

1: American Anarchist () - Rotten Tomatoes

Including passages from Labadie's vast writings, poems, and letters, All-American Anarchist traces America's recurring anti-anarchist and anti-radical frenzy and repression, from the Haymarket bombing backlash to the Red Scares of the twentieth century.

Before doing so, however, I want to define what I mean by modern libertarianism. Namely, the body of political thought that emerged from and continues to develop through the synthesis of the best theory from four schools of thought. The synthesis was accomplished when Murray Rothbard took the radical antistatism of the individualist anarchists and wed it with Austrian economics, the foreign policy of the Old Right isolationism, and the natural-law tradition. Of these threads that were woven together, the least appreciated or understood is individualist anarchism. They rejected actual capitalism, the making of profit through capital in practices such as charging interest on loans. And, yet, one of the points I want to drive home today is that individualist anarchism was profoundly free market and that its anticapitalism is not the ideological barrier it is usually considered to be. My view of history — the analytical approach I use in order to make sense of events — is ideological. Murray Rothbard viewed history as an ongoing struggle between liberty and power, between what Rand would have termed "the individual" and "the collective. Two of the most powerful forces that have shaped the reality and the history of everyone in this room are profoundly ideological — Christianity and Marxism. From these two examples alone, it seems impossible to deny the power of ideology as a force in human history. But in viewing history as a struggle between ideologies, a lamentable thing has become clear to me: The Left is better at claiming the past than libertarians are. If you look through standard textbooks or do a brute numerical count on historical treatments or biographies, you reach the inescapable conclusion that socialism was the radical force speaking for working people against the alliance of business and government in 19th-century America. And socialism has reaped great benefits from this image — "radical prestige" and credibility being only two of them. The problem here is that the image is false. Nineteenth-century libertarians have as much claim to be champions of the working people — and, in many cases, a far better claim — than socialists do. Consider only one figure: Moses Harman, one of my favorite figures in libertarian history. It is delivered wisdom that the socialistic Margaret Sanger was the heroine responsible for opening up birth control for women in America. And birth control in the 19th century was considered to be a "working-class" issue for a number of reasons. Yet Sanger herself acknowledged that her work would not have been possible without the decades of groundwork laid by Moses Harman. The socialist anarchist Emma Goldman — often credited with being a precursor to Sanger on birth control — also paid homage to Harman. Moreover, his reputation was not confined to America. In 1907, when the playwright George Bernard Shaw was questioned about why he never visited America, he replied, and was quoted in the periodical *London Opinion* as saying, "The reason I do not go to America is that I am afraid of being arrested and imprisoned like Mr. The imprisonment to which Shaw referred was part of an ongoing government persecution of Harman under the Comstock obscenity laws. He served hard time, breaking rocks at Joliet. In short, he was an explicit libertarian. There are dozens of books about Sanger, her own work is still available; New York University has what is called the Margaret Sanger Papers Project; she is in halls of fame; buildings are named after her; she herself was named by *Time* as one of the top people of the century. Meanwhile, there is not so much as a single biography of Moses Harman. As a result, it is the Left — and not libertarians — who have acquired the invaluable cachet of being the ideology that stands for the freedom of the average man, the working man, then and now. I think the opposite is true. I think one of the saddest aspects of modern libertarianism is that it has surrendered or ignored its own history and thus surrendered its rightful claim to being the true ideology of the working class — a claim that would go a long way toward dispelling an accusation commonly hurled at libertarianism: There is no way to look at 19th-century individualist anarchism and sustain that accusation. What is the 19th-century tradition known as individualist anarchism? The fundamental principle upon which it is based is what the abolitionist — the radical antislavery advocate — William Lloyd Garrison called self-ownership. This was circa 1840. Self-ownership refers to the moral jurisdiction

