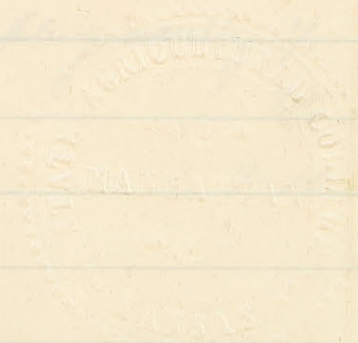


Asarchy.

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June 10th 1896.



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Anarchy

The term Anarchy is defined by many people, or classes of people, and in as many different ways. Take for instance the Anarchist himself, who says Anarchy means personal liberty, equal freedom, that is, every man is free to do that which he will, provided he does not infringe on the equal right or freedom of any other man. It means the reduction of the government to that stage where there is no law, or no power greater than his own. Anarchy means to him the carrying ^{out} of this plan and by any means possible.

But again, what do the great economic writers and thinkers say is meant by Anarchy? Probably it is best understood by Prof. Ely, who defines it as a social disease of a malignant type, which tends and does to a certain extent break up society, tear down civilization, and reduce man to a barbarian and savage.

Then, third, what do the common

people of our land understand by this term? To them, anarchy implies a want of government, the state of society where laws are not efficient, and individuals do as they please with impunity, with confusion and terror on every hand.

But we ask, can all these definitions so different apply to the same term? In a measure they are all true, but they are inferred by from statements as widely different as are the ones who define them. First, the anarchist gets his meaning of anarchy by dreaming of the future, his ideal society. The other definitions are derived from facts of the past, as history records them. The anarchist dreams of a future full of freedom and happiness, where there will be no rich or poor, where he can do as he likes, and where every desire of his will be fulfilled. This he says is Anarchy.

But the formulators of the other definitions see in Anarchy what it has done. They point to France where in 1849 the Anarchists, or "Reds", as they were then called, arose against the Government, and after three days of horror and blood shed they were only

exterminated by a battle which cost the country over twenty thousand of her bravest citizens. Twenty years later a new corps was found which seized the city of Paris, and murdered, burned at the stake, and filled the whole country with terror. But they too, were soon overpowered, and stood up by stone walls and shot down like dogs. Go in to other countries and you will hear like stories of terror and bloodshed, into Russia, Germany, and even in our own free country of America. For who has not heard of the anarchist in Chicago, and their foul deeds?

Thus we can account for the widely different meaning in the term Anarchy, by looking at its derivation.

But let us take Anarchism as it exists today. Loosely speaking, there are two schools of anarchism, the Communist and the individualist anarchism. The Communist school vigorously adheres to the economic and political teachings of Michael Bakounin. It insists on the total abolition of private property, in capital, or the means and instruments of production, it would finally abolish all laws and government and leave the individual

subject only to Nature. Education and self control are to rule the individual. Communities would be formed, of individuals attracted to each other by a similarity of tastes and desires. Truth, Honor, and Justice would be followed for their own sake, and not through fear of law.

The other class, the individualist, advocate the principle of equal freedom, which in brief means that every man is free to do that which he will provided he infringes not the equal right of any other man. This principle of equal freedom the individualist anarchist accepts without reservation or qualification, and by accepting the principle, he accepts all the corollaries and logical deductions of it. These are as follows: The right to physical integrity; the right to free motion and locomotion, which implies the freedom to move from place to place without hindrance; the right to the use of the natural media, that is land, light, and air; the rights to property in products as well as in production; the rights of gifts and bequests, and the right of free exchange and contract. All these

they hold as right and just, and declare crime to mean nothing more than the violation of one or more of them.

These creeds, if we may call them creeds, are followed by classes of people who are as different as are the creeds themselves. To the first class belong the lower and more ignorant people. Among them we find the bomb thrower, robber, and murderer. Those who would break up society by killing all the people.

