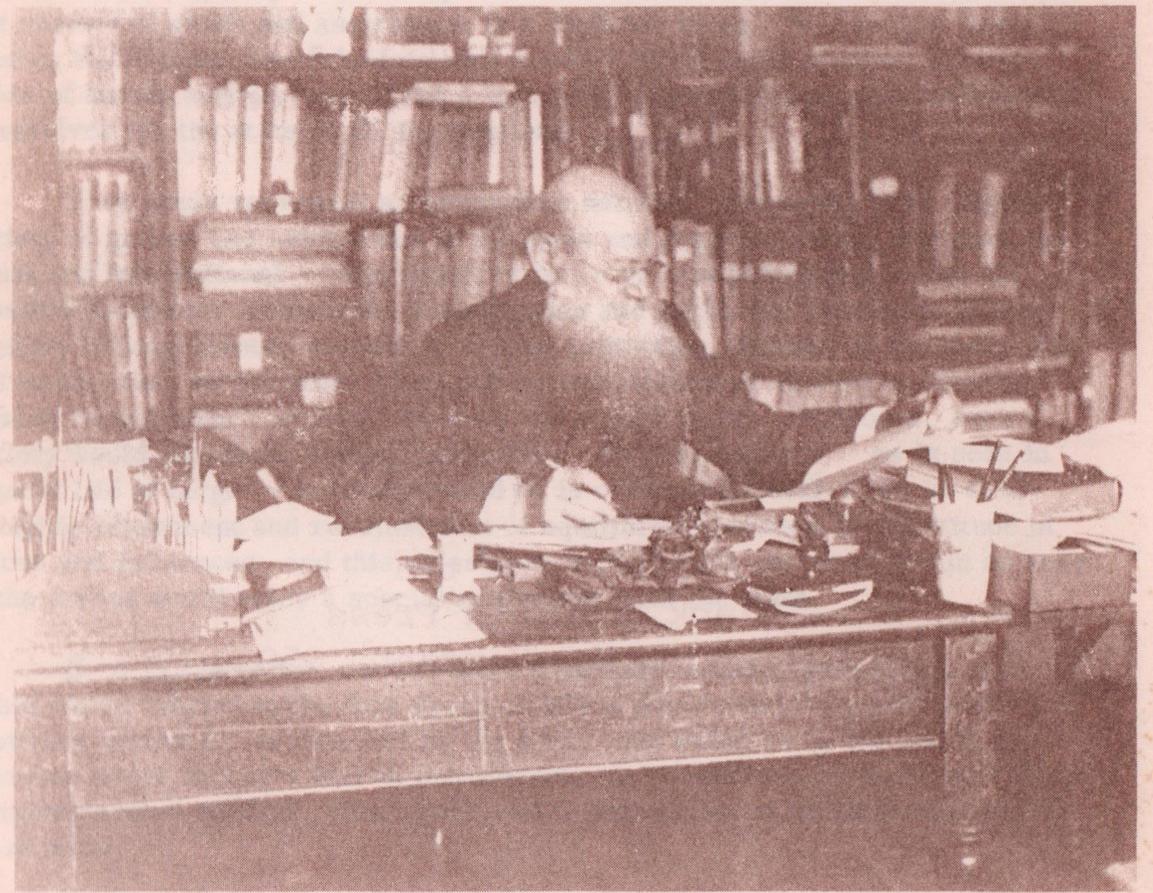


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ANARCHISM



Peter Kropotkin

The cover picture of Kropotkin at his desk
was given by him to his friend
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ANARCHISM

The following is the original article on Anarchism as it appeared in editions of the Encyclopaedia Britannica over a period of some fifty years. It was written by Peter Kropotkin (1842-1921).

ANARCHISM, the name given to a principle or theory of life and conduct under which society is conceived without government (from Gr. *ἀν* and *ἀρχή* without authority) -- harmony in such a society being obtained, not by submission to law or by obedience to any authority, but by free agreements concluded between the various groups, territorial and professional, freely constituted for the sake of production and consumption, as also for the satisfaction of the infinite variety of needs and aspirations of a civilized being. In a society developed on these lines, the voluntary associations which begin to cover all the fields of human activity would take a still greater extension so as to substitute themselves for the state in all its functions.

