroads, it will destroy war, or reduce it to the level of a sport, which is, of course, its object. The founders of States were, as we have seen, all successful warriors, who had won success by new combinations, new methods, daring disregard of tradition. It was hardly probable that, under their regime, the old traditional, customary life would be continued. Their watchword was ability, not custom. If they saw a man who could fight well, or write well, or sing well, they called him to their courts, regardless of his race or social rank. They knew that their position was precarious; they could not afford to leave any stone unturned to ensure their safety. And one of their surest measures was to surround themselves with the ablest men on whom they could lay their hands. All over Europe, the break-up of patriarchal society is marked by a striking change in the idea of nobility. The old nobility of birth, and wealth, the members of the sacred families of the tribe and clan, the great lords of eattle, are replaced by the royal nobility, whose hall-mark is the choice of the king. In the Barbarian Codes which tell us so much of early Teutonic society, the etheling, or hereditary noble, is displaced by the antrustion, or royal servant. The latter may even have been at one time a slave; it is enough that the king has recognized him as a "comes," a member of his band of followers. In England, the tribal ealdorman, in Scotland the Ri or Mormaer, give way before the earl or simple thane. Doubtless, in many cases, the change was more apparent than real. Doubtless the tribal chief was willing to accept a title of nobility from the king; just as the Irish chiefs of the fifteenth century, the O'Donnells' and the O'Neills, became the Irish earls of the sixteenth century, the Tyrconnels and the Tyrones. But the difference was, none the less, significant; and it paved the way for further change. It marked the triumph of the State over the older

known newspaper correspondent, now in Japan. In his despatch, he makes the prediction, which later advices confirm, that no more Japanese troops will be sent to Siberia. He waxes very enthusiastic over the "finished wallop" given to the militarists by the moderates. Too enthusiastic he is by half. Is he being used to distribute his optimistic verbal chloroform by gamesters in a big game, or is he just ignorant of the nature of the beast capitalism, and its own offspring, militarism? We know these syndicate correspondents of the capitalist press. We recognize their propaganda on sight.

"It was a real show down between the pro-peace party and the military party over the sending of more troops to Siberia and the civil section won." so he says! "It means the dawn of new day in Japan. The refusal to support the military demands for more troops in Siberia means the recognition of the fact that there are things in the world that bayonets can not fight. It means," he continues, "that Japan is afraid to face this situation, since England, France and Italy withdrew from Siberia."

If Japan has changed its policy, and when we say Japan, we mean the ruling class of Japan, there is small credit due to them. Capitalism is the same old unregenerate leopard in Japan as elsewhere. If capitalistic Japan has changed her policies, it has been perforce under pressure of new conditions and revolutionary forces within her own borders as well as in the countries subject to her sway. This the correspondent almost admits when he says, "Japan is frightened at the possibility of wild Bolshevism within her own borders and is considering great internal reforms such as universal suffrage and the betterment of labor conditions in the hope of checking the radicalism. One year ago, the rice riots gave a big scare, and now the march of the Bolsheviks eastward from the Ural mountains, coupled with the discontent at the high cost of living in Japan, brings grave uneasiness. The masses today are in an uncertain mood, which might flare up into riots at any moment."

Surely it is an unconscious tribute to the Bolsheviks, that, on their approach, the rulers and oppressors grow afraid and the masses of the oppressed take hope.

"Japan," he further says, "has repented of her treatment of China and Korea." Presto, a lightning change! Almost it seems a death-bed repentance.

"She has just begun to catch a vision, of the coming democracyhumanity and justice."

"China, Korea and Siberia are teaching her great lessons. The old military party that has been the real source of the ruling power in Japan is still strongly entrenched, but constantly losing ground before the wonderful democratic movement. Demoeracy is spreading like wildfire here. Real freedom and democracy will not be denied, and it is going to win Japan just as it will eventually succeed everywhere in the world."

Which is all very fine word-mongery, but, we stress the point, if it comes, it is coming not a particle from above, but from below, forcing its way up from among the masses of the economically enslaved, against the will of capitalist forces.