

# **THE ANARCHIST CONSTITUTION**

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The anarchist constitution by D. I. Sturber

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**D. I. STURBER**

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BY  
D. I. STURBER, ANARCHIST  
SAN FRANCISCO

*Know what you denounce and denounce, if at all, intelligently.*

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*D. I. Sturber*

It is safe to say that governments have committed far more crimes than they have prevented.—Robert Ingersoll.

Equity, thus depending, essentially, upon the particular circumstances of each individual case, there can be no established rules and fixed precepts of equity laid down, *without destroying its very essence.* \* \* \* And, on the other hand, the liberty of considering all cases in an equitable light must not be indulged too far **LEST THEREBY WE DESTROY ALL LAW.** \* \* \* And law without equity, though hard and disagreeable (you bet it is) **IS MUCH MORE DESIRABLE** for the public good (he meant by the public good the welfare of the lawyers) than equity without law.—Blackstone's Commentaries on the Laws of England, \*62, Book I, Page 42.

And thus, by this strict construction of the courts of law, a statute made upon **GREAT DELIBERATION**, and introduced in the **MOST SOLEMN MANNER**, has had little other effect than to make a slight **ALTERATION** in the **FORMAL WORDS** of a conveyance.—Blackstone's Commentaries on the Laws of England, \*336, Book II, Page 271.

Heredity is the idea of a man being some one else in a previous existence and then using it to be himself later.—Dinkelspiel's Review.

Was any political party ever held accountable for a political murder such as the murder of Governor Goebel of Kentucky, by the conspiracy of Republican politicians, or any religion held accountable for a religious murder such as the murder of President Garfield by a Christian enthusiast (or fanatic, if you please)?

Why, then, should anarchists be held accountable for the first murder by an anarchist in the United States? Was not McKinley's assassination the first one by an anarchist in the United States?

# THE ANARCHIST CONSTITUTION.

## CHAPTER I.

### SOME INTERESTING PANTS.

Somewhere within the realms of the United States there roams a man of great prominence and distinction who is the most slippery and hard-to-find man in all Christendom and yet he has two distinct peculiarities either one of which would single him out of a million of his fellows to any casual observer.

He was the only son of his father, who was the only son of his grandfather, and who in turn was the only son of his great grandfather, and so on this distinguishing characteristic of ancestry goes clear back to the time whereof the memory of man runneth not to the contrary, and perhaps for countless ages farther back.

But the two most striking peculiarities of this mysterious individual are his name and his pants.

First, his name, although a more commonplace name was never applied to any human being on the face of the earth, is all his own, for in all the world there is not another man known by the same name (and he never travels under an alias) and his father, father's father, father's father's father, and all his male ancestors in the direct paternal line have successively been known by the same name since before the beginning of recorded history, in all probability, and none of his ancestors ever had more or less than one child who invariably was known in his turn by the same name—given name as well as surname.

This name is John Doe.\*

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\*All the law books as far back as there is any law or records in the English language refer to John Doe, which is, and always has been, the mythical or fictitious name used to fill in where a name might be required and no person known whose name could or should be used—perhaps the most ancient fiction known in law. Where two names are required John Doe and Richard Roe are the ones used.

But still more remarkable than the name is the pair of pants with which this unique personage adorns his lower extremities for, be it known, this pair of pants has been handed down, like the name, from father to son and to son's son, grand-son and great grand-son, in precisely the same manner as the name for countless ages and ALWAYS WORN BY EACH SUCCEEDING JOHN DOE in his day and generation.

There was only one great difference between this name and the pair of pants, for pants wear out while a name may, and does, wear on and on forever (like corporations) without the slightest depreciation of vitality.

But every John Doe in his turn has been equal to the occasion. He simply patched the pants. And, while this caused him some slight inconvenience and expenditure of energy, he never could see any occasion for getting a new pair of pants.

Thousands of ages ago the original pair of pants had entirely ceased to exist—not a shred of the original pair still in the pants—and nothing but patches in various stages of usefulness, and uselessness, or even of positive annoyance, remained to do service in lieu of pants.

It could not be said that the present John, or any of his progenitors, was lazy. Far from it, for he, like all his ancestors, gets up every morning before the sun and prepares his own food (it can hardly be dignified by the name of breakfast), cleans the scanty cooking and eating utensils himself, mends his clothes, cultivates a little soil that he may be able to gather the nourishment his body requires and prepares his own food (he calls it dinner, being somewhat addicted to flattery), and eats, scantily. Then he makes such repairs as his humble habitation requires, starts to the spring for a drink, and—that d—— wolf again.

