

Emma Goldman

A Nearly Complete Collection of Emma Goldman's Writings

Emma Goldman et al

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Address to the International Working Men's Association Congress

Emma Goldman

Life imposes strange situations on all of us. For forty-eight years I was considered an extremist in our ranks. One who refused to compromise our ideas or tactics for any purpose whatsoever — one who always insisted that the Anarchist aim and methods must harmonize, or the aim would never be achieved. Yet here I am trying to explain the action of our Spanish comrades to the European opponents, and the criticism of the latter to the comrades of the CNT-FAI. In other words, after a lifetime of an extreme left position I find myself in the center, as it were.

I have seen from the moment of my first arrival in Spain in September 1936 that our comrades in Spain are plunging head foremost into the abyss of compromise that will lead them far away from their revolutionary aim. Subsequent events have proven that those of us who saw the danger ahead were right. The participation of the CNT-FAI in the government, and concessions to the insatiable monster in Moscow, have certainly *not* benefited the Spanish Revolution, or even the anti-Fascist struggle. Yet closer contact with reality in Spain, with the almost insurmountable odds against the aspirations of the CNT-FAI, made me understand their tactics better, and helped me to guard against any dogmatic judgment of our comrades.

I am inclined to believe that the critics in our ranks outside of Spain would be less rigid in their appraisal if they too had come closer to the life-and-death struggle of the CNT-FAI — not that I do not agree with their criticism. I think them 95 per cent right. However, I insist that independent thinking and the right of criticism have ever been our proudest Anarchist boast, indeed, the very bulwark of Anarchism. The trouble with our Spanish comrades is their marked sensitivity to criticism, or even to advice from any comrade outside of Spain. But for that, they would understand that their critics are moved not by villainy, but by their deepest concern for the fate of the CNT-FAI.

The Spanish Anarcho-Syndicalist and Anarchist movements until very recently have held out the most glaring fulfillment of all our dreams and aspirations. I cannot therefore blame those of our comrades who see in the compromises of the Spanish Anarchists a reversal of all they had held high for well nigh seventy years. Naturally some comrades have grown apprehensive and have begun to cry out against the slippery road which the CNT-FAI entered on. I have known these comrades for years. They are among my dearest friends. I know it is their revolutionary integrity which makes them so critical, and not any ulterior motive. If our Spanish comrades could only understand this, they would be less indignant, nor consider their critics their enemies.

Also, I fear that the critics too are very much at fault. They are no less dogmatic than the Spanish comrades. They condemn every step made in Spain unreservedly. In their sectarian attitude they have overlooked the motive element recognised in our time even in capitalist courts. Yet it is a fact that one can never judge human action unless one has discovered the motive back of the action.

When I have pointed this out to our critical comrades they have insisted that Lenin and his group were also moved by the best intentions, "and see what they have made of the Revolution." I fail to see even the remotest

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similarity. Lenin aimed at a formidable State machine, a deadly dictatorship. From the very beginning, this spelled the death of the Russian Revolution — whereas the CNT-FAI not only aimed at, but actually gave life to, libertarian economic reconstructions. From the very moment they had driven the Fascists and militarists out of Catalonia, this herculean task was never lost sight of. The work achieved, considering the insurmountable obstacles, was extraordinary. Already on my first visit I was amazed to find so many collectives in the large cities and the villages.

I returned to Spain with apprehension because of all the rumours that had reached me after the May events of the destruction of the collectives. It is true that the Lister and Karl Marx Brigades went through Aragon and places in Catalonia like a cyclone, devastating everything in their way; but it is nevertheless the fact that most of the collectives were keeping up as if no harm had come to them. In fact I found the collectives in September and October 1937 in better-organised condition and in better working order — and that, after all, is the most important achievement that must be kept in mind in any appraisal of the mistakes made by our comrades in Spain. Unfortunately, our critical comrades do not seem to see this all-important side of the CNT-FAI. Yet it is this which differentiates them from Lenin and his crowd who, far from even attempting to articulate the Russian Revolution in terms of constructive effort, destroyed everything during the civil war and even many years after.

Strangely enough, the very comrades of the civil war in Russia who had explained every step of the dictatorship as “revolutionary necessity” are now the most unyielding opponents of the CNT-FAI. “We have learned our lesson from the Russian Revolution,” they say. But as no one learns anything from the experience of others, we must, whether we like it or not, give our Spanish comrades a chance to find their bearings through their own experience. Surely our own flesh and blood are entitled to the same patient help and solidarity some of us have given generously to our archenemies the Communists.

The CNT-FAI are not so wrong when they insist that the conditioning in Spain is quite different from that which actuated the struggle in Russia. In point of fact the two social upheavals are separate and distinct from each other.

The Russian Revolution came on top of a war-exhausted people, with all the social fabric in Russia disintegrated, the country far removed from outside influences. Whatever dangers it encountered during the civil war came entirely from within the country itself. Even the help given to the interventionists by England, Poland, and France were contributed sparingly. Not that these countries were not ready to crush the Revolution by means of well-equipped armies; but Europe was too sapped. There were neither men nor arms enough to enable the Russian counter-revolutionists to destroy the Revolution and its people.

The revolution in Spain was the result of a military and Fascist conspiracy. The first imperative need that presented itself to the CNT-FAI was to drive out the conspiratorial gang. The Fascist danger had to be met with almost bare hands. In this process the Spanish workers and peasants soon came to see that their enemies were not only Franco and his Moorish hordes. They soon found themselves besieged by formidable armies and an array of modern arms furnished to Franco by Hitler and Mussolini, with all the imperialist pack playing their sinister underhanded game. In other words, while the Russian Revolution and the civil war were being fought out on Russian soil and by Russians, the Spanish revolution and anti-Fascist war involves all the powers of Europe. It is no exaggeration to say that the Spanish Civil War has spread out far beyond its own confines.

As if that were not enough to force the CNT-FAI to hold themselves up by *any* means, rather than to see the revolution and the masses drowned in the bloodbath prepared for them by Franco and his allies — our comrades had also to contend with the inertia of the international proletariat. Herein lies another tragic difference between the Russian and Spanish revolutions.

The Russian Revolution had met with almost instantaneous response and unstinted support from the workers in every land. This was soon followed by the revolution in Germany, Austria, and Hungary; and the general strike of the British workers who refused to load arms intended for the counter-revolutionists and interventionists. It brought about the mutiny in the Black Sea, and raised the workers everywhere to the highest pitch of enthusiasm and sacrifice.

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The Spanish revolution, on the other hand, just because its leaders are Anarchists, immediately became a sore in the eyes not only of the bourgeoisie and the democratic governments, but also of the entire school of Marxists and liberals. In point of truth the Spanish revolution was betrayed by the whole world.

It has been suggested that our comrades in every country have contributed handsomely in men and money to the Spanish struggle, and that they alone should have been appealed to.

Well, comrades, we are members of the same family and we are among ourselves. We therefore need not beat around the bush. The deplorable fact is that there is no Anarchist or Anarcho-Syndicalist movement of any great consequence outside of Spain, and in a smaller degree France, with the exception of Sweden. Whatever Anarchist movements there are in other countries consist of small groups. In all England, for instance, there is no organised movement — only a few groups.

With the most fervent desire to aid the revolution in Spain, our comrades outside of it were neither numerically nor materially strong enough to turn the tide. Thus finding themselves up against a stone wall, the CNT-FAI was forced to descend from its lofty traditional heights to compromise right and left: participation in the government, all sorts of humiliating overtures to Stalin, superhuman tolerance for his henchmen who were openly plotting and conniving against the Spanish revolution.

Of all the unfortunate concessions our people have made, their entry into ministries seemed to me the least offensive. No, I have not changed my attitude toward government as an evil. As all through my life, I still hold that the State is a cold monster, and that it devours everyone within its reach. Did I not know that the Spanish people see in government a mere makeshift, to be kicked overboard at will, that they had never been deluded and corrupted by the parliamentary myth, I should perhaps be more alarmed for the future of the CNT-FAI. But with Franco at the gate of Madrid, I could hardly blame the CNT-FAI for choosing a lesser evil — participation in the government rather than dictatorship, the most deadly evil.

Russia has more than proven the nature of this beast. After twenty years it still thrives on the blood of its makers. Nor is its crushing weight felt in Russia alone. Since Stalin began his invasion of Spain, the march of his henchmen has been leaving death and ruin behind them. Destruction of numerous collectives, the introduction of the Tcheka with its “gentle” methods of treating political opponents, the arrest of thousands of revolutionaries, and the murder in broad daylight of others. All this and more, has Stalin’s dictatorship given Spain, when he sold arms to the Spanish people in return for good gold. Innocent of the jesuitical trick of “our beloved comrade” Stalin, the CNT-FAI could not imagine in their wildest dreams the unscrupulous designs hidden behind the seeming solidarity in the offer of arms from Russia.

Their need to meet Franco’s military equipment was a matter of life and death. The Spanish people had not a moment to lose if they were not to be crushed. What wonder if they saw in Stalin the saviour of the anti-Fascist war? They have since learned that Stalin helped to make Spain safe against the Fascists so as to make it safer for his own ends.

The critical comrades are not at all wrong when they say that it does not seem worthwhile to sacrifice one ideal in the struggle against Fascism, if it only means to make room for Soviet Communism. I am entirely of their view — that there is no difference between them. My own consolation is that with all their concentrated criminal efforts, Soviet Communism has not taken root in Spain. I know whereof I speak. On my recent visit to Spain I had ample opportunity to convince myself that the Communists have failed utterly to win the sympathies of the masses; quite the contrary. They have never been so hated by the workers and peasants as now.

It is true that the Communists are in the government and have political power — that they use their power to the detriment of the revolution, the anti-Fascist struggle, and the prestige of the CNT-FAI. But strange as it may seem, it is nevertheless no exaggeration when I say that in a moral sense the CNT has gained immeasurably. I give a few proofs.

Since the May events the Madrid circulation of the CNT [paper] has almost doubled, while the two Communist papers in that city have only 26,000. The CNT alone has 100,000 throughout Castile. The same has happened with our paper, *Castilla Libre*. In addition, there is the *Frente Libertario*, with a circulation of 100,000 copies.

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A more significant fact is that when the Communists call a meeting it is poorly attended. When the CNT-FAI hold meetings the halls are packed to overflowing. I had one occasion to convince myself of this truth. I went to Allecante with comrade Federica Montseny and although the meeting was held in the forenoon, and rain came down in a downpour, the hall was nevertheless packed to capacity. It is the more surprising that the Communists can lord it over everybody; but it is one of the many contradictions of the situation in Spain.

If our comrades have erred in permitting the Communist invasion it was only because the CNT-FAI are the implacable enemies of Fascism. They were the first, not only in Spain but in the whole world, to repulse Fascism, and they are determined to remain the last on the battlefield, until the beast is slain. This supreme determination sets the CNT-FAI apart in the history of indomitable champions and fighters for freedom the world has ever known. Compared with this, their compromises appear in a less glaring light.

True, the tacit consent to militarization on the part of our Spanish comrades was a violent break with their Anarchist past. But grave as this was, it must also be considered in the light of their utter military inexperience. Not only theirs but ours as well. All of us have talked rather glibly about antimilitarism. In our zeal and loathing of war we have lost sight of modern warfare, of the utter helplessness of untrained and unequipped men face to face with mechanized armies, and armed to their teeth for the battle on land, sea, and air. I still feel the same abhorrence of militarism, its dehumanization, its brutality and its power to turn men into automatons. But my contact with our comrades at the various fronts during my first visit in 1936 convinced me that some training was certainly needed if our militias were not to be sacrificed like newborn children on the altar of war.

While it is true that after July 19 tens of thousands of old and young men volunteered to go to the front — they went with flying colours and the determination to conquer Franco in a short time — they had no previous military training or experience. I saw a great many of the militia when I visited the Durruti and Huesca fronts. They were all inspired by their ideal — by the hatred of Fascism and passionate love of freedom. No doubt that would have carried them a long way if they had had only the Spanish Fascists to face; but when Germany and Italy began pouring in hundreds of thousands of men and masses of war materiel, our militias proved very inadequate indeed. If it was inconsistent on the part of the CNT-FAI to consent to militarisation, it was also inconsistent for us to change our attitude toward war, which some of us had held all our lives. We had always condemned war as serving capitalism and no other purpose; but when we realised that our heroic comrades in Barcelona had to continue the anti-Fascist struggle, we immediately rallied to their support, which was undoubtedly a departure from our previous stand on war. Once we realised that it would be impossible to meet hordes of Fascists armed to the very teeth, we could not escape the next step, which was militarisation. Like so many actions of the CNT-FAI undoubtedly contrary to our philosophy, they were not of their making or choosing. They were imposed upon them by the development of the struggle, which if not brought to a successful end, would exterminate the CNT-FAI, destroy their constructive achievements, and set back Anarchist thought and ideas not only in Spain but in the rest of the world.

Dear comrades, it is not a question of justification of everything the CNT-FAI have been doing. It is merely trying to understand the forces that drove and drive them on. Whether to triumph or defeat will depend a great deal on how much we can awaken the international proletariat to come to the rescue of the struggle in Spain; and unless we can create unity among ourselves, I do not see how we can call upon the workers of the world to unite in their efforts to conquer Fascism and to rescue the Spanish revolution.

Our comrades have a sublime ideal to inspire them; they have great courage and the iron will to conquer Fascism. All that goes a long way to hold up their morale. Airplanes bombarding towns and villages and all the other monster mechanisms cannot be stopped by spiritual values. The greater the pity that our side was not prepared, nor had the physical means to match the inexhaustible supplies streaming into Franco's side.

It is a miracle of miracles that our people are still on deck, more than ever determined to win. I cannot but think that the training our comrades are getting in the military schools will make them fitter to strike, and with greater force. I have been strengthened in this belief by my talks with young comrades in the military schools — with some of them at the Madrid front and with CNT-FAI members occupying high military positions. They all assured me that they had gained much through the military training, and that they feel more competent and

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surer of themselves to meet the enemy forces. I am not forgetting the danger of militarisation in a prolonged war. If such a calamity should happen, there will not be many of our gallant militias left to return as military ultimatums. I fervently hope that Fascism will be conquered quickly, and that our comrades can return from the front in triumph to where they came from — the collectives, land and industries. For the present there is no danger that they will become cogs in the military wheel.

All these factors directing the course of the CNT-FAI should be taken into consideration by the comrade critics, who after all are far removed from the struggle, hence really not in a position to see the whole tragic drama through the eyes of those who are in the actual struggle.

I do not mean to say that I may not also reach the painful point of disagreement with the CNT-FAI. But until Fascism is conquered, I would not raise my hand against them. For the present my place is at the side of the Spanish comrades and their great struggle against a whole world.

Comrades, the CNT-FAI are in a burning house; the flames are shooting up through every crevice, coming nearer and nearer to scorch our comrades. At this crucial moment, and with but few people trying to help save our people from the consuming flame, it seems to me a breach of solidarity to pour the acid of your criticism on their burned flesh. As for myself, I cannot join you in this. I know the CNT-FAI have gone far afield from their and our ideology. But that cannot make me forget their glorious revolutionary traditions of seventy years. Their gallant struggle — always haunted, always driven at bay, always in prison and exile. This makes me think that the CNT-FAI have remained fundamentally the same, and that the time is not far off when they will again prove themselves the symbol, the inspirational force, that the Spanish Anarcho-Syndicalists and Anarchists have always been to the rest of the Anarchists in the world.

Since I have been privileged to be in Spain twice — near the comrades, near their splendid constructive labour — since I was able to see their selflessness and determination to build a new life on their soil, my faith in our comrades has deepened into a firm conviction that, whatever their inconsistencies, they will return to first principles. Tested by the fires of the anti-Fascist war and the revolution, the CNT-FAI will emerge unscathed. Therefore I am with them, regardless of everything. A thousand times would I have rather remained in Spain to risk my life in their struggle than returned to the so-called safety in England. But since that could not be, I mean to strain every muscle and every nerve to make known, in as far as my pen and voice can reach, the great moral and organisational force of the CNT-FAI and the valour and heroism of our Spanish comrades.

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Alexander Berkman's Last Days

Emma Goldman

1936

St. Tropez July 12th, 1936

It is only two weeks since our beloved comrade Alexander Berkman passed away. Yet it seems an eternity to me. The blow his untimely death has struck me has left me completely shattered. I find it difficult to collect my thoughts. But I feel sure you will want to know all about Sasha's end. For have you not loved him all through the years?

Sasha left a note which we found after we returned from his last resting place. It reads: "I don't want to live a sick man. Dependent. Forgive me Emmie darling. And you too Emma. Love to All. Help Emmie." signed, Sasha.

I have two letters from comrade Berkman dated June 24th and 26th. He wrote while he did not feel strong enough to come to St. Tropez the 27th, my sixty-seventh birthday, his condition was not serious and not to worry. On the 27th in the afternoon Berkman called me up from Nice to give his well wishes for the day. He said he was feeling better. Comrade Michael Cohn, his family and a very devoted English friend were with me. And my thoughts were far away from any danger to my own old pal. At 2 A. M. Sunday, just two weeks ago I was awakened by a telephone call from Nice to come at once. I knew at once that our comrade was at the end. But not what kind of an end.

On arriving in Sasha's apartment we found Emmie, his companion for fourteen years, in a collapse hardly able to tell us what had happened. We finally learned that Sasha had suffered a violent relapse and while Emmie was trying desperately to get a doctor Sasha had shot himself in the chest. This Emmie learned only after Sasha had been rushed to a hospital and she had been dragged off by the police as having killed Sasha. So great was the fortitude of our brave comrade that he did not let Emmie know he had ended his life. Actually she found him in bed covered up with blankets so she should not notice his wound. Getting a doctor in a small town in France is another indication of the backwardness of the country. It took Emmie several hours before the miserable man arrived. He came too late. But when he found the revolver he notified the police and the hospital, and Sasha was taken away in an ambulance.

We rushed to the hospital. We found Sasha fully conscious but in terrific pain so that he could not speak. He did, however, fully recognize us. Michael Cohn and I remained with him until the early afternoon. When we returned at four o'clock Sasha was in a coma. He no longer knew us. And I hope fervently he no longer felt his pain. I stayed with him until 8.30 P. M. planning to return at 11 and remain with him for the night. But we were notified that he died at 10 o'clock Sunday, June 28th.

Comrade Berkman had always maintained that if ever he should be stricken with suffering beyond endurance he will go out of life by his own hand. Perhaps he might not have done it on the fatal evening of the 28th had I or anyone else of our friends been near to help him. But Emmie was desperately trying to get a doctor. And

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there was no one near she could have left with Sasha. She most likely did not even realize the gravity of the moment.

It had always been our comrade's wish to be cremated. This was also my wish and Emmie's. But there is no crematorium in Nice. The next place was Marseilles. And the cost I was told 8000 francs. Sasha left the "munificent" sum of \$80 which the very government, that had hounded him from pillar to post, blocked as soon as Sasha's death became known. No one could get it. I myself have not been blessed with worldly goods, certainly not since I am living in exile. I could therefore, not carry out the cherished wish of my old pal and comrade. In point of fact he would have been opposed to such a thing as spending 8000 francs for cremation. He would have said "the living need this money more than the dead." But it is so characteristic of our damnable system to fleece the living as well as the dead. No one will ever know the humiliation and suffering our comrade went through in France. Four times expelled. Then granted a pittance of three months. Then six months. And irony of ironies just two weeks before the end he was given an extension of a year. Just when he might have enjoyed some peace Alexander Berkman was too harassed by pain and too spent from his operations to live.

Death had robbed me of the chance to be with my life-long friend until he breathed his last. But it could not prevent me from a few precious moments with him alone in the Dead House, moments of serene peace, and silence in contemplation of our friendship that had never wavered, our struggle and work for the ideal for which Sasha had suffered so much and to which he had dedicated his whole life. These moments will remain for me until I myself will breathe the last. And these moments in the House of the Dead will spur me on to continue the work Sasha and I had begun August 15, 1889.

I know how you all feel about our wonderful Sasha. The many cables, wires and letters I have already received are proof of your devotion and your love. I know you will not deny our dead the respect for the method he employed to end his suffering.

Our sorrow is all-embracing, our loss beyond mere words. Let us gather strength to remain true to the flaming spirit of Alexander Berkman. Let us continue the struggle for a new and beautiful world. Let us work for the ultimate triumph of Anarchism — the ideal Sasha loved passionately and in which he believed with every fiber of his being. In this way alone can we honor the memory of one of the grandest and bravest comrades in our ranks — *Alexander Berkman*.

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Anarchism and Other Essays

Emma Goldman

1910

Biographical Sketch

Propagandism is not, as some suppose, a "trade," because nobody will follow a "trade" at which you may work with the industry of a slave and die with the reputation of a mendicant. The motives of any persons to pursue such a profession must be different from those of trade, deeper than pride, and stronger than interest.

George Jacob Holyoake

Among the men and women prominent in the public life of America there are but few whose names are mentioned as often as that of Emma Goldman. Yet the real Emma Goldman is almost quite unknown. The sensational press has surrounded her name with so much misrepresentation and slander, it would seem almost a miracle that, in spite of this web of calumny, the truth breaks through and a better appreciation of this much maligned idealist begins to manifest itself. There is but little consolation in the fact that almost every representative of a new idea has had to struggle and suffer under similar difficulties. Is it of any avail that a former president of a republic pays homage at Osawatimie to the memory of John Brown? Or that the president of another republic participates in the unveiling of a statue in honor of Pierre Proudhon, and holds up his life to the French nation as a model worthy of enthusiastic emulation? Of what avail is all this when, at the same time, the *living* John Browns and Proudhons are being crucified? The honor and glory of a Mary Wollstonecraft or of a Louise Michel are not enhanced by the City Fathers of London or Paris naming a street after them — the living generation should be concerned with doing justice to the *living* Mary Wollstonecrafts and Louise Michels. Posterity assigns to men like Wendell Phillips and Lloyd Garrison the proper niche of honor in the temple of human emancipation; but it is the duty of their contemporaries to bring them due recognition and appreciation while they live.

The path of the propagandist of social justice is strewn with thorns. The powers of darkness and injustice exert all their might lest a ray of sunshine enter his cheerless life. Nay, even his comrades in the struggle — indeed, too often his most intimate friends — show but little understanding for the personality of the pioneer. Envy, sometimes growing to hatred, vanity and jealousy, obstruct his way and fill his heart with sadness. It requires an inflexible will and tremendous enthusiasm not to lose, under such conditions, all faith in the Cause. The representative of a revolutionizing idea stands between two fires: on the one hand, the persecution of the existing powers which hold him responsible for all acts resulting from social conditions; and, on the other, the lack of understanding on the part of his own followers who often judge all his activity from a narrow standpoint. Thus it happens that the agitator stands quite alone in the midst of the multitude surrounding him. Even his most intimate friends rarely understand how solitary and deserted he feels. That is the tragedy of the person prominent in the public eye.

The mist in which the name of Emma Goldman has so long been enveloped is gradually beginning to dissipate. Her energy in the furtherance of such an unpopular idea as Anarchism, her deep earnestness, her courage and abilities, find growing understanding and admiration.

The debt American intellectual growth owes to the revolutionary exiles has never been fully appreciated. The seed disseminated by them, though so little understood at the time, has brought a rich harvest. They have at all times held aloft the banner of liberty, thus impregnating the social vitality of the Nation. But very few have succeeded in preserving their European education and culture while at the same time assimilating themselves with American life. It is difficult for the average man to form an adequate conception what strength, energy, and perseverance are necessary to absorb the unfamiliar language, habits, and customs of a new country, without the loss of one's own personality.

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Emma Goldman is one of the few who, while thoroughly preserving their individuality, have become an important factor in the social and intellectual atmosphere of America. The life she leads is rich in color, full of change and variety. She has risen to the topmost heights, and she has also tasted the bitter dregs of life.

Emma Goldman was born of Jewish parentage on the 27th day of June, 1869, in the Russian province of Kovno. Surely these parents never dreamed what unique position their child would some day occupy. Like all conservative parents they, too, were quite convinced that their daughter would marry a respectable citizen, bear him children, and round out her allotted years surrounded by a flock of grandchildren, a good, religious woman. As most parents, they had no inkling what a strange, impassioned spirit would take hold of the soul of their child, and carry it to the heights which separate generations in eternal struggle. They lived in a land and at a time when antagonism between parent and offspring was fated to find its most acute expression, irreconcilable hostility. In this tremendous struggle between fathers and sons — and especially between parents and daughters — there was no compromise, no weak yielding, no truce. The spirit of liberty, of progress — an idealism which knew no considerations and recognized no obstacles — drove the young generation out of the parental house and away from the hearth of the home. Just as this same spirit once drove out the revolutionary breeder of discontent, Jesus, and alienated him from his native traditions.

What rôle the Jewish race — notwithstanding all anti-Semitic calumnies the race of transcendental idealism — played in the struggle of the Old and the New will probably never be appreciated with complete impartiality and clarity. Only now we are beginning to perceive the tremendous debt we owe to Jewish idealists in the realm of science, art, and literature. But very little is still known of the important part the sons and daughters of Israel have played in the revolutionary movement and, especially, in that of modern times.

The first years of her childhood Emma Goldman passed in a small, idyllic place in the German-Russian province of Kurland, where her father had charge of the government stage. At that time Kurland was thoroughly German; even the Russian bureaucracy of that Baltic province was recruited mostly from German *Junker*. German fairy tales and stories, rich in the miraculous deeds of the heroic knights of Kurland, wove their spell over the youthful mind. But the beautiful idyl was of short duration. Soon the soul of the growing child was overcast by the dark shadows of life. Already in her tenderest youth the seeds of rebellion and unrelenting hatred of oppression were to be planted in the heart of Emma Goldman. Early she learned to know the beauty of the State: she saw her father harassed by the Christian *chinovniks* and doubly persecuted as petty official and hated Jew. The brutality of forced conscription ever stood before her eyes: she beheld the young men, often the sole support of a large family, brutally dragged to the barracks to lead the miserable life of a soldier. She heard the weeping of the poor peasant women, and witnessed the shameful scenes of official venality which relieved the rich from military service at the expense of the poor. She was outraged by the terrible treatment to which the female servants were subjected: maltreated and exploited by their *barinyas*, they fell to the tender mercies of the regimental officers, who regarded them as their natural sexual prey. These girls, made pregnant by respectable gentlemen and driven out by their mistresses, often found refuge in the Goldman home. And the little girl, her heart palpitating with sympathy, would abstract coins from the parental drawer to clandestinely press the money into the hands of the unfortunate women. Thus Emma Goldman's most striking characteristic, her sympathy with the underdog, already became manifest in these early years.