that every human being, simply by being human, has over his or her own body. Garrison argued that all secondary human characteristics — such as race — were irrelevant to the rights and duties that accrued to every human being as a result of the primary characteristic of a shared humanity. I begin with Garrison because when you mention libertarianism around the world, he is the figure most people have heard of and to whom individualist anarchism is often traced. But I think a far more appropriate fountainhead for the tradition is Josiah Warren, whom the historian James J. Martin believes was the first person to adopt the label anarchist. Josiah Warren began his radical career as a follower of the socialist and communitarian Robert Owen. Warren was one of the original participants in the famous New Harmony community that began in 1825, and he saw firsthand what was wrong with the organizing principle of socialist communities. After decades and decades of discussion by utopian planners — both in England and America — New Harmony put their theories to the test. Warren saw how quickly a practical test made their schemes deteriorate into folly. It took less than a year and a half for New Harmony to dissolve. But the problems he perceived with community property went far beyond economic motivation. Warren wrote in his publication *Periodical Letter*, it seemed that the difference of opinion, tastes and purposes increased just in proportion to the demand for conformity. First and foremost, it was founded on a concept captured by the phrase "sovereignty of the individual. In his work *Practical Details*, Warren explained his meaning: Society must be so converted as to preserve the sovereignty of every individual inviolate. That it must avoid all combinations and connections of persons and interests, and all other arrangements which will not leave every individual at all times at liberty to dispose of his or her person, and time, and property in any manner in which his or her feelings or judgment may dictate, without involving the persons or interests of others. But Warren contributed more than merely a rephrased statement of self-ownership. For example — and as just one example — Warren sketched out a fundamental approach to society that could be termed "methodological individualism" — a term usually associated with Ludwig von Mises. In *Human Action*, Mises described what he meant by the term: First we must realize that all actions are performed by individuals. That there is an entity known as the community which is the rightful owner of all land, Anarchists deny. As well as developing a version of methodological individualism, Warren infused individualist anarchism with a passion for the practical. Remember, he had seen elaborate plans that were wonderful on paper turn into nightmares when translated into reality. Warren needed to know if his theories worked. This passion for the practical was adopted by the generation that followed. To use Tucker again, he once commented, Reform communities will — be recruited from the salt of the earth, and then their successes will not be taken as conclusive, because it will be said that their principles are applicable only among men and women well-nigh perfect. The novel captured the popular vision with which radicals viewed the future: If only their ideology could prevail, it would bring the millennium. This was a constant theme of late-19th-century radicalism. Socialists, women suffragists, temperance zealots, pietists — everyone claimed that a bright and brave new world would miraculously alter the face of the earth. This was particularly prevalent in 19th-century socialism, which formed the seed of the New Soviet Man championed by the Bolsheviks when they swept 20th-century Russia. Second, that in exploring how individuals could peacefully work in combination, all theories must withstand the test of reality. And third, that the goal was not utopia, but practical justice. Consider the words of Victor Yarros who, for a period, coedited *Liberty*. He wrote, The anarchists — work not for a perfect social state, but for a perfect political system. A perfect social state is — totally free from sin or crime or folly; a perfect political system is merely a system in which justice is observed, in which nothing is punished but crime and nobody coerced but the invader. The key to achieving this perfect political system lay in establishing institutions that promoted justice. Which brings me to the subject of "institutional analysis," the analysis of how institutions — such as the state, the family, the free market — function. What are their purposes, their rules, their actual impacts? And here you have the next contribution of individualist anarchism — an incredibly sophisticated and extensive institutional analysis that attempted to answer two questions: It will surprise no one that their answer to the first question is "the state. And it does so basically through the threat and use of force or by persuading the people of its legitimacy, persuading them that it has a right to interfere in their lives. They claimed that the institution necessary to secure justice was already present in the institution of the free market. Radicals to every side of them were

saying that something new under the sun was required – the sort of institution or societal arrangement that no one had ever seen before. For example, mankind needed the anarchosyndicalist vision of industrial relations. We needed a brave new world. What you need is to get rid of the state and to allow the free market that already exists to function. The free market could satisfy not only economic goals but social ones, such as justice. And the discussion incorporated a large degree of economic analysis, and analysis of efficiency rather than merely appeals to common law or morality. For example, in the subissue of "trial by jury," the discussion started with the right of a man to try his own case and proceeded directly into an efficiency and cost analysis of relative methods of adjudication. Nor did the individualist anarchists confine themselves to discussion, to theory. They wanted to test their theories out in the practical world. For instance, they established private unemployment-insurance cooperatives; these were agencies into which all members would put "x" percentage of their weekly earnings and from which members who became unemployed could draw "y" number of dollars until they regained employment. So, having sketched the political contributions of individualist anarchism – especially in their locating social justice in the free market and the use of contract – I want to move on to the reason their contributions have been largely ignored – namely, that they championed the labor theory of value. Warren used another term to describe the second theme or principle of individualist anarchism, which he thought derived directly from sovereignty of the individual: To give you a sense of the specific approach to the labor theory of value adopted by Warren, I want to describe an experiment he conducted to test his solution to what was called "the money monopoly. He tried to test his solution to state-controlled banking: He believed that the issuance of private currency would destroy the perceived injustice of "interest. Remember, this was before groceries were prepackaged and preweighed and at a time when it was customary to bargain with the shopkeeper rather than merely to pay a posted price. If the buyer were a plumber, for example, the labor note committed him to render his services to Warren for "x" time units of plumbing work. And, to some degree, he succeeded. Having succeeded, however, he closed the store, because its entire purpose had been to test the theory. Warren was far from alone – even at that early date – in stressing the need for private currency.

2: IHGÂ® Rewards Club - eBooks - All-American Anarchist

"All-American Anarchist" is an excellent piece of scholarship that will be must-reading for all American social and labor historians. But for us general readers, here is a moving biography of a man who fought mostly for lost causes, but who nonetheless "influenced the outcome of those causes that survived."

