

is not the shadow of a constituted authority in the Naga community, and, wonderful as it may seem, this want of government does not lead to any marked degree of anarchy." That is to say, anarchy is well at hand, but not in the form of a state of disorder.

The Greenland Esquimaux too are entirely without political control; having nothing which represents it more clearly than the deference paid to the opinion of some old man skilled in seal-catching and the signs of the weather. But an Esquimaux who is offended by another has his remedy in what is called a singing-combat. He composes a satirical poem and challenges his antagonist to a satirical duel in face of the tribe: "He who has the last word wins the trial." Indeed, a very simple and harmless way to settle quarrels!

Of one of the tribes of the northwest coast we read that "the Salish can hardly be said to have any regular form of government," a fact that has been confirmed by Professor Boas of New York

Besides that form of "government," which indeed reminds us of "anarchistic principles, we find among primitive peoples another form of "law," which stands in a certain connexion to the facts mentioned. After the death of a tribal chief it is customary among many West African peoples that for quite a while a state of lawlessness and liberty prevails in such a way that everybody does as he pleases until a new chief is elected, who re-establishes the old order. It was the same in the Middle Ages, when after the death of the pope people were allowed to sack the papal palace, the Lateran. A similar outburst we may also recognise in the right given in Africa to young men who are to be circumcised, to steal and to plunder for a couple of weeks.

Among the natives of New Zealand, called Muru, people are in the habit of plundering everything in the house of a family where a crime has been committed or an unhappy event has occurred. This curious fact can, however, not be considered as a "punishment" or "revenge," because nobody sees any harm in it, nor does the house-owner conceal the names of the plunderers. The pillage reaches also sometimes those who had nothing to do with the crime, as it is reported by Captain Brown, who says that the home of a chief was sacked because his wife had committed adultery.

In Japan the legalised "sacking" is called "Harai." It was formerly practised in the houses of those who had lost a friend or a relative, until the custom was suppressed by an imperial edict.

These examples, which can be multiplied by many others, may suffice to show that a certain form of anarchism existed all over the world and still exists among many peoples.

There is but one way of dealing with the anarchism of a propaganda by action, viz., by means of an open and fearless discussion of the social problem, and not by violent measures and speeches, or by a suppression of free speech.

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BOOK REVIEWS AND NOTES.

DOMESTIC SERVICE. By *Lucy Maynard Salmon*. Second Edition. With an Additional Chapter on Domestic Service in Europe. New York: The Macmillan Co.; London: Macmillan & Co., Ltd. 1901. Pages, xxvii, 338. Price, \$2.00.

The perplexing problems of household labor in America have received exhaustive treatment in this large work. Miss Salmon's investigations rest upon informa-

tion obtained through a series of blanks sent out to employers and employees, mainly through Vassar alumnae and on the returns of the Massachusetts Bureau of Statistics of Labor. Almost every kind of information, historical as well as economic, is contained in the work, and the social and industrial advantages and disadvantages of domestic service, both from the standpoint of the employer and the employee, are thoroughly considered. The remedies which have already been advanced for the amelioration of conditions in this field, as well as the possible remedies which have not yet been tried, also are ventilated.

We learn from Miss Salmon's discussions that household service does not occupy an isolated position; through inventions and social changes it also has suffered its revolutions during the past hundred years, the main difference being that it has not yet been adapted to the changed conditions and has not been regarded as subject to the same general economic laws as other fields of labor. The main directions in which the solution of the difficulties of household employments lies are as follows: (1) The recognition of domestic service as a part of the great industrial questions of the day; (2) The removal from domestic service of the social stigma which attaches to it, and which formerly attached to physicians, lawyers, clergymen, and traders generally; (3) The institution of ways and means for taking both work and worker out of the house of the employer,—rendering necessary a simplification of household management and a greater flexibility in household employments, all of which are at present cumbersome and antiquated in character; (4) The putting of domestic employment on a purely business basis, which would render impossible the payment by the rich of high wages for unskilled labor, and also some agreement between employers as to standards of work and wages before classing domestic service as skilled labor; and (5) The introduction of profit-sharing, for the purpose of placing household employment on a business basis.

We have not the space to do more than indicate the nature of Miss Salmon's inquiries; it will be apparent, however, from the little said that the consideration of domestic service in the light of her researches would in time do much to ameliorate one of the greatest of existing evils. μ.

The fourth volume of M. E. de Roberty's series of works on ethics considered as elementary sociology has appeared. M. de Roberty is professor in the New University of Brussels and has written much on philosophical questions. His books are not easy to read, and it would be difficult to sketch his ideas in a few words. The reader may be referred, therefore, to M. Arréat's Correspondence in *The Monist* for July, 1901, where the system is outlined. (Paris: Félix Alcan. 1900. Pages, 223. Price, 2 francs 50.)

We shall publish in a future number of *The Open Court* a translation of the Tai-Ping Canon, viz., the canonical poem of the Tai-Ping rebels, which was designed to replace and imitate the style of the canon of the Three Classics, the main educational book of Chinese schools, a translation of which has appeared in *The Open Court*, Vol. IX., No. 29. The Tai-Ping Canon is decidedly a Christian document, and will go far to disprove the assumption that the Christianity of the Tai-Pings was spurious.