At the age of seven little Emma was sent by her parents to her grandmother at Königsberg, the city of Immanuel Kant, in Eastern Prussia. Save for occasional interruptions, she remained there till her 13th birthday. The first years in these surroundings do not exactly belong to her happiest recollections. The grandmother, indeed, was very amiable, but the numerous aunts of the household were concerned more with the spirit of practical rather than pure reason, and the categorical imperative was applied all too frequently. The situation was changed when her parents migrated to Königsberg, and little Emma was relieved from her rôle of Cinderella. She now regularly attended public school and also enjoyed the advantages of private instruction, customary in middle class life; French and music lessons played an important part in the curriculum. The future interpreter of Ibsen and Shaw was then a little German Gretchen, quite at home in the German atmosphere. Her special predilections in literature were the sentimental romances of Marlitt; she was a great admirer of the good Queen

Louise, whom the bad Napoleon Buonaparte treated with so marked a lack of knightly chivalry. What might have been her future development had she remained in this milieu? Fate — or was it economic necessity? — willed it otherwise. Her parents decided to settle in St. Petersburg, the capital of the Almighty Tsar, and there to embark in business. It was here that a great change took place in the life of the young dreamer.

It was an eventful period — the year of 1882 — in which Emma Goldman, then in her 13th year, arrived in St. Petersburg. A struggle for life and death between the autocracy and the Russian intellectuals swept the country. Alexander II. had fallen the previous year. Sophia Perovskaia, Zheliabov, Grinevitzky, Rissakov, Kibalchitch, Michailov, the heroic executors of the death sentence upon the tyrant, had then entered the Walhalla of immortality. Jessie Helfman, the only regicide whose life the government had reluctantly spared because of pregnancy, followed the unnumbered Russian martyrs to the étapes of Siberia. It was the most heroic period in the great battle of emancipation, a battle for freedom such as the world had never witnessed before. The names of the Nihilist martyrs were on all lips, and thousands were enthusiastic to follow their example. The whole *intelligensia* of Russia was filled with the illegal spirit: revolutionary sentiments penetrated into every home, from mansion to hovel, impregnating the military, the *chinovniks*, factory workers, and peasants. The atmosphere pierced the very casemates of the royal palace. New ideas germinated in the youth. The difference of sex was forgotten. Shoulder to shoulder fought the men and the women. The Russian woman! Who shall ever do justice or adequately portray her heroism and self-sacrifice, her loyalty and devotion? Holy, Turgeniev calls her in his great prose poem, *On the Threshold*.

It was inevitable that the young dreamer from Königsberg should be drawn into the maelstrom. To remain outside of the circle of free ideas meant a life of vegetation, of death. One need not wonder at the youthful age. Young enthusiasts were not then — and, fortunately, are not now — a rare phenomenon in Russia. The study of the Russian language soon brought young Emma Goldman in touch with revolutionary students and new ideas. The place of Marlitt was taken by Nekrassov and Tchernishevsky. The quondam admirer of the good Queen Louise became a glowing enthusiast of liberty, resolving, like thousands of others, to devote her life to the emancipation of the people.

The struggle of generations now took place in the Goldman family. The parents could not comprehend what interest their daughter could find in the new ideas, which they themselves considered fantastic utopias. They strove to persuade the young girl out of these chimeras, and daily repetition of soul-racking disputes was the result. Only in one member of the family did the young idealist find understanding — in her elder sister, Helene, with whom she later emigrated to America, and whose love and sympathy have never failed her. Even in the darkest hours of later persecution Emma Goldman always found a haven of refuge in the home of this loyal sister.

Emma Goldman finally resolved to achieve her independence. She saw hundreds of men and women sacrificing brilliant careers to go *v naród*, to the people. She followed their example. She became a factory worker; at first employed as a corset maker, and later in the manufacture of gloves. She was now 17 years of age and proud to earn her own living. Had she remained in Russia, she would have probably sooner or later shared the fate of thousands buried in the snows of Siberia. But a new chapter of life was to begin for her. Sister Helene decided to emigrate to America, where another sister had already made her home. Emma prevailed upon Helene to be allowed to join her, and together they departed for America, filled with the joyous hope of a great, free land, the glorious Republic.

America! What magic word. The yearning of the enslaved, the promised land of the oppressed, the goal of all longing for progress. Here man's ideals had found their fulfillment: no Tsar, no Cossack, no *chinovnik*. The Republic! Glorious synonym of equality, freedom, brotherhood

Thus thought the two girls as they travelled, in the year 1886, from New York to Rochester. Soon, all too soon, disillusionment awaited them. The ideal conception of America was punctured already at Castle Garden, and soon burst like a soap bubble. Here Emma Goldman witnessed sights which reminded her of the terrible scenes of her childhood in Kurland. The brutality and humiliation the future citizens of the great Republic were subjected to on board ship, were repeated at Castle Garden by the officials of the democracy in a more savage

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and aggravating manner. And what bitter disappointment followed as the young idealist began to familiarize herself with the conditions in the new land! Instead of one Tsar, she found scores of them; the Cossack was replaced by the policeman with the heavy club, and instead of the Russian *chinovnik* there was the far more inhuman slave driver of the factory.

Emma Goldman soon obtained work in the clothing establishment of the Garson Co. The wages amounted to two and a half dollars a week. At that time the factories were not provided with motor power, and the poor sewing girls had to drive the wheels by foot, from early morning till late at night. A terribly exhausting toil it was, without a ray of light, the drudgery of the long day passed in complete silence — the Russian custom of friendly conversation at work was not permissible in the free country. But the exploitation of the girls was not only economic; the poor wage workers were looked upon by their foremen and bosses as sexual commodities. If a girl resented the advances of her superiors,” she would speedily find herself on the street as an undesirable element in the factory. There was never a lack of willing victims: the supply always exceeded the demand.

The horrible conditions were made still more unbearable by the fearful dreariness of life in the small American city. The Puritan spirit suppresses the slightest manifestation of joy; a deadly dullness beclouds the soul; no intellectual inspiration, no thought exchange between congenial spirits is possible. Emma Goldman almost suffocated in this atmosphere. She, above all others, longed for ideal surroundings, for friendship and understanding, for the companionship of kindred minds. Mentally she still lived in Russia. Unfamiliar with the language and life of the country, she dwelt more in the past than in the present. It was at this period that she met a young man who spoke Russian. With great joy the acquaintance was cultivated. At last a person with whom she could converse, one who could help her bridge the dullness of the narrow existence. The friendship gradually ripened and finally culminated in marriage.

Emma Goldman, too, had to walk the sorrowful road of married life; she, too, had to learn from bitter experience that legal statutes signify dependence and self-effacement, especially for the woman. The marriage was no liberation from the Puritan dreariness of American life; indeed, it was rather aggravated by the loss of self-ownership. The characters of the young people differed too widely. A separation soon followed, and Emma Goldman went to New Haven, Conn. There she found employment in a factory, and her husband disappeared from her horizon. Two decades later she was fated to be unexpectedly reminded of him by the Federal authorities.

The revolutionists who were active in the Russian movement of the 80's were but little familiar with the social ideas then agitating western Europe and America. Their sole activity consisted in educating the people, their final goal the destruction of the autocracy. Socialism and Anarchism were terms hardly known even by name. Emma Goldman, too, was entirely unfamiliar with the significance of those ideals.

She arrived in America, as four years previously in Russia, at a period of great social and political unrest. The working people were in revolt against the terrible labor conditions; the eight-hour movement of the Knights of Labor was at its height, and throughout the country echoed the din of sanguine strife between strikers and police. The struggle culminated in the great strike against the Harvester Company of Chicago, the massacre of the strikers, and the judicial murder of the labor leaders, which followed upon the historic Haymarket bomb explosion. The Anarchists stood the martyr test of blood baptism. The apologists of capitalism vainly seek to justify the killing of Parsons, Spies, Lingg, Fischer, and Engel. Since the publication of Governor Altgeld's reasons for his liberation of the three incarcerated Haymarket Anarchists, no doubt is left that a fivefold legal murder had been committed in Chicago, in 1887.

Very few have grasped the significance of the Chicago martyrdom; least of all the ruling classes. By the destruction of a number of labor leaders they thought to stem the tide of a world-inspiring idea. They failed to consider that from the blood of the martyrs grows the new seed, and that the frightful injustice will win new converts to the Cause.

The two most prominent representatives of the Anarchist idea in America, Voltairine de Cleyre and Emma Goldman — the one a native American, the other a Russian — have been converted, like numerous others, to

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the ideas of Anarchism by the judicial murder. Two women who had not known each other before, and who had received a widely different education, were through that murder united in one idea.

Like most working men and women of America, Emma Goldman followed the Chicago trial with great anxiety and excitement. She, too, could not believe that the leaders of the proletariat would be killed. The 11th of November, 1887, taught her differently. She realized that no mercy could be expected from the ruling class, that between the Tsarism of Russia and the plutocracy of America there was no difference save in name. Her whole being rebelled against the crime, and she vowed to herself a solemn vow to join the ranks of the revolutionary proletariat and to devote all her energy and strength to their emancipation from wage slavery. With the glowing enthusiasm so characteristic of her nature, she now began to familiarize herself with the literature of Socialism and Anarchism. She attended public meetings and became acquainted with socialistically and anarchistically inclined working men. Johanna Greie, the well-known German lecturer, was the first Socialist speaker heard by Emma Goldman. In New Haven, Conn., where she was employed in a corset factory, she met Anarchists actively participating in the movement. Here she read the *Freiheit*, edited by John Most. The Haymarket tragedy developed her inherent Anarchist tendencies; the reading of the *Freiheit* made her a conscious Anarchist. Subsequently she was to learn that the idea of Anarchism found its highest expression through the best intellects of America: theoretically by Josiah Warren, Stephen Pearl Andrews Lysander Spooner; philosophically by Emerson, Thoreau, and Walt Whitman.

Made ill by the excessive strain of factory work, Emma Goldman returned to Rochester where she remained till August, 1889, at which time she removed to New York, the scene of the most important phase of her life. She was now twenty years old. Features pallid with suffering, eyes large and full of compassion, greet one in her pictured likeness of those days. Her hair is, as customary with Russian student girls, worn short, giving free play to the strong forehead.

It is the heroic epoch of militant Anarchism. By leaps and bounds the movement had grown in every country. In spite of the most severe government persecution new converts swell the ranks. The propaganda is almost exclusively of a secret character. The repressive measures of the government drive the disciples of the new philosophy to conspirative methods. Thousands of victims fall into the hands of the authorities and languish in prisons. But nothing can stem the rising tide of enthusiasm, of self-sacrifice and devotion to the Cause. The efforts of teachers like Peter Kropotkin, Louise Michel, Elisée Reclus, and others, inspire the devotees with ever greater energy.

Disruption is imminent with the Socialists, who have sacrificed the idea of liberty and embraced the State and politics. The struggle is bitter, the factions irreconcilable. This struggle is not merely between Anarchists and Socialists; it also finds its echo within the Anarchist groups. Theoretic differences and personal controversies lead to strife and acrimonious enmities. The anti-Socialist legislation of Germany and Austria had driven thousands of Socialists and Anarchists across the seas to seek refuge in America. John Most, having lost his seat in the Reichstag, finally had to flee his native land, and went to London. There, having advanced toward Anarchism, he entirely withdrew from the Social Democratic Party. Later, coming to America, he continued the publication of the *Freiheit* in New York, and developed great activity among the German workingmen.

When Emma Goldman arrived in New York in 1889, she experienced little difficulty in associating herself with active Anarchists. Anarchist meetings were an almost daily occurrence. The first lecturer she heard on the Anarchist platform was Dr. H. Solotaroff. Of great importance to her future development was her acquaintance with John Most, who exerted a tremendous influence over the younger elements. His impassioned eloquence, untiring energy, and the persecution he had endured for the Cause, all combined to enthuse the comrades. It was also at this period that she met Alexander Berkman, whose friendship played an important part through out her life. Her talents as a speaker could not long remain in obscurity. The fire of enthusiasm swept her toward the public platform. Encouraged by her friends, she began to participate as a German and Yiddish speaker at Anarchist meetings. Soon followed a brief tour of agitation taking her as far as Cleveland. With the whole strength and earnestness of her soul she now threw herself into the propaganda of Anarchist ideas. The passionate period of her life had begun. Though constantly toiling in sweat-shops, the fiery young orator was

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at the same time very active as an agitator and participated in various labor struggles, notably in the great cloakmakers' strike, in 1889, led by Professor Garsyde and Joseph Barondess.

A year later Emma Goldman was a delegate to an Anarchist conference in New York. She was elected to the Executive Committee, but later withdrew because of differences of opinion regarding tactical matters. The ideas of the German-speaking Anarchists had at that time not yet become clarified. Some still believed in parliamentary methods, the great majority being adherents of strong centralism. These differences of opinion in regard to tactics led, in 1891, to a breach with John Most. Emma Goldman, Alexander Berkman, and other comrades joined the group *Autonomy*, in which Joseph Peukert, Otto Rinke, and Claus Timmermann played an active part. The bitter controversies which followed this secession terminated only with the death of Most, in 1906.

A great source of inspiration to Emma Goldman proved the Russian revolutionists who were associated in the group *Znamy*. Goldenberg, Solotaroff, Zametkin, Miller, Cahan, the poet Edelstadt, Ivan von Schewitsch, husband of Helene von Racowitza and editor of the *Volkszeitung*, and numerous other Russian exiles, some of whom are still living, were members of the group. It was also at this time that Emma Goldman met Robert Reitzel, the German American Heine, who exerted a great influence on her development. Through him she became acquainted with the best writers of modern literature, and the friendship thus begun lasted till Reitzel's death, in 1898.

The labor movement of America had not been drowned in the Chicago massacre; the murder of the Anarchists had failed to bring peace to the profit-greedy capitalist. The struggle for the eight hour day continued. In 1892 broke out the great strike in Pittsburg. The Homestead fight, the defeat of the Pinkertons, the appearance of the militia, the suppression of the strikers, and the complete triumph of the reaction are matters of comparatively recent history. Stirred to the very depths by the terrible events at the seat of war, Alexander Berkman resolved to sacrifice his life to the Cause and thus give an object lesson to the wage slaves of America of active Anarchist solidarity with labor. His attack upon Frick, the Gessler of Pittsburg, failed, and the twenty-two-year-old youth was doomed to a living death of twenty-two years in the penitentiary. The bourgeoisie, which for decades had exalted and eulogized tyrannicide, now was filled with terrible rage. The capitalist press organized a systematic campaign of calumny and misrepresentation against Anarchists. The police exerted every effort to involve Emma Goldman in the act of Alexander Berkman. The feared agitator was to be silenced by all means. It was only due to the circumstance of her presence in New York that she escaped the clutches of the law. It was a similar circumstance which, nine years later, during the McKinley incident, was instrumental in preserving her liberty. It is almost incredible with what amount of stupidity, baseness, and vileness the journalists of the period sought to overwhelm the Anarchist. One must peruse the newspaper files to realize the enormity of incrimination and slander. It would be difficult to portray the agony of soul Emma Goldman experienced in those days. The persecutions of the capitalist press were to be borne by an Anarchist with comparative equanimity; but the attacks from one's own ranks were far more painful and unbearable. The act of Berkman was severely criticized by Most and some of his followers among the German and Jewish Anarchists. Bitter accusations and recriminations at public meetings and private gatherings followed. Persecuted on all sides, both because she championed Berkman and his act, and on account of her revolutionary activity, Emma Goldman was harassed even to the extent of inability to secure shelter. Too proud to seek safety in the denial of her identity, she chose to pass the nights in the public parks rather than expose her friends to danger or vexation by her visits. The already bitter cup was filled to overflowing by the attempted suicide of a young comrade who had shared living quarters with Emma Goldman, Alexander Berkman, and a mutual artist friend.

Many changes have since taken place. Alexander Berkman has survived the Pennsylvania Inferno, and is back again in the ranks of the militant Anarchists, his spirit unbroken, his soul full of enthusiasm for the ideals of his youth. The artist comrade is now among the well-known illustrators of New York. The suicide candidate left America shortly after his unfortunate attempt to die, and was subsequently arrested and condemned to eight years of hard labor for smuggling Anarchist literature into Germany. He, too, has withstood the terrors

of prison life, and has returned to the revolutionary movement, since earning the well deserved reputation of a talented writer in Germany.

To avoid indefinite camping in the parks Emma Goldman finally was forced to move into a house on Third Street, occupied exclusively by prostitutes. There, among the outcasts of our good Christian society, she could at least rent a bit of a room, and find rest and work at her sewing machine. The women of the street showed more refinement of feeling and sincere sympathy than the priests of the Church. But human endurance had been exhausted by overmuch suffering and privation. There was a complete physical breakdown, and the renowned agitator was removed to the "Bohemian Republic" — a large tenement house which derived its euphonious appellation from the fact that its occupants were mostly Bohemian Anarchists. Here Emma Goldman found friends ready to aid her. Justus Schwab, one of the finest representatives of the German revolutionary period of that time, and Dr. Solotaroff were indefatigable in the care of the patient. Here, too, she met Edward Brady, the new friendship subsequently ripening into close intimacy. Brady had been an active participant in the revolutionary movement of Austria and had, at the time of his acquaintance with Emma Goldman, lately been released from an Austrian prison after an incarceration of ten years.

Physicians diagnosed the illness as consumption, and the patient was advised to leave New York. She went to Rochester, in the hope that the home circle would help to restore her to health. Her parents had several years previously emigrated to America, settling in that city. Among the leading traits of the Jewish race is the strong attachment between the members of the family, and, especially, between parents and children. Though her conservative parents could not sympathize with the idealist aspirations of Emma Goldman and did not approve of her mode of life, they now received their sick daughter with open arms. The rest and care enjoyed in the parental home, and the cheering presence of the beloved sister Helene, proved so beneficial that within a short time she was sufficiently restored to resume her energetic activity.

There is no rest in the life of Emma Goldman. Ceaseless effort and continuous striving toward the conceived goal are the essentials of her nature. Too much precious time had already been wasted. It was imperative to resume her labors immediately. The country was in the throes of a crisis, and thousands of unemployed crowded the streets of the large industrial centers. Cold and hungry they tramped through the land in the vain search for work and bread. The Anarchists developed a strenuous propaganda among the unemployed and the strikers. A monster demonstration of striking cloakmakers and of the unemployed took place at Union Square, New York. Emma Goldman was one of the invited speakers. She delivered an impassioned speech, picturing in fiery words the misery of the wage slave's life, and quoted the famous maxim of Cardinal Manning: "Necessity knows no law, and the starving man has a natural right to a share of his neighbor's bread." She concluded her exhortation with the words: "Ask for work. If they do not give you work, ask for bread. If they do not give you work or bread, then take bread."

The following day she left for Philadelphia, where she was to address a public meeting. The capitalist press again raised the alarm. If Socialists and Anarchists were to be permitted to continue agitating, there was imminent danger that the workingmen would soon learn to understand the manner in which they are robbed of the joy and happiness of life. Such a possibility was to be prevented at all cost. The Chief of Police of New York, Byrnes, procured a court order for the arrest of Emma Goldman. She was detained by the Philadelphia authorities and incarcerated for several days in the Moyamensing prison, awaiting the extradition papers which Byrnes intrusted to Detective Jacobs. This man Jacobs (whom Emma Goldman again met several years later under very unpleasant circumstances) proposed to her, while she was returning a prisoner to New York, to betray the cause of labor. In the name of his superior, Chief Byrnes, he offered lucrative reward. How stupid men sometimes are! What poverty of psychologic observation to imagine the possibility of betrayal on the part of a young Russian idealist, who had willingly sacrificed all personal considerations to help in labor's emancipation.

In October, 1893, Emma Goldman was tried in the criminal courts of New York on the charge of inciting to riot. The "intelligent" jury ignored the testimony of the twelve witnesses for the defense in favor of the evidence given by one single man — Detective Jacobs. She was found guilty and sentenced to serve one year in the penitentiary at Blackwell's Island. Since the foundation of the Republic she was the first woman — Mrs.

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Surratt excepted — to be imprisoned for a political offense. Respectable society had long before stamped upon her the Scarlet Letter.

Emma Goldman passed her time in the penitentiary in the capacity of nurse in the prison hospital. Here she found opportunity to shed some rays of kindness into the dark lives of the unfortunates whose sisters of the street did not disdain two years previously to share with her the same house. She also found in prison opportunity to study English and its literature, and to familiarize her self with the great American writers. In Bret Harte, Mark Twain, Walt Whitman, Thoreau, and Emerson she found great treasures.

She left Blackwell's Island in the month of August, 1894, a woman of twenty-five, developed and matured, and intellectually transformed. Back into the arena, richer in experience, purified by suffering. She did not feel herself deserted and alone any more. Many hands were stretched out to welcome her. There were at the time numerous intellectual oases in New York. The saloon of Justus Schwab, at Number Fifty, First Street, was the center where gathered Anarchists, littérateurs, and bohemians. Among others she also met at this time a number of American Anarchists, and formed the friendship of Voltairine de Cleyre, Wm. C. Owen, Miss Van Etton, and Dyer D. Lum, former editor of the *Alarm* and executor of the last wishes of the Chicago martyrs. In John Swinton, the noble old fighter for liberty, she found one of her staunchest friends. Other intellectual centers there were *Solidarity*, published by John Edelman; *Liberty*, by the Individualist Anarchist Benjamin R. Tucker; the *Rebel*, by Harry Kelly; *Der Sturmvogel*, a German Anarchist publication, edited by Claus Timmermann; *Der Arme Teufel*, whose presiding genius was the inimitable Robert Reitzel. Through Arthur Brisbane, now chief lieutenant of William Randolph Hearst, she became acquainted with the writings of Fourier. Brisbane then was not yet submerged in the swamp of political corruption. He sent Emma Goldman an amiable letter to Blackwell's Island, together with the biography of his father, the enthusiastic American disciple of Fourier.

Emma Goldman became, upon her release from the penitentiary, a factor in the public life of New York. She was appreciated in radical ranks for her devotion, her idealism, and earnestness. Various persons sought her friendship, and some tried to persuade her to aid in the furtherance of their special side issues. Thus Rev. Parkhurst, during the Lexow investigation, did his utmost to induce her to join the Vigilance Committee in order to fight Tammany Hall. Maria Louise, the moving spirit of a social center, acted as Parkhurst's go between. It is hardly necessary to mention what reply the latter received from Emma Goldman. Incidentally, Maria Louise subsequently became a Mahatma. During the free-silver campaign, ex-Burgess McLuckie, one of the most genuine personalities in the Homestead strike, visited New York in an endeavor to enthuse the local radicals for free silver. He also attempted to interest Emma Goldman, but with no greater success than Mahatma Maria Louise of Parkhurst-Lexow fame.

In 1894 the struggle of the Anarchists in France reached its highest expression. The white terror on the part of the Republican upstarts was answered by the red terror of our French comrades. With feverish anxiety the Anarchists throughout the world followed this social struggle. Propaganda by deed found its reverberating echo in almost all countries. In order to better familiarize herself with conditions in the old world, Emma Goldman left for Europe, in the year 1895. After a lecture tour in England and Scotland, she went to Vienna where she entered the *Allgemeine Krankenhaus* to prepare herself as midwife and nurse, and where at the same time she studied social conditions. She also found opportunity to acquaint herself with the newest literature of Europe: Hauptmann, Nietzsche, Ibsen, Zola, Thomas Hardy, and other artist rebels were read with great enthusiasm.

In the autumn of 1896 she returned to New York by way of Zurich and Paris. The project of Alexander Berkman's liberation was on hand. The barbaric sentence of twenty-two years had roused tremendous indignation among the radical elements. It was known that the Pardon Board of Pennsylvania would look to Carnegie and Frick for advice in the case of Alexander Berkman. It was therefore suggested that these Sultans of Pennsylvania be approached — not with a view of obtaining their grace, but with the request that they do not attempt to influence the Board. Ernest Crosby offered to see Carnegie, on condition that Alexander Berkman repudiate his act. That, however, was absolutely out of the question. He would never be guilty of such forswearing of his own personality and self-respect. These efforts led to friendly relations between Emma Goldman and the circle of Ernest Crosby, Bolton Hall, and Leonard Abbott. In the year 1897 she undertook her first great lecture tour,

which extended as far as California. This tour popularized her name as the representative of the oppressed, her eloquence ringing from coast to coast. In California Emma Goldman became friendly with the members of the Isaak family, and learned to appreciate their efforts for the Cause. Under tremendous obstacles the Isaaks first published the *Firebrand* and, upon its suppression by the Postal Department, the *Free Society*. It was also during this tour that Emma Goldman met that grand old rebel of sexual freedom, Moses Harman.

During the Spanish-American war the spirit of chauvinism was at its highest tide. To check this dangerous situation, and at the same time collect funds for the revolutionary Cubans, Emma Goldman became affiliated with the Latin comrades, among others with Gori, Esteve, Palaviccini, Merlino, Petruccini, and Ferrara. In the year 1899 followed another protracted tour of agitation, terminating on the Pacific Coast. Repeated arrests and accusations, though without ultimate bad results, marked every propaganda tour.

In November of the same year the untiring agitator went on a second lecture tour to England and Scotland, closing her journey with the first International Anarchist Congress at Paris. It was at the time of the Boer war, and again jingoism was at its height, as two years previously it had celebrated its orgies during the Spanish-American war. Various meetings, both in England and Scotland, were disturbed and broken up by patriotic mobs. Emma Goldman found on this occasion the opportunity of again meeting various English comrades and interesting personalities like Tom Mann and the sisters Rossetti, the gifted daughters of Dante Gabriel Rossetti, then publishers of the Anarchist review, the *Torch*. One of her life-long hopes found here its fulfillment: she came in close and friendly touch with Peter Kropotkin, Enrico Malatesta, Nicholas Tchaikovsky, W. Tcherkessov, and Louise Michel. Old warriors in the cause of humanity, whose deeds have enthused thousands of followers throughout the world, and whose life and work have inspired other thousands with noble idealism and self-sacrifice. Old warriors they, yet ever young with the courage of earlier days, unbroken in spirit and filled with the firm hope of the final triumph of Anarchy.

