

The State



Randolph Bourne

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Foreword

Randolph Bourne

came as an inhabitant of this earth
without the pleasure of choosing his dwelling or his career.

He was a hunchback, grandson of a congregational minister, born in 1886 in Bloomfield, New Jersey: there he attended grammarschool and highschool.

At the age of seventeen he went to work as secretary to a Morristown businessman.

He worked his way through Columbia working in a pianola record factory in Newark, working as proofreader, painotuner, accompanist in a vocal studio in Carnegie Hall.

At Columbia he studied with John Dewey.

Got a travelling scholarship that too him to England Paris Rome Berlin Copenhagen,

wrote a book on the Gary Schools.

In Europe he heard music, a great deal of Wagner and Scriabine and bought himself a black cape.

This little sparrowlike man,
tiny twisted bit of flesh in black cape,
always in pain and ailing,
put a pebble in his sling
and hit Goliath square in the forehead with it.

War, he wrote, is the health of the state.

Half musician, half educational theorist (weak health and being poor and twisted in body and on bad terms with his people hadn't spoiled the world for Randolph Bourne; he was a happy man, loved *Die Meistersinger* and playing Bach with his long hands that stretched so easily over the keys and pretty girls and evenings of talk. When he was dying of pneumonia a friend brought him an eggnogg; Look at the yellow, it's beautiful, he kept saying as his life ebbed into delirium and fever. He was a happy man.) Bourne seized with feverish intensity on the ideas then going around at Columbia, he picked rosy glasses out of the turgid jumble of John Dewey's teaching through which he saw clear and sharp

the shining capitol of reformed democracy
 Wilson's New Freedom;
 but he was too good a mathematician, he had to work the equations
 out;

with the result
 that in the crazy spring of 1917 he began to get unpopular where his
 bread was buttered at *The New Republic*;
 for *New Freedom* read *Conscription*, for *Democracy*, *Win the War*, for
Reform, *Safeguard the Morgan Loans*
 for Progress Civilization Education Service,
 Buy a Liberty Bond,
 Strafe the Hun
 Jail the Objectors.

He resigned from *The New Republic*; only *The Seven Arts* had the
 nerve to publish his articles against the war. The backers of *The Seven Arts*
 took their money elsewhere; friends didn't like to be seen with Bourne, his
 father wrote him begging him not to disgrace the family name. The
 rainbowntinted future of reformed democracy went pop like a prick
 soapbubble.

The liberals scurried to Washington;

Some of his friends plead with him to climb up on Schoolmaster
 Wilson's sharabang; the war was great fought from swivel chairs of Mr.
 Creel's bureau in Washington.

He was cartooned, shadowed by the espionage service and the
 counter-espionage service; taking a walk with two girl friends at Wood's
 Hole he was arrested, a trunk full of manuscript and letters was stolen from
 him in Connecticut. (Force to the utmost thundered Schoolmaster Wilson.)

He didn't live to see the big circus of the Peace of Versailles or the
 purplish normalcy of the Ohio Gang.

Six weeks after the armistice he died planning an essay on the
 foundations of future radicalism in America.

If any man has a ghost
 Bourne has a ghost,
 a tiny twisted unscared ghost in a black cloak
 hopping along the grimy old brick and brownstone streets still left in
 downtown New York,
 crying out in a shrill soundless giggle:
War is the health of the State.

—John Dos Passos

Introduction

If somehow, suddenly, Randolph Bourne were alive again in today's world, he would not be as bewildered or as bewildering as some of those who did not die. Though it is perilous to draw parallels between historical periods, it is safe to say that he would find the world in a similar, if more desperate plight. Then in 1918, the year of his death, as now, a world war had left in its wake a shattered Europe of starving, despairing people and, in the words of one of Bourne's contemporaries, "an America harried by frights and intolerances and mob fanaticisms." In our time, though it had been discernible in the past decade, the liberals—as exemplified by *The New Republic* and *The Nation*—have come out of the war, for which they gave full support to the ruling class, with an addiction for some servile State, a faith in direct contrast with the liberal heritage of self-reliance fostered by Emerson and Thoreau. They were the same liberals who, in Bourne's time too, had accepted the ballyhoo of a war fought for high sounding purposes, a war to end war—a cataclysm which they hoped would be sterilized of its more frightful aspects, only to be left, without moorings, with the dust of the dead.

But Bourne had held back. His colleagues of *The New Republic* forgot their peacetime principles as did his old teacher, John Dewey. No longer for them the quest for a moral alternative to war.

Bourne would have none of it. Instead, he scrutinized the ideas he had held in common with them, holding each up to the light—or rather, darkness—about him. He tried to find out why many of the ideas had been so inadequate to the test of war.

Bourne saw a clue to the crisis in ideas in the acceptance by intellectuals of the instrumentalist philosophy of John Dewey. Accepting that philosophy, the liberals had couched their support of the war in such terms as these: "It is only on the craft, in the stream, they say, that one has any chance of controlling the current forces for liberal purposes. If we obstruct, we surrender all power for influence. If we responsibly approve, we then retain our power for guiding."

Bourne's answer to all this was deeply prophetic, echoed as it was by the Versailles Treaty soon after his time and the Potsdam Agreement and the impact of the atomic bomb in ours. Wrote Bourne: "Well, it is true that they may guide, but if their stream leads to disaster and the frustration of

national life, is their guiding any more than a preference whether they shall go over the right hand or the left hand of the precipice? (*Twilight of the Idols*)

But Bourne's diagnosis if the disease of the modern spirit did not end there. More underlying than the malignancy of ideas was the cancerous nature of our institutions. Here Bourne, in the winter of his life, went to work on what Paul Rosenfeld has called "his deadly wonderful analysis of the State."

War is the health of the State, wrote Bourne, and in his full realization of what that meant, he recognized the roots of modern totalitarianism years before the psychoanalysis of fascism. As Bourne put it: "There is in the feeling toward the State a large element of pure filial mysticism. . . . The chief value of the State in wartime is the opportunity it gives for this regression to infantile attitudes." Bourne shows in full how this attitude is cultivated by all States, and how this example of domination, set by the centralized power, pervades the relations of the citizenry. All this reaches its culmination in war, for as Bourne emphasizes again and again:

"Nations organized for internal administration, nations organized as a federation of free communities, nations organized in any way except that of a political centralization of a dynasty, or a reformed descendant of a dynasty, could not possibly make war upon each other. They would not only have no motive for conflict, but they would be unable to muster the concentrated force to make war effective. . . . We cannot crusade against war without crusading implicitly against the State."

Thus, just as he had rejected the profit system in such essays as *What Is Exploitation?*, Bourne ended by rejecting the State entirely as a lever of social progress. Were he alive today, confronted with the sham socialism of the monster State of Russia, the Labor Party oligarchy in England, or the atom-armed fast developing corporatism in the United States, Bourne would not have to revise these views one whit.

What then is the alternative? Randolph Bourne never lived to develop fully the constructive side of his argument. Implicit, however, in all of his writings of this later period is the philosophy of anarchism, the development of a decentralized, cooperative society where man's personal responsibility can flower. It is the practical alternative to Statism shown by the anarchists of Spain (particularly Catalonia) in their cooperative communities during the Libertarian Revolution of 1936.

We must seek that alternative everywhere before the State hurls us into complete destruction.

—Michael Grieg, 1946

Publisher's Notes

Today, Randolph Bourne is remembered for one thing: his aphorism, "War is the health of the state." More precisely, his aphorism is remembered; of those who know it, probably not one ten could name its author, and not one in a hundred its source. This essay, *The State*, is that source.

The State is much more than the source of one memorable aphorism, however; it's an often-brilliant exploration of what Bourne refers to as the "herd-instinct"—the abandonment of self and of principles, and the merging of self with the patriotism-maddened "herd" in time of war. Bourne does a fine job of exploring the evil effects of this abandonment of individual decision making and individual responsibility. Throughout its entire length *The State* flashes with memorable insights.

This essay is, however, almost certainly a first draft—and it shows it. It was written shortly before Bourne's death, and he very probably never had a chance to edit it. Thus, as originally published, it contained its share of lapses in grammar, punctuation, and spelling. For this edition, I've copy edited it very lightly, making changes only where there were outright errors. For the most part, these changes consist of things such as removing misplaced commas, changing commas to semicolons, and changing "or" to "nor" where appropriate. In one place I added a number of words to a sentence that was flawed grammatically and that was difficult to understand. In that sentence, to make plain which words are Bourne's and which are mine, I've placed my added words within brackets.

The Foreword and Introduction to this edition first appeared in the 1947 Resistance Press edition of *The State*. Unfortunately, they, and Bourne's essay, remain as relevant today as when they were written. One can but look forward to the day when the matters discussed here by Bourne, Dos Passos, and Grieg are looked back upon as nothing but the curiosities and horrors of a pre-civilized society.

—Chaz Bufe, December 1997

The State

Government is synonymous with neither State nor Nation. It is the machinery by which the nation, organized as a State, carries out its State functions. Government is a framework of the administration of laws, and the carrying out of the public force. Government is the idea of the State put into practical operation in the hands of definite, concrete, fallible men. It is the visible sign of the invisible grace. It is the word made flesh. And it has necessarily the limitations inherent in all practicality. Government is the only form in which we can envisage the State, but it is by no means identical with it. That the State is a mystical conception is something that must never be forgotten. Its glamor and its significance linger behind the framework of Government and direct its activities.

Wartime brings the ideal of the State out into very clear relief, and reveals attitudes and tendencies that were hidden. In times of peace the sense of the State flags in a republic that is not militarized. For war is essentially the health of the State. The ideal of the State is that within its territory its power and influence should be universal. As the Church is the medium for the spiritual salvation of man, so the State is thought of as the medium for his political salvation. Its idealism is a rich blood flowing to all the members of the body politic. And it is precisely in war that the urgency for union seems greatest, and the necessity for universality seems most unquestioned. The State is the organization of the herd to act offensively or defensively against another herd similarly organized. The more terrifying the occasion for defense, the closer will become the organization and the more coercive the influence upon each member of the herd. War sends the current of purpose and activity flowing down to the lowest level of the herd, and to its remote branches. All the activities of society are linked together as fast as possible to this central purpose of making a military offensive or a military defense, and the State becomes what in peacetimes it has vainly struggled to become—the inexorable arbiter and determinant of men's businesses and attitudes and opinions. The slack is taken up, the cross-currents fade out, and the nation moves lumberingly and slowly, but with ever accelerated speed and integration, towards the great end, towards that "peacefulness of being at war," of which J.P. Jacks has spoken so unforgettably.