All American Anarchist, Joseph A. Labadie and the Labor Movement by Carlotta R. But there it is, and within it is a warm delight of how history might be done well, the flaws of history done through lenses scratched by time and most importantly, how a radical life might be influential and well lived, simultaneously inconsequential and moving. I am on a Marxist list-serv on the internet. The moderator, a fallen Trotskyist, recently posted an introductory note in which he said, "I am not here to make friends. I am here to sharpen the critique. For if the left is to make lasting change, it must learn to love as heartily as it learns to fight ruthlessly. How can one not like anarchist Jo Labadie who said, "Consume all you produce, spend a lot and you will be forced to demand a lot? What the deuce are we organized for if it is not to overturn the law? But who could not be aggravated, and simultaneously tickled, by the contradictions of an individualist anarchist who liked and supported Samuel Rompers and the AFL because they, initially, rejected electoral politics, or who saw no real problem with accepting property, vacations, indeed an entire retirement from wealthy benefactors, saying that he would give the rich a chance to redeem themselves? Who could not be intrigued by Labadie, the Detroit radical who stood solid in support of the Haymarket martyrs, whose devotion to his deeply Catholic wife, Sophie, never wavered and who, in his old age, joined her in naked frolics in a cold bubbling spring surrounded by flowers just by their summer home--donated by a rich friend? A printer by trade, he was an early organizer for the Knights of Labor, and the author of Cranky Notions, a column aptly titled which outlasted the dozen or so journals in which it appeared. Convinced that education and agitation were the founts of social change, a change that Labadie usually posited as peaceful, he wrote prodigiously, watched one publication after another fail--and never quit. He picked up and forged ahead, one journal replacing the next, until he became sufficiently well-known to publish in the more mainstream press. At the close of his life, he was collecting works for yet another publication. When he arrived, after early years in what were then the Michigan wilds, Detroit was known as one of the most beautiful cities in the country. Lovely boulevards, shaded in the day by a canopy of trees, were lit at night by gaslights. It was a relatively prosperous city with growing industries in the stove works and pharmaceutical plants, the foundations of the auto industry to come. When Labadie arrived, young and full of enthusiasm for the "Injury to one is a concern for All," notions of the Knights of Labor, Detroit too was full of hope. He was made safe and the wealthy enjoyed his many discussion groups--perhaps as much or more than the poor. But Labadie made no pretense to be other than what he was, more easily understood today as a libertarian than an anarchist, passing quickly through the Socialist Labor Party he moved on to anarchism which he saw in harmony with the more natural, that is, frontier, days of his childhood. Labadie wanted no truck with revolutionary communists, "sailing under the false flag of anarchism," or any other form of revolutionary action that might supplement the state at the expense of the individual. He never grew rich from his labors, though his benefactors made sure he lived beyond his income. City reporters knew that to ignore Labadie was to misunderstand Detroit. But he died in , feeling that most of his work had accomplished little. It must have been extraordinarily difficult to plumb the character of a person so complex and self-contradictory as Jo Labadie. Sometimes that complexity seems to make Ms Anderson stumble: Ms Anderson appears to have sifted through it all, focused on what she had at hand, and got it right. She correctly traces the involvement of the AFL with U. Ms Anderson has a wonderful section on the great millworkers strike in Saginaw Valley in , the key labor battle of the century in Michigan, demolished by employer violence. Labadie was calling for dynamite and rifles. Any student seeking an understanding of Michigan, Detroit, or even North American radicalism would benefit from the pleasure of this book--and will come to understand how at least one anarchist could be properly called an "All-American. Labadie, ever principle over payment, turned down generous offers from the University of Wisconsin to store his works at the University of Michigan, his home-state school. It has been impossible to organize the old

anarchist and his forebearers. Despite the dedicated efforts of Agnes Inglis who worked on it for 30 years, until , and others to this day, no one has been able to fully catalogue everything in the Labadie collection. Indeed, Inglis, who spent a sizeable inheritance backing anarcho-libertarian causes, may have deepened the enigma while she sought to make sense of it: Others have been plowing through it ever since. At the end of the day, both Anderson and Labadie, in preserving their integrity, can answer the question that was put to the old radical, one that should be put to every historian and activist who sets out to change or understand the world, "Jo, what are you doing to keep that swar?"

3: All-American Anarchist: Joseph A. Labadie and the Labor Movement by Carlotta R. Anderson

"All-American Anarchist" chronicles the life and work of Joseph A. Labadie (), Detroit's prominent labor organizer and one of early labor's most influential activists.

4: American Anarchism | Mises Institute

All-American Anarchist chronicles the life and work of Joseph A. Labadie (), Detroit's prominent labor organizer and one of early labor's most influential activists. A dynamic participant in the major social reform movements of the Gilded Age, Labadie was a central figure in the pervasive struggle for a new social order as the American Midwest underwent rapid industrialization at the end of the nineteenth century.

5: Books â€“ WayneOPEN

All American Anarchist "They say opportunity knocks politely, while fate uses a battering ram." "It is not the strongest of the species that survives, nor the most intelligent, but the one most adaptable to change" - Charles Darwin.

6: All-American Anarchist (ebook) by Carlotta Anderson |

All-American anarchist: Joseph A. Labadie and the labor movement All-American Anarchist chronicles the life and work of Joseph A. Labadie (), Detroit's prominent labor organizer and one of early labor's most influential activists.

7: All American Anarchist, Joseph A. Labadie and the Labor Movement

"American Anarchist" makes for unsatisfying viewing, although it's possible it couldn't have been otherwise.

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