

ANARCHISM AMONG PRIMITIVE PEOPLES.

Anarchism is as old and indeed older than human civilization. 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 Chippewayans:

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

Of the unorganized Soshones, 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 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 Eskimos 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 Eskimo who is offended by another has his remedy in what is called a singing-combat. He composes a satirical poem and challenges his an-

tagonist 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 Prof. Boas, of New York.—Charles L. Henning, in the *Open Court* for November.

"THE SALVATION OF BARBADOS."

A private letter from the West Indies says that "the salvation of the Barbados" described in the extract from Stark's "History and Guide to Barbados" given below, "shows itself in the greatest possible abjectness of the Negroes. They indeed have to work, carrying their products on foot six or eight miles to market."

The salvation of Barbados in the past has been the fact that the Negro had to work or starve; there was no land to squat on, as every foot was devoted to the cultivation of sugar cane. Under Negro rule it would soon be otherwise; under a "popular form of government" laws would be made on the principle of "the greatest good for the greatest number," the "single tax" theory would receive universal support, and every Negro, as soon as he understood the scheme, would become a disciple of Henry George. The whole tax-levy would fall upon real estate; and the irresponsible voter, having nothing to lose but everything to gain, would not be slow in running the island into debt. The result would be that the owners of real estate would be taxed out of existence, the estates would be sold for unpaid taxes and bought in by the municipality. Then the inhabitants could obtain all the land they wanted to squat on and raise all they desired with little work. No more sugar would be exported from Barbados, and the Negro would be truly free; he would have everything his own way, and in a short time have the island to himself. No Europeans would remain to be ruled under a black representative system, nor would they take part in it when they would be so overwhelmingly outvoted; they would sooner forfeit all they had in the world and go away.

BOOK NOTICES.

The ideal method of popular government is the town meeting system, which is so closely identified with the history of New England. Under this system all the voters congregate in mass meeting and not only elect officers, but in a general way regulate the public affairs of their community. But only small communities can be governed in that way, although in Swit-

erland the system has been retained in its primitive form even where thousands attend the meetings. In a different form, however, the same principle is in vogue in Switzerland, and to some extent this form has been adopted in other countries, including our own. For, what is called the initiative and referendum is neither more nor less than an adaptation of the old town meeting system to modern conditions and large communities. On this subject there is already a very considerable literature, to which Gen. Herman Lieb, of Chicago, in "The Initiative and Referendum" (Chicago: H. Lieb, Jr., & Co.) has made an additional and excellent contribution. Gen. Lieb is not a novice in serious authorship. His "Abuses of Protective Tariffs," "Life of Emperor William," and "Foes of the French Revolution of 1789," suggest by their very titles that he comes well equipped to the task of writing on such a subject as the initiative and referendum, the development of which is one of the services that his native Switzerland has rendered to the cause of popular government. But his book on this subject needs no collateral recommendation. Its table of contents alone is a sufficient invitation to read it, and no disappointment will follow the reading. The book tells the story of the development of the initiative and referendum from its earliest uses in Switzerland to the present time, with especial reference to its applications to and development in the United States. The work of an American by choice and not by accident of birth, Gen. Lieb's book is alive with democratic spirit, which, however, is held in poise by a literary style at once reserved and pleasing.

PERIODICALS.

—The *Pilgrim* for April (Battle Creek) makes a specialty of the Federation of Woman's Clubs. On another subject, its Altgeld editorial is valuable both for its tribute to Altgeld's memory and for its contribution to the accumulating testimony in his favor with reference to the railroad strike of 1894.

—The only articles of special value in the *Review of Reviews* for April are an explanation, by T. Iyenaga, of the Anglo-Japanese alliance from the Japanese point of view (to which is appended a copy of the treaty), and a translation from the *Nuova Antologia* for February 1, of part of Prof. Chiappelli's comments on recent transformations in the socialist and radical parties of Italy.

—The *Rural Californian* for March leads with a fine practical paper on the building up of California, written by William E. Smyth, the editor of an important department in "Out West." Though this article is local in purpose and treatment, it touches upon and illustrates principles of universal application. The land question of southern California, as of all arid regions, is a water question; and Mr. Smyth deals with it from the point of view of a land nationalizer.

—Although the idea of John A. Ryan, of the Catholic University of America at Washington, that speculation as a mode of insurance against trade fluctuations is of doubtful utility, seems hardly to be borne out by his argument upon "The Ethics of Speculation" in the *International Journal of Ethics* for April (Philadelphia), his presentation of the facts and theories of the subject make the article one of the most valuable of short discussions on business morality.

—An article on "Education in the Philippines" in the *April Arena*, by Antonio R. Jurado, ex-commissioner of education at Manila, will be a revelation to most Americans who imagine that the American educational system in the archipelago is carrying knowledge to a benighted race. This race is shown to be well educated in the elementary branches, though in Spanish instead of English, and our system is exposed as either a pretense or an attempt to force a new language upon the people. Incidentally the Philippine question is explained. In the same *Arena* Samuel A. Hamilton contributes an interesting paper on the so-called "cracker" class of the Southern states under the title of "The New Race Question in the South."