The classes which are able to play an active and not merely a passive role in the organization for war get a tremendous liberation of activity and energy. Individuals are jolted out of their old routine, many of them are given new positions of responsibility, new techniques must be learnt. Wearing home times are broken and women who would have remained attached with infantile bonds are liberated for service overseas. A vast sense of rejuvenescence pervades the significant classes, a sense of new importance in the world. Old national ideals are taken out, re-adapted to the purpose and used as the universal touchstones, or molds into which all thought is poured. Every individual citizen who in peacetimes had no function to perform by which he could imagine himself an expression or living fragment of the State becomes an active amateur agent of the Government in reporting spies and disloyalists, in raising Government funds, or in propagating such measures as are considered necessary by officialdom. Minority opinion, which in times of peace was only irritating and could not be dealt with by law unless it was conjoined with actual crime, becomes with the outbreak of war, a case for outlawry. Criticism of the State, objections to war, lukewarm opinions concerning the necessity or the beauty of conscription, are made subject to ferocious penalties, far exceeding severity those affixed to actual pragmatic crimes. Public opinion, as expressed in the newspapers, and the pulpits and the schools, becomes one solid block. "Loyalty," or rather war orthodoxy, becomes the sole test for all professions, techniques, occupations. Particularly is this true in the sphere of the intellectual life. There the smallest taint is held to spread over the whole soul, so that a professor of physics is *ipso facto* disqualified to teach physics or to hold honorable place in a university—the republic of learning—if he is at all unsound on the war. Even mere association with persons thus tainted is considered to disqualify a teacher. Anything pertaining to the enemy becomes taboo. His books are suppressed wherever possible, his language is forbidden. His artistic products are considered to convey in the subtlest spiritual way taints of vast poison to the soul that permits itself to enjoy them. So enemy music is suppressed, and energetic measures of opprobrium taken against those whose artistic consciences are not ready to perform such an act of self-sacrifice. The rage for loyal conformity works impartially, and often in diametric opposition to other orthodoxies and traditional conformities or ideals. The triumphant orthodoxy of the State is shown at its apex perhaps when Christian preachers lose their pulpits for taking in more or less literal terms the Sermon on the Mount, and Christian zealots are sent to prison for twenty years for distributing tracts which argue that war is unscriptural.

War and the Herd

War is the health of the State. It automatically sets in motion throughout society those irresistible forces for uniformity for passionate cooperation with the Government in coercing into obedience the minority groups and individuals which lack the larger herd sense. The machinery of government sets and enforces the drastic penalties. The minorities are either intimidated into silence, or brought slowly around by subtle process of persuasion which may seem to them really to be converting them. Of course, the ideal of perfect loyalty, perfect uniformity is never really attained. The classes upon whom the amateur work of coercion falls are unwearied in their zeal, but often their agitation, instead of converting merely serves to stiffen their resistance. Minorities are rendered sullen, and some intellectual opinion bitter and satirical. But in general, the nation in wartime attains a uniformity of feeling, a hierarchy of values culminating at the undisputed apex of the State ideal, which could not possibly be produced through any other agency than war. Other values such as artistic creation, knowledge, reason, beauty, the enhancement of life, are instantly and almost unanimously sacrificed, and the significant classes who have constituted themselves the amateur agents of the State, are engaged not only in sacrificing these values for themselves but in coercing all other persons into sacrificing them.

War—or at least modern war waged by a democratic republic against a powerful enemy—seems to achieve for a national almost all that the most inflamed political idealist could desire. Citizens are no longer indifferent to their Government, but each cell of the body politic is brimming with life and activity. We are at last on the way to full realization of that collective community in which each individual somehow contains the virtue of the whole. In a nation at war, every citizen identifies himself with the whole and feels immensely strengthened in that identification. The purpose and desire of the collective community live in each person who throws himself whole-heartedly into the cause of war. The impeding distinction between society and the individual is almost blotted out. At war, the individual becomes almost identical with his society. He achieves a superb self-assurance, an intuition of the rightness of all his ideas and emotions, so that in the suppression of opponents or heretics he is invincibly strong; he feels behind him all the power of the collective community. The individual as social being in war seems to have achieved almost his apotheosis. Not for any religious impulse could the American nation have been expected to show such devotion *en masse*, such sacrifice and labor. Certainly not for any secular good, such as universal education or the subjugation of nature,

would it have poured forth its treasure and its life, or would it have permitted such stern coercive measures to be taken against it, such as conscripting its money and its men. But for the sake of a war of offensive self-defense, undertaken to support a difficult cause to the slogan of "democracy," it would reach the highest level ever known of collective effort.

For these secular goods, connected with the enhancement of life, the education of men and the use of the intelligence to realize reason and beauty in the nation's communal living, are alien to our traditional ideal of the State. The State is intimately connected with war, for it is the organization of the collective community when it acts in a political manner, and to act in a political manner towards a rival group has meant, throughout all history—war.

There is nothing invidious in the use of the term, "herd," in connection with the State. It is merely an attempt to reduce closer to first principles the nature of this institution in the shadow of which we all live, move and have our being. Ethnologists are generally agreed that human society made its first appearance as the human pack and not as a collection of individuals or couples. The herd is in fact the original unit, and only as it was differentiated did personal individuality develop. All the most primitive tribes of men are shown to live in a very complex but very rigid social organization where opportunity for individuation is scarcely given. These tribes remain strictly organized herds, and the difference between them and the modern State is one of degree of sophistication and variety of organization, and not of kind.

Psychology of the State

Psychologists recognize the gregarious impulse as one of the strongest primitive pulls which keeps together the herds of the different species of higher animals. Mankind is no exception. Our pugnacious evolutionary history has prevented the impulse from ever dying out. This gregarious impulse is the tendency to imitate, to conform, to coalesce together, and is most powerful when the herd believes itself threatened with attack. Animals crowd together for protection, and men become most conscious of their collectivity at the threat of war. Consciousness of collectivity brings confidence and a feeling of massed strength, which in turn arouses pugnacity and the battle is on. In civilized man, the gregarious impulse acts not only to produce concerted action for defense, but also to produce identity of opinion. Since thought is a form of behavior, the gregarious impulse floods up into its realms and demands that sense of uniform

thought which wartime produces so successfully. And it is in this flooding of the conscious life of society that gregariousness works its havoc.

For just as in modern societies the sex-instinct is enormously over-supplied for the requirements of human propagation, so the gregarious impulse is enormously over-supplied for the work of protection which it is called upon to perform. It would be quite enough if we were gregarious enough to enjoy the companionship of others, to be able to cooperate with them, and to feel a slight malaise at solitude. Unfortunately, however, this impulse is not content with these reasonable and healthful demands, but insists that like mindedness shall prevail everywhere, in all departments of life, so that all human progress, all novelty, and nonconformity must be carried against the resistance of this tyrannical herd-instinct which drives the individual into obedience and conformity with the majority. Even in the most modern and enlightened societies this impulse shows little sign of abating. As it is driven by inexorable economic demand out of the sphere of utility, it seems to fasten itself ever more fiercely in the realm of feeling and opinion, so that conformity comes to be a thing aggressively desired and demanded.

The gregarious impulse keeps its hold all the more virulently because when the group is in motion or is taking any positive action, this feeling of being with and supported by the collective herd very greatly feeds that will to power, the nourishment of which the individual organism so constantly demands. You feel powerful by conforming, and you feel forlorn and helpless if you are out of the crowd. While even if you do not get any access to power by thinking and feeling just as everybody else in your group does, you get at least the warm feeling of obedience, the soothing irresponsibility of protection.

Joining as it does to these very vigorous tendencies of the individual—the pleasure in power and the pleasure of obedience—this gregarious impulse becomes irresistible in society. War stimulates it to the highest possible degree, sending the influence of its mysterious herd-current with its inflations of power and obedience to the farthest reaches of the society, to every individual and little group that can possibly be affected. And it is these impulses which the State—the organization of the entire herd, the entire collectivity—is founded on and makes use of.

There is, of course, in the feeling towards the State a large element of pure filial mysticism. The sense of insecurity, the desire for protection, sends one's desire back to the father and mother, with whom is associated the earliest feelings of protection. It is not for nothing that one's State is still thought of as Father or Motherland, that one's relation towards it is conceived in terms of family affection. The war has shown that nowhere

under the shock of danger have these primitive childlike attitudes failed to assert themselves again, as much in this country as anywhere. If we have not the intense Father-sense of the German who worships his *Vaterland*, at least in Uncle Sam we have a symbol of protecting, kindly authority, and in the many Mother-posters of the Red Cross, we see how easily in the more tender functions of war service, the ruling organization is conceived in family terms. A people at war have become in the most literal sense obedient, respectful, trustful children again, full of that naive faith in the all-wisdom and all-power of the adult who takes care of them, imposes his mild but necessary rule upon them and in whom they lose their responsibility and anxieties. In this recrudescence of the child, there is great comfort, and a certain influx of power. On most people the strain of being an independent adult weighs heavily, and upon none more than those members of the significant classes who have bequeathed to them or have assumed the responsibilities of governing. The State provides the convenientest of symbols under which these classes can retain all the actual pragmatic satisfaction of governing, but can rid themselves of the psychic burden of adulthood. They continue to direct industry and government and all the institutions of society pretty much as before, but in their own conscious eyes and in the eyes of the general public, they are turned from their selfish and predatory ways, and have become loyal servants of society, or something greater than they—the State. The man who moves from the direction of a large business in New York to a post in the war management industrial service in Washington does not apparently alter very much his power or his administrative technique. But psychically, what a transformation has occurred! His is not now only the power but the glory! And his sense of satisfaction is directly proportional not to the genuine amount of personal sacrifice that may be involved in the change but to the extent to which he retains his industrial prerogatives and sense of command.

From members of this class a certain insuperable indignation arises if the change from private enterprise to State service involves any real loss of power and personal privilege. If there is to be any pragmatic sacrifice, let it be, they feel, on the field of honor, in the traditionally acclaimed deaths by battle, in that detour to suicide, as Nietzsche calls war. The State in wartime supplies satisfaction for this very real craving, but its chief value is the opportunity it gives for this regression to infantile attitudes. In your reaction to an imagined attack on your country or an insult to its government, you draw closer to the herd for protection, you conform in word and deed, and you act together. And you fix your adoring gaze upon the State, with a truly filial look, as upon the Father of the flock, the quasi-

personal symbol of the strength of the herd, and the leader and determinant of your definite action and ideas.

The members of the working-classes, that portion at least which does not identify itself with the significant classes and seek to imitate it and rise to it, are notoriously less affected by the symbolism of the State, or, in other words, are less patriotic than the significant classes. For theirs is neither the power nor the glory. The State in wartime does not offer them the opportunity to regress, for, never having acquired social adulthood, they cannot lose it. If they have been drilled and regimented, as by the industrial regime of the last century, they go out docilely enough to do battle for their State, but they are almost entirely without that filial sense and even without that herd-intellect sense which operates so powerfully among their "betters." They live habitually in an industrially serfdom, by which though nominally free, they are in practice as a class bound to a system of a machine-production, the implements of which they do now own, and in the distribution of whose product they have not the slightest voice, except what they can occasionally exert by a veiled intimidation which draws slightly more of the product in their direction. From such serfdom, military conscription is not so great a change. But into the military enterprise they go, not with those hurrahs of the significant classes whose instincts war so powerfully feeds, but with the same apathy with which they enter and continue in the industrial enterprise.

