

survival in the competition between different institutions.

The first use is the distinctively modern one, but all are equally accredited in scientific as well as in popular usage. (A.T.H.)

**Stage** (in mental evolution): see GRADE, and cf. SUBCONSCIOUS.

**Stammering** [AS. *stamur*]: Ger. *Stammeln*; Fr. *bégaiement*; Ital. *balbuzie*. An impediment of speech-utterance which causes the speaker to hesitate, stop, drawl, or rapidly repeat a sound, usually an explosive consonant, at which the stoppage occurred; thus inclusive of STUTTERING (q.v.).

It includes, in a wider sense, difficulties in pronouncing certain letters, hesitating or stumbling utterance, the transposition of letters or syllables, utterance of meaningless interjections, &c., all of which interrupt the flow of speech.

Stammering (with stuttering in the special sense) generally appears in childhood (four or five to thirteen or fifteen years), and often undergoes a spontaneous improvement with advancing age. It is apt to occur in children of weak, nervous temperament. It varies in degree from a slight repetition of sounds to an intense paroxysm not only of the vocal mechanism, but of the entire body. It occurs much more frequently in men than in women. It is markedly subject to emotional influences. Worry, excitement, ill health aggravate it; while careful preparation, as in public utterance or the abandonment of alcoholic stimulation, may remove it. It is a notable fact that stuttering disappears in singing. The defect is a functional interference with the complicated mechanism of articulation, and consists particularly in a faulty co-ordination between the voice-producing and the sound-forming factors of utterance. See the references noted under STUTTERING. (J.J.)

**Standard**: see NORM.

**Standard Stimulus**: see NORMAL STIMULUS.

**State (and Condition)** [Lat. *status*, from *stare*, to stand]: Ger. *Zustand*, *Verhältniss*; Fr. *état*, *condition*; Ital. *stato*, *condizione*. Terms used loosely for quality, property, aspect, relationship, &c. Any descriptive predicate may indicate a thing's state or condition, e.g. from STATE OF CONSCIOUSNESS (q.v.) to STATE OF NATURE (q.v.). (J.M.B.)

State is a term used in such very different senses by different writers that it can hardly be said to have a generally acknowledged

meaning. Some understand it properly to apply to an unalterable determination or property; but the majority, in accordance with its original meaning—a posture in standing—take it rather to imply, on the contrary, a temporary condition, although no doubt in some cases it refers to an enduring condition. It is usually understood to imply passivity, yet in some expressions its implication is the reverse. (C.S.P.)

**State or Community** (political): Ger. *Staat*, *Bürgerschaft*; Fr. *état*; Ital. *Stato*. A society, the members of which render habitual obedience to an authority within that society which does not render habitual obedience to any external authority.

Every permanent association must possess some organ of government to which its members render habitual obedience, at least, in matters coming within the scope of the association. Without such an organ of government the association would be impotent. This organ of government, again, must have a certain sphere of action within which it is free, otherwise it would be useless. Thus the existence of the family implies obedience of the children to the parents and a certain discretion left to the parents by society. What distinguishes a political community from other forms of association seems to be this, that the obedience which the ruler claims is indefinite in extent, and that the independence of the ruler is similarly indefinite. Thus a shareholder in a company is only bound to submit to the resolutions of the company in matters affecting his shares in its stock. The resolutions of the company are binding only in those matters with regard to which they have been authorized by law. It is true that the distinction is only one of degree. In some religious associations, e.g. the Catholic Church in the middle ages, the sphere of authority claimed by the ruling power has been at least as wide as that pertaining to the sovereign of a political community. The ruling power was at least as independent in the exercise of authority as any contemporary sovereign. In fact, an Englishman or Frenchman of the 12th century might be said to be a member of two distinct political communities—his native kingdom and the Catholic Church. Trading associations, again, have sometimes acquired powers which were strictly political, and have become *imperia in imperio*. On the other hand, political communities have differed very widely both as regards the scope of the ruler's authority and the degree of the ruler's inde-