

## Industry and the Gild

(From Jenks, "History of Politics")

(Continued from Last Issue.)

**Commerce.** But, in remembering the makers or producers, we must not forget another equally important class of industrial workers, viz., the merchants or exchangers. Indeed, there is some reason to believe that exchange precedes production in the order of ideas. The Australian do not make anything worth speaking of, but they exchange certain of their natural advantages, for others which they need.

[On the matter of exchange preceding production, we can not agree with Professor Jenks. As an economic category production includes the simplest act of appropriation from nature of things useful or desirable to man and also the storing and transportation to the place of exchange. Even natural advantages within the territory of the tribe, such as, a spring of water, mineral, deposit, etc., would entail the labor of guarding as the exclusive possession of the tribe. Besides, the first care of the tribe will be the productive act of satisfying its own immediate needs. These needs will not wait for an act of exchange to take place. In using

### WAGES

#### What They Are, And How They Are Determined.

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machinery, it is possible to produce much more wealth than can be consumed (that is normally) in the same period of time, therefore, although our laborer may produce wealth to the value of thirty or thirty-six pounds of sugar in one day, it will be found that his wages will be in the neighborhood of one dollar, or merely sufficient to keep him alive for one day.

There is, however, another factor, which has a bearing on this question of wages, known as the law of supply and demand. The value of commodities expressed in price are regulated by this law, for instance, if sugar is scarce, and there is a demand greater than the supply, the price of sugar will rise above its cost of production and vice versa, but it will be found, within a period of years, to have exchanged at its actual cost of production.

The argument may be advanced that the above instance does not apply to wages, as labor-power is invariably in excess of the demand, and would therefore always exchange at a price below its cost of production. This argument may, however, be replied to by stating that the standard of living of the working class is continually tending to a lower scale,\* and consequently, the cost of its reproduction is ever becoming less; and also wages, in relation to the wealth produced are lower than formerly owing to advanced machinery being continually introduced. G. M.

\*[The critic questions the assertion that the standard of living of the working class is continually tending to a lower scale.]

the word **make** (presumably meaning handicraft,) as the beginning of production, Professor Jenks places an arbitrary, restricted limitation on the meaning of the term covering that phase of human activity.—Edit.]

Thus, a pack which hunts a country abounding in a peculiar green stone, greatly valued for the purpose of stone axes, will send some of its young men with lumps of the precious article, to exchange against the feathers of certain birds collected by another tribe, which are greatly valued for decorative purposes. These primitive merchants observe certain formalities in their approach to the stranger camp; and are, by immemorial custom, entitled to be treated as **guests** not as **enemies**. The custom of making presents on approaching an African chief as a stranger, is said to be a survival of this ancient practice; for it is to be noted, the chief always observes the etiquette of offering return gifts. At any rate, we get here the earliest appearance of the **law of the market**, which again is a notable factor in the history of civilization.

### BARTER AND SALE

Trade is, of course, for long ages, conducted in its primitive form by barter, i.e., the exchange of one article against another. The disadvantages of such a form are obvious. One tribe or clan may have plenty of ostrich feathers, for example, to dispose off, but may not require the only articles which another has to offer. It is clear that no business can be done between them. Inside a community, the matter could be adjusted by a sort of debtor and creditor account; but between stranger, possibly rival communities, such a course would not be possible. Occasionally, some token, such as the African cowrie shell, is adopted as a standard value, (In the Marxian classification, the cowrie shell would be called a **Standard of Price**) in which payments can be made. But the objections to this course is, that these articles are not really in themselves valuable, and may, therefore, involve the community which takes them in a loss. A great advance is made when some article of universal demand, such as the ox, is adopted as a standard of value. (The Marxists would classify the ox as functioning as the **Standard of Price** and a **Measure of Value**.—Edit.) We then get the difference between barter and sale. The community which requires the ostrich feathers, but which has no article specially required by the other community to dispose of, pays so many oxen in exchange for the feathers. The oxen are thus the price which, as economists tell us, is value expressed in terms of money. A curious testimony to the truth of this account is found in the fact that, when oxen are superseded as money by the precious metals, which, as being more portable, and less easily subject to depreciation, are really more suitable, the earliest coins are often found to be stamped with an ox's head. But we must not suppose that coined money

## Patriarchal Society

Excerpt from Jenk's "Short History of Politics"