From this point of view, war can be called almost an upper-class sport. The novel interests and excitements it provides, the inflations of power, the satisfaction it gives to those very tenacious human impulses—gregariousness and parent-regression—endow it with all the qualities of a luxurious collective game which is felt intensely just in proportion to the sense of significant rule the person has in the class-division of his society. A country at war—particularly our own country at war—does not act as a purely homogenous herd. The significant classes have all the herd-feeling in all its primitive intensity, so that this feeling does not flow freely without impediment throughout the entire nation. A modern country represents a long historical and social process of disaggregation of the herd. The national at peace is not a group, it is a network of myriads of groups representing the cooperation and similar feeling of men on all sorts of planes and in all sorts of human interests and enterprises. In every modern industrial country, there are parallel planes of economic classes with divergent attitudes and institutions and interests—bourgeois and proletariat—with their many subdivisions according to power and function, and even their interweaving, such as those more highly skilled workers who habitually identify themselves with the owning and the significant classes

and strive to raise themselves to the bourgeois level, imitating their cultural standards and manners. Then there are religious groups with a certain definite, though weakening sense of kinship, and there are the powerful ethnic groups which behave almost as cultural colonies in the New World, clinging tenaciously to language and historical tradition, though their herdishness is usually founded on cultural rather than State symbols. There are certain vague sectional groups. All these small sects, political parties, classes, levels, interests, may act as foci for herd-feelings. They intersect and interweave, and the same person may be a member of several different groups lying at different planes. Different occasions will set off his herd-feeling in one direction or another. In a religious crisis he will be intensely conscious of the necessity that his sect—or sub-herd—may prevail; in a political campaign, that his party shall triumph.

To the spread of herd-feeling, therefore, all these smaller herds offer resistance. To the spread of that herd-feeling which arises from the threat of war, and which would normally involve the entire nation, the only groups which make serious resistance are those, of course, which continue to identify themselves with the other nation from which they or their parents have come. In times of peace they are for all practical purposes citizens of their new country. They keep alive their ethnic traditions more as a luxury than anything. Indeed these traditions tend rapidly to die out except where they connect with some still unresolved nationalistic cause abroad, with some struggle for freedom, or some irredentism. If they are consciously opposed by a too invidious policy of Americanism, they tend to be strengthened. And in time of war, these ethnic elements which have any traditional connection with the enemy, even though most of the individuals may have little real sympathy with the enemy's cause, are naturally lukewarm to the herd-feeling of the nation which goes back to State traditions in which they have no share. But to the natives imbued with State-feeling, any such resistance or apathy is intolerable. This herd-feeling, this newly awakened consciousness of the State, demands universality. The leaders of the significant classes, who feel most intensely this State-compulsion, demand a one hundred per cent Americanism, among one hundred per cent of the population. The State is a jealous God and will brook no rivals. Its sovereignty must pervade everyone and all feeling must be run into the stereotyped forms of romantic patriotic militarism which is the traditional expression of the State herd-feeling.

Thus arises conflict within the State. War becomes almost a sport between the hunters and the hunted. The pursuit of enemies within outweighs in psychic attractiveness the assault on the enemy without. The whole terrific force of the State is brought to bear against the heretics. The

nation boils with a slow insistent fever. A white terrorism is carried on by the Government against pacifists, Socialists, enemy aliens, and a milder unofficial persecution against all persons or movements that can be imagined as connected with the enemy. War, which should be the health of the State, unifies all the bourgeois elements and the common people, and outlaws the rest. The revolutionary proletariat that shows more resistance to this unification is, as we have seen, psychically out of the current. Its vanguard as the I.W.W. is remorselessly pursued, in spite of the proof that it is a symptom, not a cause, and its prosecution increases the disaffection of labor and intensifies the friction instead of lessening it.

But the emotions that play around the defense of the State do not take into consideration the pragmatic results. A nation at war, led by its significant classes, is engaged in liberating certain of its impulses which have had all too little exercise in the past. It is getting certain satisfactions and the actual conduct of the war or the condition of the country are really incidental to the enjoyment of new forms of virtue and power and agrees-avenues. If it could be shown conclusively that the persecution of slightly disaffected elements actually increased enormously the difficulties of production and the organization of the war technique, it would be found that public policy would scarcely change. The significant classes must have their pleasure in hunting down and chastising everything that they feel instinctively to be not imbued with the current State-enthusiasm, though the State itself be actually impeded in its efforts to carry out those objects for which they are passionately contending. The best proof of this is that with a pursuit of plotters that has continued with ceaseless vigilance ever since the beginning of the war in Europe, the concrete crimes unearthed and punished have been fewer than those prosecutions for the mere crime of opinion or the expression of sentiments critical of the State or the national policy. The punishment for opinion has been far more ferocious and unintermittent than the punishment of pragmatic crime. Unimpeachable Anglo-Saxon-Americans who were freer of pacifist or socialist utterance than the State-obsessed ruling public opinion, received heavier penalties, and even greater opprobrium, in many instances, than the definitely hostile German plotter. A public opinion which, almost without protest, accepts as just, adequate, beautiful, deserved, and in fitting harmony with ideals of liberty and freedom of speech, a sentence of twenty years in prison for mere utterances, no matter what they may be, shows itself to be suffering from a kind of social derangement of values, a sort of social neurosis, that deserves analysis and comprehension. On our entrance into the war there were many persons who predicted exactly this derangement of values, who feared lest democracy suffer more at home from an America at war than

could be gained for democracy abroad. That fear has been amply justified. The question whether the American nation would act like an enlightened democracy going to war for the sake of high ideals, or like a State-obsessed herd, has been decisively answered. The record is written and cannot be erased. History will decide whether the terrorization of opinion, and the regimentation of life was justified under the most idealistic of democratic administrations. It will see that when the American nation had ostensibly a chance to conduct a gallant war, with scrupulous regard to the safety of democratic values at home, it chose rather to adopt all the most obnoxious and coercive techniques of the enemy and of the other countries at war, and to rival in intimidation and ferocity of punishment the worst governmental systems of the age. For its former unconsciousness and disrespect of the State ideal, the national apparently paid the penalty in a violent swing to the other extreme. It acted so exactly like a herd in its irrational coercion of minorities that there is no artificiality in interpreting the progress of the war in terms of herd psychology. It unwittingly brought out into the strongest relief the true characteristics of the State and its intimate alliance with war. It provided for the enemies of war and the critics of the State the most telling arguments possible. The new passion for the State ideal unwittingly set in motion and encouraged forces that threaten very materially to reform the State. It has shown those who are really determined to end war that the problem is not the mere simple one of finishing a war that will end war.

For war is a complicated way in which a nation acts, and it acts so out of a spiritual compulsion which pushes it on perhaps against all its interests, all its real desires, and all its real sense of values. It is States that make wars and not nations, and the very thought and almost necessity of war is bound up with the ideal of the State. Not for centuries have nations made war; in fact the only historical example of nations making war is the great barbarian invasions into Southern Europe, invasions of Russia from the East, and perhaps the sweep of Islam through Northern Africa into Europe after Mohammed's death. And the motivations for such wars were either the restless expansion of migratory tribes or the flame of religious fanaticism. Perhaps these great movements could scarcely be called wars at all, for war implies an organized people drilled and led; in fact, it necessitates the State. Ever since Europe has had any such organization, such huge conflicts between nations—nations, that is, as cultural groups—have been unthinkable. It is preposterous to assume that for centuries in Europe there would have been any possibility of a people *en masse*—with their own leaders, and not with the leaders of their duly constituted State—rising up and overflowing their borders in a war raid upon a neighboring

people. The wars of the Revolutionary armies of France were clearly in defense of an imperiled freedom, and moreover, they were clearly directed not against other peoples, but against the autocratic governments that were combining to crush the Revolution. There is no instance in history of genuinely national war. There are instances of national defenses, among primitive civilizations such as the Balkan peoples, against intolerable invasion by neighboring despots or oppression. But war, as such, cannot occur except in a system of competing States, which have relations with each other through the channels of diplomacy.

War is a function of this system of States, and could not occur except in such a system. Nations organized for internal administration, nations organized as a federation of free communities, nations organized in any way except that of a political centralization of a dynasty or the reformed descendant of a dynasty, could not possibly make war upon each other. They would not only have no motive for conflict, but they would be unable to muster the concentrated force to make war effective. There might be all sorts of amateur marauding, there might be guerilla expeditions of group against group, but there could not be that terrible war en masse of the national state, that exploitation of the nation in the interests of the State, that abuse of the national life and resource in the frenzied mutual suicide which is modern war.

It cannot be too firmly realized that war is a function of States and not of nations, indeed that it is the chief function of States. War is a very artificial thing. It is not the naive spontaneous outburst of herd pugnacity; it is no more primary than is formal religion. War cannot exist without a military establishment, and a military establishment cannot exist without a State organization. War has an immemorial tradition and heredity only because the State has a long tradition and heredity. But they are inseparably and functionally joined. We cannot crusade against war without crusading implicitly against the State. And we cannot expect, or take measures to ensure, that this war is a war to end war, unless at the same time we take measures to end the State in its traditional form. The State is not the national, and the State can be modified and even abolished in its present form, without harming the nation. On the contrary, with the passing of the dominance of the State, the genuine life-enhancing forces of the nation will be liberated. If the State's chief function is war, then the State must suck out of the nation a large part of its energy for its purely sterile purposes of defense and aggression. It devotes to waste or to actual destruction as much as it can of the vitality of the nation. No one will deny that war is a vast complex of life-destroying and life-crippling forces. If the State's chief function is war, then it is chiefly concerned with coordinating and

developing the powers and techniques which make for destruction. And this means not only the actual and potential destruction of the enemy, but of the nation at home as well. For the very existence of a State in a system of States means that the nation lies always under a risk of war and invasion, and the calling away of energy into military pursuits means a crippling of the productive and life-enhancing process of the national life.

All this organizing of death-dealing energy and technique is not a natural but a very sophisticated process. Particularly in modern nations, but also all through the course of modern European history, it could never exist without the State. For it meets the demands of no other institution, it follows the desires of no religious, industrial, political group. If the demand for military organization and a military establishment seems to come not from the officers of the State but from the public, it is only that it comes from the State-obsessed portion of the public, those groups which feel most keenly the State-ideal. And in this country we have had evidence all too indubitable how powerless the pacifically minded officers of the State may be in the face of a State-obsession of the significant classes. If a powerful section of the significant classes feels more intensely the attitudes of the State, then they will most infallibly mold the Government in time to their wishes, bring it back to act as the embodiment of the State which it pretends to be. In every country we have seen groups that were more loyal than the King—more patriotic than the Government—the Ulsterites in Great Britain, the Junkers in Prussia, l'Action Francaise in France, our patrioteers in America. These groups exist to keep the steering wheel of the State straight, and they prevent the nation from ever veering very far from the State ideal.