The chasm in the revolutionary labor movement, which resulted from the disruption of the *Internationale*, could not be bridged any more. Two social philosophies were engaged in bitter combat. The International Congress in 1889, at Paris; in 1892, at Zurich, and in 1896, at London, produced irreconcilable differences. The majority of Social Democrats, forswearing their libertarian past and becoming politicians, succeeded in excluding the revolutionary and Anarchist delegates. The latter decided thenceforth to hold separate congresses. Their first congress was to take place in 1900, at Paris. The Socialist renegade Millerand, who had climbed into the Ministry of the Interior, here played a Judas rôle. The congress of the revolutionists was suppressed, and the delegates dispersed two days prior to the scheduled opening. But Millerand had no objections against the Social Democratic Congress, which was afterwards opened with all the trumpets of the advertiser's art.

However, the renegade did not accomplish his object. A number of delegates succeeded in holding a secret conference in the house of a comrade outside of Paris, where various points of theory and tactics were discussed. Emma Goldman took considerable part in these proceedings, and on that occasion came in contact with numerous representatives of the Anarchist movement of Europe.

Owing to the suppression of the congress, the delegates were in danger of being expelled from France. At this time also came the bad news from America regarding another unsuccessful attempt to liberate Alexander Berkman, proving a great shock to Emma Goldman. In November, 1900, she returned to America to devote herself to her profession of nurse, at the same time taking an active part in the American propaganda. Among other activities she organized monster meetings of protest against the terrible outrages of the Spanish government, perpetrated upon the political prisoners tortured in Montjuich.

In her vocation as nurse Emma Goldman enjoyed many opportunities of meeting the most unusual and peculiar characters. Few would have identified the "notorious Anarchist" in the small blonde woman, simply attired in the uniform of a nurse. Soon after her return from Europe she became acquainted with a patient by the name of Mrs. Stander, a morphine fiend, suffering excruciating agonies. She required careful attention to enable her to supervise a very important business she conducted, — that of Mrs. Warren. In Third Street, near Third Avenue, was situated her private residence, and near it, connected by a separate entrance, was her place of business. One evening, the nurse, upon entering the room of her patient, suddenly came face to face with a

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male visitor, bull necked and of brutal appearance. The man was no other than Mr. Jacobs, the detective who seven years previously had brought Emma Goldman a prisoner from Philadelphia and who had attempted to persuade her, on their way to New York, to betray the cause of the workingmen. It would be difficult to describe the expression of bewilderment on the countenance of the man as he so unexpectedly faced Emma Goldman, the nurse of his mistress. The brute was suddenly transformed into a gentleman, exerting himself to excuse his shameful behavior on the previous occasion. Jacobs was the "protector" of Mrs. Stander, and go-between for the house and the police. Several years later, as one of the detective staff of District Attorney Jerome, he committed perjury, was convicted, and sent to Sing Sing for a year. He is now probably employed by some private detective agency, a desirable pillar of respectable society.

In 1901 Peter Kropotkin was invited by the Lowell Institute of Massachusetts to deliver a series of lectures on Russian literature. It was his second American tour, and naturally the comrades were anxious to use his presence for the benefit of the movement. Emma Goldman entered into correspondence with Kropotkin and succeeded in securing his consent to arrange for him a series of lectures. She also devoted her energies to organizing the tours of other well known Anarchists, principally those of Charles W. Mowbray and John Turner. Similarly she always took part in all the activities of the movement, ever ready to give her time, ability, and energy to the Cause.

On the sixth of September, 1901, President McKinley was shot by Leon Czolgosz at Buffalo. Immediately an unprecedented campaign of persecution was set in motion against Emma Goldman as the best known Anarchist in the country. Although there was absolutely no foundation for the accusation, she, together with other prominent Anarchists, was arrested in Chicago, kept in confinement for several weeks, and subjected to severest cross-examination. Never before in the history of the country had such a terrible man-hunt taken place against a person in public life. But the efforts of police and press to connect Emma Goldman with Czolgosz proved futile. Yet the episode left her wounded to the heart. The physical suffering, the humiliation and brutality at the hands of the police she could bear. The depression of soul was far worse. She was over whelmed by the realization of the stupidity, lack of understanding, and vileness which characterized the events of those terrible days. The attitude of misunderstanding on the part of the majority of her own comrades toward Czolgosz almost drove her to desperation. Stirred to the very inmost of her soul, she published an article on Czolgosz in which she tried to explain the deed in its social and individual aspects. As once before, after Berkman's act, she now also was unable to find quarters; like a veritable wild animal she was driven from place to place. This terrible persecution and, especially, the attitude of her comrades made it impossible for her to continue propaganda. The soreness of body and soul had first to heal. During 1901-1903 she did not resume the platform. As "Miss Smith" she lived a quiet life, practicing her profession and devoting her leisure to the study of literature and, particularly, to the modern drama, which she considers one of the greatest disseminators of radical ideas and enlightened feeling.

Yet one thing the persecution of Emma Goldman accomplished. Her name was brought before the public with greater frequency and emphasis than ever before, the malicious harassing of the much maligned agitator arousing strong sympathy in many circles. Persons in various walks of life began to get interested in her struggle and her ideas. A better understanding and appreciation were now beginning to manifest themselves.

The arrival in America of the English Anarchist, John Turner, induced Emma Goldman to leave her retirement. Again she threw herself into her public activities, organizing an energetic movement for the defense of Turner, whom the Immigration authorities condemned to deportation on account of the Anarchist exclusion law, passed after the death of McKinley.

When Paul Orleneff and Mme. Nazimova arrived in New York to acquaint the American public with Russian dramatic art, Emma Goldman became the manager of the undertaking. By much patience and perseverance she succeeded in raising the necessary funds to introduce the Russian artists to the theatergoers of New York and Chicago. Though financially not a success, the venture proved of great artistic value. As manager of the Russian theater Emma Goldman enjoyed some unique experiences. M. Orleneff could converse only in Russian, and "Miss Smith" was forced to act as his interpreter at various polite functions. Most of the aristocratic ladies

of Fifth Avenue had not the least inkling that the amiable manager who so entertainingly discussed philosophy, drama, and literature at their five o'clock teas, was the "notorious" Emma Goldman. If the latter should some day write her autobiography, she will no doubt have many interesting anecdotes to relate in connection with these experiences.

The weekly Anarchist publication *Free Society*, issued by the Isaak family, was forced to suspend in consequence of the nation-wide fury that swept the country after the death of McKinley. To fill out the gap Emma Goldman, in co-operation with Max Baginski and other comrades, decided to publish a monthly magazine devoted to the furtherance of Anarchist ideas in life and literature. The first issue of *Mother Earth* appeared in the month of March, 1906, the initial expenses of the periodical partly covered by the proceeds of a theater benefit given by Orleneff, Mme. Nazimova, and their company, in favor of the Anarchist magazine. Under tremendous difficulties and obstacles the tireless propagandist has succeeded in continuing *Mother Earth* uninterruptedly since 1906 — an achievement rarely equalled in the annals of radical publications.

In May, 1906, Alexander Berkman at last left the hell of Pennsylvania, where he had passed the best fourteen years of his life. No one had believed in the possibility of his survival. His liberation terminated a nightmare of fourteen years for Emma Goldman, and an important chapter of her career was thus concluded.

Nowhere had the birth of the Russian revolution aroused such vital and active response as among the Russians living in America. The heroes of the revolutionary movement in Russia, Tchaikovsky, Mme. Breshkovskaia, Gershuni, and others visited these shores to waken the sympathies of the American people toward the struggle for liberty, and to collect aid for its continuance and support. The success of these efforts was to a considerable extent due to the exertions, eloquence, and the talent for organization on the part of Emma Goldman. This opportunity enabled her to give valuable services to the struggle for liberty in her native land. It is not generally known that it is the Anarchists who are mainly instrumental in insuring the success, moral as well as financial, of most of the radical undertakings. The Anarchist is indifferent to acknowledged appreciation; the needs of the Cause absorb his whole interest, and to these he devotes his energy and abilities. Yet it may be mentioned that some otherwise decent folks, though at all times anxious for Anarchist support and co-operation, are ever willing to monopolize all the credit for the work done. During the last several decades it was chiefly the Anarchists who had organized all the great revolutionary efforts, and aided in every struggle for liberty. But for fear of shocking the respectable mob, who looks upon the Anarchists as the apostles of Satan, and because of their social position in bourgeois society, the would-be radicals ignore the activity of the Anarchists.

In 1907 Emma Goldman participated as delegate to the second Anarchist Congress, at Amsterdam. She was intensely active in all its proceedings and supported the organization of the Anarchist *Internationale*. Together with the other American delegate, Max Baginski, she submitted to the congress an exhaustive report of American conditions, closing with the following characteristic remarks:

"The charge that Anarchism is destructive, rather than constructive, and that, therefore, Anarchism is opposed to organization, is one of the many falsehoods spread by our opponents. They confound our present social institutions with organization; hence they fail to understand how we can oppose the former, and yet favor the latter. The fact, however, is that the two are not identical.

The State is commonly regarded as the highest form of organization. But is it in reality a true organization? Is it not rather an arbitrary institution, cunningly imposed upon the masses?

Industry, too, is called an organization; yet nothing is farther from the truth. Industry is the ceaseless piracy of the rich against the poor.

We are asked to believe that the Army is an organization, but a close investigation will show that it is nothing else than a cruel instrument of blind force.

The Public School! The colleges and other institutions of learning, are they not models of organization, offering the people fine opportunities for instruction? Far from it. The school, more than any other institution, is a veritable barrack, where the human mind is drilled and manipulated into submission to various social and moral spooks, and thus fitted to continue our system of exploitation and oppression.

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Organization, as we understand it, however, is a different thing. It is based, primarily, on freedom. It is a natural and voluntary grouping of energies to secure results beneficial to humanity.

It is the harmony of organic growth which produces variety of color and form, the complete whole we admire in the flower. Analogously will the organized activity of free human beings, imbued with the spirit of solidarity, result in the perfection of social harmony, which we call Anarchism. In fact, Anarchism alone makes non-authoritarian organization of common interests possible, since it abolishes the existing antagonism between individuals and classes.

Under present conditions the antagonism of economic and social interests results in relentless war among the social units, and creates an insurmountable obstacle in the way of a co-operative common wealth.

There is a mistaken notion that organization does not foster individual freedom; that, on the contrary, it means the decay of individuality. In reality, however, the true function of organization is to aid the development and growth of personality.

Just as the animal cells, by mutual co-operation, express their latent powers in formation of the complete organism, so does the individual, by co-operative effort with other individuals, attain his highest form of development.

An organization, in the true sense, cannot result from the combination of mere nonentities. It must be composed of self-conscious, intelligent individualities. Indeed, the total of the possibilities and activities of an organization is represented in the expression of individual energies.

It therefore logically follows that the greater the number of strong, self-conscious personalities in an organization, the less danger of stagnation, and the more intense its life element.

Anarchism asserts the possibility of an organization without discipline, fear, or punishment, and without the pressure of poverty: a new social organism which will make an end to the terrible struggle for the means of existence, — the savage struggle which undermines the finest qualities in man, and ever widens the social abyss. In short, Anarchism strives towards a social organization which will establish well-being for all.

The germ of such an organization can be found in that form of trades-unionism which has done away with centralization, bureaucracy, and discipline, and which favors independent and direct action on the part of its members."

The very considerable progress of Anarchist ideas in America can best be gauged by the remarkable success of the three extensive lecture tours of Emma Goldman since the Amsterdam Congress of 1907. Each tour extended over new territory, including localities where Anarchism had never before received a hearing. But the most gratifying aspect of her untiring efforts is the tremendous sale of Anarchist literature, whose propagandistic effect cannot be estimated. It was during one of these tours that a remarkable incident happened, strikingly demonstrating the inspiring potentialities of the Anarchist idea. In San Francisco, in 1908, Emma Goldman's lecture attracted a soldier of the United States Army, William Buwalda. For daring to attend an Anarchist meeting, the free Republic court-martialed Buwalda and imprisoned him for one year. Thanks to the regenerating power of the new philosophy, the government lost a soldier, but the cause of liberty gained a man.

A propagandist of Emma Goldman's importance is necessarily a sharp thorn to the reaction. She is looked upon as a danger to the continued existence of authoritarian usurpation. No wonder, then, that the enemy resorts to any and all means to make her impossible. A systematic attempt to suppress her activities was organized a year ago by the united police force of the country. But like all previous similar attempts, it failed in a most brilliant manner. Energetic protests on the part of the intellectual element of America succeeded in overthrowing the dastardly conspiracy against free speech. Another attempt to make Emma Goldman impossible was essayed by the Federal authorities at Washington. In order to deprive her of the rights of citizenship, the government revoked the citizenship papers of her husband, whom she had married at the youthful age of eighteen, and whose whereabouts, if he be alive, could not be determined for the last two decades. The great government of the glorious United States did not hesitate to stoop to the most despicable methods to accomplish that achievement. But as her citizenship had never proved of use to Emma Goldman, she can bear the loss with a light heart.

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There are personalities who possess such a powerful individuality that by its very force they exert the most potent influence over the best representatives of their time. Michael Bakunin was such a personality. But for him, Richard Wagner had never written *Die Kunst und die Revolution*. Emma Goldman is a similar personality. She is a strong factor in the socio-political life of America. By virtue of her eloquence, energy, and brilliant mentality, she moulds the minds and hearts of thousands of her auditors.

Deep sympathy and compassion for suffering humanity, and an inexorable honesty toward herself, are the leading traits of Emma Goldman. No person, whether friend or foe, shall presume to control her goal or dictate her mode of life. She would perish rather than sacrifice her convictions, or the right of self-ownership of soul and body. Respectability could easily forgive the teaching of theoretic Anarchism; but Emma Goldman does not merely preach the new philosophy; she also persists in living it, — and that is the one supreme, unforgivable crime. Were she, like so many radicals, to consider her ideal as merely an intellectual ornament; were she to make concessions to existing society and compromise with old prejudices, — then even the most radical views could be pardoned in her. But that she takes her radicalism seriously; that it has permeated her blood and marrow to the extent where she not merely teaches but also practices her convictions — this shocks even the radical Mrs. Grundy. Emma Goldman lives her own life; she associates with publicans — hence the indignation of the Pharisees and Sadducees.

It is no mere coincidence that such divergent writers as Pietro Gori and William Marion Reedy find similar traits in their characterization of Emma Goldman. In a contribution to *La Questione Sociale*, Pietro Gori calls her a “moral power, a woman who, with the vision of a sibyl, prophesies the coming of a new kingdom for the oppressed; a woman who, with logic and deep earnestness, analyses the ills of society, and portrays, with artist touch, the coming dawn of humanity, founded on equality, brotherhood, and liberty.”

William Reedy sees in Emma Goldman the “daughter of the dream, her gospel a vision which is the vision of every truly great-souled man and woman who has ever lived.”

Cowards who fear the consequences of their deeds have coined the word of philosophic Anarchism. Emma Goldman is too sincere, too defiant, to seek safety behind such paltry pleas. She is an Anarchist, pure and simple. She represents the idea of Anarchism as framed by Josiah Warren, Proudhon, Bakunin, Kropotkin, Tolstoy. Yet she also understands the psychologic causes which induce a Caserio, a Vaillant, a Bresci, a Berkman, or a Czolgosz to commit deeds of violence. To the soldier in the social struggle it is a point of honor to come in conflict with the powers of darkness and tyranny, and Emma Goldman is proud to count among her best friends and comrades men and women who bear the wounds and scars received in battle.

In the words of Voltairine de Cleyre, characterizing Emma Goldman after the latter's imprisonment in 1893: The spirit that animates Emma Goldman is the only one which will emancipate the slave from his slavery, the tyrant from his tyranny — the spirit which is willing to dare and suffer.

Hippolyte Havel.

New York, December, 1910.

Preface

Some twenty-one years ago I heard the first great Anarchist speaker — the inimitable John Most. It seemed to me then, and for many years after, that the spoken word hurled forth among the masses with such wonderful eloquence, such enthusiasm and fire, could never be erased from the human mind and soul. How could any one of all the multitudes who flocked to Most's meetings escape his prophetic voice! Surely they had but to hear him to throw off their old beliefs, and see the truth and beauty of Anarchism!

My one great longing then was to be able to speak with the tongue of John Most, — that I, too, might thus reach the masses. Oh, for the naivety of Youth's enthusiasm! It is the time when the hardest thing seems but child's play. It is the only period in life worth while. Alas! This period is but of short duration. Like Spring,

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the *Sturm und Drang* period of the propagandist brings forth growth, frail and delicate, to be matured or killed according to its powers of resistance against a thousand vicissitudes.

My great faith in the wonder worker, the spoken word, is no more. I have realized its inadequacy to awaken thought, or even emotion. Gradually, and with no small struggle against this realization, I came to see that oral propaganda is at best but a means of shaking people from their lethargy: it leaves no lasting impression. The very fact that most people attend meetings only if aroused by newspaper sensations, or because they expect to be amused, is proof that they really have no inner urge to learn.

It is altogether different with the written mode of human expression. No one, unless intensely interested in progressive ideas, will bother with serious books. That leads me to another discovery made after many years of public activity. It is this: All claims of education notwithstanding, the pupil will accept only that which his mind craves. Already this truth is recognized by most modern educators in relation to the immature mind. I think it is equally true regarding the adult. Anarchists or revolutionists can no more be made than musicians. All that can be done is to plant the seeds of thought. Whether something vital will develop depends largely on the fertility of the human soil, though the quality of the intellectual seed must not be overlooked.

In meetings the audience is distracted by a thousand non-essentials. The speaker, though ever so eloquent, cannot escape the restlessness of the crowd, with the inevitable result that he will fail to strike root. In all probability he will not even do justice to himself.

The relation between the writer and the reader is more intimate. True, books are only what we want them to be; rather, what we read into them. That we can do so demonstrates the importance of written as against oral expression. It is this certainty which has induced me to gather in one volume my ideas on various topics of individual and social importance. They represent the mental and soul struggles of twenty-one years, — the conclusions derived after many changes and inner revisions.

I am not sanguine enough to hope that my readers will be as numerous as those who have heard me. But I prefer to reach the few who really want to learn, rather than the many who come to be amused.

As to the book, it must speak for itself. Explanatory remarks do but detract from the ideas set forth. However, I wish to forestall two objections which will undoubtedly be raised. One is in reference to the essay on *Anarchism*; the other, on *Minorities versus Majorities*.

“Why do you not say how things will be operated under Anarchism?” is a question I have had to meet thousands of times. Because I believe that Anarchism can not consistently impose an iron-clad program or method on the future. The things every new generation has to fight, and which it can least overcome, are the burdens of the past, which holds us all as in a net. Anarchism, at least as I understand it, leaves posterity free to develop its own particular systems, in harmony with its needs. Our most vivid imagination can not foresee the potentialities of a race set free from external restraints. How, then, can any one assume to map out a line of conduct for those to come? We, who pay dearly for every breath of pure, fresh air, must guard against the tendency to fetter the future. If we succeed in clearing the soil from the rubbish of the past and present, we will leave to posterity the greatest and safest heritage of all ages.

The most disheartening tendency common among readers is to tear out one sentence from a work, as a criterion of the writer’s ideas or personality. Friedrich Nietzsche, for instance, is decried as a hater of the weak because he believed in the *Uebermensch*. It does not occur to the shallow interpreters of that giant mind that this vision of the *Uebermensch* also called for a state of society which will not give birth to a race of weaklings and slaves.

It is the same narrow attitude which sees in Max Stirner naught but the apostle of the theory “each for himself, the devil take the hind one.” That Stirner’s individualism contains the greatest social possibilities is utterly ignored. Yet, it is nevertheless true that if society is ever to become free, it will be so through liberated individuals, whose free efforts make society.

These examples bring me to the objection that will be raised to *Minorities versus Majorities*. No doubt, I shall be excommunicated as an enemy of the people, because I repudiate the mass as a creative factor. I shall prefer that rather than be guilty of the demagogic platitudes so commonly in vogue as a bait for the people. I realize

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the malady of the oppressed and disinherited masses only too well, but I refuse to prescribe the usual ridiculous palliatives which allow the patient neither to die nor to recover. One cannot be too extreme in dealing with social ills; besides, the extreme thing is generally the true thing. My lack of faith in the majority is dictated by my faith in the potentialities of the individual. Only when the latter becomes free to choose his associates for a common purpose, can we hope for order and harmony out of this world of chaos and inequality.

For the rest, my book must speak for itself.

Emma Goldman

Chapter 1: Anarchism: What It Really Stands for

Anarchy

Ever reviled, accursed, ne'er understood,
Thou art the grisly terror of our age.
"Wreck of all order," cry the multitude,
"Art thou, and war and murder's endless rage."
O, let them cry. To them that ne'er have striven
The truth that lies behind a word to find,
To them the word's right meaning was not given.
They shall continue blind among the blind.
But thou, O word, so clear, so strong, so pure,
Thou sayest all which I for goal have taken.
I give thee to the future! Thine secure
When each at least unto himself shall waken.
Comes it in sunshine? In the tempest's thrill?
I cannot tell — but it the earth shall see!
I am an Anarchist! Wherefore I will
Not rule, and also ruled I will not be!

John Henry Mackay

The history of human growth and development is at the same time the history of the terrible struggle of every new idea heralding the approach of a brighter dawn. In its tenacious hold on tradition, the Old has never hesitated to make use of the foulest and cruelest means to stay the advent of the New, in whatever form or period the latter may have asserted itself. Nor need we retrace our steps into the distant past to realize the enormity of opposition, difficulties, and hardships placed in the path of every progressive idea. The rack, the thumbscrew, and the knout are still with us; so are the convict's garb and the social wrath, all conspiring against the spirit that is serenely marching on.

Anarchism could not hope to escape the fate of all other ideas of innovation. Indeed, as the most revolutionary and uncompromising innovator, Anarchism must needs meet with the combined ignorance and venom of the world it aims to reconstruct.

To deal even remotely with all that is being said and done against Anarchism would necessitate the writing of a whole volume. I shall therefore meet only two of the principal objections. In so doing, I shall attempt to elucidate what Anarchism really stands for.

The strange phenomenon of the opposition to Anarchism is that it brings to light the relation between so-called intelligence and ignorance. And yet this is not so very strange when we consider the relativity of all things. The ignorant mass has in its favor that it makes no pretense of knowledge or tolerance. Acting, as it always does, by mere impulse, its reasons are like those of a child. "Why?" "Because." Yet the opposition of the uneducated to Anarchism deserves the same consideration as that of the intelligent man.

What, then, are the objections? First, Anarchism is impractical, though a beautiful ideal. Second, Anarchism stands for violence and destruction, hence it must be repudiated as vile and dangerous. Both the intelligent man and the ignorant mass judge not from a thorough knowledge of the subject, but either from hearsay or false interpretation.

Chapter 1: Anarchism: What It Really Stands for

A practical scheme, says Oscar Wilde, is either one already in existence, or a scheme that could be carried out under the existing conditions; but it is exactly the existing conditions that one objects to, and any scheme that could accept these conditions is wrong and foolish. The true criterion of the practical, therefore, is not whether the latter can keep intact the wrong or foolish; rather is it whether the scheme has vitality enough to leave the stagnant waters of the old, and build, as well as sustain, new life. In the light of this conception, Anarchism is indeed practical. More than any other idea, it is helping to do away with the wrong and foolish; more than any other idea, it is building and sustaining new life.

The emotions of the ignorant man are continuously kept at a pitch by the most blood-curdling stories about Anarchism. Not a thing too outrageous to be employed against this philosophy and its exponents. Therefore Anarchism represents to the unthinking what the proverbial bad man does to the child, — a black monster bent on swallowing everything; in short, destruction and violence.

Destruction and violence! How is the ordinary man to know that the most violent element in society is ignorance; that its power of destruction is the very thing Anarchism is combating? Nor is he aware that Anarchism, whose roots, as it were, are part of nature's forces, destroys, not healthful tissue, but parasitic growths that feed on the life's essence of society. It is merely clearing the soil from weeds and sagebrush, that it may eventually bear healthy fruit.

Someone has said that it requires less mental effort to condemn than to think. The widespread mental indolence, so prevalent in society, proves this to be only too true. Rather than to go to the bottom of any given idea, to examine into its origin and meaning, most people will either condemn it altogether, or rely on some superficial or prejudicial definition of non-essentials.

Anarchism urges man to think, to investigate, to analyze every proposition; but that the brain capacity of the average reader be not taxed too much, I also shall begin with a definition, and then elaborate on the latter.

ANARCHISM: The philosophy of a new social order based on liberty unrestricted by man-made law; the theory that all forms of government rest on violence, and are therefore wrong and harmful, as well as unnecessary.

The new social order rests, of course, on the materialistic basis of life; but while all Anarchists agree that the main evil today is an economic one, they maintain that the solution of that evil can be brought about only through the consideration of *every phase* of life, — individual, as well as the collective; the internal, as well as the external phases.

A thorough perusal of the history of human development will disclose two elements in bitter conflict with each other; elements that are only now beginning to be understood, not as foreign to each other, but as closely related and truly harmonious, if only placed in proper environment: the individual and social instincts. The individual and society have waged a relentless and bloody battle for ages, each striving for supremacy, because each was blind to the value and importance of the other. The individual and social instincts, — the one a most potent factor for individual endeavor, for growth, aspiration, self-realization; the other an equally potent factor for mutual helpfulness and social well-being.

The explanation of the storm raging within the individual, and between him and his surroundings, is not far to seek. The primitive man, unable to understand his being, much less the unity of all life, felt himself absolutely dependent on blind, hidden forces ever ready to mock and taunt him. Out of that attitude grew the religious concepts of man as a mere speck of dust dependent on superior powers on high, who can only be appeased by complete surrender. All the early sagas rest on that idea, which continues to be the *Leitmotiv* of the biblical tales dealing with the relation of man to God, to the State, to society. Again and again the same motif, *man is nothing, the powers are everything*. Thus Jehovah would only endure man on condition of complete surrender. Man can have all the glories of the earth, but he must not become conscious of himself. The State, society, and moral laws all sing the same refrain: Man can have all the glories of the earth, but he must not become conscious of himself.

Anarchism is the only philosophy which brings to man the consciousness of himself; which maintains that God, the State, and society are non-existent, that their promises are null and void, since they can be fulfilled only through man's subordination. Anarchism is therefore the teacher of the unity of life; not merely in nature,

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but in man. There is no conflict between the individual and the social instincts, any more than there is between the heart and the lungs: the one the receptacle of a precious life essence, the other the repository of the element that keeps the essence pure and strong. The individual is the heart of society, conserving the essence of social life; society is the lungs which are distributing the element to keep the life essence — that is, the individual — pure and strong.

