

peared in German, French, and Italian. A monumental edition of the hieroglyphic text, with English translation, hieroglyphic vocabulary, colored plates, and full critical and historical apparatus, by E. A. Wallace Budge, keeper of the Egyptian-Assyrian antiquities in the British Museum, was also published four years ago by Messrs. Kegan Paul, Trench, Trübner & Co. of London, and was favorably received by the learned world. The work was a bulky and expensive one, and beyond the reach of the general reading public. After its appearance frequent requests were made that Mr. Budge's English translation might be issued in a smaller and handier form. The complete English translation of *The Book of the Dead*, with introductory historical and critical matter, index, etc., was accordingly put up on the market, and the sale of the work in America placed in the hands of The Open Court Publishing Co., of Chicago, as sole agents. (Three Vols., Crown 8vo. Pages, 702. Price, \$3.75 net.) The collection of religious compositions here translated is generally known as the Theban Recension or edition of *The Book of the Dead*, that is to say, that edition of the great national funeral work which was copied by the Egyptian scribes for themselves and for Egyptian kings and queens, princes and nobles, gentle and simple, rich and poor, from about B. C. 1600 to B. C. 900.

The translation in the volumes under review is no mere reprint, but has been carefully revised and compared with the original texts, with the addition of many explanatory notes. To make the edition as complete as possible, more than 400 vignettes, head-pieces, tail-pieces, and marginal pictures taken from the best papyri have been reproduced. These vignettes are the pictures which the Egyptian scribes and artists made to illustrate the general contents of their chapters. They have been specially drawn for the books now published by the Open Court Publishing Company, and faithfully represent the originals in form and outline. The translations belong to the group to which, as we have noted above, the Egyptians gave the name "Chapters of Coming Forth by Day," and contain also many introductory hymns and supplementary abstracts from ancient cognate works, rubrics, etc., which were intended to be used as words of power by the deceased in the underworld. Mr. Budge, who is one of the greatest living Egyptologists, has added to his translation popular chapters on the literary history of *The Book of the Dead*, on the doctrines of Osiris, and the Judgment and Resurrection, and on the general contents of *The Book of the Dead*. Everything, in fact, has been done to place within the reach of the student of history, philosophy, and religion, the material necessary to gain a thorough comprehension of the theory of life and immortality held by one of the greatest and most ancient races of the world.

AN INDUSTRIAL AND SOCIAL HISTORY OF ENGLAND.

Mr. Edward P. Cheyney, Professor of European History in the University of Pennsylvania, has given us a pleasant and readable book in his recently published *Introduction to the Industrial and Social History of England*.¹ The work of correlating the intellectual, social, economic, and industrial phases of a nation's development with its political and military history, while distinctly indicated by Voltaire, remained the work of the last half of the present century, and has only lately found full recognition in the elementary educational field. Professor Cheyney's book, which is of this character and is especially intended for high schools and colleges, meets in a commendable manner the requirements which should be

¹ New York: The Macmillan Company. London; Macmillan & Co., Ltd. 1901. Pp., x, 317.

exacted of such a manual. To bring the economic and social aspects of England's life into correlation with the other features of its historical development, he has added an introductory chapter on the general history of the nation from the beginning to the middle of the fourteenth century, speaking of its geography and natural resources (illustrated by a physiographic map), of the prehistoric, the Roman, the early Saxon, the Danish, and the late Saxon periods, the Norman Conquest, and the early Angevin Kings. For the same purpose, introductory narrative paragraphs have been prefixed to each chapter. Chapters II., III., and IV., consider "Rural Life and Organisation," "Town Life and Organisation," and "Mediæval Trade and Commerce." Here are treated the mediæval village and agricultural system, the life of the manor and the manor courts, town government, the gild merchants, the craft gilds, the non-industrial gilds, the markets and fairs, the trade of England with Italy, Flanders, and the Hanseatic league,—all illustrated

TABLE OF ASSIZE OF BREAD IN RECORD BOOK OF CITY OF HULL.

(From Cheyney's *Industrial and Social History of England*. After Lambert.)

by pictures of manor houses, agricultural scenes, mural architecture, charters of boroughs, gild rolls, maps of the location of the principal English fairs of the thirteenth century, of the trade routes between England and the continent, etc., etc. One of the illustrations of these chapters, viz., a table of assize of bread in the record book of the city of Hull, has been reproduced to accompany the present notice.

One of the most interesting chapters is that devoted to the Black Death and the Peasants' Rebellion (later fourteenth and early fifteenth centuries). By the Black Death, one half of the population of England was destroyed, and the economic results of this great diminution of the population were very great: much land escheated to the great landlords on the extinction of families of free tenants and of villains and cotters; while, on the other hand, rents were greatly reduced, and the commutation of services, or the substitution of money payments for labor, became

general, as consequently did the manumission of service also. This chapter also is illustrated.

Chapters VI., VII. VIII., IX., and X. are devoted respectively to the following subjects: "The Breaking up of the Mediæval System," involving the economic changes of the later fifteenth and sixteenth centuries, as exhibited in the decay of the guilds, the growth of commerce, and of the great English trading corporations; "The Economic Expansion of England in the Seventeenth and Eighteenth Centuries," where such topics as the extension of agriculture and the domestic system of manufactures are considered; "The Industrial Revolution of the Later Eighteenth and the Early Nineteenth Centuries," the age of the great mechanical inventions, of the factory system, of iron and coal transportation, of the decay of domestic manufacture, and of individualism run rampant; "The Extension of Government Control" in the shape of factory legislation, the modification of land ownership, sanitary regulations, etc.; and lastly, "The Extension of Voluntary Association," as seen in the history of trade unions, trusts, and co-operative enterprises. All these chapters are illustrated with reproductions of specimens of domestic, municipal, and trade architecture, maps of trade routes, of the distribution of population, pictures of inventions and inventors and of scenes in labor districts, etc., etc.

The quantity of instructive material offered in these illustrations and in the simple text accompanying them is great, while the materials for a more detailed study of the matters in question are indicated by bibliographies of the literature and sources, appended to each chapter.

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ANARCHISM AMONG PRIMITIVE PEOPLES.

Anarchism is as old as and indeed older than human civilisation. Primitive man was so weak that he could not face the surrounding dangers of life alone, and so he had to apply for mutual help to his fellowmen. Thus an association of all the members of the tribe became a necessity; but property was communistic, because it belonged to everybody and to every one alike. The anarchic state of mankind lasted for a long time, and underwent a change only when the institution of private ownership of property was established.

There are, however, still a number of peoples living to-day whose social conditions are anarchic in the true sense of the word.

A few extracts from the writings of prominent ethnologists will prove the truth of this contention.

Schoolcraft says of the Chippeways: "Though they have no regular government, as every man is lord in his own family, they are influenced more or less by certain principles which conduce to their general benefit."

Of the unorganised Shoshones, Bancroft writes: "Every man does as he likes. Private revenge, of course, occasionally overtakes the murderer, or, if the sympathies of the tribe be with the murdered man, he may possibly be publicly executed, but there are no fixed laws for such cases."

From the Nagas of India we learn that they acknowledge no king among themselves, and deride the idea of such a personage among others; their "villages are continually at feud." . . . "Every man being his own master, his passions and inclinations are ruled by his share of brute force." And then we read that "petty disputes and disagreements about property are settled by a council of elders, the litigants voluntarily submitting to their arbitration. But correctly speaking, there