Militarism expresses the desires and satisfies the major impulse only of this class. The other classes, left to themselves, have too many necessities and interests and ambitions, to concern themselves with so expensive and destructive game. But the State-obsessed group is either able to get control of the machinery of the State or to intimidate those in control, so that it is able through use of the collective force to regiment the other grudging and reluctant classes into a military programme. State idealism percolates down through the strata of society, capturing groups and individuals just in proportion to the prestige of this dominant class. So that we have the herd actually strung along between two extremes, the militaristic patriots at one end, who are scarcely distinguishable in attitude and animus from the most reactionary Bourbons of an Empire, and unskilled labor groups, which entirely lack the State sense. But the State acts as a whole, and the class that controls governmental machinery can swing the effective action of the herd as a whole. The herd is not actually a whole, emotionally. But by an

ingenious mixture of cajolery, agitation, intimidation, the herd is licked into shape, into an effective mechanical unity, if not into a spiritual whole. Men are told simultaneously that they will enter the military establishment of their own volition, as their splendid sacrifice for their country's welfare, and that if they do not enter they will be hunted down and punished with the most horrid penalties; and under a most indescribably confusion of democratic pride and personal fear they submit to the destruction of their livelihood if not their lives, in a way that would formerly have seemed to them so obnoxious as to be incredible.

In this great herd-machinery, dissent is like sand in the bearings. The State ideal is primarily a sort of blind animal push towards military unity. Any interference with that unity turns the whole vast impulse towards crushing it. Dissent is speedily outlawed, and the Government, backed by the significant classes and those who in every locality, however small, identify themselves with them, proceeds against the outlaws, regardless of their value to the other institutions of the nation, or of the effect that their persecution may have on public opinion. The herd becomes divided into the hunters and the hunted, and war-enterprise becomes not only a technical game but a sport as well.

It must never be forgotten that nations do not declare war on each other, nor in the strictest sense is it nations that fight each other. Much has been said to the effect that modern wars are wars of whole peoples and not of dynasties. Because the entire nation is regimented and the whole resources of the country are levied on for war, this does not mean that it is the country, our country which is fighting, and only as a State would it possibly fight. So, literally, it is States which make war on each other and not peoples. Governments are the agents of States, and it is Governments which declare war on each other, acting truest to form in the interests of the great State ideal they represent. There is no case known in modern times of the people being consulted in the initiation of a war. The present demand for democratic control of foreign policy indicates how completely, even in the most democratic of modern nations, foreign policy has been the secret private possession of the executive branch of Government.

However representative of the people Parliaments and Congresses may be in all that concerns the internal administration of a country's political affairs, in international relations it has never been possible to maintain that the popular body acted except as a wholly mechanical ratifier of the Executive's will. The formality by which Parliaments and Congresses declare war is the merest technicality. Before such a declaration can take place, the country will have been brought to the very brink of war by the foreign policy of the Executive. A long series of steps on the downward

path, each one more fatally committing the unsuspecting country to a warlike course of action will have been taken without either the people or its representatives being consulted or expressing its feeling. When the declaration of war is finally demanded by the Executive, the Parliament or Congress could not refuse it without reversing the course of history, without repudiating what has been representing itself in the eyes of the other states as the symbol and interpreter of the nation's will and animus. To repudiate an Executive at that time would be to publish to the entire world the evidence that the country had been grossly deceived by its own Government, that the country with an almost criminal carelessness had allowed its Government to commit it to gigantic national enterprises in which it had no heart. In such a crisis, even a Parliament which in the most democratic States represents the common man and not the significant classes who must strongly cherish the State ideal, will cheerfully sustain the foreign policy which it understands even less than it would care for if it understood, and will vote almost unanimously for an incalculable war, in which the nation may be brought well nigh to ruin. That is why the referendum which was advocated by some people as a test of American sentiment in entering the war was considered even by thoughtful democrats to be something subtly improper. The die had been cast. Popular whim could derange and bungle monstrously the majestic march of State policy in its new crusade for the peace of the world. The irresistible State ideal got hold of the bowels of men. Whereas up to this time, it had been irreproachable to be neutral in word and deed, for the foreign policy of the State had so decided it, henceforth it became the most arrant crime to remain neutral. The Middle West, which had been suddenly pacifistic in our days of neutrality, became in a few months just as suddenly bellicose, and in its zeal for witch-burning and its scent for enemies within gave precedence to no section of the country. The herd-mind followed faithfully the State-mind and, the agitation for a referendum being soon forgotten, the country fell into the universal conclusion that, since its Congress had formally declared the war, the nation itself had in the most solemn and universal way devised and brought on the entire affair. Oppression of minorities became justified on the plea that the latter were perversely resisting the rationally constructed and solemnly declared will of a majority of the nation. The herd-coalescence of opinion which became inevitable the moment the State had set flowing the war-attitudes became interpreted as a pre-war popular decision, and disinclination to bow to the herd was treated as a monstrously anti-social act. So that the State, which had vigorously resisted the idea of a referendum and clung tenaciously and, of course, with entire success to its autocratic and absolute control of foreign

policy, had the pleasure of seeing the country, within a few months, given over to the retrospective impression that a genuine referendum had taken place. When once a country has lapped up these State attitudes, its memory fades; it conceives itself not as merely accepting, but of having itself willed the whole policy and technique of war. The significant classes with their trailing satellites, identify themselves with the State, so that what the State, through the agency of the Government, has willed, this majority conceives itself to have willed.

All of which goes to show that the State represents all the autocratic, arbitrary, coercive, belligerent forces within a social group; it is a sort of complexus of everything most distasteful to the modern free creative spirit, the feeling for life, liberty and the pursuit of happiness. War is the health of the State. Only when the State is at war does the modern society function with that unity of sentiment, simple uncritical patriotic devotion, cooperation of services, which have always been the ideal of the State lover. With the ravages of democratic ideas, however, the modern republic cannot go to war under the old conceptions of autocracy and death-dealing belligerency. If a successful animus for war requires a renaissance of State ideals, they can only come back under democratic forms, under this retrospective conviction of democratic control of foreign policy, democratic desire for war, and particularly of this identification of the democracy with the State. How unregenerate the ancient State may be, however, is indicated by the laws against sedition, and by the Government's unreformed attitude on foreign policy. One of the first demands of the more far-seeing democrats in the democracies of the Alliance was that secret diplomacy must go. The war was seen to have been made possible by a web of secret agreements between States, alliances that were made by governments without the shadow of popular support or even popular knowledge, and vague, half-understood commitments that scarcely reached the stage of a treaty or agreement, but which proved binding in the event. Certainly, said these democratic thinkers, war can scarcely be avoided unless this poisonous underground system of secret diplomacy is destroyed, this system by which a nation's power, wealth and manhood may be signed away like a blank check to an allied nation to be cashed in at some future crisis. Agreements which are to affect the lives of whole peoples must be made between peoples and not by governments, or at least by their representatives in the full glare of publicity and criticism.

Such a demand for "democratic control of foreign policy" seemed axiomatic. Even if the country had been swung into war by steps taken secretly and announced to the public only after they had been consummated, it was felt that that attitude of the American State towards

foreign policy was only a relic of the bad old days and must be superseded in the new order. The American President himself, the liberal hope of the world, had demanded, in the eyes of the world, open diplomacy, agreements freely and openly arrived at. Did this mean a genuine transference of power in this most crucial of State functions from Government to People? Not at all. When the question recently came to a challenge in Congress, and the implications of open discussion were somewhat specifically discussed, and the desirabilities frankly commended, the President let his disapproval be known in no uncertain way. No one ever accused Mr. Wilson of not being a State idealist, and whenever democratic aspirations swung ideals too far out of the State orbit, he could be counted on to react vigorously. Here was a clear case of conflict between democratic idealism and the very crux of the concept of the State. However unthinkingly he might have been led on to encourage open diplomacy in his liberalizing programme, when its implication was made vivid to him, he betrayed how mere a tool the idea had been in his mind to accentuate America's redeeming role. Not in any sense as a serious pragmatic technique had he thought of a genuinely open diplomacy. And how could he? For the last stronghold of State power is foreign policy. It is in foreign policy that the State acts most concentratedly as the organized herd, acts with fullest sense of aggressive power, acts with freest arbitrariness. In foreign policy, the State is most itself. States, with reference to each other, may be said to be in a continual state of latent war. The "armed truce," a phrase so familiar before 1914, was an accurate description of the normal relation of States when they are not at war. Indeed, it is not too much to say that the normal relations of States is war. Diplomacy is a disguised war, in which States seek to gain by barter and intrigue, by the cleverness of wits, the objectives which they would have to gain more clumsily by means of war. Diplomacy is used while the States are recuperating from conflicts in which they have exhausted themselves. It is the wheedling and the bargaining of the worn-out bullies as they rise from the ground and slowly restore their strength to begin fighting again. If diplomacy had been the moral equivalent for war, a higher stage in human progress, an inestimable means of making words prevail instead of blows, militarism would have broken down and given place to it. But since it is a mere temporary substitute, a mere appearance of war's energy under another form, a surrogate effect is almost exactly proportioned to the armed force behind it. When it fails, the recourse is immediate to the military technique whose thinly veiled arm it has been. A diplomacy that was the agency of popular democratic forces in their non-State manifestations would be no diplomacy at all. It would be no better than the Railway or Education Commissions

that are sent from one country to another with rational constructive purpose. The State, acting as a diplomatic-military ideal, is eternally at war. Just as it must act arbitrarily and autocratically in time of war, it must act in time of peace in this particular role where it acts as a unit. Unified control is necessarily autocratic control. Democratic control of foreign policy is therefore a contradiction in terms. Open discussion destroys swiftness and certainty of action. The giant State is paralyzed. Mr. Wilson retains his full ideal of the State at the same time that he desires to eliminate war. He wishes to make the world safe for democracy as well as safe for diplomacy. When the two are in conflict, his clear political insight, his idealism of the State, tells him that it is the naiver democratic values that must be sacrificed. The world must primarily be made safe for diplomacy. The State must not be diminished.