They would represent an interwoven network, composed of an infinite variety of groups and federations of all sizes and degrees, local, regional, national and international -- temporary or more or less permanent -- for all possible purposes: production, consumption and exchange, communications, sanitary arrangements, education, mutual protection, defense of the territory, and so on; and, on the other side, for the satisfaction of an ever-increasing number of scientific, artistic, literary and social needs. Moreover, such a society would represent nothing immutable. On the contrary -- as is seen in organic life at large -- harmony would (it is contended) result from an ever-changing adjustment and readjustment of equilibrium between the multitude of forces and influences, and this adjustment would be the easier to obtain as none of the forces would enjoy a special protection from the state.

If, it is contended, society were organized on these principles, man would not be limited in the free exercise of his powers in productive work by a capitalist monopoly, maintained by the state; nor would he be limited in the exercise of his will by a fear of punishment, or by obedience toward individuals or metaphysical entities, which both lead to depression of initiative and servility of mind.

He would be guided in his actions by his own understanding, which necessarily would bear the impression of a free action and reaction between his own self and the ethical conceptions of his surroundings. Man would thus be enabled to obtain the full development of all his faculties, intellectual, artistic and moral, without being hampered by overwork for the monopolists, or by the servility and inertia of mind of the great number. He would thus be able to reach full individualization, which is not possible either under the modern system of individualism, or under any system of state socialism in the so-called Volksstaat (popular state).

The Anarchist writers consider, moreover, that their conception is not a utopia, constructed on the a priori method, after a few desiderata have been taken as postulates. It is derived, they maintain, from an analysis of tendencies that are at work already, even though state socialism may find a temporary favour with the reformers.

The progress of modern technics, which wonderfully simplifies the production of all the necessities of life; the growing spirit of independence; and the rapid spread of free initiative and free understanding in all branches of activity -- including those which formerly were considered as the proper attribution of church and state -- are steadily reinforcing the no-government tendency.

Anarchists and the State. -- As to economic conceptions, the Anarchists, in common with all Socialists, of whom they constitute the left wing, maintain that the prevailing system of private ownership in land, and our capitalist production for the sake of profits, represent a monopoly which runs against both the principles of justice and the dictates of utility. They are the main obstacle which prevents the successes of modern technics from being brought into the service of all, so as to produce general well-being.

The Anarchists consider the wage system and capitalist production altogether as an obstacle to progress. But they point out also that the state was and continues to be the chief instrument for permitting the few to monopolize the land, and the capitalists to appropriate for themselves a quite disproportionate share of the yearly accumulated surplus of production. Consequently, while combating monopolization of land, and capitalism altogether, the Anarchists combat with the same energy the state, as the main support of that system, not this or that special form, but the state altogether, whether it be a monarchy or even a republic governed by means of the referendum.

The state organization, having always been both in ancient and modern history (Macedonian empire, Roman empire, modern European states grown up on the ruins of the autonomous cities) the instrument for establishing monopolies in favour of the ruling minorities, cannot be made to work for the destruction of these monopolies. The Anarchists consider, therefore, that to hand over to the state all the main sources of economic life -- the land, the mines, the railways, banking, insurance and so on -- as also the management of all the main branches of industry, in addition to all the functions already accumulated in its hands (education, state-supported religions, defense of the territory, etc.) would mean to create a new instrument of tyranny.

State capitalism would only increase the powers of bureaucracy and capitalism. True progress lies in the direction of decentralization, both territorial and functional, in the development of the spirit of local and personal initiative, and of free federation from the simple to the compound, in lieu of the present hierarchy from the centre to the periphery.

In common with most Socialists, the Anarchists recognize that, like all evolution in nature, the slow evolution of society is followed from time to time by periods of accelerated evolution which are called revolutions; and they think that the era of revolutions is not yet closed.

Periods of rapid changes will follow the periods of slow evolution, and these periods must be taken advantage of -- not, for increasing and widening the powers of the state, but for reducing them, through the organization in every township or commune of the local groups of producers and consumers, as also the regional and eventually the international federations of these groups.

In virtue of the above principles the Anarchists refuse to be party to the present state organization and to support it by infusing fresh blood into it. They do not seek to constitute, and invite the workingmen not to constitute, political parties in the parliaments. Accordingly, since the foundation of the first International Working Men's association in 1864, they have endeavored to promote their ideas directly among the labour organizations and to induce those unions to a direct struggle against capital, distrusting parliamentary legislation.

