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Laurance Labadie
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early to mid 1930s

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Objections to Communism

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1. It places the inefficient on par with the efficient, the lazy with the industrious, and the thrifty with the extravagant.
2. Therefore it places a premium on idleness and lacks spur to industry and thrift.
3. It makes the celebrate contribute for the support of the children of his procreative brother.
4. It divides responsibility and dampens individual initiative.
5. It disregards the fact that self interest is the paramount urge in life.
6. It has failed in practice numerous times.
7. It necessitates majority rule if not dictatorship.
8. It fails to give play to difference of opinion.
9. The ultimate effect of raising the wellbeing of the inferior at the cost of the superior is a gradual deterioration of the race.

10. To have superior abilities will not result in any advantage but the disadvantage of waste of body and brain with remuneration.
11. Communism is therefore based on sacrifice.
12. What is the sympathetic attitude of the less able when they accept life by doles from the able?
13. Where is the feeling of generosity upon which communism rests, in those who continually let his fellow rob themselves for their support?
14. So while communism is based on sacrifice of self how does this sacrifice apply to those recipients of alms?
15. It is fail to assume that communism appeals to the inefficient, lazy, and wasteful, and to those exploited under the present system of industry and also to the man whose heart runs away with his head; but generally speaking, communism may be called a “slave” morality.
16. Communism disregards the natural relation between effort and benefit and the natural relation between parents and the welfare of their progeny—the two great laws in the absense of either of which organic evolution would have been impossible¹.
17. It is against all the observed tendencies of men about us.
18. While men are sociable, generous, and kind, they prefer to be so from purely voluntary motives not enforced to be so from a sense of duty.
19. What kind of sleight of hand administration will change the generally observed self interest of men to one of altruism and fellow-feeling?

¹ The em dash is written as “,- -” in the original document.

20. If communism denies each man an equal opportunity to use natural resources for his benefit, it is necessarily authoritarian.
21. Communism is a retrogression because to the general tendency of progress toward individual freedom it is a step backward toward a condition of status with the community as a master.
22. Communism necessitates a bureaucracy tending toward centralization.
23. Efficiency and lack of extravagance must be prevented by authority.
24. A zealous man cannot see the inadequacies and impossibilities of a system to which he is an adherent.
25. The question is how far can a man be prevented from using his faculties for his own advantage and be compelled to use them for the advantage of others²?
26. The social question may be attacked in two ways: By considering the individual to have positive duties to society and compelling him to perform these duties; and by considering the individual to be not obliged to society except he refrain from invasive acts.
27. The last attitude grants the maximum amount of freedom to each individual compatible with like freedom to all others, each individual may cooperate with any he sees fit but will not be compelled to cooperate, all his acts are to be performed at his own cost and his mistakes and the results are not to be shared by society at large.

² The original end punctuation is a period. A question mark seems to make more sense.

28. Most communist-anarchists are those who desire security and still not lose their freedom and not understanding economies and economic processes and realizing that liberty solves the economic problem for everyone capable of supporting himself, subscribe to an authoritarian scheme without realizing it. Communism appeals to simple minds.
29. Most communist-anarchists are followers of Kropotkin, who showed that mutual aid was a factor in evolution and who tried, like Marx, to conceive a society in which mutual aid was the sole factor in its maintenance, but whereas Marx saw that authority was necessary Kropotkin thought that men could iron out their differences by voluntarily agreeing to maintain a standard of “from each according to his ability to each according to his needs.” Kropotkin’s kindness and humanity ran away with his head³. Kropotkin, not being an economist and not understanding that liberty does solve the economic problem necessarily resorted to his evolutionary finding for conceiving a society where all, even the unfit, would be taken care of, but instead of leaving this as a voluntary deed of men he esteemed it to be a duty.

³ “Kropotkin”—Labadie’s unique take on Kropotkin (Кропоткин)—is mistakenly spelled as non-possessive.