What is the State essentially? The more closely we examine it, the more mystical and personal it becomes. On the Nation we can put our hand as a definite social group, with attitudes and qualities exact enough to mean something. On the Government we can put our hand as a certain organization of ruling functions, the machinery of law-making and law-enforcing. The Administration is a recognizable group of political functionaries, temporarily in charge of the Government. But the State stands as an idea behind them all, eternal, sanctified, and from it Government and Administration conceive themselves to have the breath of life. Even the nation, especially in times of war—or at least its significant classes—considers that it derives its authority and its purpose from the idea of the State. Nation and State are scarcely differentiated, and the concrete, practical, apparent facts are sunk in the symbol. We reverence not our country but the flag. We may criticize ever so severely our country, but we are disrespectful to the flag at our peril. It is the flag and the uniform that make men's hearts beat high and fill them with noble emotions, not the thought of and pious hopes for America as a free and enlightened nation.

It cannot be said that the object of emotion is the same, because the flag is the symbol of the nation, so that in reverencing the American flag we are reverencing the nation. For the flag is not a symbol of the country as a cultural group, following certain ideals of life, but solely a symbol of the political State, inseparable from its prestige and expansion. The flag is most intimately connected with military achievement, military memory. It represents the country not in its intensive life, but in its far-flung challenge to the world. The flag is primarily the banner of war; it is allied with patriotic anthem and holiday. It recalls old martial memories. A nation's patriotic history is solely the history of its wars, that is, of the State in its health and glorious functioning. So in responding to the appeal of the flag,

we are responding to the appeal of the State, to the symbol of the herd organized as an offensive and defensive body, conscious of its prowess and its mystical herd-strength.

Even those authorities in the present Administration to whom has been granted autocratic control over opinion feel, though they are scarcely able to philosophize over, this distinction. It has been authoritatively declared that the horrid penalties against seditious opinion must not be construed as inhibiting legitimate, that is, partisan criticism of the Administration. A distinction is made between the Administration and the Government. It is quite accurately suggested by this attitude that the Administration is a temporary band of partisan politicians in charge of the machinery of Government, carrying out the mystical policies of State. The manner in which they operate this machinery may be freely discussed and object to by their political opponents. The Governmental machinery may also be legitimately altered, in case of necessity. What may not be discussed or criticized is the mystical policy itself or the motives of the State in inaugurating such a policy. The President, it is true, has made certain partisan distinctions between candidates for office on the ground of support or non-support of the State policy as faithfully carried out by the Administration. Certain of the Administration measures were devised directly to increase the health of the State, such as the Conscription and the Espionage laws. Others were concerned merely with the machinery. To oppose the first was to oppose the State and was therefore not tolerable. To oppose the second was to oppose fallible human judgment, and was therefore, thought to be deprecated, not to be wholly interpreted as political suicide.

The distinction between Government and State, however, has not been so carefully observed. In time of war it is natural that Government as the seat of authority should be confused with the State or the mystic source of authority. You cannot very well injure a mystical idea which is the State, but you can very well interfere with the processes of Government. So that the two become identified in the public mind, and any contempt for or opposition to the workings of the machinery of Government is considered equivalent to contempt for the sacred State. The State, it is felt, is being injured in its faithful surrogate, and public emotion rallies passionately to defend it. It even makes any criticism of the form of Government a crime.

The inextricable union of militarism and the State is beautifully shown by those laws which emphasize interference with the Army and Navy as the most culpable of seditious crimes. Pragmatically, a case of capitalistic sabotage, or a strike in war industry would seem to be far more dangerous to the successful prosecution of the war than the isolated and ineffectual

efforts of an individual to prevent recruiting. But in the tradition of the State ideal, such industrial interference with national policy is not identified as a crime against the State. It may be grumbled against; it may be seen quite rationally as an impediment of the utmost gravity. But it is not *felt* in those obscure seats of the herd-mind which dictate the identity of crime and fix their proportional punishments. Army and Navy, however, are the very arms of the State; in them flows its most precious life-blood. To paralyze them is to touch the very State itself. And the majesty of the State is so sacred that even to attempt such a paralysis is a crime equal to a successful stroke. The will is deemed sufficient. Even though the individual in his effort to impede recruiting should utterly and lamentably fail, he shall be in no wise spared. Let the wrath of the State descend upon him for his impiety! Even if he does not try any overt action, but merely utters sentiments that may incidentally in the most indirect way cause some one to refrain from enlisting, he is guilty. The guardians of the State do not ask whether any pragmatic effect flowed out of this evil will or desire. It is enough that the will is present. Fifteen or twenty years in prison is not deemed too much for such sacrilege.

Such attitudes and such laws, which affront every principle of human reason, are no accident, nor are they the result of hysteria caused by the war. They are considered just, proper, beautiful by all the classes which have the State ideal, and they express only an extreme of health and vigor in the reaction of the State to its non-friends.

Such attitudes are inevitable as arising from the devotees of the State. For the State is a personal as well as a mystical symbol, and it can only be understood by tracing its historical origin. The modern State is not the national and intelligent product of modern men desiring to live harmoniously together with security of life, property and opinion. It is not an organization which has been devised as pragmatic means to a desired social end. All the idealism with which we have been instructed to endow the State is the fruit of our retrospective imaginations. What it does for us in the way of security and benefit of life, it does incidentally as a by-product and development of its original functions, and not because at any time men or classes in the full possession of their insight and intelligence have desired that it be so. It is very important that we should occasionally life the incorrigible veil of that *ex post facto* idealism by which we throw a glamor of rationalization over what is, and pretend in the ecstasies of social conceit that we have personally invented and set up for the glory of God and man the hoary institutions which we see around us. Things are what they are, and come down to us with all their thick encrustations of error and malevolence. Political philosophy can delight us with fantasy and

convince us who need illusion to live that the actual is a fair and approximate copy—full of failings, of course, but approximately sound and sincere—of that ideal society which we can imagine ourselves as creating. From this it is a step to the tacit assumption that we have somehow had a hand in its creation and are responsible for its maintenance and sanctity.

Nothing is more obvious, however, than that every one of us comes into society as into something in whose creation we had not the slightest hand. We have not even the advantage of consciousness before we take up our careers on earth. By the time we find ourselves here we are caught in a network of customs and attitudes, the major directions of our desires and interests have been stamped on our minds, and by the time we have emerged from tutelage and reached the years of discretion when we might conceivably throw our influence to the reshaping of social institutions, most of us have been so molded into the society and class we live in that we are scarcely aware of any distinction between ourselves as judging, desiring individuals and our social environment. We have been kneaded so successfully that we approve of what our society approves, desire what our society desires, and add to the group our own personal inertia against change, against the effort of reason, and the adventure of beauty.

Every one of us, without exception, is born into a society that is given, just as the fauna and flora of our environment are given. Society and its institutions are, to the individual who enters it, as much naturalistic phenomena as is the weather itself. There is therefore, no natural sanctity in the State any more than there is in the weather. We may bow down before it, just as our ancestors bowed before the sun and moon, but it is only because something in us unregenerate finds satisfaction in such an attitude, not because there is anything inherently reverential in the institution worshipped. Once the State has begun to function, and a large class finds its interest and its expression of power in maintaining the State, this ruling class may compel obedience from any uninterested minority. The State thus becomes an instrument by which the power of the whole herd is wielded for the benefit of a class. The rulers soon learn to capitalize the reverence which the State produces in the majority, and turn it into a general resistance towards a lessening of their privileges. The sanctity of the State becomes identified with the sanctity of the ruling class and the latter are permitted to remain in power under the impression that in obeying and serving them, we are obeying and serving society, the nation, the great collectivity of all of us.

The Development of the American State

An analysis of the State would take us back to the beginnings of society, to the complex of religious and personal and herd-impulses which has found expression in so many forms. What we are interested in is the American State as it behaves and as Americans behave towards it in this twentieth century, and to understand that we have to go no further back than the early English monarchy of which our American republic is the direct descendant. How straight and true is that line of descent almost nobody realizes. Those persons who believe in the sharpest distinction between democracy and monarchy can scarcely appreciate how a political institution may go through so many transformations and yet remain the same. Yet a swift glance must show us that in all the evolution of the English monarchy, with all its broadenings and its revolutions, and even with its jump across the sea into a colony which became an independent nation and then a powerful State, the same State functions and attitudes have been preserved essentially unchanged. The changes have been changes of form and not of inner spirit, and the boasted extension of democracy has been not a process by which the State was essentially altered to meet the shifting of classes, the extension of knowledge, the needs of social organization, but a mere elastic expansion by which the old spirit of the State easily absorbed the new and adjusted itself successfully to its exigencies. Never once has it been seriously shaken. Only once or twice has it been seriously challenged, and each time it has speedily recovered its equilibrium and proceeded with all its attitudes and faiths reenforced by the disturbance.

The modern democratic State, in this light, is therefore no bright and rational creation of a new day, the political form under which great peoples are to live healthfully and freely in a modern world, but the last decrepit scion of an ancient and hoary stock, which has become so exhausted that it scarcely recognizes its own ancestor, does, in fact, repudiate him while it clings tenaciously to the archaic and irrelevant spirit that made that ancestor powerful, and resists the new bottles for the new wine that its health as a modern society so desperately needs. So sweeping a conclusion might have been doubted concerning the American State had it not been for the war, which has provided a long and beautiful series of examples of the tenacity of the State ideal and its hold on the significant classes of the American nation. War is the health of the State and it is during war that one best understands the nature of that institution. If the American democracy during wartime has acted with an almost incredible trueness to form, if it

has resurrected with an almost joyful fury the somnolent State, we can only conclude that the tradition from the past has been unbroken, and that the American republic is the direct descendant of the English State.

And what was the nature of this early English State? It was first of all a medieval absolute monarchy, arising out of the feudal chaos, which had represented the first effort at order after the turbulent assimilation of the invading barbarians by the Christianizing Roman civilization. The feudal lord evolved out of the invading warrior who had seized or been granted land and held it, souls and usufruct thereof, as fief to some higher lord whom he aided in war. His own serfs and vassals were exchanging faithful service for the protection which the warrior with his organized band could give them. Where on invading chieftain retained his power over his lesser lieutenants a petty kingdom would arise, as in England, and a restless and ambitious king might extend his power over his neighbors and consolidate the petty kingdoms only to fall before the armed power of an invader like William the Conqueror, who would bring the whole realm under his heel. The modern State begins when a prince secures almost undisputed sway over fairly homogeneous territory and people and strives to fortify his power and maintain the order that will conduce to the safety and influence of his heirs. The State in its inception is pure and undiluted monarchy; it is armed power, culminating in a single head, bent on one primary object, the reducing to subjection, to unconditional and unqualified loyalty of all the people of a certain territory. This is the primary striving of the State, and it is a striving that the State never loses, through all its myriad transformations.