Historical Development of Anarchism. -- The conception of society just sketched and the tendency which is its dynamic expression have always existed in mankind, in opposition to the governing hierarchic conception and tendency -- now the one and now the other taking the upper hand at different periods of history. To the former tendency we owe the evolution, by the masses themselves, of those institutions -- the clan, the village community, the guild, the free medieval city -- by means of which the masses resisted the encroachments of the conquerors and the power-seeking minorities.

The same tendency asserted itself with great energy in the great religious movements of medieval times, especially in the early movements of the reform and its forerunners. At the same time it evidently found its expression in the writings of some thinkers, since the times of Lao-tse, although, because of its nonscholastic and popular origin, it obviously found less sympathy among the scholars that the opposed tendency.

As has been pointed out by Georg Adler in his Geschichte des Sozialismus und Kommunismus, Aristippus (b. c. 430 B.C.), one of the founders of the Cyrenaic school, already taught that the wise must not give up their liberty to the state, and in reply to a question by Socrates he said that he did not desire to belong either to the governing or the governed class. Such an attitude, however, seems to have been dictated merely by an Epicurean attitude toward the life of the masses.

The best exponent of Anarchist philosophy in ancient Greece was Zeno (342-267 or 270 B.C.), from Crete, the founder of the Stoic philosophy, who distinctly opposed his conception of a free community without government to the state utopia of Plato.

He repudiated the omnipotence of the state, its intervention and regimentation and proclaimed the sovereignty of the moral law of the individual -- remarking already that, while the necessary instinct of self-preservation leads man to egotism, nature has supplied a corrective to it by providing man with another instinct -- that of sociability.

When men are reasonable enough to follow their natural instincts, they will unite across the frontiers and constitute the cosmos. They will have no need of law courts or police, will have no temples and no public worship, and use no money -- free gifts taking the place of the exchanges. Unfortunately, the writings of Zeno have not reached us and are only known through fragmentary quotations. However, the fact that his very wording is similar to the wording in use in modern times, shows how deeply is laid the tendency of human nature of which he was the mouthpiece.

In medieval times we find the same views on the state expressed by the illustrious bishop of Alba, Marco Girolamo Vida, in his first dialogue, De dignitate reipublicae (Ferd. Cavalli, in Mem. dell'Istituto Veneto, xii; E. Nys, Researches in the History of Economics). But it is especially in several early Christian movements, beginning with the ninth century in Armenia, and in the preachings of the early Hussites, particularly Chojecki, and the early Anabaptists, especially Johannes Denk (cf. Ludwig Keller, Ein Apostel der Wiedertäufer), that one finds the same ideas forcibly expressed -- special stress being laid of course on their moral aspects.

Rabelais and Fénelon, in their utopias, have also expressed similar ideas, and they were also current in the 18th century among the French encyclopaedists, as may be concluded from separate expressions occasionally met with in the writings of Rousseau, from Diderot's Preface to the Voyage of Bougainville, and so on. However, in all probability, such ideas could not be developed then, because of the rigorous censorship of the Roman Catholic Church.

These ideas found their expression later during the great French Revolution. While the Jacobins did all in their power to centralize everything in the hands of the government, it appears from recently published documents that the masses of the people, in their municipalities and "sections," accomplished a considerable constructive work.

They appropriated for themselves the election of the judges, the organization of the supplies and equipment for the army, as also for the large cities work for the unemployed, the management of charities, and so on. They even tried to establish a direct correspondence between the 36,000 communes of France through the intermediary of a special board, outside the National Assembly (cf. Sigismond Lacroix, Actes de la commune de Paris).

It was W. Godwin, in his Enquiry Concerning Political Justice, 2 vol. (1793), who was first to formulate the political and economical conceptions of Anarchism, even though he did not give that name to the ideas developed in his

remarkable work. Laws, he wrote, are not a product of the wisdom of our ancestors: they are the product of their passions, their timidity, their jealousies and their ambition. The remedy they offer is worse than the evils they pretend to cure. If and only if all law and courts were abolished, and the decisions in the arising contests were left to reasonable men chosen for that purpose, real justice would gradually be evolved.

