

the people in villages and small towns. Puente described the latter as 'an institution with ancient origins [which] can, despite dilution by political institutions, recover its ancient sovereignty and take charge of the organisation of local life'. The society of the future would thus be organised from the bottom-up, and consist of multiple local units. He wrote, 'this is the utopia that the anarchist wishes to bring about'.

Puente's localism would prove to be the most controversial aspect of his utopian vision. Santillán described it as 'economic parochialism' unsuited to the complexity of modern industry. This dilemma would persist into the Civil War, when contrasting priorities at the local, regional and national level created fractures within the CNT.

Diego Abad de Santillán and *The Economic Organisation of the Revolution* (1936)

Diego Abad de Santillán, born Sinesio Baudilio García Fernández, was a prolific writer and anarchist activist whose life was divided between Spain and Argentina. By the time of his involvement in the Spanish movement in the 1930s he was already a veteran of bitter ideological disputes that had affected both countries. He had become convinced that libertarian communism would only be possible in an industrial society, in which a degree of centralisation would be necessary in order to co-ordinate the different parts of the economy.

Santillán's writings from this period, compiled in pamphlet form in March 1936 under the heading *The Economic Organisation of the Revolution* (*El Organismo Económico de la Revolución*),³ emphasised this point in an attempt to address the perceived lack of realism and pragmatism amongst his comrades. 'What we are attempting to outline', he claimed, 'is not our dream of the future, but rather what is practical in this moment, with the human material at our disposal, in the current world conditions'. He declared himself concerned with answering the question of 'how to begin if the longed-for revolution breaks out tomorrow and the workers have to directly take on the responsibility of labour in the new order'. Although it was not presented as a definitive blueprint, he insisted that a 'bad plan of action is better than none'.

Santillán conceived of libertarian communism as a society of abundance rather than scarcity or simplicity, claiming, for example, that everyone who had need of a car would possess one:

We do not want to deprive ourselves of any of the commodities that modern technique has made accessible; on the contrary, if it is possible to multiply these commodities, and we do not doubt that this must be the case, given

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