

pure despotism, we may notice that the next theory in order is that modification of pure individualism as exemplified in nihilism, that would bring it one stage nearer to the opposite principle of pure despotism, by admitting some place for control or government. This will be anarchism, very slightly distinguishable from nihilism. They are alike in the beginning, for both advocate the need of tearing down as the first requisite. Both say we must destroy all existing institutions; we must reduce society to an atomic condition. But this is all nihilism works for; this is the "consummation devoutly to be wished." Anarchism, on the other hand, regards this as merely the first act in the tragedy. It hopes that upon this fragmentary chaos there may intervene and follow a reorganization. This is to be voluntary, dissolvable at wish, strictly local and limited in extent—that is, with "home rule" sufficiently decentralized to satisfy even the Patrons of Industry.

In the meantime, nihilists and anarchists join hands in a war of extermination against every form of government. They are justly dreaded as the greatest enemies to society because they wish to destroy all organization. But there is this curious inconsistency, that, though desiring to destroy every form of organization, they are the most despotically and absolutely organized society in existence. Their secret organization has its circles of ten, in which each lower circle is ruled by a higher, absolutely; and, when any member is selected to do any deed, however horrible and revolting to him, it is literally "do or die."

In logical order, we should now reach our next theory by considering despotism as slightly modified by admitting an element of consideration for the individual. The paternal form of despotism is thus transformed into communism. The controlling power is still absolute, yet it recognizes the individuals in an imperfect way. All the individuals exist to contribute to a central fund, to be redistributed again. Each individual is regarded as a unit without any consideration of degrees of worth, earnestness, application, or industry, or of the opposite degrees of worthlessness, laziness, or carelessness. Each is to count for one, and no one to count for more than one. "Share and share alike" is the motto. You will easily recognize this as communism. The early church, for a short time, had a kind of communism when they had all things in common. I shall make no criticism of the