As to the state, Godwin frankly claimed its abolition. A society, he wrote, can perfectly well exist without any government: only the communities should be small and perfectly autonomous. Speaking of property, he stated that the rights of everyone "to every substance capable of contributing to the benefit of a human being" must be regulated by justice alone: the substance must go "to him who most wants it." His conclusion was Communism. Godwin, however, had not the courage to maintain his opinions. Later on he entirely rewrote his chapter on property and mitigated his communist views in the second edition of Political Justice, 8 vol. (1796).

Proudhon Names Anarchy. -- Proudhon was the first to use, in 1840 (Qu'est-ce que la propriété? first memoir), the name of anarchy with application to the no-government state of society. The name of "Anarchists" had been freely applied during the French Revolution by the Girondists to those revolutionaries who did not consider that the task of the revolution was accomplished with the overthrow of Louis XVI and insisted upon a series of economic measures being taken (the abolition of feudal rights without redemption, the return to the village communities of the communal lands enclosed since 1669, the limitation of landed property to 120 ac., progressive income tax, the national organization of exchanges on a just value basis, which already received a beginning of practical realization, and so on).

Now Proudhon advocated a society without government and used the word anarchy to describe it. Proudhon repudiated, as is known, all schemes of Communism, according to which mankind would be driven into communist monasteries or barracks, as also the schemes of state or state-aided Socialism which were advocated by Louis Blanc and the collectivists.

When he proclaimed in his first memoir on property that "Property is theft," he meant only property in its Roman-law sense of "right of use and abuse"; in property rights, on the other hand, understood in the limited sense of possession, he saw the best protection against the encroachments of the state.

At the same time he did not want violently to dispossess the present owners of land, dwelling houses, mines, factories and so on. He preferred to attain the same end by rendering capital incapable of earning interest; and this he proposed to obtain by means of a national bank, based on the mutual confidence of all those who are engaged in production, who would agree to exchange among themselves their products at cost-value, by means of labour cheques representing the hours of labour required to produce every given commodity.

Under such a system, which Proudhon described as mutuellisme, all exchanges of services would be strictly equivalent. Besides, such a bank would be enabled to lend money without interest, levying only something like 1%, or even less, for covering the cost of administration. Everyone being thus enabled to borrow the money that would be required to buy a house, nobody would agree to pay any more a yearly rent for the use of it. A general "social liquidation" would thus be rendered easy, without violent expropriation. The same applied to mines, railways, factories and so on.

In a society of this type the state would be useless. The chief relations between citizens would be based on free agreement and regulated by mere account keeping. The contests might be settled by arbitration. A penetrating criticism of the state and all possible forms of government and a deep insight into all economic problems were well-known characteristics of Proudhon's work.

It is worth noticing that French mutualism had its precursor in England, in William Thompson, who began by mutualism before he became a Communist, and in his followers John Gray (A Lecture on Human Happiness, 1825; The Social System, 1831) and J. F. Bray (Labour's Wrongs and Labour's Remedy, 1839).

It had also its precursor in the United States. Josiah Warren, who was born in 1798 (cf. W. Bailie, Josiah Warren, the First American Anarchist, Boston, 1900) and belonged to Owen's "New Harmony," considered that the failure of this enterprise was chiefly due to the suppression of individuality and the lack of initiative and responsibility. These defects, he taught, were inherent in every scheme based upon authority and the community of goods. He advocated, therefore, complete individual liberty.

In 1827 he opened in Cincinnati a little country store which was the first "Equity Store," and which the people called "Time Store," because it was based on labour being exchanged hour for hour in all sorts of produce. "Cost -- the limit of price," and consequently "no interest," was the motto of his store, and later on of his "Equity Village," near New York City, which was still in existence in 1865. Keith's "House of Equity" at Boston, founded in 1855, is also worthy of notice.

While the economic and especially the mutual-banking ideas of Proudhon found supporters and even a practical application in the United States, his political conception of anarchy found but little echo in France, where the Christian Socialism of Lamennais and the Fourierists, and the state Socialism of Louis Blanc and the followers of Saint-Simon, were dominating. These ideas found, however, some temporary support among the left-wing Hegelians in Germany, Moses Hess in 1843, and Karl Grün in 1845, who advocated Anarchism. Besides, the authoritarian Communism of Wilhelm Weitling having given origin to opposition among the Swiss workingmen, Wilhelm Marr gave expression to it in the 1840's.