The other class, the intellectuals, are more educated anarchists those who would do their work by tongue and pen, rather than by bow. Among them can be found some of the great economic writers and thinkers of the day. But both of these, like all other classes make mistakes which become very apparent in the analysis of their creeds. In the first place Bakunin would destroy all government and civilization itself in order that a new society might spring up from their ruins. Or in other words, chaos must be had before anything desirable can be obtained. All that modern civ-

ization has taught us, all we ^{hold} most dear
 religion, science, family, marriage, and all
 our laws must be destroyed in order that
 a return should be had to primitive
 simplicity, as a basis of a new beginning.
 Pousseau expresses the same idea, when
 he said, "Science, art, and literature, are they
 not the agents of demoralization? And
 what is civilization but the source of
 all evils?" Then according to this we must
 to use Voltaire's language, return to the
 woods and go down on all fours. Such
 a condition of affairs is impossible and
 absurd. It ~~never~~ has existed and never
 can exist. for it is contrary to nature it
 self.

But granting we could cross the many
 barriers and suppose we go back to prim-
 itive society or simplicity, would our condition
 be improved? It does away with wealth
 and thus diminishes the inequality between
 the rich and poor, but at the same time it
 leaves a harsher form of inequality, namely
 that between the weak and strong. The
 weaker would be driven to the wall,
 become the slaves of the stronger, and

in all probability we would go back to Cannibalism and eat them. One author says that if Bakunin himself had lived in such times and under the conditions he describes, that unless he had been possessed of a strong right arm, he would simply have clubbed on the head by some browner savage, and served up for lunch. And the fact is that unless the anarchist were king, he would have no liberty at all. And right here comes in the problem of Authority.

Authority is of all terms the one most despised by the anarchists. He would break all those bands which bind one to another more powerful, and form a society with out authority. But here again he meets with another impossibility. Authority has existed since the creation and will go on through all eternity. Does not the lowest savage, who has never heard of civilization, claim authority over some and obedience to others? Then clear up the scale to the highest earthly crown, do not the royal head bow and recognize the authority of an ever existing and supreme

Being? Authority was born with man, it is a part of him, and will ever be with him.

But again, the marchest education is to rule the individual. But how is such a society to be educated, for without laws and government there could be no schools, and learning would pass out with the first generation. Likewise if we join hands with anarchy, we must breakers under the bands of religion and become atheists and materialists. We must turn from that great and good influence which has been felt throughout all the earth and abolish all kinds of religion and God himself. The anarchist must despise and hate the present social morality in all its leadings. He must know only one science, namely, destruction. He must study toward this end and do all in his power to gain it. He must be ready to kill anyone and everyone who in any way hinders him in the attainment of his purpose, and he must be equally ready to die, when he falls into the hands of a stronger power. But in this last

the anarchist fails, for after he curses the law and disowns it, and then violates it, say for instance he commits murder, he is captured, and instead of silently meeting his death, he pleads for the protection of the law he has just cursed and disowned. And does he not plead for law and justice when the people take the law in their own hands, (as anarchists would have them do). Anarchy is indeed a social disease, which, unless uprooted, will bring about only the worst of results.

But how can this be done? How shall they be punished? In one sense he himself fixes his own penalty. For when he disowns the laws of society he can no longer ask for their protection, and he must be got rid of, and this is best done by death. Some say to cure him, but this has been tried and found impossible. Confinement is impracticable and cruel, for it is only death in the end. He has no right to live, and it is wrong to permit him to live, for a man's right to his life is perfect only so long as his life is not detrimental to other lives, but as soon

as it becomes more a curse than a blessing, the right to live is gone, and he should be put to death. But we should do more than this, we should not wait for him to kill somebody in order to pass sentence on him, but without waiting for his murderous deed to be committed, we should state to the professed anarchist, You have abandoned your right to stay among us. We have no desire to take your life, but we will not have you among us. Go, else where and use whatever ~~and~~ chances you may have. You prove yourself not fit for human society, and we shall as a matter of decency, notify all organized societies of that fact. If you come back here, we shall kill you. If you go there, they if they are wise, will do the same. Your only possible home is your only fit abode - the wild and desert places of the earth, with the other beasts of prey that man has not yet exterminated.

Anarchy

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