

The State and Feudalism

From the Short History of Politics.
By Prof. Jenks.

II.

["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.]

CHARACTER 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 of 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 organic 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 humanly 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.

new community was military allegiance, 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, provided only that they could be relied on to do good service, either with the sword or the pen. Finally, being generally a man of superior enlightenment, the new ruler was often anxious to throw open the country to foreign adventurers, whether merchants, ecclesiastics, or teachers, believing that his fame and wealth would 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 Aethelbirt 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 Mahomedanism 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

THE STATE OF JAPAN

"When the Devil Was Sick—"

TOKIO, 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 pro-peace sections of the government have given the military the most finished wallop the old dominating power ever had."

So writes Frazier Hunt, a well-

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 gamblers 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 democracy—humanity 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. Democracy 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.