On the other side, individualist Anarchism found, also in Germany, its fullest expression in Max Stirner (Kaspar Schmidt), whose remarkable works (Der Einzige und sein Eigentum and articles contributed to the Rheinische Zeitung) remained quite overlooked until they were brought into prominence by John Henry Mackay.

V. Basch, in a very able introduction to his interesting book, L'Individualisme anarchiste: Max Stirner (1904), showed how the development of the German philosophy from Kant to Hegel and "the absolute" of Schelling and the Geist of Hegel necessarily provoked, when the anti-Hegelian revolt began, the preaching of the same "absolute" in the camp of the rebels. This was done by Stirner, who advocated, not only a complete revolt against the state and against the servitude which authoritarian Communism would impose upon men, but also the full liberation of the individual from all social and moral bonds -- the rehabilitation of the "I," the supremacy of the individual, complete amoralism and the "association of the egotists."

The final conclusion of that sort of individual Anarchism has been indicated by Basch. It maintains that the aim of all superior civilization is, not to permit all members of the community to develop in a normal way, but to permit certain better endowed individuals "fully to develop," even at the cost of the happiness and the very existence of the mass of mankind. It is thus a return toward the most common individualism, advocated by all the would-be superior minorities, to which indeed man owes in his history precisely the state and the rest, which these individualists combat.

Their individualism goes so far as to end in a negation of their own starting point, to say nothing of the impossibility for the individual to attain a really full development in the conditions of oppression of the masses by the "beautiful aristocracies." His development would remain unilateral. This is why this direction of thought, notwithstanding its undoubtedly correct and useful advocacy of the full development of each individuality, finds a hearing only in limited artistic and literary circles.

Anarchism in the International Working Men's Association. -- A general depression in the propaganda of all factions of Socialism followed, as is known, after the defeat of the uprising of the Paris workingmen in June 1848 and the fall of the republic. All the Socialist press was gagged during the reaction period, which lasted fully 20 years. Nevertheless, even Anarchist thought began to make some progress, namely in the writings of Bellegarrique (Coeurderoy) and especially Joseph Déjacque (Les Lazaréennes, L'Humanisphere, an Anarchist-Communist utopia, lately discovered and reprinted).

The Socialist movement revived only after 1864, when some French workingmen, all mutualists, meeting in London during the Universal Exhibition with English followers of Robert Owen, founded the International Working Men's Association. This association developed very rapidly and adopted a policy of direct economic struggle against capitalism, without interfering in the political parliamentary agitation, and this policy was followed until 1871.

However, after the Franco-German War, when the International Association was prohibited in France after the uprising of the Commune, the German workingmen who had received manhood suffrage for elections to the newly constituted imperial parliament, insisted upon modifying the tactics of the international, and began to build up a Social Democratic political party.

This soon led to a division in the Working Men's Association, and the Latin federations, Spanish, Italian, Belgian and Jurassic (France could not be represented), constituted among themselves a federal union which broke entirely with the Marxist general council of the International. Within these federations developed what may be described as modern Anarchism. After the names of "federalists" and "antiauthoritarians" had been used for some time by these federations, the name of "Anarchists," which their adversaries insisted upon applying to them prevailed, and finally it was revindicated.

Mikhail Bakunin (q.v.) soon became the leading spirit among these Latin federations for the development of the principles of Anarchism, which he did in a number of writings, pamphlets and letters. He demanded the complete abolition of the state which, he wrote, is a product of religion, belongs to a lower state of civilization, represents the negation of liberty and spoils even that which it undertakes to do for the sake of general well-being.

The state was a historically necessary evil, but its complete extinction will be, sooner or later, equally necessary. Repudiating all legislation, even when issuing from universal suffrage, he claimed for each nation, each region and each commune, full autonomy, so long as it is not a menace to its neighbors, and full independence for the individual, adding that one becomes really free only when, and in proportion as, all others are free. Free federations of the communes would constitute free nations.