[Professor Jenks places the Patriarchal form of society as the second stage of social development; the first being the "savage" organization, which could properly be called the "pack," as it far more resembles a hunting than a social organization. This form was dealt with in a previous issue. Remarking on the old theory that the beginnings of society was to be found in the single household, and that from that developed the clan, and from that in turn, the larger social unit, the tribe, he says, that that theory has now been definitely exploded. Chiefly to the Scottish historian, Mr. W. F. Skene, he says, belongs the merit of having shown by actual demonstration that the old theory really reverses the historical order of things. The tribe or larger unit is the oldest; as it breaks up, clans are formed; and the break-up of the clan-system leaves as independent units the households formerly comprised within it. Finally, but not till long after patriarchal society has passed away, the household is dissolved, and the individual becomes the unit in society.]

### PATRIARCHAL SOCIETY IN GENERAL

**DISTINGUISHING** Features. We now approach the consideration of the second stage of social development, in which the binding ties are more perfect, than in the preceding stage. All patriarchal society is characterized by certain well known features, which distinguish it from earlier as well as from later types of society. These features are:

(1) **Male Kinship.** In the "savage" type of community, while something that might be called kinship prevailed, it was so arbitrary and artificial, that it might be regarded as a superstition rather than a fact. So far as there was any recognition of blood relationship at all, it was relationship through women, not through men. But, in the patriarchal stage, paternity is the leading fact. Men are counted of kin because they are descended from the same male ancestor. Sometimes, no doubt, the relationship is fictitious rather than real; as when deficiencies in a family are made up by adoption or fosterage. But the very existence of such devices shows the importance, attached to descent through males. Leaving for the present the question of how this important change came about, we notice another feature of patriarchal society closely connected with it.

at once takes the place of oxen. There is an intermediate stage of uncoined money, which passes by weight. Abundant evidence of this fact survives; but we need not look farther than our own word the (English) pound, which may mean either a weight, or a coin of a particular value.—Professor Jenks, (Short History of Politics.)

Next Week: Organization of Industry.

(2) **Permanent Marriage.** Without such an addition, the first feature could hardly develop. In a state of society (the group or totem marriage relation) such as that of the Australian aborigines, no one could be certain who his father was. It is not until a woman becomes the wife of one man only, that anything like certainty of fatherhood appears. But it must not be assumed that marriage, as we understand it, i.e., permanent union of one man with one woman, is a feature of all patriarchal society. On the other hand, **polygamy**, i.e., the marriage of one man to several women, is very characteristic of patriarchal society in its earlier stages. Only in its later developments does it approach to the modern system of marriage. But the existence of polygamy is no bar to the recognition of kinship through males; on the contrary, it renders it increasingly certain, by providing against a superfluity of unmarried women. Finally a third essential feature of patriarchal society must be mentioned.

(3) **Paternal Authority.** The principles upon which patriarchal society is conducted require, as we shall see, the existence of groups presided over and controlled by the well nigh despotic authority of a male ancestor. This male ancestor controls, not only the business affairs of the group, but its religion, and its conduct. He alone is responsible for it to the larger group of which it forms a part. The precise limits of this authority differ in different stages. In early Rome, as is well known, the "patria potestas" extended to all the descendants of a living ancestor, no matter how old they were, and even survived, in a modified form, over the female descendants after his death. Moreover, it comprised even the power of life and death, to say nothing of control and chastisement. In later forms of the patriarchal system, this power becomes greatly modified, but an interesting record of Welsh society at the end of the patriarchal stage says of the "Mab," or youth under fourteen: (He is) "at his father's platter, and his father lord over him, and he is to receive no punishment but that of his father, and he is not to possess a penny of his property during that time, only in common with his father." In fact, for legal purposes, he has no separate existence.

**Actual Examples.** These are the universal features of society in the patriarchal stage, whether we look at it among Jewish tribes, or the early Greeks, (e.g., the Homeric heroes) or Romans, or among the Arabs of the desert, or the Hindus and Mahomedans of Northern India, or the Afghans of the frontier, or, better still, among our Teutonic forefathers in their German homes, or, perhaps best of all among the branches of the Keltic race, the Welsh, the Irish and the Highland Scotch, with whom it lingered until a comparatively late period.

Next Issue: "Two Stages of Patriarchal Society."