When this subjugation was once acquired, the modern State had begun. In the King, the subjects found their protection and their sense of unity. From his side, he was a redoubtable, ambitious, and stiff-necked warrior, getting the supreme mastery which he craved. But from theirs, he was a symbol of the herd, the visible emblem of that security which they needed and for which they drew gregariously together. Serfs and villains, whose safety under their petty lords had been rudely shattered in the constant conflicts for supremacy, now drew a new breath under the supremacy that wiped out this local anarchy. King and people agreed in the thirst for order, and order became the first healing function of the State. But in the maintenance of order, the King needed officers of justice; the old crude group-rules for dispensing justice had to be codified, a system of formal law worked out. The King needed ministers, who would carry out his will, extensions of his own power, as a machine extends the power of a man's hand. So the State grew as a gradual differentiation of the King's absolute power, founded on the devotion of his subjects and his control of a military

band, swift and sure to smite. Gratitude for protection and fear of the strong arm sufficed to produce the loyalty of the country to the State.

The history of the State, then, is the effort to maintain these personal prerogatives of power, the effort to convert more and more into stable law the rules of order, the conditions of public vengeance, the distinction between classes, the possession of privilege. It was an effort to convert what was at first arbitrary usurpation, a perfectly apparent use of unjustified force, into the taken for granted and the divinely established. The State moves inevitably along the line from military dictatorship to the divine right of Kings. What had to be at first rawly imposed becomes through social habit to seem the necessary, the inevitable. The modern unquestioning acceptance of the State comes out of long and turbulent centuries when the State was challenged and had to fight its way to prevail. The King's establishment of personal power—which was the early State—had to contend with the impudence of hostile barons, who saw too clearly the adventitious origin of the monarchy and felt no reason why they should not themselves reign. Feuds between the King and his relatives, quarrels over inheritance, quarrels over the devolution of property, threatened constantly the existence of the new monarchical State. The King's will to power necessitated for its absolute satisfaction universality of political control in his dominions, just as the Roman Church claimed universality of spiritual control over the whole world. And just as rival popes were the inevitable product of such a pretension of sovereignty, rival kings and princes contended for that dazzling jewel of undisputed power.

Not until the Tudor regime was there in England an irresponsible absolute personal monarchy on the lines of the early State ideal, governing a fairly well organized and prosperous nation. The Stuarts were not only too weak-minded to inherit this fruition of William the Conqueror's labors, but they made the fatal mistake of bringing out to public view and philosophy the idea of Divine Right implicit in the State, and this at a time when a new class of country gentry and burghers were attaining wealth and self-consciousness backed by the zeal of a theocratic and individualistic religion. Cromwell might certainly, if he had continued in power, revised the ideal of the State, perhaps utterly transformed it, destroying the concepts of personal power and universal sovereignty, substituting a sort of Government of Presbyterian Soviets under the tutelage of a celestial Czar. But the Restoration brought back the old State under a peculiarly frivolous form. The Revolution was the merest change of monarchs at the behest of a Protestant majority which insisted on guarantees against religious relapse. The intrinsic nature of the monarchy as the symbol of the State was not in the least altered. In place of the inept monarch who could

not lead the State in person or concentrate in himself the royal prerogatives, a coterie of courtiers managed the State. But their direction was consistently in the interest of the monarch and of the traditional ideal, so that the current of the English State was not broken.

The boasted English Parliament of Lords and commoners possessed at no time any vitality which weakened or threatened to weaken the State ideal. Its original purpose was merely to facilitate the raising of the King's revenues. The nobles responded better when they seemed to be giving their consent. Their share in actual government was subjective, but the existence of Parliament served to appease any restiveness at the autocracy of the King. The significant classes could scarcely rebel when they had the privilege of giving consent to the King's measures. There was always outlet for the rebellious spirit of a powerful lord in private revolt against the King. The only Parliament that seriously tried to govern outside of and against the King's will precipitated a civil war that ended with the effectual submission of Parliament in a more careless and corrupt autocracy than had yet been known. By the time of George III Parliament was moribund, utterly unrepresentative either of the new bourgeois classes or of peasants and laborers, a mere frivolous parody of a legislature, despised both by King and people. The King was most effectively the State and his ministers the Government, which was run in terms of his personal whim, by men whose only interest was personal intrigue. Government had been for long what it has never ceased to be—a series of berths and emoluments in Army, Navy and the different departments of State, for the representatives of the privileged classes.

The State of George III as an example of the most archaic ideal of the English State, the pure, personal monarchy. The great mass of the people had fallen into the age-long tradition of loyalty to the crown. The classes that might have been restive for political power were placated by a show of representative government and the lucrative supply of offices. Discontent showed itself only in those few enlightened elements which could not refrain from irony at the sheer irrationality of a State managed on the old heroic lines for so grotesque a sovereign and by so grotesque a succession of courtier-ministers. Such discontent could by no means muster sufficient force for a revolution, but the Revolution which was due came in America where even the very obviously shadowy pigment of Parliamentary representation was denied the colonists. All that was vital in the political thought of England supported the American colonists in their resistance to the obnoxious government of George III.

The American Revolution began with certain latent hopes that it might turn into a genuine break with the State ideal. The Declaration of Inde-

pendence announced doctrines that were utterly incompatible not only with the century-old conception of the Divine Right of Kings, but also with the Divine Right of the State. If all governments derive their authority from the consent of the governed, and if a people is entitled, at any time that it becomes oppressive, to overthrow it and institute one more nearly conformable to their interests and ideals, the old idea of the sovereignty of the State is destroyed. The State is reduced to the homely work of an instrument for carrying out popular policies. If revolution is justifiable a State may even be criminal sometimes in resisting its own extinction. The sovereignty of the people is no mere phrase. It is a direct challenge to the historic tradition of the State. For it implies that the ultimate sanctity resides not in the State at all or in its agent, the government, but in the nation, that is, in the country viewed as a cultural group and not specifically as a king-dominated herd. The State then becomes a mere instrument, the servant of this popular will, or of the constructive needs of the cultural group. The Revolution had in it, therefore, the makings of a very daring modern experiment—the founding of a free nation which should use the State to effect its vast purposes of subduing a continent just as the colonists' armies had used arms to detach their society from the irresponsible rule of an overseas king and his frivolous ministers. The history of the State might have ended in 1776 as far as the American colonies were concerned, and the modern nation which is still striving to materialize itself have been born.

For awhile it seemed almost as if the State was dead. But men who are freed rarely know what to do with their liberty. In each colony that fatal seed of the State had been sown; it could not disappear. Rival prestige and interests began to make themselves felt. Fear of foreign States, economic distress, discord between classes, the inevitable physical exhaustion and prostration of idealism which follows a protracted war—all combined to put the responsible classes of the new States into the mood for a regression to the State ideal. Ostensibly there is no reason why the mere lack of a centralized State should have destroyed the possibility of progress in the new liberated America, provided the inter-state jealousy and rivalry could have been destroyed. But there were no leaders for this anti-State nationalism. The sentiments of the Declaration remained mere sentiments. No constructive political scheme was built on them. The State ideal, on the other hand, had ambitious leaders of the financial classes, who saw in the excessive decentralization of the Confederation too much opportunity for the control of society by the democratic lower-class elements. They were menaced by imperialistic powers without and by democracy within. Through their fear of the former they tended to exaggerate the impossibility

of the latter. There was no inclination to make the State a school where democratic experiments could be worked out as they should be. They were unwilling to give reconstruction the term that might have been necessary to build up this truly democratic nationalism. Six short years is a short time to reconstruct an agricultural country devastated by a six years' war. The popular elements in the new States had only to show their turbulence; they were given no time to grow. The ambitious leaders of the financial classes got a convention called to discuss the controversies and maladjustments of the States, which were making them clamor for a revision of the Articles of Confederation, and then, by one of the most successful *coups d'état* in history, turned their assembly into the manufacture of a new government on the strongest lines of the old State ideal.

This new constitution, manufactured in secret session by the leaders of the propertied and ruling classes, was then submitted to an approval of the electors which only by the most expert manipulation was obtained, but which was sufficient to override the indignant undercurrent of protest from those popular elements who saw the fruits of the Revolution slipping away from them. Universal suffrage would have killed it forever. Had the liberated colonies had the advantage of the French experience before them, the promulgation of the Constitution would undoubtedly have been followed by a new revolution, as very nearly happened later against Washington and the Federalists. But the ironical ineptitude of Fate put the machinery of the new Federalist constitutional government in operation just at the moment that the French Revolution began, and by the time those great waves of Jacobin feeling reached North America, the new Federalist State was firmly enough on its course to weather the gale and the turmoil.

The new State was therefore not the happy political symbol of a united people, who in order to form a more perfect union, etc., but the imposition of a State on a loose and growing nationalism, which was in a condition of unstable equilibrium and needed perhaps only to be fertilized from abroad to develop a genuine political experiment in democracy. The preamble to the Constitution, as was soon shown in the hostile popular vote and later in the revolt against the Federalists, was a pious hope rather than actuality, a blessedness to be realized when by the force of government pressure, the creation of idealism, and mere social habit, the population should be welded and kneaded into a State. That this is what has actually happened, is seen in the fact that the somewhat shockingly undemocratic origins of the American State have been almost completely glossed over and the unveiling is bitterly resented, by none so bitterly as the significant classes who have been most industrious in cultivating patriotic myth and legend. American history, as far as it has entered into the general popular emotion,

runs along this line. The Colonies are freed by the Revolution from a tyrannous King and become free and independent States; there follow six years of impotent peace, during which the Colonies quarrel among themselves and reveal the hopeless weakness of the principle under which they are working together; in desperation the people then create a new instrument, and launch a free and democratic republic, which was and remains—especially since it withstood the shock of civil war—the most perfect form of democratic government known to man, perfectly adequate to be promulgated as an example in the twentieth century to all people, and to be spread by propaganda, and, if necessary, the sword, in all unregenerately Imperial regions. Modern historians reveal the avowedly undemocratic personnel and opinions of the Convention. They show that the members not only had an unconscious economic interest but a frank political interest in founding a State which should protect the propertied classes against the hostility of the people. They show how, from one point of view, the new government became almost a mechanism for overcoming the repudiation of debts, for putting back into their place a farmer and small trader class whom the unsettled times of reconstruction had threatened to liberate, for reestablishing on the securest basis of the sanctity of property and the State, [that propertied class whose] class-supremacy [was] menaced by a democracy that had drunk too deeply at the fount of Revolution. But all this makes little impression on the other legend of the popular mind, because it disturbs the sense of the sanctity of the State and it is this rock to which the herd-wish must cling.