As to his economic conceptions, Bakunin described himself in common with his federalist comrades of the international (César de Paepe, James Guillaume, Schwitzguébel), a "collectivist Anarchist" -- not in the sense of Vidal and Pecqueur in the 1840's, or of their modern Social-Democratic followers, but to express a state of things in which all necessities for production are owned in common by the labor groups and the free communes, while the ways of retribution of labor, communist or otherwise, would be settled by each group for itself. Social revolution, the near approach of which was foretold at that time by all Socialists, would be the means of bringing into life the new conditions.

Anarchism and Violence. -- The Jurassic, the Spanish, and the Italian federation and sections of the International Working Men's Association, as also the French, the German and the American Anarchist groups, were for the next years the chief centres of Anarchist thought and propaganda. They refrained from any participation in parliamentary politics and always kept in close contact with the labor organizations. However, in the second half of the 1880's and the early 1890's, when the influence of the Anarchists began to be felt in

strikes, in May Day demonstrations, where they promoted the idea of a general strike for an eight-hour day, and in the antimilitarist propaganda in the army, violent prosecutions were directed against them, especially in the Latin countries (including physical torture in the Barcelona castle) and the United States (the execution of four Chicago Anarchists in 1887).

Against these prosecutions the Anarchists retaliated by acts of violence which in their turn were followed by more executions from above and new acts of revenge from below. This created in the general public the impression that violence is the substance of Anarchism, a view repudiated by its supporters, who hold that in reality violence is resorted to by all parties in proportion as their open action is obstructed by repression, and exceptional laws render them outlaws.

Anarchism continued to develop, partly in the direction of Proudhonian mutuellisme, but chiefly as Communist Anarchism, to which a third direction, Christian Anarchism, was added by Leo Tolstoy, and a fourth, which might be described as literary Anarchism, began among some prominent modern writers. The ideas of Proudhon, especially as regards mutual banking, corresponding with those of Josiah Warren, found a considerable following in the United States, creating quite a school, of which the main writers were Stephen Pearl Andrews, William Grene, Lysander Spooner (who began to write in 1850 and whose unfinished work, Natural Law, was full of promise).

A prominent position among the individualist Anarchists in the United States has been occupied by Benjamin R. Tucker. His journal Liberty was started in 1881, and his conceptions are a combination of those of Proudhon with those of Herbert Spencer. Starting from the statement that Anarchists are egotists, strictly speaking, and that every group of individuals, be it a secret league of a few persons, or the U.S. Congress, has the right to oppress all mankind, provided it has the power to do so, that equal liberty for all and absolute equality ought to be the law, and "mind every one your own business" is the unique moral law of Anarchism.

Tucker goes on to prove that a general and thorough application of these principles would be beneficial and would offer no danger, because the powers of every individual would be limited by the exercise of the equal rights of all others. He further indicated (following Spencer) the difference which exists between the encroachment on somebody's rights and resistance to such an encroachment, between domination and defense: the former being equally condemnable, whether it be encroachment of a criminal upon an individual, or the encroachment of one upon all others, or of all others upon one; while resistance to encroachment is defensible and necessary.

For their self-defense, both the citizen and the group have the right to any violence including capital punishment. Violence is also justified for enforcing the duty of keeping an agreement. Tucker thus follows Spencer, and, like him, opens (in the present writer's opinion) the way for reconstituting

under the heading of "defense" all the functions of the state. His criticism of the present state is very searching, and his defense of the rights of the individual very powerful. As regards his economic views Tucker follows Proudhon.

The individualist Anarchism of the American Proudhonians found, however, but little sympathy among the working masses. Those who professed it -- they were chiefly intellectuals -- soon realized that the individualization that they so highly praised was not attainable by individual efforts and either abandoned the ranks of the Anarchists and were driven into the liberal individualism of the classical economists, or retired into a sort of Epicurean amoralism, or superman theory, similar to that of Stirner and Nietzsche.

The great bulk of the Anarchist workingmen preferred the Anarchist-Communist ideas which had gradually evolved out of the Anarchist collectivism of the International Working Men's Association. To this direction belonged -- to name only the better known exponents of Anarchism -- Elisée Reclus, Jean Grave, Sébastien Faure, Émile Pouget in France; Errico Malatesta and Covelli in Italy; R. Mella, A. Lorenzo and the mostly unknown authors of many excellent manifestoes in Spain; Johann Most among the Germans; August Spies, Albert Parsons and their followers in the United States; and so on; Domela Nieuwenhuis occupied an intermediate position in the Netherlands. The chief Anarchist papers which have been published since 1880 also belong to that direction; while a number of Anarchists of this direction have joined the so-called Syndicalist movement (the French name for the nonpolitical labour movement devoted to direct struggle with capitalism) so prominent in Europe.