“The one thing of value in the world,” says Emerson, “is the active soul; this every man contains within him. The soul active sees absolute truth and utters truth and creates.” In other words, the individual instinct is the thing of value in the world. It is the true soul that sees and creates the truth alive, out of which is to come a still greater truth, the re-born social soul.

Anarchism is the great liberator of man from the phantoms that have held him captive; it is the arbiter and pacifier of the two forces for individual and social harmony. To accomplish that unity, Anarchism has declared war on the pernicious influences which have so far prevented the harmonious blending of individual and social instincts, the individual and society.

Religion, the dominion of the human mind; Property, the dominion of human needs; and Government, the dominion of human conduct, represent the stronghold of man’s enslavement and all the horrors it entails. Religion! How it dominates man’s mind, how it humiliates and degrades his soul. God is everything, man is nothing, says religion. But out of that nothing God has created a kingdom so despotic, so tyrannical, so cruel, so terribly exacting that naught but gloom and tears and blood have ruled the world since gods began. Anarchism rouses man to rebellion against this black monster. Break your mental fetters, says Anarchism to man, for not until you think and judge for yourself will you get rid of the dominion of darkness, the greatest obstacle to all progress.

Property, the dominion of man’s needs, the denial of the right to satisfy his needs. Time was when property claimed a divine right, when it came to man with the same refrain, even as religion, “Sacrifice! Abnegate! Submit!” The spirit of Anarchism has lifted man from his prostrate position. He now stands erect, with his face toward the light. He has learned to see the insatiable, devouring, devastating nature of property, and he is preparing to strike the monster dead.

“Property is robbery,” said the great French Anarchist Proudhon. Yes, but without risk and danger to the robber. Monopolizing the accumulated efforts of man, property has robbed him of his birthright, and has turned him loose a pauper and an outcast. Property has not even the time-worn excuse that man does not create enough to satisfy all needs. The A B C student of economics knows that the productivity of labor within the last few decades far exceeds normal demand. But what are normal demands to an abnormal institution? The only demand that property recognizes is its own gluttonous appetite for greater wealth, because wealth means power; the power to subdue, to crush, to exploit, the power to enslave, to outrage, to degrade. America is particularly boastful of her great power, her enormous national wealth. Poor America, of what avail is all her wealth, if the individuals comprising the nation are wretchedly poor? If they live in squalor, in filth, in crime, with hope and joy gone, a homeless, soilless army of human prey.

It is generally conceded that unless the returns of any business venture exceed the cost, bankruptcy is inevitable. But those engaged in the business of producing wealth have not yet learned even this simple lesson. Every year the cost of production in human life is growing larger (50,000 killed, 100,000 wounded in America last year); the returns to the masses, who help to create wealth, are ever getting smaller. Yet America continues to be blind to the inevitable bankruptcy of our business of production. Nor is this the only crime of the latter. Still more fatal is the crime of turning the producer into a mere particle of a machine, with less will and decision than his master of steel and iron. Man is being robbed not merely of the products of his labor, but of the power of free initiative, of originality, and the interest in, or desire for, the things he is making.

Real wealth consists in things of utility and beauty, in things that help to create strong, beautiful bodies and surroundings inspiring to live in. But if man is doomed to wind cotton around a spool, or dig coal, or build roads for thirty years of his life, there can be no talk of wealth. What he gives to the world is only gray and hideous things, reflecting a dull and hideous existence, — too weak to live, too cowardly to die. Strange to say, there

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are people who extol this deadening method of centralized production as the proudest achievement of our age. They fail utterly to realize that if we are to continue in machine subserviency, our slavery is more complete than was our bondage to the King. They do not want to know that centralization is not only the death-knell of liberty, but also of health and beauty, of art and science, all these being impossible in a clock-like, mechanical atmosphere.

Anarchism cannot but repudiate such a method of production: its goal is the freest possible expression of all the latent powers of the individual. Oscar Wilde defines a perfect personality as “one who develops under perfect conditions, who is not wounded, maimed, or in danger.” A perfect personality, then, is only possible in a state of society where man is free to choose the mode of work, the conditions of work, and the freedom to work. One to whom the making of a table, the building of a house, or the tilling of the soil, is what the painting is to the artist and the discovery to the scientist, — the result of inspiration, of intense longing, and deep interest in work as a creative force. That being the ideal of Anarchism, its economic arrangements must consist of voluntary productive and distributive associations, gradually developing into free communism, as the best means of producing with the least waste of human energy. Anarchism, however, also recognizes the right of the individual, or numbers of individuals, to arrange at all times for other forms of work, in harmony with their tastes and desires.

Such free display of human energy being possible only under complete individual and social freedom, Anarchism directs its forces against the third and greatest foe of all social equality; namely, the State, organized authority, or statutory law, — the dominion of human conduct.

Just as religion has fettered the human mind, and as property, or the monopoly of things, has subdued and stifled man’s needs, so has the State enslaved his spirit, dictating every phase of conduct. “All government in essence,” says Emerson, “is tyranny.” It matters not whether it is government by divine right or majority rule. In every instance its aim is the absolute subordination of the individual.

Referring to the American government, the greatest American Anarchist, David Thoreau, said: “Government, what is it but a tradition, though a recent one, endeavoring to transmit itself unimpaired to posterity, but each instance losing its integrity; it has not the vitality and force of a single living man. Law never made man a whit more just; and by means of their respect for it, even the well disposed are daily made agents of injustice.”

Indeed, the keynote of government is injustice. With the arrogance and self-sufficiency of the King who could do no wrong, governments ordain, judge, condemn, and punish the most insignificant offenses, while maintaining themselves by the greatest of all offenses, the annihilation of individual liberty. Thus Ouida is right when she maintains that “the State only aims at instilling those qualities in its public by which its demands are obeyed, and its exchequer is filled. Its highest attainment is the reduction of mankind to clockwork. In its atmosphere all those finer and more delicate liberties, which require treatment and spacious expansion, inevitably dry up and perish. The State requires a taxpaying machine in which there is no hitch, an exchequer in which there is never a deficit, and a public, monotonous, obedient, colorless, spiritless, moving humbly like a flock of sheep along a straight high road between two walls.”

Yet even a flock of sheep would resist the chicanery of the State, if it were not for the corruptive, tyrannical, and oppressive methods it employs to serve its purposes. Therefore Bakunin repudiates the State as synonymous with the surrender of the liberty of the individual or small minorities, — the destruction of social relationship, the curtailment, or complete denial even, of life itself, for its own aggrandizement. The State is the altar of political freedom and, like the religious altar, it is maintained for the purpose of human sacrifice.

In fact, there is hardly a modern thinker who does not agree that government, organized authority, or the State, is necessary only to maintain or protect property and monopoly. It has proven efficient in that function only.

Even George Bernard Shaw, who hopes for the miraculous from the State under Fabianism, nevertheless admits that “it is at present a huge machine for robbing and slave-driving of the poor by brute force.” This being the case, it is hard to see why the clever prefacer wishes to uphold the State after poverty shall have ceased to exist.

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Unfortunately, there are still a number of people who continue in the fatal belief that government rests on natural laws, that it maintains social order and harmony, that it diminishes crime, and that it prevents the lazy man from fleecing his fellows. I shall therefore examine these contentions.

A natural law is that factor in man which asserts itself freely and spontaneously without any external force, in harmony with the requirements of nature. For instance, the demand for nutrition, for sex gratification, for light, air, and exercise, is a natural law. But its expression needs not the machinery of government, needs not the club, the gun, the handcuff, or the prison. To obey such laws, if we may call it obedience, requires only spontaneity and free opportunity. That governments do not maintain themselves through such harmonious factors is proven by the terrible array of violence, force, and coercion all governments use in order to live. Thus Blackstone is right when he says, "Human laws are invalid, because they are contrary to the laws of nature."

Unless it be the order of Warsaw after the slaughter of thousands of people, it is difficult to ascribe to governments any capacity for order or social harmony. Order derived through submission and maintained by terror is not much of a safe guaranty; yet that is the only "order" that governments have ever maintained. True social harmony grows naturally out of solidarity of interests. In a society where those who always work never have anything, while those who never work enjoy everything, solidarity of interests is non-existent; hence social harmony is but a myth. The only way organized authority meets this grave situation is by extending still greater privileges to those who have already monopolized the earth, and by still further enslaving the disinherited masses. Thus the entire arsenal of government — laws, police, soldiers, the courts, legislatures, prisons, — is strenuously engaged in "harmonizing" the most antagonistic elements in society.

The most absurd apology for authority and law is that they serve to diminish crime. Aside from the fact that the State is itself the greatest criminal, breaking every written and natural law, stealing in the form of taxes, killing in the form of war and capital punishment, it has come to an absolute standstill in coping with crime. It has failed utterly to destroy or even minimize the horrible scourge of its own creation.

Crime is naught but misdirected energy. So long as every institution of today, economic, political, social, and moral, conspires to misdirect human energy into wrong channels; so long as most people are out of place doing the things they hate to do, living a life they loathe to live, crime will be inevitable, and all the laws on the statutes can only increase, but never do away with, crime. What does society, as it exists today, know of the process of despair, the poverty, the horrors, the fearful struggle the human soul must pass on its way to crime and degradation. Who that knows this terrible process can fail to see the truth in these words of Peter Kropotkin:

"Those who will hold the balance between the benefits thus attributed to law and punishment and the degrading effect of the latter on humanity; those who will estimate the torrent of depravity poured abroad in human society by the informer, favored by the Judge even, and paid for in clinking cash by governments, under the pretext of aiding to unmask crime; those who will go within prison walls and there see what human beings become when deprived of liberty, when subjected to the care of brutal keepers, to coarse, cruel words, to a thousand stinging, piercing humiliations, will agree with us that the entire apparatus of prison and punishment is an abomination which ought to be brought to an end."

The deterrent influence of law on the lazy man is too absurd to merit consideration. If society were only relieved of the waste and expense of keeping a lazy class, and the equally great expense of the paraphernalia of protection this lazy class requires, the social tables would contain an abundance for all, including even the occasional lazy individual. Besides, it is well to consider that laziness results either from special privileges, or physical and mental abnormalities. Our present insane system of production fosters both, and the most astounding phenomenon is that people should want to work at all now. Anarchism aims to strip labor of its deadening, dulling aspect, of its gloom and compulsion. It aims to make work an instrument of joy, of strength, of color, of real harmony, so that the poorest sort of a man should find in work both recreation and hope.

To achieve such an arrangement of life, government, with its unjust, arbitrary, repressive measures, must be done away with. At best it has but imposed one single mode of life upon all, without regard to individual and social variations and needs. In destroying government and statutory laws, Anarchism proposes to rescue the

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self-respect and independence of the individual from all restraint and invasion by authority. Only in freedom can man grow to his full stature. Only in freedom will he learn to think and move, and give the very best in him. Only in freedom will he realize the true force of the social bonds which knit men together, and which are the true foundation of a normal social life.

But what about human nature? Can it be changed? And if not, will it endure under Anarchism?

Poor human nature, what horrible crimes have been committed in thy name! Every fool, from king to policeman, from the flatheaded parson to the visionless dabbler in science, presumes to speak authoritatively of human nature. The greater the mental charlatan, the more definite his insistence on the wickedness and weaknesses of human nature. Yet, how can any one speak of it today, with every soul in a prison, with every heart fettered, wounded, and maimed?

John Burroughs has stated that experimental study of animals in captivity is absolutely useless. Their character, their habits, their appetites undergo a complete transformation when torn from their soil in field and forest. With human nature caged in a narrow space, whipped daily into submission, how can we speak of its potentialities?

Freedom, expansion, opportunity, and, above all, peace and repose, alone can teach us the real dominant factors of human nature and all its wonderful possibilities.

Anarchism, then, really stands for the liberation of the human mind from the dominion of religion; the liberation of the human body from the dominion of property; liberation from the shackles and restraint of government. Anarchism stands for a social order based on the free grouping of individuals for the purpose of producing real social wealth; an order that will guarantee to every human being free access to the earth and full enjoyment of the necessities of life, according to individual desires, tastes, and inclinations.

This is not a wild fancy or an aberration of the mind. It is the conclusion arrived at by hosts of intellectual men and women the world over; a conclusion resulting from the close and studious observation of the tendencies of modern society: individual liberty and economic equality, the twin forces for the birth of what is fine and true in man.

As to methods. Anarchism is not, as some may suppose, a theory of the future to be realized through divine inspiration. It is a living force in the affairs of our life, constantly creating new conditions. The methods of Anarchism therefore do not comprise an iron-clad program to be carried out under all circumstances. Methods must grow out of the economic needs of each place and clime, and of the intellectual and temperamental requirements of the individual. The serene, calm character of a Tolstoy will wish different methods for social reconstruction than the intense, overflowing personality of a Michael Bakunin or a Peter Kropotkin. Equally so it must be apparent that the economic and political needs of Russia will dictate more drastic measures than would England or America. Anarchism does not stand for military drill and uniformity; it does, however, stand for the spirit of revolt, in whatever form, against everything that hinders human growth. All Anarchists agree in that, as they also agree in their opposition to the political machinery as a means of bringing about the great social change.

"All voting," says Thoreau, "is a sort of gaming, like checkers, or backgammon, a playing with right and wrong; its obligation never exceeds that of expediency. Even voting for the right thing is doing nothing for it. A wise man will not leave the right to the mercy of chance, nor wish it to prevail through the power of the majority." A close examination of the machinery of politics and its achievements will bear out the logic of Thoreau.

What does the history of parliamentarism show? Nothing but failure and defeat, not even a single reform to ameliorate the economic and social stress of the people. Laws have been passed and enactments made for the improvement and protection of labor. Thus it was proven only last year that Illinois, with the most rigid laws for mine protection, had the greatest mine disasters. In States where child labor laws prevail, child exploitation is at its highest, and though with us the workers enjoy full political opportunities, capitalism has reached the most brazen zenith.

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Even were the workers able to have their own representatives, for which our good Socialist politicians are clamoring, what chances are there for their honesty and good faith? One has but to bear in mind the process of politics to realize that its path of good intentions is full of pitfalls: wire-pulling, intriguing, flattering, lying, cheating; in fact, chicanery of every description, whereby the political aspirant can achieve success. Added to that is a complete demoralization of character and conviction, until nothing is left that would make one hope for anything from such a human derelict. Time and time again the people were foolish enough to trust, believe, and support with their last farthing aspiring politicians, only to find themselves betrayed and cheated.

It may be claimed that men of integrity would not become corrupt in the political grinding mill. Perhaps not; but such men would be absolutely helpless to exert the slightest influence in behalf of labor, as indeed has been shown in numerous instances. The State is the economic master of its servants. Good men, if such there be, would either remain true to their political faith and lose their economic support, or they would cling to their economic master and be utterly unable to do the slightest good. The political arena leaves one no alternative, one must either be a dunce or a rogue.

The political superstition is still holding sway over the hearts and minds of the masses, but the true lovers of liberty will have no more to do with it. Instead, they believe with Stirner that man has as much liberty as he is willing to take. Anarchism therefore stands for direct action, the open defiance of, and resistance to, all laws and restrictions, economic, social, and moral. But defiance and resistance are illegal. Therein lies the salvation of man. Everything illegal necessitates integrity, self-reliance, and courage. In short, it calls for free, independent spirits, for "men who are men, and who have a bone in their backs which you cannot pass your hand through."

Universal suffrage itself owes its existence to direct action. If not for the spirit of rebellion, of the defiance on the part of the American revolutionary fathers, their posterity would still wear the King's coat. If not for the direct action of a John Brown and his comrades, America would still trade in the flesh of the black man. True, the trade in white flesh is still going on; but that, too, will have to be abolished by direct action. Trade-unionism, the economic arena of the modern gladiator, owes its existence to direct action. It is but recently that law and government have attempted to crush the trade-union movement, and condemned the exponents of man's right to organize to prison as conspirators. Had they sought to assert their cause through begging, pleading, and compromise, trade-unionism would today be a negligible quantity. In France, in Spain, in Italy, in Russia, nay even in England (witness the growing rebellion of English labor unions), direct, revolutionary, economic action has become so strong a force in the battle for industrial liberty as to make the world realize the tremendous importance of labor's power. The General Strike, the supreme expression of the economic consciousness of the workers, was ridiculed in America but a short time ago. Today every great strike, in order to win, must realize the importance of the solidaric general protest.

Direct action, having proven effective along economic lines, is equally potent in the environment of the individual. There a hundred forces encroach upon his being, and only persistent resistance to them will finally set him free. Direct action against the authority in the shop, direct action against the authority of the law, direct action against the invasive, meddlesome authority of our moral code, is the logical, consistent method of Anarchism.

Will it not lead to a revolution? Indeed, it will. No real social change has ever come about without a revolution. People are either not familiar with their history, or they have not yet learned that revolution is but thought carried into action.

Anarchism, the great leaven of thought, is today permeating every phase of human endeavor. Science, art, literature, the drama, the effort for economic betterment, in fact every individual and social opposition to the existing disorder of things, is illumined by the spiritual light of Anarchism. It is the philosophy of the sovereignty of the individual. It is the theory of social harmony. It is the great, surging, living truth that is reconstructing the world, and that will usher in the Dawn.

Chapter 2: Minorities Versus Majorities

If I were to give a summary of the tendency of our times, I would say, Quantity. The multitude, the mass spirit, dominates everywhere, destroying quality. Our entire life — production, politics, and education — rests on quantity, on numbers. The worker who once took pride in the thoroughness and quality of his work, has been replaced by brainless, incompetent automatons, who turn out enormous quantities of things, valueless to themselves, and generally injurious to the rest of mankind. Thus quantity, instead of adding to life's comforts and peace, has merely increased man's burden.

In politics, naught but quantity counts. In proportion to its increase, however, principles, ideals, justice, and uprightness are completely swamped by the array of numbers. In the struggle for supremacy the various political parties outdo each other in trickery, deceit, cunning, and shady machinations, confident that the one who succeeds is sure to be hailed by the majority as the victor. That is the only god, — Success. As to what expense, what terrible cost to character, is of no moment. We have not far to go in search of proof to verify this sad fact.

Never before did the corruption, the complete rottenness of our government stand so thoroughly exposed; never before were the American people brought face to face with the Judas nature of that political body, which has claimed for years to be absolutely beyond reproach, as the mainstay of our institutions, the true protector of the rights and liberties of the people.

Yet when the crimes of that party became so brazen that even the blind could see them, it needed but to muster up its minions, and its supremacy was assured. Thus the very victims, duped, betrayed, outraged a hundred times, decided, not against, but in favor of the victor. Bewildered, the few asked how could the majority betray the traditions of American liberty? Where was its judgment, its reasoning capacity? That is just it, the majority cannot reason; it has no judgment. Lacking utterly in originality and moral courage, the majority has always placed its destiny in the hands of others. Incapable of standing responsibilities, it has followed its leaders even unto destruction. Dr. Stockman was right: "The most dangerous enemies of truth and justice in our midst are the compact majorities, the damned compact majority." Without ambition or initiative, the compact mass hates nothing so much as innovation. It has always opposed, condemned, and hounded the innovator, the pioneer of a new truth.

The oft repeated slogan of our time is, among all politicians, the Socialists included, that ours is an era of individualism, of the minority. Only those who do not probe beneath the surface might be led to entertain this view. Have not the few accumulated the wealth of the world? Are they not the masters, the absolute kings of the situation? Their success, however, is due not to individualism, but to the inertia, the cravenness, the utter submission of the mass. The latter wants but to be dominated, to be led, to be coerced. As to individualism, at no time in human history did it have less chance of expression, less opportunity to assert itself in a normal, healthy manner.

The individual educator imbued with honesty of purpose, the artist or writer of original ideas, the independent scientist or explorer, the non-compromising pioneers of social changes are daily pushed to the wall by men whose learning and creative ability have become decrepit with age.

Educators of Ferrer's type are nowhere tolerated, while the dietitians of predigested food, à la Professors Eliot and Butler, are the successful perpetuators of an age of nonentities, of automatons. In the literary and dramatic world, the Humphrey Wards and Clyde Fitches are the idols of the mass, while but few know or appreciate the beauty and genius of an Emerson, Thoreau, Whitman; an Ibsen, a Hauptmann, a Butler Yeats, or a Stephen Phillips. They are like solitary stars, far beyond the horizon of the multitude.

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Publishers, theatrical managers, and critics ask not for the quality inherent in creative art, but will it meet with a good sale, will it suit the palate of the people? Alas, this palate is like a dumping ground; it relishes anything that needs no mental mastication. As a result, the mediocre, the ordinary, the commonplace represents the chief literary output.

Need I say that in art we are confronted with the same sad facts? One has but to inspect our parks and thoroughfares to realize the hideousness and vulgarity of the art manufacture. Certainly, none but a majority taste would tolerate such an outrage on art. False in conception and barbarous in execution, the statuary that infests American cities has as much relation to true art, as a totem to a Michael Angelo. Yet that is the only art that succeeds. The true artistic genius, who will not cater to accepted notions, who exercises originality, and strives to be true to life, leads an obscure and wretched existence. His work may some day become the fad of the mob, but not until his heart's blood had been exhausted; not until the pathfinder has ceased to be, and a throng of an idealless and visionless mob has done to death the heritage of the master.

It is said that the artist of today cannot create because Prometheuslike he is bound to the rock of economic necessity. This, however, is true of art in all ages. Michael Angelo was dependent on his patron saint, no less than the sculptor or painter of today, except that the art connoisseurs of those days were far away from the madding crowd. They felt honored to be permitted to worship at the shrine of the master.

The art protector of our time knows but one criterion, one value, — the dollar. He is not concerned about the quality of any great work, but in the quantity of dollars his purchase implies. Thus the financier in Mirbeau's *Les Affaires sont les Affaires* points to some blurred arrangement in colors, saying: "See how great it is; it cost 50,000 francs." Just like our own parvenus. The fabulous figures paid for their great art discoveries must make up for the poverty of their taste.

The most unpardonable sin in society is independence of thought. That this should be so terribly apparent in a country whose symbol is democracy, is very significant of the tremendous power of the majority.

Wendell Phillips said fifty years ago: "In our country of absolute, democratic equality, public opinion is not only omnipotent, it is omnipresent. There is no refuge from its tyranny, there is no hiding from its reach, and the result is that if you take the old Greek lantern and go about to seek among a hundred, you will not find a single American who has not, or who does not fancy at least he has, something to gain or lose in his ambition, his social life, or business, from the good opinion and the votes of those around him. And the consequence is that instead of being a mass of individuals, each one fearlessly blurting out his own conviction, as a nation compared to other nations we are a mass of cowards. More than any other people we are afraid of each other." Evidently we have not advanced very far from the condition that confronted Wendell Phillips.

Today, as then, public opinion is the omnipresent tyrant; today, as then, the majority represents a mass of cowards, willing to accept him who mirrors its own soul and mind poverty. That accounts for the unprecedented rise of a man like Roosevelt. He embodies the very worst element of mob psychology. A politician, he knows that the majority cares little for ideals or integrity. What it craves is display. It matters not whether that be a dog show, a prize fight, the lynching of a "nigger," the rounding up of some petty offender, the marriage exposition of an heiress, or the acrobatic stunts of an ex-president. The more hideous the mental contortions, the greater the delight and bravos of the mass. Thus, poor in ideals and vulgar of soul, Roosevelt continues to be the man of the hour.

On the other hand, men towering high above such political pygmies, men of refinement, of culture, of ability, are jeered into silence as mollicoddles. It is absurd to claim that ours is the era of individualism. Ours is merely a more poignant repetition of the phenomenon of all history: every effort for progress, for enlightenment, for science, for religious, political, and economic liberty, emanates from the minority, and not from the mass. Today, as ever, the few are misunderstood, hounded, imprisoned, tortured, and killed.

The principle of brotherhood expounded by the agitator of Nazareth preserved the germ of life, of truth and justice, so long as it was the beacon light of the few. The moment the majority seized upon it, that great principle became a shibboleth and harbinger of blood and fire, spreading suffering and disaster. The attack on the omnipotence of Rome, led by the colossal figures of Huss, Calvin, and Luther, was like a sunrise amid the

darkness of the night. But so soon as Luther and Calvin turned politicians and began catering to the small potentates, the nobility, and the mob spirit, they jeopardized the great possibilities of the Reformation. They won success and the majority, but that majority proved no less cruel and bloodthirsty in the persecution of thought and reason than was the Catholic monster. Woe to the heretics, to the minority, who would not bow to its dicta. After infinite zeal, endurance, and sacrifice, the human mind is at last free from the religious phantom; the minority has gone on in pursuit of new conquests, and the majority is lagging behind, handicapped by truth grown false with age.

Politically the human race would still be in the most absolute slavery, were it not for the John Balls, the Wat Tylers, the Tells, the innumerable individual giants who fought inch by inch against the power of kings and tyrants. But for individual pioneers the world would have never been shaken to its very roots by that tremendous wave, the French Revolution. Great events are usually preceded by apparently small things. Thus the eloquence and fire of Camille Desmoulins was like the trumpet before Jericho, razing to the ground that emblem of torture, of abuse, of horror, the Bastille.

Always, at every period, the few were the banner bearers of a great idea, of liberating effort. Not so the mass, the leaden weight of which does not let it move. The truth of this is borne out in Russia with greater force than elsewhere. Thousands of lives have already been consumed by that bloody régime, yet the monster on the throne is not appeased. How is such a thing possible when ideas, culture, literature, when the deepest and finest emotions groan under the iron yoke? The majority, that compact, immobile, drowsy mass, the Russian peasant, after a century of struggle, of sacrifice, of untold misery, still believes that the rope which strangles "the man with the white hands"¹ brings luck.

In the American struggle for liberty, the majority was no less of a stumbling block. Until this very day the ideas of Jefferson, of Patrick Henry, of Thomas Paine, are denied and sold by their posterity. The mass wants none of them. The greatness and courage worshipped in Lincoln have been forgotten in the men who created the background for the panorama of that time. The true patron saints of the black men were represented in that handful of fighters in Boston, Lloyd Garrison, Wendell Phillips, Thoreau, Margaret Fuller, and Theodore Parker, whose great courage and sturdiness culminated in that somber giant John Brown. Their untiring zeal, their eloquence and perseverance undermined the stronghold of the Southern lords. Lincoln and his minions followed only when abolition had become a practical issue, recognized as such by all.