There are wolves, it is said, where the Does have lived, each in his turn, for so many generations; and they invariably carry off whatever has been "spared" from the "din-



ner" to "SAVE" for the "supper." John invariably chases the wolf about a mile till hungry and exhausted but as invariably forgets to lay for the wolf the next time. He doesn't much like fighting wolves anyhow, but ventures to chase them when they get a good start.

After the chase which, it hardly need be said, is always a vain one, John labors harder than ever to get something ready to eat, upon which he bestows the pretentious title of supper.

After cleaning up the remains of his simple meal he spends long hours in drawing up the plans of the next patch to his pair of pante—and prays! Whom he prays to not even tradition gives any very clear or definite suggestion, but the most generally prevailing idea is that the present John prays to the clouds, and it is believed that his father did likewise; although it is known that his ancestors each in his turn, prayed to almost every conceivable thing—stars, trees, sun, moon, and everything else.

It is known that John, as well as his ancestors, has at times roamed about and mingled with his fellow men—probably when seeking a wife by whom to have an heir that he might bequeath his name and pair of pants.

The present John's great grandfather got a tartar of a wife—so the great grandfather thought. She stormed and raved at that pair of pants; and particularly at the seat thereof, which was at that time most especially in urgent need of repairs. But John was not to be shaken from the traditions of his forefathers. He wouldn't get a new pair of pants; whether from a disinclination to such extravagance or for fear he would not look natural in a new pair, tradition does not inform us.

But at any rate his wife was insistent and forced him to a compromise. He agreed to put in an extra large patch of the very best wearing material that could be made.\* And such an improvement was this patch considered by

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\*The United States Constitution, 1789.

him to be to the ancient pair of pants that it is the pride of the present John to this day. In fact, our John of today even claims that that patch, having had a numerous quantity of patches\*\* to the patch, is still good for another generation or two, though in truth it is said scarcely a shred of that patch remains.\*

It has frequently been suggested to John in a delicate and diplomatic way that he co-operate with other men † and devote all his labors to making some one thing exclusively and exchange it for an equal amount of the labor\*\*\* of others in the shape of other things he needs to support himself, his wife, and his little baby John; but all the Johns in their turn have had their own ideas about making what they want according to their own sweet will and our John of today, like his father before him, is a little eccentric on this tomfoolery about "co-opratur." He says let other people make what they want and mind their own business and he'll do the same.

People generally are too courteous (or fearful) to ever wound his tender sensibilities about those pants and all who pride themselves on their dignity and refinement carefully refrain from alluding to them. It has happened—though rarely—that some man more vigorous than elegant has said to him: "For God's sake throw away those ——— pants and get a new pair." But this has always been the finish of the man who had the audacity to insult John Doe for he is the hardest scrapper, as well as the most eccentric man, in all Christendom and who will tackle a known scrapper that's always been invincible?

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\*\*The constitutional amendments and an infinite number of laws and decisions.

\*\*\*"We, the people of the United States, in order to \* \* \* establish justice."—Preamble to the United States Constitution. Is there any justice in the United States for the poor man?

† Socialism is urged to some slight extent throughout the United States.

\*\*\*Exchange of labor products in one form for an equal amount of labor product in another form means exchange without profit.

## CHAPTER II.

### THE SOCIAL COMPACT.

Society has existed, in some form or other, since the first breath of the second living being on earth; assuming that the living beings on earth, or at least two of them, were within hailing distance of one another.

The form of society, like the form of all matter, undergoes constant and perpetual change. Sometimes this change in form is very rapid, as it is in burning wood or gunpowder; sometimes it is very slow, as it is in stones buried in the earth. But there is a constant and perpetual change in the form of matter and no change in its amount. So, too, with society there is a constant and perpetual change in its form and no change in its number, so far as this earth is concerned, since the first co-existence of two living beings. And as long as two living beings still exist in communication with one another there can be but one society, or social family.

It is not the *existence* of living beings which constitute society but their *relation* to one another.

Imagine but two living beings on earth and within communicating distance with one another and imagine them to, either expressly or tacitly, agree not to fly at each other's throats for the purpose of robbery or murder and such agreement or compact, which is the embodiment of the relation one to another, constitutes society.

In this stage of society manifestly no *express* agreement is called for, for their mutual protection, because neither one will want to rob or murder the other. Each recognizes the fact that the co-operation of the other is desirable and could not be had by imposing upon one another, and thereby engendering enmity between them. Each uses the product of the other and each recognizes the