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Errico Malatesta

Manifesto of the Thirty-Five

The Anarchist International and the War

February 1915

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Anarchist manifesto by several anarchist figures of the time, advocating the refusal to participate in WWI, thus criticizing Peter Kropotkin's support to the war. This would lead Kropotkin and his allies, including Jean Grave, to respond with the *Manifesto of the Sixteen* the following year.

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Europe in a blaze, twelve million men engaged in the most frightful butchery that history has ever recorded; millions of women and children in tears; the economic, intellectual, and moral life of seven great peoples brutally suspended, and the menace becoming every day more pregnant with new military complications – such is, for seven months, the painful, agonizing, and hateful spectacle presented by the civilized world.

But a spectacle not unexpected – at least, by the Anarchists, since for them there never has been nor is there any doubt – the terrible events of today strengthen this conviction – that war is permanently fostered by the present social system. Armed conflict, restricted or widespread, colonial or European, is the natural consequence and the inevitable and fatal outcome of a society that is founded on the exploitation of the workers, rests on the savage struggle of the classes, and compels Labour to submit to the domination of a minority of parasites who hold both political and economic power.

The war was inevitable. Wherever it originated, it had to come. It is not in vain that for half a century there has been a feverish

preparation of the most formidable armaments and a ceaseless increase in the budgets of death. It is not by constantly improving the weapons of war and by concentrating the mind and the will of all upon the better organization of the military machine that people work for peace.

Therefore, it is foolish and childish, after having multiplied the causes and occasions of conflict, to seek to fix the responsibility on this or that government. No possible distinction can be drawn between offensive and defensive wars. In the present conflict, the governments of Berlin and Vienna have sought to justify themselves by documents not less authentic than those of the governments of Paris and Petrograd. Each does its very best to produce the most indisputable and the most decisive documents in order to establish its good faith and to present itself as the immaculate defender of right and liberty and the champion of civilization.

Civilization? Who, then, represents it just now? Is it the German State, with its formidable militarism, and so powerful that it has stifled every disposition to revolt? Is it the Russian State, to whom the knout, the gibbet, and Siberia are the sole means of persuasion? Is it the French State, with its Biribi, its bloody conquests in Tonkin, Madagascar, Morocco, and its compulsory enlistment of black troops? France, that detains in its prisons, for years, comrades guilty only of having written and spoken against war? Is it the English State, which exploits, divides, and oppresses the populations of its immense colonial empire? No; none of the belligerents is entitled to invoke the name of civilization or to declare itself in a state of legitimate defence.

The truth is that the cause of wars, of that which at present stains with blood the plains of Europe, as of all wars that have preceded it, rests solely in the existence of the State, which is the political form of privilege.

The State has arisen out of military force, it has developed through the use of military force, and it is still on military force that it must logically rest in order to maintain its omnipotence.

Whatever the form it may assume, the State is nothing but organized oppression for the advantage of a privileged minority. The present conflict illustrates this in the most striking manner. All forms of the State are engaged in the present war; absolutism with Russia, absolutism softened by Parliamentary institutions with Germany, the State ruling over peoples of quite different races with Austria, a democratic constitutional régime with England, and a democratic Republican régime with France.

The misfortune of the peoples, who were deeply attached to peace, is that, in order to avoid war, they placed their confidence in the State with its intriguing diplomatists, in democracy, and in political parties (not excluding those in opposition, like Parliamentary Socialism). This confidence has been deliberately betrayed, and continues to be so, when governments, with the aid of the whole of their press, persuade their respective peoples that this war is a war of liberation.

We are resolutely against all wars between peoples, and in neutral countries, like Italy, where the governments seek to throw fresh peoples into the fiery furnace of war, our comrades have been, are, and ever will be most energetically opposed to war.

The role of the Anarchists in the present tragedy, whatever may be the place or the situation in which they find themselves, is to continue to proclaim that there is but one war of liberation: that which in all countries is waged by the oppressed against the oppressors, by the exploited against the exploiters. Our part is to summon the slaves to revolt against their masters.

Anarchist action and propaganda should assiduously and perseveringly aim at weakening and dissolving the various States, at cultivating the spirit of revolt, and arousing discontent in peoples and armies.

To all the soldiers of all countries who believe they are fighting for justice and liberty, we have to declare that their heroism and their valour will but serve to perpetuate hatred, tyranny, and misery.

To the workers in factory and mine it is necessary to recall that the rifles they now have in their hands have been used against them in the days of strike and of revolt and that later on they will be again used against them in order to compel them to undergo and endure capitalist exploitation.

To the workers on farm and field it is necessary to show that after the war they will be obliged once more to bend beneath the yoke and to continue to cultivate the lands of their lords and to feed the rich.

To all the outcasts, that they should not part with their arms until they have settled accounts with their oppressors, until they have taken land and factory and workshop for themselves.

To mothers, wives, and daughters, the victims of increased misery and privation, let us show who are the ones really responsible for their sorrows and for the massacre of their fathers, sons, and husbands.

We must take advantage of all the movements of revolt, of all the discontent, in order to foment insurrection, and to organize the revolution to which we look to put an end to all social wrongs.

No despondency, even before a calamity like the present war. It is periods thus troubled, in which many thousands of men heroically give their lives for an idea, that we must show these men the generosity, greatness, and beauty of the Anarchist ideal: Social justice realized through the free organization of producers; war and militarism done away with forever; and complete freedom won, by the abolition of the State and its organs of destruction.

Signed by — Leonard D. Abbott — Alexander Berkman — L. Bertoni — L. Bersani — G. Bernard — G. Barrett — A. Bernardo — E. Boudot — A. Calzitta — Joseph J. Cohen — Henry Combes — Nestor Ciele van Diepen — F.W. Dunn — Ch. Frigerio — Emma Goldman — V. Garcia — Hippolyte Havel — T.H. Keell — Harry Kelly — J. Lemaire — E. Malatesta — H. Marques — F. Domela Nieuwenhuis — Noel Paravich — E. Recchioni — G. Rijnders — I. Rohtchine — A. Savioli — A. Schapiro — William Shatoff — V.J.C. Schermerhorn

— C. Trombetti — P. Vallina — G. Vignati — Lillian G. Woolf — S. Yanovsky.

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This Manifesto is published by the International Anarchist movement and will be printed in several languages and issued in leaflet form.