About fifty years ago, a meteorlike idea made its appearance on the social horizon of the world, an idea so far-reaching, so revolutionary, so all-embracing as to spread terror in the hearts of tyrants everywhere. On the other hand, that idea was a harbinger of joy, of cheer, of hope to the millions. The pioneers knew the difficulties in their way, they knew the opposition, the persecution, the hardships that would meet them, but proud and unafraid they started on their march onward, ever onward. Now that idea has become a popular slogan. Almost everyone is a Socialist today: the rich man, as well as his poor victim; the upholders of law and authority, as well as their unfortunate culprits; the freethinker, as well as the perpetuator of religious falsehoods; the fashionable lady, as well as the shirtwaist girl. Why not? Now that the truth of fifty years ago has become a lie, now that it has been clipped of all its youthful imagination, and been robbed of its vigor, its strength, its revolutionary ideal – why not? Now that it is no longer a beautiful vision, but a "practical, workable scheme," resting on the will of the majority, why not? Political cunning ever sings the praise of the mass: the poor majority, the outraged, the abused, the giant majority, if only it would follow us.

Who has not heard this litany before? Who does not know this never-varying refrain of all politicians? That the mass bleeds, that it is being robbed and exploited, I know as well as our vote-baiters. But I insist that not the handful of parasites, but the mass itself is responsible for this horrible state of affairs. It clings to its masters, loves the whip, and is the first to cry Crucify! the moment a protesting voice is raised against the sacredness of capitalistic authority or any other decayed institution. Yet how long would authority and private property exist, if not for the willingness of the mass to become soldiers, policemen, jailers, and hangmen. The Socialist

¹The intellectuals.

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demagogues know that as well as I, but they maintain the myth of the virtues of the majority, because their very scheme of life means the perpetuation of power. And how could the latter be acquired without numbers? Yes, authority, coercion, and dependence rest on the mass, but never freedom or the free unfoldment of the individual, never the birth of a free society.

Not because I do not feel with the oppressed, the disinherited of the earth; not because I do not know the shame, the horror, the indignity of the lives the people lead, do I repudiate the majority as a creative force for good. Oh, no, no! But because I know so well that as a compact mass it has never stood for justice or equality. It has suppressed the human voice, subdued the human spirit, chained the human body. As a mass its aim has always been to make life uniform, gray, and monotonous as the desert. As a mass it will always be the annihilator of individuality, of free initiative, of originality. I therefore believe with Emerson that "the masses are crude, lame, pernicious in their demands and influence, and need not to be flattered, but to be schooled. I wish not to concede anything to them, but to drill, divide, and break them up, and draw individuals out of them. Masses! The calamity are the masses. I do not wish any mass at all, but honest men only, lovely, sweet, accomplished women only."

In other words, the living, vital truth of social and economic well-being will become a reality only through the zeal, courage, the non-compromising determination of intelligent minorities, and not through the mass.

Chapter 3: The Psychology of Political Violence

To analyze the psychology of political violence is not only extremely difficult, but also very dangerous. If such acts are treated with understanding, one is immediately accused of eulogizing them. If, on the other hand, human sympathy is expressed with the *Attentäter*,² one risks being considered a possible accomplice. Yet it is only intelligence and sympathy that can bring us closer to the source of human suffering, and teach us the ultimate way out of it.

The primitive man, ignorant of natural forces, dreaded their approach, hiding from the perils they threatened. As man learned to understand Nature's phenomena, he realized that though these may destroy life and cause great loss, they also bring relief. To the earnest student it must be apparent that the accumulated forces in our social and economic life, culminating in a political act of violence, are similar to the terrors of the atmosphere, manifested in storm and lightning.

To thoroughly appreciate the truth of this view, one must feel intensely the indignity of our social wrongs; one's very being must throb with the pain, the sorrow, the despair millions of people are daily made to endure. Indeed, unless we have become a part of humanity, we cannot even faintly understand the just indignation that accumulates in a human soul, the burning, surging passion that makes the storm inevitable.

The ignorant mass looks upon the man who makes a violent protest against our social and economic iniquities as upon a wild beast, a cruel, heartless monster, whose joy it is to destroy life and bathe in blood; or at best, as upon an irresponsible lunatic. Yet nothing is further from the truth. As a matter of fact, those who have studied the character and personality of these men, or who have come in close contact with them, are agreed that it is their super-sensitiveness to the wrong and injustice surrounding them which compels them to pay the toll of our social crimes. The most noted writers and poets, discussing the psychology of political offenders, have paid them the highest tribute. Could anyone assume that these men had advised violence, or even approved of the acts? Certainly not. Theirs was the attitude of the social student, of the man who knows that beyond every violent act there is a vital cause.

Björnstjerne Björnson, in the second part of *Beyond Human Power*, emphasizes the fact that it is among the Anarchists that we must look for the modern martyrs who pay for their faith with their blood, and who welcome death with a smile, because they believe, as truly as Christ did, that their martyrdom will redeem humanity.

François Coppé, the French novelist, thus expresses himself regarding the psychology of the *Attentäter*:

"The reading of the details of Vaillant's execution left me in a thoughtful mood. I imagined him expanding his chest under the ropes, marching with firm step, stiffening his will, concentrating all his energy, and, with eyes fixed upon the knife, hurling finally at society his cry of malediction. And, in spite of me, another spectacle rose suddenly before my mind. I saw a group of men and women pressing against each other in the middle of the oblong arena of the circus, under the gaze of thousands of eyes, while from all the steps of the immense amphitheatre went up the terrible cry, *Ad leones!* and, below, the opening cages of the wild beasts.

"I did not believe the execution would take place. In the first place, no victim had been struck with death, and it had long been the custom not to punish an abortive crime with the last degree of severity. Then, this crime, however terrible in intention, was disinterested, born of an abstract idea. The man's past, his abandoned childhood, his life of hardship, pleaded also in his favor. In the independent press generous voices were raised in his behalf, very loud and eloquent. 'A purely literary current of opinion' some have said, with no little scorn. *It is, on the contrary, an honor to the men of art and thought to have expressed once more their disgust at the scaffold.*"

²A revolutionist committing an act of political violence.

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Again Zola, in *Germinal* and *Paris*, describes the tenderness and kindness, the deep sympathy with human suffering, of these men who close the chapter of their lives with a violent outbreak against our system.

Last, but not least, the man who probably better than anyone else understands the psychology of the *Attentäter* is M. Hamon, the author of the brilliant work *Une Psychologie du Militaire Professionnel*, who has arrived at these suggestive conclusions:

“The positive method confirmed by the rational method enables us to establish an ideal type of Anarchist, whose mentality is the aggregate of common psychic characteristics. Every Anarchist partakes sufficiently of this ideal type to make it possible to differentiate him from other men. The typical Anarchist, then, may be defined as follows: A man perceptible by the spirit of revolt under one or more of its forms, — opposition, investigation, criticism, innovation, — endowed with a strong love of liberty, egoistic or individualistic, and possessed of great curiosity, a keen desire to know. These traits are supplemented by an ardent love of others, a highly developed moral sensitiveness, a profound sentiment of justice, and imbued with missionary zeal.”

To the above characteristics, says Alvin F. Sanborn, must be added these sterling qualities: a rare love of animals, surpassing sweetness in all the ordinary relations of life, exceptional sobriety of demeanor, frugality and regularity, austerity, even, of living, and courage beyond compare.³

“There is a truism that the man in the street seems always to forget, when he is abusing the Anarchists, or whatever party happens to be his *bête noire* for the moment, as the cause of some outrage just perpetrated. This indisputable fact is that homicidal outrages have, from time immemorial, been the reply of goaded and desperate classes, and goaded and desperate individuals, to wrongs from their fellowmen, which they felt to be intolerable. Such acts are the violent recoil from violence, whether aggressive or repressive; they are the last desperate struggle of outraged and exasperated human nature for breathing space and life. And their cause lies not in any special conviction, but in the depths of that human nature itself. The whole course of history, political and social, is strewn with evidence of this fact. To go no further, take the three most notorious examples of political parties goaded into violence during the last fifty years: the Mazzinians in Italy, the Fenians in Ireland, and the Terrorists in Russia. Were these people Anarchists? No. Did they all three even hold the same political opinions? No. The Mazzinians were Republicans, the Fenians political separatists, the Russians Social Democrats or Constitutionalists. But all were driven by desperate circumstances into this terrible form of revolt. And when we turn from parties to individuals who have acted in like manner, we stand appalled by the number of human beings goaded and driven by sheer desperation into conduct obviously violently opposed to their social instincts.

“Now that Anarchism has become a living force in society, such deeds have been sometimes committed by Anarchists, as well as by others. For no new faith, even the most essentially peaceable and humane the mind of man has yet accepted, but at its first coming has brought upon earth not peace, but a sword; not because of anything violent or anti-social in the doctrine itself; simply because of the ferment any new and creative idea excites in men’s minds, whether they accept or reject it. And a conception of Anarchism, which, on one hand, threatens every vested interest, and, on the other, holds out a vision of a free and noble life to be won by a struggle against existing wrongs, is certain to rouse the fiercest opposition, and bring the whole repressive force of ancient evil into violent contact with the tumultuous outburst of a new hope.

“Under miserable conditions of life, any vision of the possibility of better things makes the present misery more intolerable, and spurs those who suffer to the most energetic struggles to improve their lot, and if these struggles only immediately result in sharper misery, the outcome is sheer desperation. In our present society, for instance, an exploited wage worker, who catches a glimpse of what work and life might and ought to be, finds the toilsome routine and the squalor of his existence almost intolerable; and even when he has the resolution and courage to continue steadily working his best, and waiting until new ideas have so permeated society as to pave the way for better times, the mere fact that he has such ideas and tries to spread them, brings him into difficulties with his employers. How many thousands of Socialists, and above all Anarchists, have lost work and

³Paris and the Social Revolution.

even the chance of work, solely on the ground of their opinions. It is only the specially gifted craftsman, who, if he be a zealous propagandist, can hope to retain permanent employment. And what happens to a man with his brain working actively with a ferment of new ideas, with a vision before his eyes of a new hope dawning for toiling and agonizing men, with the knowledge that his suffering and that of his fellows in misery is not caused by the cruelty of fate, but by the injustice of other human beings, — what happens to such a man when he sees those dear to him starving, when he himself is starved? Some natures in such a plight, and those by no means the least social or the least sensitive, will become violent, and will even feel that their violence is social and not anti-social, that in striking when and how they can, they are striking, not for themselves, but for human nature, outraged and despoiled in their persons and in those of their fellow sufferers. And are we, who ourselves are not in this horrible predicament, to stand by and coldly condemn these piteous victims of the Furies and Fates? Are we to decry as miscreants these human beings who act with heroic self-devotion, sacrificing their lives in protest, where less social and less energetic natures would lie down and grovel in abject submission to injustice and wrong? Are we to join the ignorant and brutal outcry which stigmatizes such men as monsters of wickedness, gratuitously running amuck in a harmonious and innocently peaceful society? No! We hate murder with a hatred that may seem absurdly exaggerated to apologists for Matabele massacres, to callous acquiescers in hangings and bombardments, but we decline in such cases of homicide, or attempted homicide, as those of which we are treating, to be guilty of the cruel injustice of flinging the whole responsibility of the deed upon the immediate perpetrator. The guilt of these homicides lies upon every man and woman who, intentionally or by cold indifference, helps to keep up social conditions that drive human beings to despair. The man who flings his whole life into the attempt, at the cost of his own life, to protest against the wrongs of his fellow men, is a saint compared to the active and passive upholders of cruelty and injustice, even if his protest destroy other lives besides his own. Let him who is without sin in society cast the first stone at such an one.”⁴

That every act of political violence should nowadays be attributed to Anarchists is not at all surprising. Yet it is a fact known to almost everyone familiar with the Anarchist movement that a great number of acts, for which Anarchists had to suffer, either originated with the capitalist press or were instigated, if not directly perpetrated, by the police.

For a number of years acts of violence had been committed in Spain, for which the Anarchists were held responsible, hounded like wild beasts, and thrown into prison. Later it was disclosed that the perpetrators of these acts were not Anarchists, but members of the police department. The scandal became so widespread that the conservative Spanish papers demanded the apprehension and punishment of the gang-leader, Juan Rull, who was subsequently condemned to death and executed. The sensational evidence, brought to light during the trial, forced Police Inspector Momento to exonerate completely the Anarchists from any connection with the acts committed during a long period. This resulted in the dismissal of a number of police officials, among them Inspector Tressols, who, in revenge, disclosed the fact that behind the gang of police bomb throwers were others of far higher position, who provided them with funds and protected them.

This is one of the many striking examples of how Anarchist conspiracies are manufactured.

That the American police can perjure themselves with the same ease, that they are just as merciless, just as brutal and cunning as their European colleagues, has been proven on more than one occasion. We need only recall the tragedy of the eleventh of November, 1887, known as the Haymarket Riot.

No one who is at all familiar with the case can possibly doubt that the Anarchists, judicially murdered in Chicago, died as victims of a lying, blood-thirsty press and of a cruel police conspiracy. Has not Judge Gary himself said: “Not because you have caused the Haymarket bomb, but because you are Anarchists, you are on trial.”

The impartial and thorough analysis by Governor Altgeld of that blotch on the American escutcheon verified the brutal frankness of Judge Gary. It was this that induced Altgeld to pardon the three Anarchists, thereby earning the lasting esteem of every liberty-loving man and woman in the world.

⁴From a pamphlet issued by the Freedom Group of London.

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When we approach the tragedy of September sixth, 1901, we are confronted by one of the most striking examples of how little social theories are responsible for an act of political violence. "Leon Czolgosz, an Anarchist, incited to commit the act by Emma Goldman." To be sure, has she not incited violence even before her birth, and will she not continue to do so beyond death? Everything is possible with the Anarchists.

Today, even, nine years after the tragedy, after it was proven a hundred times that Emma Goldman had nothing to do with the event, that no evidence whatsoever exists to indicate that Czolgosz ever called himself an Anarchist, we are confronted with the same lie, fabricated by the police and perpetuated by the press. No living soul ever heard Czolgosz make that statement, nor is there a single written word to prove that the boy ever breathed the accusation. Nothing but ignorance and insane hysteria, which have never yet been able to solve the simplest problem of cause and effect.

The President of a free Republic killed! What else can be the cause, except that the *Attentäter* must have been insane, or that he was incited to the act.

A free Republic! How a myth will maintain itself, how it will continue to deceive, to dupe, and blind even the comparatively intelligent to its monstrous absurdities. A free Republic! And yet within a little over thirty years a small band of parasites have successfully robbed the American people, and trampled upon the fundamental principles, laid down by the fathers of this country, guaranteeing to every man, woman, and child "life, liberty, and the pursuit of happiness." For thirty years they have been increasing their wealth and power at the expense of the vast mass of workers, thereby enlarging the army of the unemployed, the hungry, homeless, and friendless portion of humanity, who are tramping the country from east to west, from north to south, in a vain search for work. For many years the home has been left to the care of the little ones, while the parents are exhausting their life and strength for a mere pittance. For thirty years the sturdy sons of America have been sacrificed on the battlefield of industrial war, and the daughters outraged in corrupt factory surroundings. For long and weary years this process of undermining the nation's health, vigor, and pride, without much protest from the disinherited and oppressed, has been going on. Maddened by success and victory, the money powers of this "free land of ours" became more and more audacious in their heartless, cruel efforts to compete with the rotten and decayed European tyrannies for supremacy of power.

In vain did a lying press repudiate Leon Czolgosz as a foreigner. The boy was a product of our own free American soil, that lulled him to sleep with,

My country, 'tis of thee,
Sweet land of liberty.

Who can tell how many times this American child had gloried in the celebration of the Fourth of July, or of Decoration Day, when he faithfully honored the Nation's dead? Who knows but that he, too, was willing to "fight for his country and die for her liberty," until it dawned upon him that those he belonged to have no country, because they have been robbed of all that they have produced; until he realized that the liberty and independence of his youthful dreams were but a farce. Poor Leon Czolgosz, your crime consisted of too sensitive a social consciousness. Unlike your idealless and brainless American brothers, your ideals soared above the belly and the bank account. No wonder you impressed the one human being among all the infuriated mob at your trial — a newspaper woman — as a visionary, totally oblivious to your surroundings. Your large, dreamy eyes must have beheld a new and glorious dawn.

Now, to a recent instance of police-manufactured Anarchist plots. In that bloodstained city Chicago, the life of Chief of Police Shippy was attempted by a young man named Averbuch. Immediately the cry was sent to the four corners of the world that Averbuch was an Anarchist, and that Anarchists were responsible for the act. Everyone who was at all known to entertain Anarchist ideas was closely watched, a number of people arrested, the library of an Anarchist group confiscated, and all meetings made impossible. It goes without saying that, as on various previous occasions, I must needs be held responsible for the act. Evidently the American police credit me with occult powers. I did not know Averbuch; in fact, had never before heard his name, and the only

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way I could have possibly “conspired” with him was in my astral body. But, then, the police are not concerned with logic or justice. What they seek is a target, to mask their absolute ignorance of the cause, of the psychology of a political act. Was Averbuch an Anarchist? There is no positive proof of it. He had been but three months in the country, did not know the language, and, as far as I could ascertain, was quite unknown to the Anarchists of Chicago.

What led to his act? Averbuch, like most young Russian immigrants, undoubtedly believed in the mythical liberty of America. He received his first baptism by the policeman’s club during the brutal dispersement of the unemployed parade. He further experienced American equality and opportunity in the vain efforts to find an economic master. In short, a three months’ sojourn in the glorious land brought him face to face with the fact that the disinherited are in the same position the world over. In his native land he probably learned that necessity knows no law — there was no difference between a Russian and an American policeman.

The question to the intelligent social student is not whether the acts of Czolgosz or Averbuch were practical, any more than whether the thunderstorm is practical. The thing that will inevitably impress itself on the thinking and feeling man and woman is that the sight of brutal clubbing of innocent victims in a so-called free Republic, and the degrading, soul-destroying economic struggle, furnish the spark that kindles the dynamic force in the overwrought, outraged souls of men like Czolgosz or Averbuch. No amount of persecution, of hounding, of repression, can stay this social phenomenon.

But, it is often asked, have not acknowledged Anarchists committed acts of violence? Certainly they have, always however ready to shoulder the responsibility. My contention is that they were impelled, not by the teachings of Anarchism, but by the tremendous pressure of conditions, making life unbearable to their sensitive natures. Obviously, Anarchism, or any other social theory, making man a conscious social unit, will act as a leaven for rebellion. This is not a mere assertion, but a fact verified by all experience. A close examination of the circumstances bearing upon this question will further clarify my position.

Let us consider some of the most important Anarchist acts within the last two decades. Strange as it may seem, one of the most significant deeds of political violence occurred here in America, in connection with the Homestead strike of 1892.

During that memorable time the Carnegie Steel Company organized a conspiracy to crush the Amalgamated Association of Iron and Steel Workers. Henry Clay Frick, then Chairman of the Company, was intrusted with that democratic task. He lost no time in carrying out the policy of breaking the Union, the policy which he had so successfully practiced during his reign of terror in the coke regions. Secretly, and while peace negotiations were being purposely prolonged, Frick supervised the military preparations, the fortification of the Homestead Steel Works, the erection of a high board fence, capped with barbed wire and provided with loopholes for sharpshooters. And then, in the dead of night, he attempted to smuggle his army of hired Pinkerton thugs into Homestead, which act precipitated the terrible carnage of the steel workers. Not content with the death of eleven victims, killed in the Pinkerton skirmish, Henry Clay Frick, good Christian and free American, straightway began the hounding down of the helpless wives and orphans, by ordering them out of the wretched Company houses.

The whole country was aroused over these inhuman outrages. Hundreds of voices were raised in protest, calling on Frick to desist, not to go too far. Yes, hundreds of people protested, — as one objects to annoying flies. Only one there was who actively responded to the outrage at Homestead, — Alexander Berkman. Yes, he was an Anarchist. He gloried in that fact, because it was the only force that made the discord between his spiritual longing and the world without at all bearable. Yet not Anarchism, as such, but the brutal slaughter of the eleven steel workers was the urge for Alexander Berkman’s act, his attempt on the life of Henry Clay Frick.

The record of European acts of political violence affords numerous and striking instances of the influence of environment upon sensitive human beings.

The court speech of Vaillant, who, in 1894, exploded a bomb in the Paris Chamber of Deputies, strikes the true keynote of the psychology of such acts:

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"Gentlemen, in a few minutes you are to deal your blow, but in receiving your verdict I shall have at least the satisfaction of having wounded the existing society, that cursed society in which one may see a single man spending, uselessly, enough to feed thousands of families; an infamous society which permits a few individuals to monopolize all the social wealth, while there are hundreds of thousands of unfortunates who have not even the bread that is not refused to dogs, and while entire families are committing suicide for want of the necessities of life.

"Ah, gentlemen, if the governing classes could go down among the unfortunates! But no, they prefer to remain deaf to their appeals. It seems that a fatality impels them, like the royalty of the eighteenth century, toward the precipice which will engulf them, for woe be to those who remain deaf to the cries of the starving, woe to those who, believing themselves of superior essence, assume the right to exploit those beneath them! There comes a time when the people no longer reason; they rise like a hurricane, and pass away like a torrent. Then we see bleeding heads impaled on pikes.

"Among the exploited, gentlemen, there are two classes of individuals. Those of one class, not realizing what they are and what they might be, take life as it comes, believe that they are born to be slaves, and content themselves with the little that is given them in exchange for their labor. But there are others, on the contrary, who think, who study, and who, looking about them, discover social iniquities. Is it their fault if they see clearly and suffer at seeing others suffer? Then they throw themselves into the struggle, and make themselves the bearers of the popular claims.

"Gentlemen, I am one of these last. Wherever I have gone, I have seen unfortunates bent beneath the yoke of capital. Everywhere I have seen the same wounds causing tears of blood to flow, even in the remoter parts of the inhabited districts of South America, where I had the right to believe that he who was weary of the pains of civilization might rest in the shade of the palm trees and there study nature. Well, there even, more than elsewhere, I have seen capital come, like a vampire, to suck the last drop of blood of the unfortunate pariahs.

"Then I came back to France, where it was reserved for me to see my family suffer atrociously. This was the last drop in the cup of my sorrow. Tired of leading this life of suffering and cowardice, I carried this bomb to those who are primarily responsible for social misery.

"I am reproached with the wounds of those who were hit by my projectiles. Permit me to point out in passing that, if the bourgeois had not massacred or caused massacres during the Revolution, it is probable that they would still be under the yoke of the nobility. On the other hand, figure up the dead and wounded on Tonquin, Madagascar, Dahomey, adding thereto the thousands, yes, millions of unfortunates who die in the factories, the mines, and wherever the grinding power of capital is felt. Add also those who die of hunger, and all this with the assent of our Deputies. Beside all this, of how little weight are the reproaches now brought against me!

"It is true that one does not efface the other; but, after all, are we not acting on the defensive when we respond to the blows which we receive from above? I know very well that I shall be told that I ought to have confined myself to speech for the vindication of the people's claims. But what can you expect! It takes a loud voice to make the deaf hear. Too long have they answered our voices by imprisonment, the rope, rifle volleys. Make no mistake; the explosion of my bomb is not only the cry of the rebel Vaillant, but the cry of an entire class which vindicates its rights, and which will soon add acts to words. For, be sure of it, in vain will they pass laws. The ideas of the thinkers will not halt; just as, in the last century, all the governmental forces could not prevent the Diderots and the Voltaires from spreading emancipating ideas among the people, so all the existing governmental forces will not prevent the Reclus, the Darwins, the Spencers, the Ibsens, the Mirbeaus, from spreading the ideas of justice and liberty which will annihilate the prejudices that hold the mass in ignorance. And these ideas, welcomed by the unfortunate, will flower in acts of revolt as they have done in me, until the day when the disappearance of authority shall permit all men to organize freely according to their choice, when everyone shall be able to enjoy the product of his labor, and when those moral maladies called prejudices shall vanish, permitting human beings to live in harmony, having no other desire than to study the sciences and love their fellows.

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"I conclude, gentlemen, by saying that a society in which one sees such social inequalities as we see all about us, in which we see every day suicides caused by poverty, prostitution flaring at every street corner, — a society whose principal monuments are barracks and prisons, — such a society must be transformed as soon as possible, on pain of being eliminated, and that speedily, from the human race. Hail to him who labors, by no matter what means, for this transformation! It is this idea that has guided me in my duel with authority, but as in this duel I have only wounded my adversary, it is now its turn to strike me.

"Now, gentlemen, to me it matters little what penalty you may inflict, for, looking at this assembly with the eyes of reason, I can not help smiling to see you, atoms lost in matter, and reasoning only because you possess a prolongation of the spinal marrow, assume the right to judge one of your fellows.

"Ah! gentlemen, how little a thing is your assembly and your verdict in the history of humanity; and human history, in its turn, is likewise a very little thing in the whirlwind which bears it through immensity, and which is destined to disappear, or at least to be transformed, in order to begin again the same history and the same facts, a veritably perpetual play of cosmic forces renewing and transferring themselves forever."

Will anyone say that Vaillant was an ignorant, vicious man, or a lunatic? Was not his mind singularly clear and analytic? No wonder that the best intellectual forces of France spoke in his behalf, and signed the petition to President Carnot, asking him to commute Vaillant's death sentence.

Carnot would listen to no entreaty; he insisted on more than a pound of flesh, he wanted Vaillant's life, and then — the inevitable happened: President Carnot was killed. On the handle of the stiletto used by the *Attentäter* was engraved, significantly,

VAILLANT!

Sante Caserio was an Anarchist. He could have gotten away, saved himself; but he remained, he stood the consequences.

His reasons for the act are set forth in so simple, dignified, and childlike manner that one is reminded of the touching tribute paid Caserio by his teacher of the little village school, Ada Negri, the Italian poet, who spoke of him as a sweet, tender plant, of too fine and sensitive texture to stand the cruel strain of the world.

"Gentlemen of the Jury! I do not propose to make a defense, but only an explanation of my deed.

"Since my early youth I began to learn that present society is badly organized, so badly that every day many wretched men commit suicide, leaving women and children in the most terrible distress. Workers, by thousands, seek for work and can not find it. Poor families beg for food and shiver with cold; they suffer the greatest misery; the little ones ask their miserable mothers for food, and the mothers cannot give it to them, because they have nothing. The few things which the home contained have already been sold or pawned. All they can do is beg alms; often they are arrested as vagabonds.

