

Anarchy and Violence

Errico Malatesta

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From their first manifestations Anarchists have [been] nearly unanimous as to the necessity of recourse to physical force in order to transform existing society; and while the other self-styled revolutionary parties have gone floundering into the parliamentary slough, the anarchist idea has in some sort identified itself with that of armed insurrection and violent revolution.

But, perhaps, there has been no sufficient explanation as to the kind and the degree of violence to be employed; and here as in many other questions very dissimilar ideas and sentiments lurk under our common name.

As a fact, the numerous outrages which have lately been perpetrated by Anarchists and in the name of Anarchy, have brought to the light of day profound differences which had formerly been ignored, or scarcely foreseen.

Some comrades, disgusted at the atrocity and uselessness of certain of these acts, have declared themselves opposed to all violence whatever, except in cases of personal defence against direct and immediate attack. Which, in my opinion, would mean the renunciation of all revolutionary initiative, and the reserving of our blows for the petty, and often involuntary agents of the government, while leaving in peace the organizers of, and those chiefly benefited by, government and capitalist exploitation.

Other comrades, on the contrary, carried away by the excitement of the struggle, embittered by the infamies of the ruling classes, and assuredly influenced by what has remained of the old Jacobin ideas permeating the political education of the present generation, have hastily accepted any and every kind of violence, provided only that it be committed in the name of Anarchy; and they have claimed hardly less than the right of life and death over those who are not Anarchists, or who are not Anarchists exactly according to their pattern.

And the mass of the public, ignoring these polemics, and deceived by the capitalist press, see in Anarchy nothing but bombs and daggers, and habitually regard Anarchists as wild beasts thirsting for blood and ruin.

It is therefore needful that we explain ourselves very clearly as regards this question of violence, and that each one of us should take a position accordingly: needful both in the interests of the relations of practical co-operation which may exist among all those who profess Anarchism, as well as in the interests of the general propaganda, and of our relations with the public.

In my opinion, there can be no doubt that the Anarchist Idea, denying government, is by its very nature opposed to violence, which is the essence of every authoritarian system—the mode of action of every government.

Anarchy is freedom in solidarity. It is only through the harmonizing of interests, through voluntary co-operation, through love, respect, and reciprocal tolerance, by persuasion, by example, and by the contagion of benevolence, that it can and ought to triumph.

We are Anarchists, because we believe that we can never achieve the combined well-being of all—which is the aim of all our efforts—except through a free understanding among men, and without forcibly imposing the will of any upon any others.

In other parties there are certainly men who are as sincere and as devoted to the interests of the people as the best of us may be. But that which characterizes us Anarchists and distinguishes us from all others is that we do not believe ourselves in possession of absolute truth; we do not believe ourselves either infallible, or omniscient,—which is the implicit pretension of all legislators and political candidates whatever; and consequently we do not believe ourselves called for the direction and tutelage of the people.

We are, *par excellence*, the party of freedom, the party of free development, the party of social experimentation.

But against this very freedom which we claim for all, against the possibility of this experimental search after better forms of society, there are erected barriers of iron. Legions of soldiers and police are ready to massacre and imprison anyone who will not meekly submit to the laws which a handful of privileged persons have made in their own interests. And even if soldiers and police did not exist, yet so long as the economic constitution of society remains what it is, freedom would still be impossible; because, since all the means of life are under the control of a minority, the great mass of mankind is obliged to labour for the others, and themselves wallow in poverty and degradation.

The first thing to do, therefore, is to get rid of the armed force which defends existing institutions, and by means of the expropriation of the present holders, to place the land and the other means of production at the disposal of everybody. And this cannot possibly be done—in our opinion—without the employment of physical force. Moreover, the natural development of economic antagonisms, the waking consciousness of an important fraction of the proletariat, the constantly increasing number of unemployed, the blind resistance of the ruling classes, in short contemporary evolution as a whole, is conducting us inevitably towards the outbreak of a great revolution, which will overthrow everything by its violence, and the fore-running signs of which are already visible. This revolution will happen, with us or without us; and the existence of a revolutionary party, conscious of the end to be attained, will serve to give a useful direction to the violence, and to moderate its excesses by the influence of a lofty ideal.

Thus it is that we are revolutionists. In this sense, and within these limits, violence is not in contradiction with Anarchist principles, since it is not the result of our free choice, but is imposed upon us by necessity in the defence of unrecognized human rights which are thwarted by brute force.