Every little school boy is trained to recite the weaknesses and inefficiencies of the Articles of Confederation. It is taken as axiomatic that under them the new nation was falling into anarchy and was only saved by the wisdom and energy of the Convention. These hapless Articles have had to bear the infamy cast upon the untried by the radiantly successful. The nation had to be strong to repel invasion, strong to pay to the last loved copper penny the debts of the propertied and the provident ones, strong to keep the unpropertied and improvident from ever using the government to secure their own prosperity at the expense of moneyed capital. Under the Articles the new States were obviously trying to reconstruct themselves in an alarming tenderness for the common man impoverished by the war. No one suggests that the anxiety of the leaders of the heretofore unquestioned ruling classes desired the revision of the Articles and labored so weightily over a new instrument not because the nation was failing under the Articles, but because it was succeeding only too well. Without intervention from the leaders, reconstruction threatened in time to turn the new nation into an agrarian and proletarian democracy. It is impossible to predict what

would have materialized into a form of society very much modified from the ancient State. All we know is that at a time when the current of political progress was in the direction of agrarian and proletarian democracy, a force hostile to it gripped the nation and imposed upon it a powerful form against which it was never to succeed in doing more than blindly struggle. The liberating virus of the Revolution was definitely expunged, and henceforth if it worked at all it had to work against the State, in opposition to the armed and respectable power of the nation.

The propertied classes, seated firmly in the saddle by their Constitutional *coup d'état* have, of course, never lost their ascendancy. The particular group of Federalists who had engineered the new machinery and enjoyed the privilege of setting it in motion were turned out in a dozen years by the "Jeffersonian democracy" whom their manner had so deeply offended. But the Jeffersonian democracy never meant in practice any more than the substitution of the rule of the country gentlemen for the rule of town capitalist. The true hostility between their interests was small as compared with the hostility of both towards the common man. When both were swept away by the irruption of the Western democracy under Andrew Jackson and the rule of the common man appeared for a while in its least desirable forms, it was comparatively easy for the two propertied classes to form a tacit coalition against them. The new West achieved an extension of suffrage and a jovial sense of having come politically into its own, but the rule of the ancient classes was not seriously challenged. Their squabbles over a tariff were family affairs, for the tariff could not materially affect the common man of either East or West. The Eastern and Northern capitalists soon saw the advantage of supporting Southern country gentleman slave-power as against the free-soil pioneer. Bad generalship on the part of this coalition allowed a Western free-soil minority President to slip into office and brought on the Civil War, which smashed the slave power and left Northern capital in undisputed possession of a field against which the pioneer could make only sporadic and ineffective revolts.

From the Civil War to the death of Mark Hanna, the propertied capitalist industrial classes ran a triumphal career in possession of the State. At various times, as in 1896, no country had to be saved for them from disillusioned, rebellious hordes of small farmers and traders and democratic idealists, who had in the overflow of prosperity been squeezed down into the small end of the horn. But except for these occasional menaces, business, that is to say, aggressive expansionist capitalism, had nearly forty years in which to direct the American republic as a private preserve, or laboratory, experimenting, developing, wasting, subjugating, to its heart's content, in the midst of a vast somnolence of complacency such as has

never been seen and contrast strangely with the spiritual dissent and constructive revolutionary thought which went on at the same time in England and the Continent.

That era ended in 1904 like the crack of doom, which woke a whole people into a modern day which they had overslept, and for which they had no guiding principles or philosophy to conduct them about. They suddenly became acutely and painfully aware of the evils of the society in which they had slumbered and they snatched at one after the other idea, programme, movement, ideal, to uplift them out of the slough in which they had slept. The glory of those shining figures—captains of industry—went out in a sulphuric gloom. The head of the State, who made up in dogmatism what he lacked in philosophy, increased the confusion by reviving the Ten Commandments for political purposes, and belaboring the wicked with them. The American world tossed in a state of doubt, of reawakened social conscience, of pragmatic effort for the salvation of society. The ruling classes—annoyed, bewildered, harassed—pretended with much bemoaning that they were losing their grip on the State. Their inspired prophets uttered solemn warnings against political novelty and the abandonment of the tried and tested fruits of experience.

These classes actually had little to fear. A political system which had been founded in the interests of property by their own spiritual and economic ancestors, which had become ingrained in the country's life through a function of 120 years, which was buttressed by a legal system which went back without a break to the early English monarchy was not likely to crumble before the anger of a few muck-rakers, the disillusionment of a few radical sociologists, or the assaults of proletarian minorities. Those who bided their time through the Taft interregnum, which merely continued the Presidency until there could be found a statesman to fill it, were rewarded by the appearance of the exigency of the war, in which business organization was imperatively needed. They were thus able to make a neat and almost noiseless coalition with the Government. The mass of the worried middle classes, riddled by the campaign against American failings, which at times extended almost to a skepticism of the America State itself, were only too glad to sink back to a glorification of the State ideal, to feel about them in war, the old protecting arms, to return to the old primitive robust sense of the omnipotence of the State, its matchless virtue, honor and beauty, driving away all the foul old doubts and dismays.

That the same class which imposed its constitution on the nascent proletarian and agrarian democracy has maintained itself to this day indicates how slight was the real effect of the Revolution. When that political change was consolidated in the new government, it was found that there had been

a mere transfer of ruling-class power across the seas, or rather that a ruling commercial class in the colonies had been able to remove through a war fought largely by the masses a vexatious overlordship of the irresponsible coteries of ministers that surrounded George III. The colonies merely exchanged a system run in the interest of the overseas trade of English wealth for a system run in the interest of New England and Philadelphia merchanthood, and later of Southern slavocracy. The daring innovation of getting rid of a king and setting up a kingless State did not apparently impress the hard headed farmers and small traders with as much force as it has their patriotic defenders. The animus of the Convention was so obviously monarchical that any executive they devised could be only a very thinly disguised king. The compromise by which the presidency was created proved but to be the means by which very nearly the whole mass of traditional royal prerogatives was brought over and lodged in the new state.

The President is an elected king, but the fact that he is elected has proved to be of far less significance in the course of political evolution than the fact that he is pragmatically a king. It was the intention of the founders of the Constitution that he be elected by a small body of notables, representing the ruling propertied classes, who could check him up every four years in a new election. This was no innovation. Kings have often been selected in this way in European history, and the Roman Emperor was regularly chosen by election. That the American President's term was limited merely shows the confidence which the founders felt in the buttressing force of their instrument. His election would never pass out of the hands of the notables, and so the office would be guaranteed to be held by a faithful representative of upper-class demands. What he was most obviously to represent was the interests of that body which elected him, and not the mass of the people who were still disenfranchised. For the new State started with no Quixotic belief in universal suffrage. The property qualifications which were in effect in every colony were continued. Government was frankly a function of those who held a concrete interest in the public weal, in the shape of visible property. The responsibility for the security of property rights could safely lie only with those who had something to secure. The "stake" in the commonwealth which those who held office most possess was obviously larger.

The Party System

One of the larger errors of political insight which the sage founders of the Constitution committed was to assume that the enfranchised watchdogs of property and the public order would remain a homogeneous class. Washington, acting strictly as the mouthpiece of the unified State ideal, deprecated the growth of parties and factions which horribly keep the State in turbulence or threaten to render it asunder. But the monarchical and repressive policies of Washington's own friends promptly generated an opposition democratic party representing the landed interests of the ruling classes, and the party system was fastened on the country. By the time the electorate had succeeded in reducing the electoral college to a mere recorder of the popular vote, or in other words, had broadened the class of notables to the whole property-holding electorate, the parties were firmly established to carry on the selective and refining and securing work of the electoral college. The party leadership then became, and has remained ever since, the nucleus of notables who determine the presidency. The electorate having won an apparently democratic victory in the destruction of the notables, finds itself reduced to the role of mere ratification or selection between two or three candidates, in whose choice they have only a nominal share. The electoral college which stood between even the propertied electorate and the executive with the prerogatives of a king, gave place to a body which was just as genuinely a bar to democratic expression, and far less responsible for its acts. The nucleus of party councils which became, after the reduction of the Electoral College, the real choosers of the Presidents, were unofficial, quasi-anonymous, utterly unchecked by the populace whose rulers they chose. More or less self-chosen, or chosen by local groups whom they dominated, they provided a far more secure guarantee that the State should remain in the hands of the ruling classes than the old electoral college. The party councils could be loosely organized entirely outside of the governmental organization, without oversight by the State or check from the electorate. They could be composed of the leaders of the propertied classes themselves or their lieutenants, who could retain their power indefinitely, or at least until they were unseated by rivals within the same charmed domain. They were at least entirely safe from attack by the officially constituted electorate, who, as the party system became more and more firmly established, found they could vote only on slates set up for them by unknown councils behind an imposing and all-powerful "Party."

As soon as this system was organized into a hierarchy extending from

national down to state and county politics, it became perfectly safe to broaden the electorate. The clamors of the unpropertied or the less propertied to share in the selection of their democratic republican government could be graciously acceded to without endangering in the least the supremacy of those classes which the founders had meant to be supreme. The minority were now even more effectually protected from the majority than under the old system, however indirect the election might be. The electorate was now reduced to a ratifier of slates, both of which were pledged to upper-class domination; the electorate could have the freest, most universal suffrage, for any mass-desire for political change, any determined will to shift the class balance, would be obliged to register itself through the party machinery. It could make no frontal attack on the Government. And the party machinery was directly devised to absorb and neutralize this popular shock, handing out to the disgruntled electorate a disguised stone when it asked for political bread, and effectually smashing any third party which ever avariciously tried to reach government except through the regular two-party system.

The party system succeeded, of course, beyond the wildest dreams of its creators. It relegated the founders of the Constitution to the role of doctrinaire theorists, political amateurs. Just because it grew up slowly to meet the needs of ambitious politicians and was not imposed by ruling-class fiat, as was the Constitution, did it have a chance to become assimilated, worked into the political intelligence and instinct of the people, and be adopted gladly and universally as a genuine political form, expressive both of popular need and ruling-class demand. It satisfied the popular demand for democracy. The enormous sense of victory which followed the sweeping away of property qualifications of suffrage, the tangible evidence that now every citizen was participating in public affairs, and that the entire manhood democracy was now self-governing, created a mood of political complacency that lasted uninterruptedly into the twentieth century. The party system was thus the means of removing political grievance from the greater part of the populace, and of giving to the ruling classes the hidden but genuine permanence of control which the Constitution had tried openly to give them. It supplemented and repaired the ineptitudes of the Constitution. It became the unofficial but real government, the instrument which used the Constitution as its instrument.

Only in two cases did the party system seem to lose its grip, was it thrown off its base by the inception of a new party from without—in the elections of Jackson and Lincoln. Jackson came in as the representative of a new democratic West which had no tradition of suffrage qualifications, and Lincoln as a minority candidate in a time of factional sectional strife.

But the discomfiture of the party politicians was short. The party system proved perfectly capable of assimilating both of these new movements. Jackson's insurrection was soon captured by the old machinery and fed the slavocracy, and Lincoln's party became the property of the new bonanza capitalism. Neither Jackson nor Lincoln made the slightest deflection in the triumphal march of the party-system. In practically no other contests has the electorate had for all practical purposes a choice except between two candidates, identical as far as their political role would be as representatives of the significant classes in the State. Campaigns such as Bryan's, where one of the parties is captured by an element which seeks a real transference of power from the significant to the less significant classes, split the party, and sporadic third party attacks merely throw the scale one way or the other between the big parties, or, if threatening enough, produce a virtual coalition against them.