"I went away from my native place because I was frequently moved to tears at seeing little girls of eight or ten years obliged to work fifteen hours a day for the paltry pay of twenty centimes. Young women of eighteen or twenty also work fifteen hours daily, for a mockery of remuneration. And that happens not only to my fellow countrymen, but to all the workers, who sweat the whole day long for a crust of bread, while their labor produces wealth in abundance. The workers are obliged to live under the most wretched conditions, and their food consists of a little bread, a few spoonfuls of rice, and water; so by the time they are thirty or forty years old, they are exhausted, and go to die in the hospitals. Besides, in consequence of bad food and overwork, these unhappy creatures are, by hundreds, devoured by pellagra — a disease that, in my country, attacks, as the physicians say, those who are badly fed and lead a life of toil and privation.

"I have observed that there are a great many people who are hungry, and many children who suffer, whilst bread and clothes abound in the towns. I saw many and large shops full of clothing and woollen stuffs, and I also saw warehouses full of wheat and Indian corn, suitable for those who are in want. And, on the other hand, I saw thousands of people who do not work, who produce nothing and live on the labor of others; who spend every day thousands of francs for their amusement; who debauch the daughters of the workers; who own dwellings of forty or fifty rooms; twenty or thirty horses, many servants; in a word, all the pleasures of life.

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"I believed in God; but when I saw so great an inequality between men, I acknowledged that it was not God who created man, but man who created God. And I discovered that those who want their property to be respected, have an interest in preaching the existence of paradise and hell, and in keeping the people in ignorance.

"Not long ago, Vaillant threw a bomb in the Chamber of Deputies, to protest against the present system of society. He killed no one, only wounded some persons; yet bourgeois justice sentenced him to death. And not satisfied with the condemnation of the guilty man, they began to pursue the Anarchists, and arrest not only those who had known Vaillant, but even those who had merely been present at any Anarchist lecture.

"The government did not think of their wives and children. It did not consider that the men kept in prison were not the only ones who suffered, and that their little ones cried for bread. Bourgeois justice did not trouble itself about these innocent ones, who do not yet know what society is. It is no fault of theirs that their fathers are in prison; they only want to eat.

"The government went on searching private houses, opening private letters, forbidding lectures and meetings, and practicing the most infamous oppressions against us. Even now, hundreds of Anarchists are arrested for having written an article in a newspaper, or for having expressed an opinion in public.

"Gentlemen of the Jury, you are representatives of bourgeois society. If you want my head, take it; but do not believe that in so doing you will stop the Anarchist propaganda. Take care, for men reap what they have sown."

During a religious procession in 1896, at Barcelona, a bomb was thrown. Immediately three hundred men and women were arrested. Some were Anarchists, but the majority were trade-unionists and Socialists. They were thrown into that terrible bastille Montjuich, and subjected to most horrible tortures. After a number had been killed, or had gone insane, their cases were taken up by the liberal press of Europe, resulting in the release of a few survivors.

The man primarily responsible for this revival of the Inquisition was Canovas del Castillo, Prime Minister of Spain. It was he who ordered the torturing of the victims, their flesh burned, their bones crushed, their tongues cut out. Practiced in the art of brutality during his regime in Cuba, Canovas remained absolutely deaf to the appeals and protests of the awakened civilized conscience.

In 1897 Canovas del Castillo was shot to death by a young Italian, Angiolillo. The latter was an editor in his native land, and his bold utterances soon attracted the attention of the authorities. Persecution began, and Angiolillo fled from Italy to Spain, thence to France and Belgium, finally settling in England. While there he found employment as a compositor, and immediately became the friend of all his colleagues. One of the latter thus described Angiolillo: "His appearance suggested the journalist rather than the disciple of Gutenberg. His delicate hands, moreover, betrayed the fact that he had not grown up at the 'case.' With his handsome frank face, his soft dark hair, his alert expression, he looked the very type of the vivacious Southerner. Angiolillo spoke Italian, Spanish, and French, but no English; the little French I knew was not sufficient to carry on a prolonged conversation. However, Angiolillo soon began to acquire the English idiom; he learned rapidly, playfully, and it was not long until he became very popular with his fellow compositors. His distinguished and yet modest manner, and his consideration towards his colleagues, won him the hearts of all the boys."

Angiolillo soon became familiar with the detailed accounts in the press. He read of the great wave of human sympathy with the helpless victims at Montjuich. On Trafalgar Square he saw with his own eyes the results of those atrocities, when the few Spaniards, who escaped Castillo's clutches, came to seek asylum in England. There, at the great meeting, these men opened their shirts and showed the horrible scars of burned flesh. Angiolillo saw, and the effect surpassed a thousand theories; the impetus was beyond words, beyond arguments, beyond himself even.

Señor Antonio Canovas del Castillo, Prime Minister of Spain, sojourned at Santa Agueda. As usual in such cases, all strangers were kept away from his exalted presence. One exception was made, however, in the case of a distinguished looking, elegantly dressed Italian — the representative, it was understood, of an important journal. The distinguished gentleman was — Angiolillo.

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Señor Canovas, about to leave his house, stepped on the veranda. Suddenly Angiolillo confronted him. A shot rang out, and Canovas was a corpse.

The wife of the Prime Minister rushed upon the scene. "Murderer! Murderer!" she cried, pointing at Angiolillo. The latter bowed. "Pardon, Madame," he said, "I respect you as a lady, but I regret that you were the wife of that man."

Calmly Angiolillo faced death. Death in its most terrible form — for the man whose soul was as a child's.

He was garroted. His body lay, sun-kissed, till the day hid in twilight. And the people came, and pointing the finger of terror and fear, they said: "There — the criminal — the cruel murderer."

How stupid, how cruel is ignorance! It misunderstands always, condemns always.

A remarkable parallel to the case of Angiolillo is to be found in the act of Gaetano Bresci, whose *Attentat* upon King Umberto made an American city famous.

Bresci came to this country, this land of opportunity, where one has but to try to meet with golden success. Yes, he too would try to succeed. He would work hard and faithfully. Work had no terrors for him, if it would only help him to independence, manhood, self-respect.

Thus full of hope and enthusiasm he settled in Paterson, New Jersey, and there found a lucrative job at six dollars per week in one of the weaving mills of the town. Six whole dollars per week was, no doubt, a fortune for Italy, but not enough to breathe on in the new country. He loved his little home. He was a good husband and devoted father to his *bambina* Bianca, whom he adored. He worked and worked for a number of years. He actually managed to save one hundred dollars out of his six dollars per week.

Bresci had an ideal. Foolish, I know, for a workingman to have an ideal, — the Anarchist paper published in Paterson, *La Questione Sociale*.

Every week, though tired from work, he would help to set up the paper. Until later hours he would assist, and when the little pioneer had exhausted all resources and his comrades were in despair, Bresci brought cheer and hope, one hundred dollars, the entire savings of years. That would keep the paper afloat.

In his native land people were starving. The crops had been poor, and the peasants saw themselves face to face with famine. They appealed to their good King Umberto; he would help. And he did. The wives of the peasants who had gone to the palace of the King, held up in mute silence their emaciated infants. Surely that would move him. And then the soldiers fired and killed those poor fools.

Bresci, at work in the weaving mill at Paterson, read of the horrible massacre. His mental eye beheld the defenceless women and innocent infants of his native land, slaughtered right before the good King. His soul recoiled in horror. At night he heard the groans of the wounded. Some may have been his comrades, his own flesh. Why, why these foul murders?

The little meeting of the Italian Anarchist group in Paterson ended almost in a fight. Bresci had demanded his hundred dollars. His comrades begged, implored him to give them a respite. The paper would go down if they were to return him his loan. But Bresci insisted on its return.

How cruel and stupid is ignorance. Bresci got the money, but lost the good will, the confidence of his comrades. They would have nothing more to do with one whose greed was greater than his ideals.

On the twenty-ninth of July, 1900, King Umberto was shot at Monza. The young Italian weaver of Paterson, Gaetano Bresci, had taken the life of the good King.

Paterson was placed under police surveillance, everyone known as an Anarchist hounded and persecuted, and the act of Bresci ascribed to the teachings of Anarchism. As if the teachings of Anarchism in its extremest form could equal the force of those slain women and infants, who had pilgrimed to the King for aid. As if any spoken word, ever so eloquent, could burn into a human soul with such white heat as the lifeblood trickling drop by drop from those dying forms. The ordinary man is rarely moved either by word or deed; and those whose social kinship is the greatest living force need no appeal to respond — even as does steel to the magnet — to the wrongs and horrors of society.

If a social theory is a strong factor inducing acts of political violence, how are we to account for the recent violent outbreaks in India, where Anarchism has hardly been born. More than any other old philosophy, Hindu

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teachings have exalted passive resistance, the drifting of life, the Nirvana, as the highest spiritual ideal. Yet the social unrest in India is daily growing, and has only recently resulted in an act of political violence, the killing of Sir Curzon Wylie by the Hindu Madar Sol Dhingra.

If such a phenomenon can occur in a country socially and individually permeated for centuries with the spirit of passivity, can one question the tremendous, revolutionizing effect on human character exerted by great social iniquities? Can one doubt the logic, the justice of these words:

“Repression, tyranny, and indiscriminate punishment of innocent men have been the watchwords of the government of the alien domination in India ever since we began the commercial boycott of English goods. The tiger qualities of the British are much in evidence now in India. They think that by the strength of the sword they will keep down India! It is this arrogance that has brought about the bomb, and the more they tyrannize over a helpless and unarmed people, the more terrorism will grow. We may deprecate terrorism as outlandish and foreign to our culture, but it is inevitable as long as this tyranny continues, for it is not the terrorists that are to be blamed, but the tyrants who are responsible for it. It is the only resource for a helpless and unarmed people when brought to the verge of despair. It is never criminal on their part. The crime lies with the tyrant.”⁵

Even conservative scientists are beginning to realize that heredity is not the sole factor moulding human character. Climate, food, occupation; nay, color, light, and sound must be considered in the study of human psychology.

If that be true, how much more correct is the contention that great social abuses will and must influence different minds and temperaments in a different way. And how utterly fallacious the stereotyped notion that the teachings of Anarchism, or certain exponents of these teachings, are responsible for the acts of political violence.

Anarchism, more than any other social theory, values human life above things. All Anarchists agree with Tolstoy in this fundamental truth: if the production of any commodity necessitates the sacrifice of human life, society should do without that commodity, but it can not do without that life. That, however, nowise indicates that Anarchism teaches submission. How can it, when it knows that all suffering, all misery, all ills, result from the evil of submission?

Has not some American ancestor said, many years ago, that resistance to tyranny is obedience to God? And he was not an Anarchist even. It would say that resistance to tyranny is man’s highest ideal. So long as tyranny exists, in whatever form, man’s deepest aspiration must resist it as inevitably as man must breathe.

Compared with the wholesale violence of capital and government, political acts of violence are but a drop in the ocean. That so few resist is the strongest proof how terrible must be the conflict between their souls and unbearable social iniquities.

High strung, like a violin string, they weep and moan for life, so relentless, so cruel, so terribly inhuman. In a desperate moment the string breaks. Untuned ears hear nothing but discord. But those who feel the agonized cry understand its harmony; they hear in it the fulfillment of the most compelling moment of human nature.

Such is the psychology of political violence.

⁵The Free Hindustan.

Chapter 4: Prisons: A Social Crime and Failure

In 1849 Feodor Dostoyevsky wrote on the wall of his prison cell the following story of *The Priest and the Devil*:

“Hello, you little fat father!’ the devil said to the priest. ‘What made you lie so to those poor, misled people? What tortures of hell did you depict? Don’t you know they are already suffering the tortures of hell in their earthly lives? Don’t you know that you and the authorities of the State are my representatives on earth? It is you that make them suffer the pains of hell with which you threaten them. Don’t you know this? Well, then, come with me!’

“The devil grabbed the priest by the collar, lifted him high in the air, and carried him to a factory, to an iron foundry. He saw the workmen there running and hurrying to and fro, and toiling in the scorching heat. Very soon the thick, heavy air and the heat are too much for the priest. With tears in his eyes, he pleads with the devil: ‘Let me go! Let me leave this hell!’

“Oh, my dear friend, I must show you many more places.’ The devil gets hold of him again and drags him off to a farm. There he sees workmen threshing the grain. The dust and heat are insufferable. The overseer carries a knout, and unmercifully beats anyone who falls to the ground overcome by hard toil or hunger.

“Next the priest is taken to the huts where these same workers live with their families — dirty, cold, smoky, ill-smelling holes. The devil grins. He points out the poverty and hardships which are at home here.

“Well, isn’t this enough?’ he asks. And it seems as if even he, the devil, pities the people. The pious servant of God can hardly bear it. With uplifted hands he begs: ‘Let me go away from here. Yes, yes! This is hell on earth!’

“Well, then, you see. And you still promise them another hell. You torment them, torture them to death mentally when they are already all but dead physically! Come on! I will show you one more hell — one more, the very worst.’

“He took him to a prison and showed him a dungeon, with its foul air and the many human forms, robbed of all health and energy, lying on the floor, covered with vermin that were devouring their poor, naked, emaciated bodies.

“Take off your silken clothes,’ said the devil to the priest, ‘put on your ankles heavy chains such as these unfortunates wear; lie down on the cold and filthy floor — and then talk to them about a hell that still awaits them!’

“No, no!’ answered the priest, ‘I cannot think of anything more dreadful than this. I entreat you, let me go away from here!’

“Yes, this is hell. There can be no worse hell than this. Did you not know it? Did you not know that these men and women whom you are frightening with the picture of a hell hereafter — did you not know that they are in hell right here, before they die?”

This was written fifty years ago in dark Russia, on the wall of one of the most horrible prisons. Yet who can deny that the same applies with equal force to the present time, even to American prisons?

With all our boasted reforms, our great social changes, and our far-reaching discoveries, human beings continue to be sent to the worst of hells, wherein they are outraged, degraded, and tortured, that society may be “protected” from the phantoms of its own making.

Prison, a social protection? What monstrous mind ever conceived such an idea? Just as well say that health can be promoted by a widespread contagion.

Chapter 4: Prisons: A Social Crime and Failure

After eighteen months of horror in an English prison, Oscar Wilde gave to the world his great masterpiece, *The Ballad of Reading Gaol*:

The vilest deeds, like poison weeds,
Bloom well in prison air;
It is only what is good in Man
That wastes and withers there.
Pale Anguish keeps the heavy gate,
And the Warder is Despair.

Society goes on perpetuating this poisonous air, not realizing that out of it can come naught but the most poisonous results.

We are spending at the present \$3,500,000 per day, \$1,000,095,000 per year, to maintain prison institutions, and that in a democratic country, — a sum almost as large as the combined output of wheat, valued at \$750,000,000, and the output of coal, valued at \$350,000,000. Professor Bushnell of Washington, D.C., estimates the cost of prisons at \$6,000,000,000 annually, and Dr. G. Frank Lydston, an eminent American writer on crime, gives \$5,000,000,000 annually as a reasonable figure. Such unheard-of expenditure for the purpose of maintaining vast armies of human beings caged up like wild beasts!⁶

Yet crimes are on the increase. Thus we learn that in America there are four and a half times as many crimes to every million population today as there were twenty years ago.

The most horrible aspect is that our national crime is murder, not robbery, embezzlement, or rape, as in the South. London is five times as large as Chicago, yet there are one hundred and eighteen murders annually in the latter city, while only twenty in London. Nor is Chicago the leading city in crime, since it is only seventh on the list, which is headed by four Southern cities, and San Francisco and Los Angeles. In view of such a terrible condition of affairs, it seems ridiculous to prate of the protection society derives from its prisons.

The average mind is slow in grasping a truth, but when the most thoroughly organized, centralized institution, maintained at an excessive national expense, has proven a complete social failure, the dullest must begin to question its right to exist. The time is past when we can be content with our social fabric merely because it is “ordained by divine right,” or by the majesty of the law.

The widespread prison investigations, agitation, and education during the last few years are conclusive proof that men are learning to dig deep into the very bottom of society, down to the causes of the terrible discrepancy between social and individual life.

Why, then, are prisons a social crime and a failure? To answer this vital question it behooves us to seek the nature and cause of crimes, the methods employed in coping with them, and the effects these methods produce in ridding society of the curse and horror of crimes.

First, as to the *nature* of crime:

Havelock Ellis divides crime into four phases, the political, the passionate, the insane, and the occasional. He says that the political criminal is the victim of an attempt of a more or less despotic government to preserve its own stability. He is not necessarily guilty of an unsocial offense; he simply tries to overturn a certain political order which may itself be anti-social. This truth is recognized all over the world, except in America where the foolish notion still prevails that in a Democracy there is no place for political criminals. Yet John Brown was a political criminal; so were the Chicago Anarchists; so is every striker. Consequently, says Havelock Ellis, the political criminal of our time or place may be the hero, martyr, saint of another age. Lombroso calls the political criminal the true precursor of the progressive movement of humanity.

“The criminal by passion is usually a man of wholesome birth and honest life, who under the stress of some great, unmerited wrong has wrought justice for himself.”⁷

⁶ *Crime and Criminals*. W. C. Owen.

⁷ *The Criminal*, Havelock Ellis.

Mr. Hugh C. Weir, in *The Menace of the Police*, cites the case of Jim Flaherty, a criminal by passion, who, instead of being saved by society, is turned into a drunkard and a recidivist, with a ruined and poverty-stricken family as the result.

A more pathetic type is Archie, the victim in Brand Whitlock's novel, *The Turn of the Balance*, the greatest American exposé of crime in the making. Archie, even more than Flaherty, was driven to crime and death by the cruel inhumanity of his surroundings, and by the unscrupulous hounding of the machinery of the law. Archie and Flaherty are but the types of many thousands, demonstrating how the legal aspects of crime, and the methods of dealing with it, help to create the disease which is undermining our entire social life.

"The insane criminal really can no more be considered a criminal than a child, since he is mentally in the same condition as an infant or an animal."⁸

The law already recognizes that, but only in rare cases of a very flagrant nature, or when the culprit's wealth permits the luxury of criminal insanity. It has become quite fashionable to be the victim of paranoia. But on the whole the "sovereignty of justice" still continues to punish criminally insane with the whole severity of its power. Thus Mr. Ellis quotes from Dr. Richter's statistics showing that in Germany one hundred and six madmen, out of one hundred and forty-four criminally insane, were condemned to severe punishment.

The occasional criminal "represents by far the largest class of our prison population, hence is the greatest menace to social well-being." What is the cause that compels a vast army of the human family to take to crime, to prefer the hideous life within prison walls to the life outside? Certainly that cause must be an iron master, who leaves its victims no avenue of escape, for the most depraved human being loves liberty.

This terrific force is conditioned in our cruel social and economic arrangement. I do not mean to deny the biologic, physiologic, or psychologic factors in creating crime; but there is hardly an advanced criminologist who will not concede that the social and economic influences are the most relentless, the most poisonous germs of crime. Granted even that there are innate criminal tendencies, it is none the less true that these tendencies find rich nutrition in our social environment.

There is close relation, says Havelock Ellis, between crimes against the person and the price of alcohol, between crimes against property and the price of wheat. He quotes Quetelet and Lacassagne, the former looking upon society as the preparer of crime, and the criminals as instruments that execute them. The latter find that "the social environment is the cultivation medium of criminality; that the criminal is the microbe, an element which only becomes important when it finds the medium which causes it to ferment; *every society has the criminals it deserves*."⁹

The most "prosperous" industrial period makes it impossible for the worker to earn enough to keep up health and vigor. And as prosperity is, at best, an imaginary condition, thousands of people are constantly added to the host of the unemployed. From East to West, from South to North, this vast army tramps in search of work or food, and all they find is the workhouse or the slums. Those who have a spark of self-respect left, prefer open defiance, prefer crime to the emaciated, degraded position of poverty.

Edward Carpenter estimates that five-sixths of indictable crimes consist in some violation of property rights; but that is too low a figure. A thorough investigation would prove that nine crimes out of ten could be traced, directly or indirectly, to our economic and social iniquities, to our system of remorseless exploitation and robbery. There is no criminal so stupid but recognizes this terrible fact, though he may not be able to account for it.

A collection of criminal philosophy, which Havelock Ellis, Lombroso, and other eminent men have compiled, shows that the criminal feels only too keenly that it is society that drives him to crime. A Milanese thief said to Lombroso: "I do not rob, I merely take from the rich their superfluities; besides, do not advocates and merchants rob?" A murderer wrote: "Knowing that three-fourths of the social virtues are cowardly vices, I thought an open assault on a rich man would be less ignoble than the cautious combination of fraud." Another wrote: "I

⁸ *The Criminal*.

⁹ *The Criminal*.

am imprisoned for stealing a half dozen eggs. Ministers who rob millions are honored. Poor Italy!" An educated convict said to Mr. Davitt: "The laws of society are framed for the purpose of securing the wealth of the world to power and calculation, thereby depriving the larger portion of mankind of its rights and chances. Why should they punish me for taking by somewhat similar means from those who have taken more than they had a right to?" The same man added: "Religion robs the soul of its independence; patriotism is the stupid worship of the world for which the well-being and the peace of the inhabitants were sacrificed by those who profit by it, while the laws of the land, in restraining natural desires, were waging war on the manifest spirit of the law of our beings. Compared with this," he concluded, "thieving is an honorable pursuit."¹⁰

Verily, there is greater truth in this philosophy than in all the law-and-moral books of society.

The economic, political, moral, and physical factors being the microbes of crime, how does society meet the situation?

The methods of coping with crime have no doubt undergone several changes, but mainly in a theoretic sense. In practice, society has retained the primitive motive in dealing with the offender; that is, revenge. It has also adopted the theologic idea; namely, punishment; while the legal and "civilized" methods consist of deterrence or terror, and reform. We shall presently see that all four modes have failed utterly, and that we are today no nearer a solution than in the dark ages.

The natural impulse of the primitive man to strike back, to avenge a wrong, is out of date. Instead, the civilized man, stripped of courage and daring, has delegated to an organized machinery the duty of avenging his wrongs, in the foolish belief that the State is justified in doing what he no longer has the manhood or consistency to do. The "majesty of the law" is a reasoning thing; it would not stoop to primitive instincts. Its mission is of a "higher" nature. True, it is still steeped in the theologic muddle, which proclaims punishment as a means of purification, or the vicarious atonement of sin. But legally and socially the statute exercises punishment, not merely as an infliction of pain upon the offender, but also for its terrifying effect upon others.

What is the real basis of punishment, however? The notion of a free will, the idea that man is at all times a free agent for good or evil; if he chooses the latter, he must be made to pay the price. Although this theory has long been exploded, and thrown upon the dustheap, it continues to be applied daily by the entire machinery of government, turning it into the most cruel and brutal tormentor of human life. The only reason for its continuance is the still more cruel notion that the greater the terror punishment spreads, the more certain its preventative effect.

Society is using the most drastic methods in dealing with the social offender. Why do they not deter? Although in America a man is supposed to be considered innocent until proven guilty, the instruments of law, the police, carry on a reign of terror, making indiscriminate arrests, beating, clubbing, bullying people, using the barbarous method of the "third degree," subjecting their unfortunate victims to the foul air of the station house, and the still fouler language of its guardians. Yet crimes are rapidly multiplying, and society is paying the price. On the other hand, it is an open secret that when the unfortunate citizen has been given the full "mercy" of the law, and for the sake of safety is hidden in the worst of hells, his real Calvary begins. Robbed of his rights as a human being, degraded to a mere automaton without will or feeling, dependent entirely upon the mercy of brutal keepers, he daily goes through a process of dehumanization, compared with which savage revenge was mere child's play.

There is not a single penal institution or reformatory in the United States where men are not tortured "to be made good," by means of the black-jack, the club, the strait-jacket, the water-cure, the "humming bird" (an electrical contrivance run along the human body), the solitary, the bull-ring, and starvation diet. In these institutions his will is broken, his soul degraded, his spirit subdued by the deadly monotony and routine of prison life. In Ohio, Illinois, Pennsylvania, Missouri, and in the South, these horrors have become so flagrant as to reach the outside world, while in most other prisons the same Christian methods still prevail. But prison walls rarely allow the agonized shrieks of the victims to escape — prison walls are thick, they dull the sound. Society

¹⁰ *The Criminal.*

might with greater immunity abolish all prisons at once, than to hope for protection from these twentieth-century chambers of horrors.

Year after year the gates of prison hells return to the world an emaciated, deformed, will-less, ship-wrecked crew of humanity, with the Cain mark on their foreheads, their hopes crushed, all their natural inclinations thwarted. With nothing but hunger and inhumanity to greet them, these victims soon sink back into crime as the only possibility of existence. It is not at all an unusual thing to find men and women who have spent half their lives — nay, almost their entire existence — in prison. I know a woman on Blackwell's Island, who had been in and out thirty-eight times; and through a friend I learn that a young boy of seventeen, whom he had nursed and cared for in the Pittsburg penitentiary, had never known the meaning of liberty. From the reformatory to the penitentiary had been the path of this boy's life, until, broken in body, he died a victim of social revenge. These personal experiences are substantiated by extensive data giving overwhelming proof of the utter futility of prisons as a means of deterrence or reform.

Well-meaning persons are now working for a new departure in the prison question, — reclamation, to restore once more to the prisoner the possibility of becoming a human being. Commendable as this is, I fear it is impossible to hope for good results from pouring good wine into a musty bottle. Nothing short of a complete reconstruction of society will deliver mankind from the cancer of crime. Still, if the dull edge of our social conscience would be sharpened, the penal institutions might be given a new coat of varnish. But the first step to be taken is the renovation of the social consciousness, which is in a rather dilapidated condition. It is sadly in need to be awakened to the fact that crime is a question of degree, that we all have the rudiments of crime in us, more or less, according to our mental, physical, and social environment; and that the individual criminal is merely a reflex of the tendencies of the aggregate.

With the social consciousness wakened, the average individual may learn to refuse the "honor" of being the bloodhound of the law. He may cease to persecute, despise, and mistrust the social offender, and give him a chance to live and breathe among his fellows. Institutions are, of course, harder to reach. They are cold, impenetrable, and cruel; still, with the social consciousness quickened, it might be possible to free the prison victims from the brutality of prison officials, guards, and keepers. Public opinion is a powerful weapon; keepers of human prey, even, are afraid of it. They may be taught a little humanity, especially if they realize that their jobs depend upon it.