Scientific Anarchist Communism. -- As one of the Anarchist-Communist direction, Peter Kropotkin for many years endeavored to develop the following ideas: to show the intimate, logical connection which exists between the modern philosophy of natural sciences and Anarchism; to put Anarchism on a scientific basis by the study of the tendencies that are apparent in society and may indicate its further evolution; and to work out the basis of Anarchist ethics. As regards the substance of Anarchism itself, it was Kropotkin's aim to prove that Communism -- at least partial -- has more chances of being established than collectivism, especially in communes taking the lead, and that free (i. e., Anarchist) Communism is the only form of Communism that has any chance of being accepted in civilized societies; Communism and Anarchism are therefore two terms of evolution which complement each other, the one rendering the other possible and acceptable.

He tried, moreover, to indicate how, during a revolutionary period, a large city -- if its inhabitants have accepted the idea -- could organize itself on the lines of free Communism; the city guaranteeing to every inhabitant dwelling, food and clothing to an extent corresponding to the comfort at that time available to the middle classes only, in exchange for a half day's or five hours' work; and how all those things which would be considered luxuries might be obtained by everyone if he joined for the other half of the day all sorts of free associations pursuing all possible aims -- educational, literary, scientific, artistic or sporting.

In order to prove the first of these assertions he analyzed the possibilities of agriculture and industrial work both being combined with brain work. And in order to elucidate the main factors of human evolution he analyzed the part played in history by the popular constructive agencies of mutual aid and the role of the state.

Without naming himself an Anarchist, Tolstoy, like his predecessors in the popular religious movements of the 15th and 16th centuries, Chojecki, Denk and many others, took the Anarchist position as regards the state and property rights, deducing his conclusions from the general spirit of the teachings of Jesus and from the necessary dictates of reason. With all the might of his talent he made (especially in The Kingdom of God in Yourself) a powerful criticism of the church, the state and law altogether, and especially of the property laws.

He described the state as the domination of the wicked ones, supported by brutal force. Robbers, he said, are far less dangerous than a well-organized government. He made a searching criticism of the prejudices which were current concerning the benefits conferred upon men by the church, the state and the existing distribution of property, and from the teachings of Jesus he deduced the rule of nonresistance and the absolute condemnation of all wars. His religious arguments were, however, so well combined with arguments borrowed from a dispassionate observation of the present evils, that the Anarchist portions of his works appealed to the religious and the nonreligious reader alike.

It would be impossible to represent here, in a short sketch, the penetration, on the one hand, of Anarchist ideas into modern literature, and the influence, on the other hand, which the libertarian ideas of the best contemporary writers have exercised upon the development of Anarchism. One ought to consult the ten volumes of the Supplément littéraire to the newspaper La Révolte (Paris, 1887-94) and later Les Temps nouveaux (Paris, 1895-1901), which contain reproductions from the works of hundreds of modern authors expressing Anarchist ideas, in order to realize how closely Anarchism is connected with all the intellectual movement of our times.

J. S. Mill's Liberty, Spencer's Individual versus the State, Marc Cuyau's Morality without Obligation or Sanction, and Fouillée's La Morale, l'art et la religion, the works of Multatuli (E. Douwes Dekker), Richard Wagner's Art and Revolution, the works of Nietzsche, Ralph Waldo Emerson, W. Lloyd Garrison, Henry Thoreau, Alexander Herzen, Edward Carpenter and so on; and, in the domain of fiction, the dramas of Henrik Ibsen, the poetry of Walt Whitman, Tolstoy's War and Peace, Emile Zola's Paris and Le Travail, the works of D. Merezhkovsky and an infinity of works of less known authors, were full of ideas which showed how closely Anarchism was interwoven with the work that was going on in modern thought in the same direction of enfranchisement of man from the bonds of the state as well as from those of capitalism.

(P. A. K.; X.)