To most of the Americans of the classes which consider themselves significant the war brought a sense of the sanctity of the State, which, if they had had time to think about it, would have seemed a sudden and surprising alteration in their habits of thought. In times of peace, we usually ignore the State in favor of partisan political controversies, or personal struggles for office, or the pursuit of party policies. It is the Government rather than the State with which the politically minded are concerned. The State is reduced to a shadowy emblem which comes to consciousness only on occasions of patriotic holiday.

Government is obviously composed of common and unsanctified men, and is thus a legitimate object of criticism and even contempt. If your own party is in power, things may be assumed to be moving safely enough, but if the opposition is in, then clearly all safety and honor have fled the State. Yet you do not put it to yourself in quite that way. What you think is only that there are rascals to be turned out of a very practical machinery of offices and functions which you take for granted. When we say that Americans are lawless, we usually mean that they are less conscious than other peoples of the August majesty of the institution of the State as it stands behind the objective government of men and laws which we see. In a republic the men who hold office are distinguishable from the mass. Very few of them possess the slightest personal dignity with which they could endow their political role, even if they ever thought of such a thing. And they have no class distinction to give them glamour. In a republic the Government is obeyed grumblingly, because it has no bedazzlements or sanctities to gild it. If you are a good old-fashioned democrat, you rejoice at this fact, you glory in the plainness of a system where every citizen has become a king. If you are more sophisticated you bemoan the passing of

dignity and honor from affairs of State. But in practice, the democrat does not in the least treat his elected citizen with the respect due to a king, nor does the sophisticated citizen pay tribute to the dignity even when he finds it. The republican state has almost no trappings to appeal to the common man's emotions. What it has are of military origin, and in an unmilitary era such we have passed through since the Civil War, even military trappings have been scarcely seen. In such an era the sense of the State almost fades out of the consciousness of men.

With the shock of war, however, the State comes into its own again. The Government, with no mandate from the people, without consultation of the people, conducts all the negotiations, the backing and filling, the menaces and explanations, which slowly bring it into collision with some other Government, and gently and irresistibly slides the country into war. For the benefit of proud and haughty citizens, it is fortified with a list of the intolerable insults which have been hurled towards us by the other nations; for the benefit of the liberal and the beneficent, it has a convincing set of moral purposes which our going to war will achieve; for the ambitious and aggressive classes, it can gently whisper of a bigger role in the destiny of the world. The result is that, even in those countries where the business of declaring war is theoretically in the hands of representatives of the people, no legislature has ever been known to decline the request of an Executive which has conducted all foreign affairs in utter privacy and irresponsibility, that it order the nation into battle. Good democrats are wont to feel the crucial difference between a State in which the popular Parliament or Congress declares war, and the State in which an absolute monarch or ruling class declares war. But, put to the stern pragmatic test, the difference is not striking. In the freest of republics as well as in the most tyrannical of Empires, all foreign policy, the diplomatic negotiations which produce or forestall war, are equally the private property of the Executive part of the Government, and are equally exposed to no check whatever from popular bodies, or the people voting as a mass themselves.

The moment war is declared, however, the mass of the people, through some spiritual alchemy, become convinced that they have willed and executed the deed themselves. They then with the exception of a few malcontents, proceed to allow themselves to be regimented, coerced, deranged in all the environments of their lives, and turned into a solid manufactory of destruction toward whatever other people may have, in the appointed scheme of things, come within the range of the Government's disapprobation. The citizen throws off his contempt and indifference to Government, identifies himself with its purposes, revives all his military memories and symbols, and the State once more walks, an August presence, through the

imaginations of men. Patriotism becomes the dominant feeling, and produces immediately that intense and hopeless confusion between the relations which the individual bears and should bear towards the society of which he is a part.

The patriot loses all sense of the distinction between State, nation, and government. In our quieter moments, the Nation or Country forms the basic idea of society. We think vaguely of a loose population spreading over a certain geographical portion of the earth's surface, speaking a common language, and living in a homogeneous civilization. Our idea of Country concerns itself with the nonpolitical aspects of a people, its way of living, its personal traits, its literature and art, its characteristic attitudes toward life. We are Americans because we live in a certain bounded territory, because our ancestors have carried on a great enterprise of pioneering and colonization, because we live in certain kinds of communities which have a certain look and express their aspirations in certain ways. We can see that our civilization is different from contiguous civilizations like the Indian and Mexican. The institutions of our country form a certain network which affects us vitally and intrigues our thoughts in a way that these other civilizations do not. We have arrived in it through the operation of physiological laws, and not in any way through our own choice. By the time we have reached what are called years of discretion, its influences have moulded our habits, our values, our ways of thinking, so that however aware we may become, we never really lose the stamp of our civilization, or could be mistaken for the child of any other country. Our feeling for our fellow-countrymen is one of similarity or of mere acquaintance. We may be intensely proud of and congenial to our particular network of civilization, or we may detest most of its qualities and rage at its defects. This does not alter the fact that we inextricably bound up in it. The Country, as an inescapable group into which we are born, and which makes us its particular kind of a citizen of the world, seems to be a fundamental fact of our consciousness, an irreducible minimum of social feeling.

Now this feeling for country is essentially non-competitive; we think of our own people merely as living on the earth's surface along with other groups, pleasant or objectionable as they may be, but fundamentally as sharing the earth with them. In our simple conception of country there is no more feeling of rivalry with other peoples than there is in our feeling for our family. Our interest turns within rather than without, is intensive and not belligerent. We grow up and our imaginations gradually stake out the world we live in; they need no greater conscious satisfaction for their gregarious impulses than this sense of a great mass of people to whom we are more or less attuned, and in whose institutions we are functioning. The

feeling for country would be an uninflatable maximum were it not for the idea of State and Government which are associated with it. Country is a concept of peace, of tolerance, of living and letting live. But State is essentially a concept of power, of competition; it signifies a group in its aggressive aspects. And we have the misfortune of being born not only into a country but into a State, and as we grow up we learn to mingle the two feelings into a hopeless confusion.

The State is the country acting as a political unit; it is the group acting as a repository of force, determiner of law, arbiter of justice. International politics is a "power politics" because it is a relation of States and that is what States infallibly and calamitously are, huge aggregations of human and industrial force that may be hurled against each other in war. When a country acts as a whole in relation to another country, or in imposing law on its own inhabitants, or in coercing or punishing individuals or minorities, it is acting as a State. The history of America as a country is quite different from that of America as a State. In one case it is the drama of the pioneering conquest of the land, of the growth of wealth and the ways in which it was used, of the enterprise of education, and the carrying out of spiritual ideals, of the struggle of economic classes. But as a State, its history is that of playing a part in the world, making war obstructing international trade, preventing itself from being split into pieces, punishing those citizens whom society agrees are offensive, and collecting money to pay for all.

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Bumper Stickers

Our bumper stickers are printed with black and/or red ink on white vinyl. About half are in two colors. Most are 8½ inches wide, though a few are 11 inches wide, and they range from roughly 2 inches to 4 inches high. Some have slight printing imperfections which do not affect their readability. The price is \$1 each.

Bumper Stickers

1. Jealousy is to Love as Asthma is to Breathing (Sabine Lichtenfels)
2. Only the Truth is Revolutionary
3. HONESTY: THE ROAD TO BANKRUPTCY (Herbert Spencer)
4. BARK IF YOU LOVE JESUS
5. CONSCIENCE: A BARRIER TO SUCCESS (Herbert Spencer)
6. SACRED COWS MAKE THE BEST HAMBURGER (Abbie Hoffman)
7. AMERICA: The Land of the Free and the Home of the Slave (John Rush)
8. No Good Deed Goes Unpunished
9. Men are like chicken wings — all promise and no meat
10. HELP THE POLICE— BEAT YOURSELF UP!
11. Living well is the best revenge (George Herbert)
12. IF LOVE ISN'T FREE, WHAT IS IT?
13. ONLY THOSE WHO DO NOTHING MAKE NO MISTAKES
14. WORK IS THE CURSE OF THE DRINKING CLASS (Oscar Wilde)
15. Marriage turns Lovers into Relatives (John Rush)
16. Belief means not wanting to know what is true (Friedrich Nietzsche)
17. The only excuse for god is that he doesn't exist (Friedrich Nietzsche)
18. CELIBACY: THE MOST UNNATURAL PERVERSION (Aldous Huxley)
19. RICH: PERFORMING NO USEFUL WORK
20. INFINITY: LIFE EXPECTANCY AS PERCEIVED AT AGE 18
21. AMBITION: THE DESIRE TO TREAD ON OTHERS
22. JUSTICE: A term of vicious mockery, as in "equal justice under the law."
23. HUMILITY: THE VIRTUE OF THOSE WITH LOW SELF-ESTEEM
24. WE HAVE MET THE ENEMY AND HE IS (the) U.S. (government)
25. CONGRESS: The Only "Distinctly Native American Criminal Class" (Mark Twain)
26. Christians call it faith . . . I call it the herd . . . (Friedrich Nietzsche)
27. One is not converted to christianity; one must be morbid enough for it. (Friedrich Nietzsche)
28. Just say NO to Drug Addiction—STOP SMOKING
29. JESUS IS COMING—and we won't even make him clean it up!
30. BROWN: A NOSE COLOR FAVORED BY YOUR BOSS
31. Men are like snowstorms—you never know how long they'll last or how many inches you'll get
32. So many women fake orgasm because so many men fake foreplay
33. SHIT HAPPENS = IQ 70
34. BE REALISTIC—DEMAND THE IMPOSSIBLE
35. I don't know if god exists, but it would be better for his reputation if he didn't (Jules Renard)
36. The great are great only because we are on our knees. Let us rise! (Max Stirner)
37. FEMINISM the Healthy Alternative to MASOCHISM
38. WHAT CAUSES HETEROSEXUALITY?
39. If ignorance is bliss, why are there so many unhappy people?
40. ANARCHY—it's NOT just a good idea, it's NOT the law!
41. DON'T VOTE—it only encourages them!
42. If voting could change anything, it would be illegal!
43. BESTIALITY—Sick, perverted sex between a human being and a registered Republican
44. It's been so long since I've had sex that I've forgotten who gets tied up first!
45. If you think that Nobody should run your life, VOTE FOR NOBODY
46. HELL: A place of everlasting torment, much like the United States during an election year
47. Dump the DH!
48. ARSON: An indication of cash flow problems
49. LIBERTY EQUALITY COOPERATION (w/ circle A)
50. Hatred Isn't a Family Value? You Haven't Met My Family!

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