I repeat here: as Anarchists, we cannot and we do not desire to employ violence, except in the defence of ourselves and others against oppression. But we claim this right of defence—entire, real, and efficacious. That is, we wish to be able to go behind the material instrument which wounds us, and to attack the hand which wields the instrument, and the head which directs it. And we wish to choose our own hour and field of battle, so as to attack the enemy under

conditions as favourable as possible: whether it be when he is actually provoking and attacking us, or at times when he slumbers, and relaxes his hand, counting on popular submission. For as a fact, the bourgeoisie is in a permanent state of war against the proletariat, since it never for one moment ceases to exploit the latter, and grind it down.

Unfortunately, among the acts which have been committed in the name of Anarchy, there have been some, which, though wholly lacking in Anarchist characteristics, have been wrongly confounded with other acts of obviously Anarchist inspiration.

For my part, I protest against this confusion between acts wholly different in moral value, as well as in practical effects.

Despite the excommunication and insults of certain people, I consider it an essential point to discriminate between the heroic act of a man who consciously sacrifices his life for that which he believes will do good, and the almost involuntary act of some unhappy man whom society has reduced to despair, or the savage act of a man who has been driven astray by suffering, and has caught the contagion of this civilised savagery which surrounds us all; between the intelligent act of the man who, before acting, weighs the probable good or evil that may result for his cause, and the thoughtless act of the man who strikes at random; between the generous act of one who exposes himself to danger in order to spare suffering to his fellows, and the bourgeois act of one who brings suffering upon others for his own advantage; between the anarchist act of one who desires to destroy the obstacles that stand in the way of the reconstitution of society on a basis of free agreement of all, and the authoritarian act of the man who intends to punish the crowd for its stupidity, to terrorise it (which makes it still more stupid) and to impose his own ideas upon it.

Most assuredly the *bourgeoisie* has no right to complain of the violence of its foes, since its whole history, as a class, is a history of bloodshed, and since the system of exploitation, which is the law of its life, daily produces hecatombs of innocents. Assuredly, too, it is not political parties who should complain of violence, for these are, one and all, red-handed with blood spilt unnecessarily, and wholly in their own interest; these, who have brought up the young generation after generation, in the cult of force triumphant; these, who when they are not actual apologists of the Inquisition, are yet enthusiastic admirers of that Red Terror, which checked the splendid revolutionary impulse at the end of the last century, and prepared the way for the Empire, for the Restoration, and the White Terror.

The fit of mildness which has come over certain of the bourgeois, now that their lives and their purses are menaced, is, in our opinion, extremely untrustworthy. But it is not for us to regulate our conduct by the amount of pleasure or vexation which it may occasion the bourgeois. We have to conduct ourselves according to our principles; and the interest of our cause, which in our view is the cause of all humanity.

Since historical antecedents have driven us to the necessity of violence, let us employ violence; but let us never forget that it is a case of hard necessity, and in its essence contrary to our aspirations. Let us not forget that all history witnesses to this distressing fact—whenever resistance to oppression has been victorious it has always engendered new oppression, and it warns us that it must ever be so until the bloody tradition of the past be for ever broken with, and violence be limited to the strictest necessity.

Violence begets violence; and authoritarianism begets oppression and slavery. The good intentions of individuals can in no way affect this sequence. The fanatic who tells himself that he will save people by force, and in his own manner, is always a sincere man, but a terrible agent

of oppression and reaction. Robespierre, with horrible good faith and his conscience pure and cruel, was just as fatal for the Revolution as the personal ambition of Bonaparte. The ardent zeal of Torquemada for the salvation of souls did much more harm to freedom of thought and to the progress of the human mind than the scepticism and corruption of Leo X and his court.

Theories, declarations of principle, or magnanimous words can do nothing against the natural filiation of facts. Many martyrs have died for freedom, many battles have been fought and won in the name of the welfare of all mankind, and yet the freedom has turned out after all to mean nothing but the unlimited oppression and exploitation of the poor by the rich.

The Anarchist idea is no more secured from corruption than the Liberal idea has proved to be, yet the beginnings of corruption may be already observed if we note the contempt for the masses which is exhibited by certain Anarchists, their intolerance, and their desire to spread terror around them.

Anarchists! let us save Anarchy! Our doctrine is a doctrine of love. We cannot, and we ought not to be either avengers, nor dispensers of justice. Our task, our ambition, our ideal is to be deliverers.

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