If these statements are true, then "pure" anarchism is a pipe dream. First, because there will never be a time when everybody will be a "pure" anarchist, and humanity will forever have to make "compromises with the day-to-day situation." Second, because the intricate economic and social operations of an interdependent world cannot be carried on without these 'stable organizations.' Even if every inhabitant were a convinced anarchist, "pure" anarchism would still be impossible for technical and functional reasons alone. This is not to say that anarchism excludes affinity groups. Anarchism envisions a flexible, pluralist society where all the needs of mankind would be supplied by a infinite variety of voluntary associations. The world is honeycombed with affinity groups from chess clubs to anarchist propoganda groups. They are formed, dissolved and reconstituted according to the fluctuating whims and fancies of the individual adherents. It is precisely because they *reflect individual preferences* that such groups are the lifeblood of the free society.

But the anarchists have also insisted that since the necessities of life and vital services must be supplied without fail and cannot be left to the whims of individuals, they are *social obligations* which every able bodied individual is honor-bound to fulfill, if he expects to enjoy the benefits of collective labor. The large scale organizations, federations and confederations supplying these necessities, must therefore underpin the free society. Such stable associations, anarchistically organized, are **not** a **deviation.** They are **the very essence of anarchism as a viable social order.**

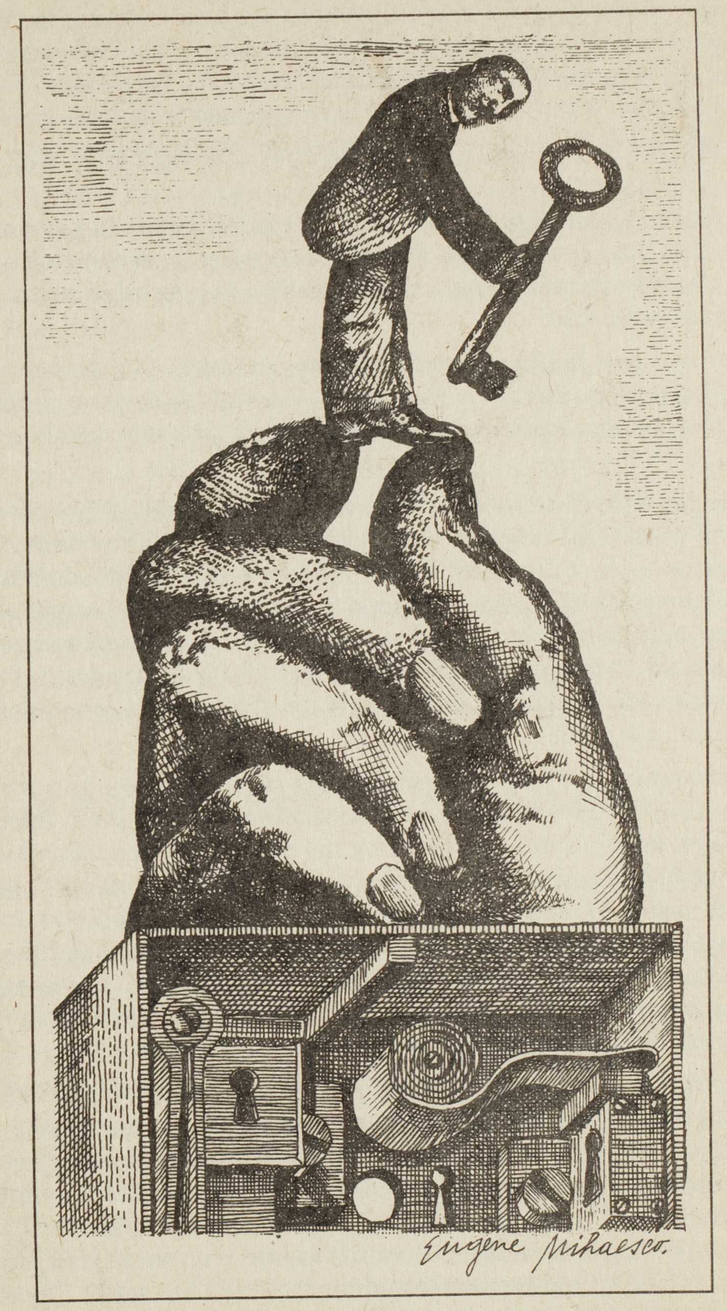
There is no "pure" anarchism. There is only the application of anarchist principles to the realities of social living. The aim of anarchism is to stimulate forces that propel society in a libertarian direction. It is only from this standpoint that the relevance of anarchism to modern life can be properly assessed.

AUTOMATION COULD EXPEDIATE ANARCHISM

We consider that the constructive ideas of anarchism are rendered even more timely by the cybernetic revolution still in its early stages, and will become increasingly more relevant as this revolution unfolds. There are, even now, no insurmountable *technical-scientific barriers* to the introduction of anarchism. The greatest material drawback to the realization of the ideal (which the anarchists hold in common with all socialist tendencies: "To each according to his needs from each according to his ability,") has been the scarcity of goods and serivces. ". . . . Cybernation, a system of almost unlimited productive capacity which requires progressively less human labor . . . would make possible the abolition of poverty at home and abroad . . ."[22] In a consumer economy where purchasing power is not tied to production, the wage system becomes obsolete and the preconditions for the realization of the socialist ideal immeasurably enhanced.

When Kropotkin in 1899 wrote his *Fields, Factories and Workshops*, to demonstrate the feasibility of decentralizing industry to achieve a greater balance between rural and urban living, his ideas were dismissed as premature. It is now no longer disputed that the

22. *Manifesto . . . Committee for the Triple Revolution;* quoted in *Liberation* magazine, N.Y., April 1964



problem of scaling down industry to manageable human proportions, rendered even more acute by the pollution threatening the very existence of life on this planet, can now be largely solved by modern technology. There is an enormous amount of literature on this topic. (Murray Bookchin has done an enormous amount of research on this subject—see his *Post-Scarcity Anarchism* Ramparts Press—1971)