But the most important step is to demand for the prisoner the right to work while in prison, with some monetary recompense that would enable him to lay aside a little for the day of his release, the beginning of a new life.

It is almost ridiculous to hope much from present society when we consider that workingmen, wage-slaves themselves, object to convict labor. I shall not go into the cruelty of this objection, but merely consider the impracticability of it. To begin with, the opposition so far raised by organized labor has been directed against windmills. Prisoners have always worked; only the State has been their exploiter, even as the individual employer has been the robber of organized labor. The States have either set the convicts to work for the government, or they have farmed convict labor to private individuals. Twenty-nine of the States pursue the latter plan. The Federal government and seventeen States have discarded it, as have the leading nations of Europe, since it leads to hideous overworking and abuse of prisoners, and to endless graft.

"Rhode Island, the State dominated by Aldrich, offers perhaps the worst example. Under a five-year contract, dated July 7th, 1906, and renewable for five years more at the option of private contractors, the labor of the inmates of the Rhode Island Penitentiary and the Providence County Jail is sold to the Reliance-Sterling Mfg. Co. at the rate of a trifle less than 25 cents a day per man. This Company is really a gigantic Prison Labor Trust, for it also leases the convict labor of Connecticut, Michigan, Indiana, Nebraska, and South Dakota penitentiaries, and the reformatories of New Jersey, Indiana, Illinois, and Wisconsin, eleven establishments in all.

"The enormity of the graft under the Rhode Island contract may be estimated from the fact that this same Company pays 62 1/2 cents a day in Nebraska for the convict's labor, and that Tennessee, for example, gets \$1.10 a day for a convict's work from the Gray-Dudley Hardware Co.; Missouri gets 70 cents a day from the

Star Overall Mfg. Co.; West Virginia 65 cents a day from the Kraft Mfg. Co., and Maryland 55 cents a day from Oppenheim, Oberndorf & Co., shirt manufacturers. The very difference in prices points to enormous graft. For example, the Reliance-Sterling Mfg. Co. manufactures shirts, the cost of free labor being not less than \$1.20 per dozen, while it pays Rhode Island thirty cents a dozen. Furthermore, the State charges this Trust no rent for the use of its huge factory, charges nothing for power, heat, light, or even drainage, and exacts no taxes. What graft!"¹¹

It is estimated that more than twelve million dollars' worth of workingmen's shirts and overalls is produced annually in this country by prison labor. It is a woman's industry, and the first reflection that arises is that an immense amount of free female labor is thus displaced. The second consideration is that male convicts, who should be learning trades that would give them some chance of being self-supporting after their release, are kept at this work at which they can not possibly make a dollar. This is the more serious when we consider that much of this labor is done in reformatories, which so loudly profess to be training their inmates to become useful citizens.

The third, and most important, consideration is that the enormous profits thus wrung from convict labor are a constant incentive to the contractors to exact from their unhappy victims tasks altogether beyond their strength, and to punish them cruelly when their work does not come up to the excessive demands made.

Another word on the condemnation of convicts to tasks at which they cannot hope to make a living after release. Indiana, for example, is a State that has made a great splurge over being in the front rank of modern penological improvements. Yet, according to the report rendered in 1908 by the training school of its "reformatory," 135 were engaged in the manufacture of chains, 207 in that of shirts, and 255 in the foundry — a total of 597 in three occupations. But at this so-called reformatory 59 occupations were represented by the inmates, 39 of which were connected with country pursuits. Indiana, like other States, professes to be training the inmates of her reformatory to occupations by which they will be able to make their living when released. She actually sets them to work making chains, shirts, and brooms, the latter for the benefit of the Louisville Fancy Grocery Co. Broom-making is a trade largely monopolized by the blind, shirt-making is done by women, and there is only one free chain-factory in the State, and at that a released convict can not hope to get employment. The whole thing is a cruel farce.

If, then, the States can be instrumental in robbing their helpless victims of such tremendous profits is it not high time for organized labor to stop its idle howl, and to insist on decent remuneration for the convict, even as labor organizations claim for themselves? In that way workingmen would kill the germ which makes of the prisoner an enemy to the interests of labor. I have said elsewhere that thousands of convicts, incompetent and without a trade, without means of subsistence, are yearly turned back into the social fold. These men and women must live, for even an ex-convict has needs. Prison life has made them anti-social beings, and the rigidly closed doors that meet them on their release are not likely to decrease their bitterness. The inevitable result is that they form a favorable nucleus out of which scabs, black-legs, detectives, and policemen are drawn, only too willing to do the master's bidding. Thus organized labor, by its foolish opposition to work in prison, defeats its own ends. It helps to create poisonous fumes that stifle every attempt for economic betterment. If the workingman wants to avoid these effects, he should *insist* on the right of the convict to work, he should meet him as a brother, take him into his organization, and *with his aid turn against the system which grinds them both*.

Last, but not least, is the growing realization of the barbarity and the inadequacy of the definite sentence. Those who believe in, and earnestly aim at, a change are fast coming to the conclusion that man must be given an opportunity to make good. And how is he to do it with ten, fifteen, or twenty years' imprisonment before him? The hope of liberty and of opportunity is the only incentive to life, especially the prisoner's life. Society has sinned so long against him — it ought at least to leave him that. I am not very sanguine that it will, or that any real change in that direction can take place until the conditions that breed both the prisoner and the jailer will be forever abolished.

¹¹Quoted from the publications of the National Committee on Prison Labor.

Chapter 4: Prisons: A Social Crime and Failure

Out of his mouth a red, red rose!
Out of his heart a white!
For who can say by what strange way
Christ brings his will to light,
Since the barren staff the pilgrim bore
Bloomed in the great Pope's sight.

Chapter 5: Patriotism: A Menace to Liberty

What is patriotism? Is it love of one's birthplace, the place of childhood's recollections and hopes, dreams and aspirations? Is it the place where, in childlike naivety, we would watch the fleeting clouds, and wonder why we, too, could not run so swiftly? The place where we would count the milliard glittering stars, terror-stricken lest each one "an eye should be," piercing the very depths of our little souls? Is it the place where we would listen to the music of the birds, and long to have wings to fly, even as they, to distant lands? Or the place where we would sit at mother's knee, enraptured by wonderful tales of great deeds and conquests? In short, is it love for the spot, every inch representing dear and precious recollections of a happy, joyous, and playful childhood?

If that were patriotism, few American men of today could be called upon to be patriotic, since the place of play has been turned into factory, mill, and mine, while deafening sounds of machinery have replaced the music of the birds. Nor can we longer hear the tales of great deeds, for the stories our mothers tell today are but those of sorrow, tears, and grief.

What, then, is patriotism? "Patriotism, sir, is the last resort of scoundrels," said Dr. Johnson. Leo Tolstoy, the greatest anti-patriot of our times, defines patriotism as the principle that will justify the training of wholesale murderers; a trade that requires better equipment for the exercise of man-killing than the making of such necessities of life as shoes, clothing, and houses; a trade that guarantees better returns and greater glory than that of the average workingman.

Gustave Hervé, another great anti-patriot, justly calls patriotism a superstition — one far more injurious, brutal, and inhumane than religion. The superstition of religion originated in man's inability to explain natural phenomena. That is, when primitive man heard thunder or saw the lightning, he could not account for either, and therefore concluded that back of them must be a force greater than himself. Similarly he saw a supernatural force in the rain, and in the various other changes in nature. Patriotism, on the other hand, is a superstition artificially created and maintained through a network of lies and falsehoods; a superstition that robs man of his self-respect and dignity, and increases his arrogance and conceit.

Indeed, conceit, arrogance, and egotism are the essentials of patriotism. Let me illustrate. Patriotism assumes that our globe is divided into little spots, each one surrounded by an iron gate. Those who have had the fortune of being born on some particular spot, consider themselves better, nobler, grander, more intelligent than the living beings inhabiting any other spot. It is, therefore, the duty of everyone living on that chosen spot to fight, kill, and die in the attempt to impose his superiority upon all the others.

The inhabitants of the other spots reason in like manner, of course, with the result that, from early infancy, the mind of the child is poisoned with bloodcurdling stories about the Germans, the French, the Italians, Russians, etc. When the child has reached manhood, he is thoroughly saturated with the belief that he is chosen by the Lord himself to defend *his* country against the attack or invasion of any foreigner. It is for that purpose that we are clamoring for a greater army and navy, more battleships and ammunition. It is for that purpose that America has within a short time spent four hundred million dollars. Just think of it — four hundred million dollars taken from the produce of *the people*. For surely it is not the rich who contribute to patriotism. They are cosmopolitans, perfectly at home in every land. We in America know well the truth of this. Are not our rich Americans Frenchmen in France, Germans in Germany, or Englishmen in England? And do they not squander with cosmopolitan grace fortunes coined by American factory children and cotton slaves? Yes, theirs is the patriotism that will make it possible to send messages of condolence to a despot like the Russian Tsar, when any mishap befalls him, as President Roosevelt did in the name of *his* people, when Sergius was punished by the Russian revolutionists.

It is a patriotism that will assist the arch-murderer, Diaz, in destroying thousands of lives in Mexico, or that will even aid in arresting Mexican revolutionists on American soil and keep them incarcerated in American prisons, without the slightest cause or reason.

But, then, patriotism is not for those who represent wealth and power. It is good enough for the people. It reminds one of the historic wisdom of Frederick the Great, the bosom friend of Voltaire, who said: "Religion is a fraud, but it must be maintained for the masses."

That patriotism is rather a costly institution, no one will doubt after considering the following statistics. The progressive increase of the expenditures for the leading armies and navies of the world during the last quarter of a century is a fact of such gravity as to startle every thoughtful student of economic problems. It may be briefly indicated by dividing the time from 1881 to 1905 into five-year periods, and noting the disbursements of several great nations for army and navy purposes during the first and last of those periods. From the first to the last of the periods noted the expenditures of Great Britain increased from \$2,101,848,936 to \$4,143,226,885, those of France from \$3,324,500,000 to \$3,455,109,900, those of Germany from \$725,000,200 to \$2,700,375,600, those of the United States from \$1,275,500,750 to \$2,650,900,450, those of Russia from \$1,900,975,500 to \$5,250,445,100, those of Italy from \$1,600,975,750 to \$1,755,500,100, and those of Japan from \$182,900,500 to \$700,925,475.

The military expenditures of each of the nations mentioned increased in each of the five-year periods under review. During the entire interval from 1881 to 1905 Great Britain's outlay for her army increased fourfold, that of the United States was tripled, Russia's was doubled, that of Germany increased 35 per cent., that of France about 15 per cent., and that of Japan nearly 500 per cent. If we compare the expenditures of these nations upon their armies with their total expenditures for all the twenty-five years ending with 1905, the proportion rose as follows:

In Great Britain from 20 per cent. to 37; in the United States from 15 to 23; in France from 16 to 18; in Italy from 12 to 15; in Japan from 12 to 14. On the other hand, it is interesting to note that the proportion in Germany decreased from about 58 per cent. to 25, the decrease being due to the enormous increase in the imperial expenditures for other purposes, the fact being that the army expenditures for the period of 1901-5 were higher than for any five-year period preceding. Statistics show that the countries in which army expenditures are greatest, in proportion to the total national revenues, are Great Britain, the United States, Japan, France, and Italy, in the order named.

The showing as to the cost of great navies is equally impressive. During the twenty-five years ending with 1905 naval expenditures increased approximately as follows: Great Britain, 300 per cent.; France 60 per cent.; Germany 600 per cent.; the United States 525 per cent.; Russia 300 per cent.; Italy 250 per cent.; and Japan, 700 per cent. With the exception of Great Britain, the United States spends more for naval purposes than any other nation, and this expenditure bears also a larger proportion to the entire national disbursements than that of any other power. In the period 1881-5, the expenditure for the United States navy was \$6.20 out of each \$100 appropriated for all national purposes; the amount rose to \$6.60 for the next five-year period, to \$8.10 for the next, to \$11.70 for the next, and to \$16.40 for 1901-5. It is morally certain that the outlay for the current period of five years will show a still further increase.

The rising cost of militarism may be still further illustrated by computing it as a per capita tax on population. From the first to the last of the five-year periods taken as the basis for the comparisons here given, it has risen as follows: In Great Britain, from \$18.47 to \$52.50; in France, from \$19.66 to \$23.62; in Germany, from \$10.17 to \$15.51; in the United States, from \$5.62 to \$13.64; in Russia, from \$6.14 to \$8.37; in Italy, from \$9.59 to \$11.24, and in Japan from 86 cents to \$3.11.

It is in connection with this rough estimate of cost per capita that the economic burden of militarism is most appreciable. The irresistible conclusion from available data is that the increase of expenditure for army and navy purposes is rapidly surpassing the growth of population in each of the countries considered in the present calculation. In other words, a continuation of the increased demands of militarism threatens each of those nations with a progressive exhaustion both of men and resources.

The awful waste that patriotism necessitates ought to be sufficient to cure the man of even average intelligence from this disease. Yet patriotism demands still more. The people are urged to be patriotic and for that luxury they pay, not only by supporting their “defenders,” but even by sacrificing their own children. Patriotism requires allegiance to the flag, which means obedience and readiness to kill father, mother, brother, sister.

The usual contention is that we need a standing army to protect the country from foreign invasion. Every intelligent man and woman knows, however, that this is a myth maintained to frighten and coerce the foolish. The governments of the world, knowing each other’s interests, do not invade each other. They have learned that they can gain much more by international arbitration of disputes than by war and conquest. Indeed, as Carlyle said, “War is a quarrel between two thieves too cowardly to fight their own battle; therefore they take boys from one village and another village, stick them into uniforms, equip them with guns, and let them loose like wild beasts against each other.”

It does not require much wisdom to trace every war back to a similar cause. Let us take our own Spanish-American war, supposedly a great and patriotic event in the history of the United States. How our hearts burned with indignation against the atrocious Spaniards! True, our indignation did not flare up spontaneously. It was nurtured by months of newspaper agitation, and long after Butcher Weyler had killed off many noble Cubans and outraged many Cuban women. Still, in justice to the American Nation be it said, it did grow indignant and was willing to fight, and that it fought bravely. But when the smoke was over, the dead buried, and the cost of the war came back to the people in an increase in the price of commodities and rent — that is, when we sobered up from our patriotic spree it suddenly dawned on us that the cause of the Spanish-American war was the consideration of the price of sugar; or, to be more explicit, that the lives, blood, and money of the American people were used to protect the interests of American capitalists, which were threatened by the Spanish government. That this is not an exaggeration, but is based on absolute facts and figures, is best proven by the attitude of the American government to Cuban labor. When Cuba was firmly in the clutches of the United States, the very soldiers sent to liberate Cuba were ordered to shoot Cuban workingmen during the great cigarmakers’ strike, which took place shortly after the war.

Nor do we stand alone in waging war for such causes. The curtain is beginning to be lifted on the motives of the terrible Russo-Japanese war, which cost so much blood and tears. And we see again that back of the fierce Moloch of war stands the still fiercer god of Commercialism. Kuropatkin, the Russian Minister of War during the Russo-Japanese struggle, has revealed the true secret behind the latter. The Tsar and his Grand Dukes, having invested money in Corean concessions, the war was forced for the sole purpose of speedily accumulating large fortunes.

The contention that a standing army and navy is the best security of peace is about as logical as the claim that the most peaceful citizen is he who goes about heavily armed. The experience of every-day life fully proves that the armed individual is invariably anxious to try his strength. The same is historically true of governments. Really peaceful countries do not waste life and energy in war preparations, With the result that peace is maintained.

However, the clamor for an increased army and navy is not due to any foreign danger. It is owing to the dread of the growing discontent of the masses and of the international spirit among the workers. It is to meet the internal enemy that the Powers of various countries are preparing themselves; an enemy, who, once awakened to consciousness, will prove more dangerous than any foreign invader.

The powers that have for centuries been engaged in enslaving the masses have made a thorough study of their psychology. They know that the people at large are like children whose despair, sorrow, and tears can be turned into joy with a little toy. And the more gorgeously the toy is dressed, the louder the colors, the more it will appeal to the million-headed child.

An army and navy represents the people’s toys. To make them more attractive and acceptable, hundreds and thousands of dollars are being spent for the display of these toys. That was the purpose of the American government in equipping a fleet and sending it along the Pacific coast, that every American citizen should be made to feel the pride and glory of the United States. The city of San Francisco spent one hundred thousand

dollars for the entertainment of the fleet; Los Angeles, sixty thousand; Seattle and Tacoma, about one hundred thousand. To entertain the fleet, did I say? To dine and wine a few superior officers, while the "brave boys" had to mutiny to get sufficient food. Yes, two hundred and sixty thousand dollars were spent on fireworks, theatre parties, and revelries, at a time when men, women, and children through the breadth and length of the country were starving in the streets; when thousands of unemployed were ready to sell their labor at any price.

Two hundred and sixty thousand dollars! What could not have been accomplished with such an enormous sum? But instead of bread and shelter, the children of those cities were taken to see the fleet, that it may remain, as one of the newspapers said, "a lasting memory for the child."

A wonderful thing to remember, is it not? The implements of civilized slaughter. If the mind of the child is to be poisoned with such memories, what hope is there for a true realization of human brotherhood?

We Americans claim to be a peace-loving people. We hate bloodshed; we are opposed to violence. Yet we go into spasms of joy over the possibility of projecting dynamite bombs from flying machines upon helpless citizens. We are ready to hang, electrocute, or lynch anyone, who, from economic necessity, will risk his own life in the attempt upon that of some industrial magnate. Yet our hearts swell with pride at the thought that America is becoming the most powerful nation on earth, and that it will eventually plant her iron foot on the necks of all other nations.

Such is the logic of patriotism.

Considering the evil results that patriotism is fraught with for the average man, it is as nothing compared with the insult and injury that patriotism heaps upon the soldier himself, — that poor, deluded victim of superstition and ignorance. He, the savior of his country, the protector of his nation, — what has patriotism in store for him? A life of slavish submission, vice, and perversion, during peace; a life of danger, exposure, and death, during war.

While on a recent lecture tour in San Francisco, I visited the Presidio, the most beautiful spot overlooking the Bay and Golden Gate Park. Its purpose should have been playgrounds for children, gardens and music for the recreation of the weary. Instead it is made ugly, dull, and gray by barracks, — barracks wherein the rich would not allow their dogs to dwell. In these miserable shanties soldiers are herded like cattle; here they waste their young days, polishing the boots and brass buttons of their superior officers. Here, too, I saw the distinction of classes: sturdy sons of a free Republic, drawn up in line like convicts, saluting every passing shrimp of a lieutenant. American equality, degrading manhood and elevating the uniform!

Barrack life further tends to develop tendencies of sexual perversion. It is gradually producing along this line results similar to European military conditions. Havelock Ellis, the noted writer on sex psychology, has made a thorough study of the subject. I quote: "Some of the barracks are great centers of male prostitution... The number of soldiers who prostitute themselves is greater than we are willing to believe. It is no exaggeration to say that in certain regiments the presumption is in favor of the venality of the majority of the men... On summer evenings Hyde Park and the neighborhood of Albert Gate are full of guardsmen and others plying a lively trade, and with little disguise, in uniform or out... In most cases the proceeds form a comfortable addition to Tommy Atkins' pocket money."

To what extent this perversion has eaten its way into the army and navy can best be judged from the fact that special houses exist for this form of prostitution. The practice is not limited to England; it is universal. "Soldiers are no less sought after in France than in England or in Germany, and special houses for military prostitution exist both in Paris and the garrison towns."

Had Mr. Havelock Ellis included America in his investigation of sex perversion, he would have found that the same conditions prevail in our army and navy as in those of other countries. The growth of the standing army inevitably adds to the spread of sex perversion; the barracks are the incubators.

Aside from the sexual effects of barrack life, it also tends to unfit the soldier for useful labor after leaving the army. Men, skilled in a trade, seldom enter the army or navy, but even they, after a military experience, find themselves totally unfitted for their former occupations. Having acquired habits of idleness and a taste for excitement and adventure, no peaceful pursuit can content them. Released from the army, they can turn to no

useful work. But it is usually the social riff-raff, discharged prisoners and the like, whom either the struggle for life or their own inclination drives into the ranks. These, their military term over, again turn to their former life of crime, more brutalized and degraded than before. It is a well-known fact that in our prisons there is a goodly number of ex-soldiers; while, on the other hand, the army and navy are to a great extent plied with ex-convicts.

Of all the evil results I have just described none seems to me so detrimental to human integrity as the spirit patriotism has produced in the case of Private William Buwalda. Because he foolishly believed that one can be a soldier and exercise his rights as a man at the same time, the military authorities punished him severely. True, he had served his country fifteen years, during which time his record was unimpeachable. According to Gen. Funston, who reduced Buwalda's sentence to three years, "the first duty of an officer or an enlisted man is unquestioned obedience and loyalty to the government, and it makes no difference whether he approves of that government or not." Thus Funston stamps the true character of allegiance. According to him, entrance into the army abrogates the principles of the Declaration of Independence.

What a strange development of patriotism that turns a thinking being into a loyal machine!

In justification of this most outrageous sentence of Buwalda, Gen. Funston tells the American people that the soldier's action was "a serious crime equal to treason." Now, what did this "terrible crime" really consist of? Simply in this: William Buwalda was one of fifteen hundred people who attended a public meeting in San Francisco; and, oh, horrors, he shook hands with the speaker, Emma Goldman. A terrible crime, indeed, which the General calls "a great military offense, infinitely worse than desertion."

Can there be a greater indictment against patriotism than that it will thus brand a man a criminal, throw him into prison, and rob him of the results of fifteen years of faithful service?

Buwalda gave to his country the best years of his life and his very manhood. But all that was as nothing. Patriotism is inexorable and, like all insatiable monsters, demands all or nothing. It does not admit that a soldier is also a human being, who has a right to his own feelings and opinions, his own inclinations and ideas. No, patriotism can not admit of that. That is the lesson which Buwalda was made to learn; made to learn at a rather costly, though not at a useless price. When he returned to freedom, he had lost his position in the army, but he regained his self-respect. After all, that is worth three years of imprisonment.

A writer on the military conditions of America, in a recent article, commented on the power of the military man over the civilian in Germany. He said, among other things, that if our Republic had no other meaning than to guarantee all citizens equal rights, it would have just cause for existence. I am convinced that the writer was not in Colorado during the patriotic régime of General Bell. He probably would have changed his mind had he seen how, in the name of patriotism and the Republic, men were thrown into bull-pens, dragged about, driven across the border, and subjected to all kinds of indignities. Nor is that Colorado incident the only one in the growth of military power in the United States. There is hardly a strike where troops and militia do not come to the rescue of those in power, and where they do not act as arrogantly and brutally as do the men wearing the Kaiser's uniform. Then, too, we have the Dick military law. Had the writer forgotten that?

A great misfortune with most of our writers is that they are absolutely ignorant on current events, or that, lacking honesty, they will not speak of these matters. And so it has come to pass that the Dick military law was rushed through Congress with little discussion and still less publicity, — a law which gives the President the power to turn a peaceful citizen into a bloodthirsty man-killer, supposedly for the defense of the country, in reality for the protection of the interests of that particular party whose mouthpiece the President happens to be.

Our writer claims that militarism can never become such a power in America as abroad, since it is voluntary with us, while compulsory in the Old World. Two very important facts, however, the gentleman forgets to consider. First, that conscription has created in Europe a deep-seated hatred of militarism among all classes of society. Thousands of young recruits enlist under protest and, once in the army, they will use every possible means to desert. Second, that it is the compulsory feature of militarism which has created a tremendous anti-militarist movement, feared by European Powers far more than anything else. After all, the greatest bulwark of capitalism is militarism. The very moment the latter is undermined, capitalism will totter. True, we have

no conscription; that is, men are not usually forced to enlist in the army, but we have developed a far more exacting and rigid force — necessity. Is it not a fact that during industrial depressions there is a tremendous increase in the number of enlistments? The trade of militarism may not be either lucrative or honorable, but it is better than tramping the country in search of work, standing in the bread line, or sleeping in municipal lodging houses. After all, it means thirteen dollars per month, three meals a day, and a place to sleep. Yet even necessity is not sufficiently strong a factor to bring into the army an element of character and manhood. No wonder our military authorities complain of the “poor material” enlisting in the army and navy. This admission is a very encouraging sign. It proves that there is still enough of the spirit of independence and love of liberty left in the average American to risk starvation rather than don the uniform.

Thinking men and women the world over are beginning to realize that patriotism is too narrow and limited a conception to meet the necessities of our time. The centralization of power has brought into being an international feeling of solidarity among the oppressed nations of the world; a solidarity which represents a greater harmony of interests between the workingman of America and his brothers abroad than between the American miner and his exploiting compatriot; a solidarity which fears not foreign invasion, because it is bringing all the workers to the point when they will say to their masters, “Go and do your own killing. We have done it long enough for you.”

This solidarity is awakening the consciousness of even the soldiers, they, too, being flesh of the flesh of the great human family. A solidarity that has proven infallible more than once during past struggles, and which has been the impetus inducing the Parisian soldiers, during the Commune of 1871, to refuse to obey when ordered to shoot their brothers. It has given courage to the men who mutinied on Russian warships during recent years. It will eventually bring about the uprising of all the oppressed and downtrodden against their international exploiters.

The proletariat of Europe has realized the great force of that solidarity and has, as a result, inaugurated a war against patriotism and its bloody spectre, militarism. Thousands of men fill the prisons of France, Germany, Russia, and the Scandinavian countries, because they dared to defy the ancient superstition. Nor is the movement limited to the working class; it has embraced representatives in all stations of life, its chief exponents being men and women prominent in art, science, and letters.

America will have to follow suit. The spirit of militarism has already permeated all walks of life. Indeed, I am convinced that militarism is growing a greater danger here than anywhere else, because of the many bribes capitalism holds out to those whom it wishes to destroy.

The beginning has already been made in the schools. Evidently the government holds to the Jesuitical conception, “Give me the child mind, and I will mould the man.” Children are trained in military tactics, the glory of military achievements extolled in the curriculum, and the youthful minds perverted to suit the government. Further, the youth of the country is appealed to in glaring posters to join the army and navy. “A fine chance to see the world!” cries the governmental huckster. Thus innocent boys are morally shanghaied into patriotism, and the military Moloch strides conquering through the Nation.

