



evolve a natural thought—from those days to these years the progress of this idea has been swift and steady. It is becoming more and more apparent that in every way we are “governed best where we are governed least.”

Still unsatisfied perhaps, the inquirer seeks for details, for ways and means, and whys and wherefores. How will we go on like human beings—eating and sleeping, working and loving, exchanging and dealing—without government? So used have we become to “organized authority” in every department of life that ordinarily we cannot conceive of the most common-place avocations being carried on without their interference and “protection.” But anarchism is not compelled to outline a complete organization of a free society. To do so with any assumption of authority would be to place another barrier in the way of coming generations. The best thought of today may become the useless vagary of tomorrow, and to crystallize it into a creed is to make it unwieldy.

We judge from experience that man is a gregarious animal, and instinctively affiliates with his kind—co-operates, unites in groups, works to better advantage combined with his fellow men than when alone. This would point to the formation of co-operative communities, of which our present trades-unions are embryonic patterns. Each branch of industry will no doubt have its own organization, regulations, leaders, etc.; it will institute methods of direct communication with every member of that industrial branch in the world, and establish equitable relations with all other branches. There would probably be conventions of industry which delegates would attend, and where they would transact such business as was necessary, adjourn and from that moment be delegates no longer, but simply members of a group. To remain permanent members of a continuous congress would be to establish a power that is certain sooner or later to be abused.

No great, central power, like a congress consisting of men who know nothing of their constituents’ trades, interests, rights or duties, would be over the various organizations or groups; nor would they employ sheriffs, policemen, courts or jailers to enforce the conclusions arrived at while in session. The members of groups might profit by the knowledge gained through mutual interchange of thought afforded by conventions if they choose, but they will not be compelled to do so by any outside force.

Vested rights, privileges, charters, title deeds, upheld by all the paraphernalia of government—the visible symbol of power—such as prison, scaffold and armies, will have no existence. There can be no privileges bought or sold, and the transaction kept sacred at the point of the bayonet. Every man will stand on an equal footing with his brother in the race of life, and neither chains of economic thralldom nor