The American workingman has suffered so much at the hands of the soldier, State and Federal, that he is quite justified in his disgust with, and his opposition to, the uniformed parasite. However, mere denunciation will not solve this great problem. What we need is a propaganda of education for the soldier: antipatriotic literature that will enlighten him as to the real horrors of his trade, and that will awaken his consciousness to his true relation to the man to whose labor he owes his very existence. It is precisely this that the authorities fear most. It is already high treason for a soldier to attend a radical meeting. No doubt they will also stamp it high treason for a soldier to read a radical pamphlet. But, then, has not authority from time immemorial stamped every step of progress as treasonable? Those, however, who earnestly strive for social reconstruction can well afford to face all that; for it is probably even more important to carry the truth into the barracks than into the factory. When we have undermined the patriotic lie, we shall have cleared the path for that great structure wherein all nationalities shall be united into a universal brotherhood, — a truly FREE SOCIETY.

Chapter 6: Francisco Ferrer and the Modern School

Experience has come to be considered the best school of life. The man or woman who does not learn some vital lesson in that school is looked upon as a dunce indeed. Yet strange to say, that though organized institutions continue perpetuating errors, though they learn nothing from experience, we acquiesce, as a matter of course.

There lived and worked in Barcelona a man by the name of Francisco Ferrer. A teacher of children he was, known and loved by his people. Outside of Spain only the cultured few knew of Francisco Ferrer's work. To the world at large this teacher was non-existent.

On the first of September, 1909, the Spanish government — at the behest of the Catholic Church — arrested Francisco Ferrer. On the thirteenth of October, after a mock trial, he was placed in the ditch at Montjuich prison, against the hideous wall of many sighs, and shot dead. Instantly Ferrer, the obscure teacher, became a universal figure, blazing forth the indignation and wrath of the whole civilized world against the wanton murder.

The killing of Francisco Ferrer was not the first crime committed by the Spanish government and the Catholic Church. The history of these institutions is one long stream of fire and blood. Still they have not learned through experience, nor yet come to realize that every frail being slain by Church and State grows and grows into a mighty giant, who will some day free humanity from their perilous hold.

Francisco Ferrer was born in 1859, of humble parents. They were Catholics, and therefore hoped to raise their son in the same faith. They did not know that the boy was to become the harbinger of a great truth, that his mind would refuse to travel in the old path. At an early age Ferrer began to question the faith of his fathers. He demanded to know how it is that the God who spoke to him of goodness and love would mar the sleep of the innocent child with dread and awe of tortures, of suffering, of hell. Alert and of a vivid and investigating mind, it did not take him long to discover the hideousness of that black monster, the Catholic Church. He would have none of it.

Francisco Ferrer was not only a doubter, a searcher for truth; he was also a rebel. His spirit would rise in just indignation against the iron régime of his country, and when a band of rebels, led by the brave patriot General Villacampa, under the banner of the Republican ideal, made an onslaught on that regime, none was more ardent a fighter than young Francisco Ferrer. The Republican ideal, — I hope no one will confound it with the Republicanism of this country. Whatever objection I, as an Anarchist, have to the Republicans of Latin countries, I know they tower high above that corrupt and reactionary party which, in America, is destroying every vestige of liberty and justice. One has but to think of the Mazzinis, the Garibaldis, the scores of others, to realize that their efforts were directed, not merely against the overthrow of despotism, but particularly against the Catholic Church, which from its very inception has been the enemy of all progress and liberalism.

In America it is just the reverse. Republicanism stands for vested rights, for imperialism, for graft, for the annihilation of every semblance of liberty. Its ideal is the oily, creepy respectability of a McKinley, and the brutal arrogance of a Roosevelt.

The Spanish republican rebels were subdued. It takes more than one brave effort to split the rock of ages, to cut off the head of that hydra monster, the Catholic Church and the Spanish throne. Arrest, persecution, and punishment followed the heroic attempt of the little band. Those who could escape the bloodhounds had to flee for safety to foreign shores. Francisco Ferrer was among the latter. He went to France.

How his soul must have expanded in the new land! France, the cradle of liberty, of ideas, of action. Paris, the ever young, intense Paris, with her pulsating life, after the gloom of his own belated country, — how she must have inspired him. What opportunities, what a glorious chance for a young idealist.

Francisco Ferrer lost no time. Like one famished he threw himself into the various liberal movements, met all kinds of people, learned, absorbed, and grew. While there, he also saw in operation the Modern School, which was to play such an important and fatal part in his life.

The Modern School in France was founded long before Ferrer's time. Its originator, though on a small scale, was that sweet spirit Louise Michel. Whether consciously or unconsciously, our own great Louise felt long ago that the future belongs to the young generation; that unless the young be rescued from that mind and soul-destroying institution, the bourgeois school, social evils will continue to exist. Perhaps she thought, with Ibsen, that the atmosphere is saturated with ghosts, that the adult man and woman have so many superstitions to overcome. No sooner do they outgrow the deathlike grip of one spook, lo! they find themselves in the thralldom of ninety-nine other spooks. Thus but a few reach the mountain peak of complete regeneration.

The child, however, has no traditions to overcome. Its mind is not burdened with set ideas, its heart has not grown cold with class and caste distinctions. The child is to the teacher what clay is to the sculptor. Whether the world will receive a work of art or a wretched imitation, depends to a large extent on the creative power of the teacher.

Louise Michel was pre-eminently qualified to meet the child's soul cravings. Was she not herself of a childlike nature, so sweet and tender, unsophisticated and generous? The soul of Louise burned always at white heat over every social injustice. She was invariably in the front ranks whenever the people of Paris rebelled against some wrong. And as she was made to suffer imprisonment for her great devotion to the oppressed, the little school on Montmartre was soon no more. But the seed was planted and has since borne fruit in many cities of France.

The most important venture of a Modern School was that of the great young old man Paul Robin. Together with a few friends he established a large school at Cempuis, a beautiful place near Paris. Paul Robin aimed at a higher ideal than merely modern ideas in education. He wanted to demonstrate by actual facts that the bourgeois conception of heredity is but a mere pretext to exempt society from its terrible crimes against the young. The contention that the child must suffer for the sins of the fathers, that it must continue in poverty and filth, that it must grow up a drunkard or criminal, just because its parents left it no other legacy, was too preposterous to the beautiful spirit of Paul Robin. He believed that whatever part heredity may play, there are other factors equally great, if not greater, that may and will eradicate or minimize the so-called first cause. Proper economic and social environment, the breath and freedom of nature, healthy exercise, love and sympathy, and, above all, a deep understanding for the needs of the child — these would destroy the cruel, unjust, and criminal stigma imposed on the innocent young.

Paul Robin did not select his children; he did not go to the so-called best parents: he took his material wherever he could find it. From the street, the hovels, the orphan and foundling asylums, the reformatories, from all those gray and hideous places where a benevolent society hides its victims in order to pacify its guilty conscience. He gathered all the dirty, filthy, shivering little waifs his place would hold, and brought them to Cempuis. There, surrounded by nature's own glory, free and unrestrained, well fed, clean kept, deeply loved and understood, the little human plants began to grow, to blossom, to develop beyond even the expectations of their friend and teacher, Paul Robin.

The children grew and developed into self-reliant, liberty-loving men and women. What greater danger to the institutions that make the poor in order to perpetuate the poor? Cempuis was closed by the French government on the charge of co-education, which is prohibited in France. However, Cempuis had been in operation long enough to prove to all advanced educators its tremendous possibilities, and to serve as an impetus for modern methods of education, that are slowly but inevitably undermining the present system.

Cempuis was followed by a great number of other educational attempts, — among them, by Madelaine Vernet, a gifted writer and poet, author of *l'Amour Libre*, and Sebastian Faure, with his *La Ruche*,¹² which I visited while in Paris, in 1907.

¹² *The Beehive*

Several years ago Comrade Faure bought the land on which he built his *La Ruche*. In a comparatively short time he succeeded in transforming the former wild, uncultivated country into a blooming spot, having all the appearance of a well-kept farm. A large, square court, enclosed by three buildings, and a broad path leading to the garden and orchards, greet the eye of the visitor. The garden, kept as only a Frenchman knows how, furnishes a large variety of vegetables for *La Ruche*.

Sebastian Faure is of the opinion that if the child is subjected to contradictory influences, its development suffers in consequence. Only when the material needs, the hygiene of the home, and intellectual environment are harmonious, can the child grow into a healthy, free being.

Referring to his school, Sebastian Faure has this to say:

"I have taken twenty-four children of both sexes, mostly orphans, or those whose parents are too poor to pay. They are clothed, housed, and educated at my expense. Till their twelfth year they will receive a sound elementary education. Between the age of twelve and fifteen — their studies still continuing — they are to be taught some trade, in keeping with their individual disposition and abilities. After that they are at liberty to leave *La Ruche* to begin life in the outside world, with the assurance that they may at any time return to *La Ruche*, where they will be received with open arms and welcomed as parents do their beloved children. Then, if they wish to work at our place, they may do so under the following conditions: One third of the product to cover his or her expenses of maintenance, another third to go towards the general fund set aside for accommodating new children, and the last third to be devoted to the personal use of the child, as he or she may see fit.

"The health of the children who are now in my care is perfect. Pure air, nutritious food, physical exercise in the open, long walks, observation of hygienic rules, the short and interesting method of instruction, and, above all, our affectionate understanding and care of the children, have produced admirable physical and mental results.

"It would be unjust to claim that our pupils have accomplished wonders; yet, considering that they belong to the average, having had no previous opportunities, the results are very gratifying indeed. The most important thing they have acquired — a rare trait with ordinary school children — is the love of study, the desire to know, to be informed. They have learned a new method of work, one that quickens the memory and stimulates the imagination. We make a particular effort to awaken the child's interest in his surroundings, to make him realize the importance of observation, investigation, and reflection, so that when the children reach maturity, they would not be deaf and blind to the things about them. Our children never accept anything in blind faith, without inquiry as to why and wherefore; nor do they feel satisfied until their questions are thoroughly answered. Thus their minds are free from doubts and fear resultant from incomplete or untruthful replies; it is the latter which warp the growth of the child, and create a lack of confidence in himself and those about him.

"It is surprising how frank and kind and affectionate our little ones are to each other. The harmony between themselves and the adults at *La Ruche* is highly encouraging. We should feel at fault if the children were to fear or honor us merely because we are their elders. We leave nothing undone to gain their confidence and love; that accomplished, understanding will replace duty; confidence, fear; and affection, severity.

"No one has yet fully realized the wealth of sympathy, kindness, and generosity hidden in the soul of the child. The effort of every true educator should be to unlock that treasure to stimulate the child's impulses, and call forth the best and noblest tendencies. What greater reward can there be for one whose life-work is to watch over the growth of the human plant, than to see its nature unfold its petals, and to observe it develop into a true individuality. My comrades at *La Ruche* look for no greater reward, and it is due to them and their efforts, even more than to my own, that our human garden promises to bear beautiful fruit."¹³

Regarding the subject of history and the prevailing old methods of instruction, Sebastian Faure said:

"We explain to our children that true history is yet to be written, — the story of those who have died, unknown, in the effort to aid humanity to greater achievement."¹⁴

¹³*Mother Earth*, 1907.

¹⁴*Ibid.*

Francisco Ferrer could not escape this great wave of Modern School attempts. He saw its possibilities, not merely in theoretic form, but in their practical application to every-day needs. He must have realized that Spain, more than any other country, stands in need of just such schools, if it is ever to throw off the double yoke of priest and soldier.

When we consider that the entire system of education in Spain is in the hands of the Catholic Church, and when we further remember the Catholic formula, "To inculcate Catholicism in the mind of the child until it is nine years of age is to ruin it forever for any other idea," we will understand the tremendous task of Ferrer in bringing the new light to his people. Fate soon assisted him in realizing his great dream.

Mlle. Meunier, a pupil of Francisco Ferrer, and a lady of wealth, became interested in the Modern School project. When she died, she left Ferrer some valuable property and twelve thousand francs yearly income for the School.

It is said that mean souls can conceive of naught but mean ideas. If so, the contemptible methods of the Catholic Church to blackguard Ferrer's character, in order to justify her own black crime, can readily be explained. Thus the lie was spread in American Catholic papers that Ferrer used his intimacy with Mlle. Meunier to get possession of her money.

Personally, I hold that the intimacy, of whatever nature, between a man and a woman, is their own affair, their sacred own. I would therefore not lose a word in referring to the matter, if it were not one of the many dastardly lies circulated about Ferrer. Of course, those who know the purity of the Catholic clergy will understand the insinuation. Have the Catholic priests ever looked upon woman as anything but a sex commodity? The historical data regarding the discoveries in the cloisters and monasteries will bear me out in that. How, then, are they to understand the co-operation of a man and a woman, except on a sex basis?

As a matter of fact, Mlle. Meunier was considerably Ferrer's senior. Having spent her childhood and girlhood with a miserly father and a submissive mother, she could easily appreciate the necessity of love and joy in child life. She must have seen that Francisco Ferrer was a teacher, not college, machine, or diploma-made, but one endowed with genius for that calling.

Equipped with knowledge, with experience, and with the necessary means; above all, imbued with the divine fire of his mission, our Comrade came back to Spain, and there began his life's work. On the ninth of September, 1901, the first Modern School was opened. It was enthusiastically received by the people of Barcelona, who pledged their support. In a short address at the opening of the School, Ferrer submitted his program to his friends. He said: "I am not a speaker, not a propagandist, not a fighter. I am a teacher; I love children above everything. I think I understand them. I want my contribution to the cause of liberty to be a young generation ready to meet a new era." He was cautioned by his friends to be careful in his opposition to the Catholic Church. They knew to what lengths she would go to dispose of an enemy. Ferrer, too, knew. But, like Brand, he believed in all or nothing. He would not erect the Modern School on the same old lie. He would be frank and honest and open with the children.

Francisco Ferrer became a marked man. From the very first day of the opening of the School, he was shadowed. The school building was watched his little home in Mangat was watched. He was followed every step, even when he went to France or England to confer with his colleagues. He was a marked man, and it was only a question of time when the lurking enemy would tighten the noose.

It succeeded, almost, in 1906, when Ferrer was implicated in the attempt on the life of Alfonso. The evidence exonerating him was too strong even for the black crows;¹⁵ they had to let him go — not for good, however. They waited. Oh, they can wait, when they have set themselves to trap a victim.

The moment came at last, during the anti-military uprising in Spain, in July, 1909. One will have to search in vain the annals of revolutionary history to find a more remarkable protest against militarism. Having been soldier-ridden for centuries, the people of Spain could stand the yoke no longer. They would refuse to participate

¹⁵Black crows: The Catholic clergy.

in useless slaughter. They saw no reason for aiding a despotic government in subduing and oppressing a small people fighting for their independence, as did the brave Riffs. No, they would not bear arms against them.

For eighteen hundred years the Catholic Church has preached the gospel of peace. Yet, when the people actually wanted to make this gospel a living reality, she urged the authorities to force them to bear arms. Thus the dynasty of Spain followed the murderous methods of the Russian dynasty, — the people were forced to the battlefield.

Then, and not until then, was their power of endurance at an end. Then, and not until then, did the workers of Spain turn against their masters, against those who, like leeches, had drained their strength, their very life — blood. Yes, they attacked the churches and the priests, but if the latter had a thousand lives, they could not possibly pay for the terrible outrages and crimes perpetrated upon the Spanish people.

Francisco Ferrer was arrested on the first of September, 1909. Until October first his friends and comrades did not even know what had become of him. On that day a letter was received by *L'Humanité* from which can be learned the whole mockery of the trial. And the next day his companion, Soledad Villafranca, received the following letter:

"No reason to worry; you know I am absolutely innocent. Today I am particularly hopeful and joyous. It is the first time I can write to you, and the first time since my arrest that I can bathe in the rays of the sun, streaming generously through my cell window. You, too, must be joyous."

How pathetic that Ferrer should have believed, as late as October fourth, that he would not be condemned to death. Even more pathetic that his friends and comrades should once more have made the blunder in crediting the enemy with a sense of justice. Time and again they had placed faith in the judicial powers, only to see their brothers killed before their very eyes. They made no preparation to rescue Ferrer, not even a protest of any extent; nothing. "Why, it is impossible to condemn Ferrer; he is innocent." But everything is possible with the Catholic Church. Is she not a practiced henchman, whose trials of her enemies are the worst mockery of justice?

On October fourth Ferrer sent the following letter to *L'Humanité*:

"The Prison Cell, Oct. 4, 1909.

"My dear Friends — Notwithstanding most absolute innocence, the prosecutor demands the death penalty, based on denunciations of the police, representing me as the chief of the world's Anarchists, directing the labor syndicates of France, and guilty of conspiracies and insurrections everywhere, and declaring that my voyages to London and Paris were undertaken with no other object.

"With such infamous lies they are trying to kill me.

"The messenger is about to depart and I have not time for more. All the evidence presented to the investigating judge by the police is nothing but a tissue of lies and calumnious insinuations. But no proofs against me, having done nothing at all.

"FERRER."

October thirteenth, 1909, Ferrer's heart, so brave, so staunch, so loyal, was stilled. Poor fools! The last agonized throb of that heart had barely died away when it began to beat a hundredfold in the hearts of the civilized world, until it grew into terrific thunder, hurling forth its malediction upon the instigators of the black crime. Murderers of black garb and pious mien, to the bar of justice!

Did Francisco Ferrer participate in the anti-military uprising? According to the first indictment, which appeared in a Catholic paper in Madrid, signed by the Bishop and all the prelates of Barcelona, he was not even accused of participation. The indictment was to the effect that Francisco Ferrer was guilty of having organized godless schools, and having circulated godless literature. But in the twentieth century men can not be burned merely for their godless beliefs. Something else had to be devised; hence the charge of instigating the uprising.

In no authentic source so far investigated could a single proof be found to connect Ferrer with the uprising. But then, no proofs were wanted, or accepted, by the authorities. There were seventy-two witnesses, to be sure, but their testimony was taken on paper. They never were confronted with Ferrer, or he with them.

Is it psychologically possible that Ferrer should have participated? I do not believe it is, and here are my reasons. Francisco Ferrer was not only a great teacher, but he was also undoubtedly a marvelous organizer. In eight years, between 1901–1909, he had organized in Spain one hundred and nine schools, besides inducing the liberal element of his country to organize three hundred and eight other schools. In connection with his own school work, Ferrer had equipped a modern printing plant, organized a staff of translators, and spread broadcast one hundred and fifty thousand copies of modern scientific and sociologic works, not to forget the large quantity of rationalist text books. Surely none but the most methodical and efficient organizer could have accomplished such a feat.

On the other hand, it was absolutely proven that the anti-military uprising was not at all organized; that it came as a surprise to the people themselves, like a great many revolutionary waves on previous occasions. The people of Barcelona, for instance, had the city in their control for four days, and, according to the statement of tourists, greater order and peace never prevailed. Of course, the people were so little prepared that when the time came, they did not know what to do. In this regard they were like the people of Paris during the Commune of 1871. They, too, were unprepared. While they were starving, they protected the warehouses filled to the brim with provisions. They placed sentinels to guard the Bank of France, where the bourgeoisie kept the stolen money. The workers of Barcelona, too, watched over the spoils of their masters.

How pathetic is the stupidity of the underdog; how terribly tragic! But, then, have not his fetters been forged so deeply into his flesh, that he would not, even if he could, break them? The awe of authority, of law, of private property, hundredfold burned into his soul, — how is he to throw it off unprepared, unexpectedly?

Can anyone assume for a moment that a man like Ferrer would affiliate himself with such a spontaneous, unorganized effort? Would he not have known that it would result in a defeat, a disastrous defeat for the people? And is it not more likely that if he would have taken part, he, the experienced entrepreneur, would have thoroughly organized the attempt? If all other proofs were lacking, that one factor would be sufficient to exonerate Francisco Ferrer. But there are others equally convincing.

For the very date of the outbreak, July twenty-fifth, Ferrer had called a conference of his teachers and members of the League of Rational Education. It was to consider the autumn work, and particularly the publication of Elisée Reclus' great book, *L'Homme et la Terre*, and Peter Kropotkin's *Great French Revolution*. Is it at all likely, is it at all plausible that Ferrer, knowing of the uprising, being a party to it, would in cold blood invite his friends and colleagues to Barcelona for the day on which he realized their lives would be endangered? Surely, only the criminal, vicious mind of a Jesuit could credit such deliberate murder.

Francisco Ferrer had his life-work mapped out; he had everything to lose and nothing to gain, except ruin and disaster, were he to lend assistance to the outbreak. Not that he doubted the justice of the people's wrath; but his work, his hope, his very nature was directed toward another goal.

In vain are the frantic efforts of the Catholic Church, her lies, falsehoods, calumnies. She stands condemned by the awakened human conscience of having once more repeated the foul crimes of the past.

Francisco Ferrer is accused of teaching the children the most blood-curdling ideas, — to hate God, for instance. Horrors! Francisco Ferrer did not believe in the existence of a God. Why teach the child to hate something which does not exist? Is it not more likely that he took the children out into the open, that he showed them the splendor of the sunset, the brilliancy of the starry heavens, the awe-inspiring wonder of the mountains and seas; that he explained to them in his simple, direct way the law of growth, of development, of the interrelation of all life? In so doing he made it forever impossible for the poisonous weeds of the Catholic Church to take root in the child's mind.

It has been stated that Ferrer prepared the children to destroy the rich. Ghost stories of old maids. Is it not more likely that he prepared them to succor the poor? That he taught them the humiliation, the degradation, the awfulness of poverty, which is a vice and not a virtue; that he taught the dignity and importance of all creative efforts, which alone sustain life and build character. Is it not the best and most effective way of bringing into the proper light the absolute uselessness and injury of parasitism?

Last, but not least, Ferrer is charged with undermining the army by inculcating anti-military ideas. Indeed? He must have believed with Tolstoy that war is legalized slaughter, that it perpetuates hatred and arrogance, that it eats away the heart of nations, and turns them into raving maniacs.

However, we have Ferrer's own word regarding his ideas of modern education:

"I would like to call the attention of my readers to this idea: All the value of education rests in the respect for the physical, intellectual, and moral will of the child. Just as in science no demonstration is possible save by facts, just so there is no real education save that which is exempt from all dogmatism, which leaves to the child itself the direction of its effort, and confines itself to the seconding of its effort. Now, there is nothing easier than to alter this purpose, and nothing harder than to respect it. Education is always imposing, violating, constraining; the real educator is he who can best protect the child against his (the teacher's) own ideas, his peculiar whims; he who can best appeal to the child's own energies.

"We are convinced that the education of the future will be of an entirely spontaneous nature; certainly we can not as yet realize it, but the evolution of methods in the direction of a wider comprehension of the phenomena of life, and the fact that all advances toward perfection mean the overcoming of restraint, — all this indicates that we are in the right when we hope for the deliverance of the child through science.

"Let us not fear to say that we want men capable of evolving without stopping, capable of destroying and renewing their environments without cessation, of renewing themselves also; men, whose intellectual independence will be their greatest force, who will attach themselves to nothing, always ready to accept what is best, happy in the triumph of new ideas, aspiring to live multiple lives in one life. Society fears such men; we therefore must not hope that it will ever want an education able to give them to us.

"We shall follow the labors of the scientists who study the child with the greatest attention, and we shall eagerly seek for means of applying their experience to the education which we want to build up, in the direction of an ever fuller liberation of the individual. But how can we attain our end? Shall it not be by putting ourselves directly to the work favoring the foundation of new schools, which shall be ruled as much as possible by this spirit of liberty, which we forefeel will dominate the entire work of education in the future?

"A trial has been made, which, for the present, has already given excellent results. We can destroy all which in the present school answers to the organization of constraint, the artificial surroundings by which children are separated from nature and life, the intellectual and moral discipline made use of to impose ready-made ideas upon them, beliefs which deprave and annihilate natural bent. Without fear of deceiving ourselves, we can restore the child to the environment which entices it, the environment of nature in which he will be in contact with all that he loves, and in which impressions of life will replace fastidious book-learning. If we did no more than that, we should already have prepared in great part the deliverance of the child.

"In such conditions we might already freely apply the data of science and labor most fruitfully.

"I know very well we could not thus realize all our hopes, that we should often be forced, for lack of knowledge, to employ undesirable methods; but a certitude would sustain us in our efforts — namely, that even without reaching our aim completely we should do more and better in our still imperfect work than the present school accomplishes. I like the free spontaneity of a child who knows nothing, better than the world-knowledge and intellectual deformity of a child who has been subjected to our present education."¹⁶

Had Ferrer actually organized the riots, had he fought on the barricades, had he hurled a hundred bombs, he could not have been so dangerous to the Catholic Church and to despotism, as with his opposition to discipline and restraint. Discipline and restraint — are they not back of all the evils in the world? Slavery, submission, poverty, all misery, all social iniquities result from discipline and restraint. Indeed, Ferrer was dangerous. Therefore he had to die, October thirteenth, 1909, in the ditch of Montjuich. Yet who dare say his death was in vain? In view of the tempestuous rise of universal indignation: Italy naming streets in memory of Francisco Ferrer, Belgium inaugurating a movement to erect a memorial; France calling to the front her most illustrious men to resume the heritage of the martyr; England being the first to issue a biography; all countries uniting in perpet-

¹⁶ *Mother Earth*, December, 1909.

Chapter 6: Francisco Ferrer and the Modern School

uating the great work of Francisco Ferrer; America, even, tardy always in progressive ideas, giving birth to a Francisco Ferrer Association, its aim being to publish a complete life of Ferrer and to organize Modern Schools all over the country, — in the face of this international revolutionary wave, who is there to say Ferrer died in vain?

That death at Montjuich, — how wonderful, how dramatic it was, how it stirs the human soul. Proud and erect, the inner eye turned toward the light, Francisco Ferrer needed no lying priests to give him courage, nor did he upbraid a phantom for forsaking him. The consciousness that his executioners represented a dying age, and that his was the living truth, sustained him in the last heroic moments.

A dying age and a living truth,

The living burying the dead.

Chapter 7: The Hypocrisy of Puritanism

Speaking of Puritanism in relation to American art, Mr. Gutzon Borglum said: "Puritanism has made us self-centered and hypocritical for so long, that sincerity and reverence for what is natural in our impulses have been fairly bred out of us, with the result that there can be neither truth nor individuality in our art."

Mr. Borglum might have added that Puritanism has made life itself impossible. More than art, more than estheticism, life represents beauty in a thousand variations; it is indeed, a gigantic panorama of eternal change. Puritanism, on the other hand, rests on a fixed and immovable conception of life; it is based on the Calvinistic idea that life is a curse, imposed upon man by the wrath of God. In order to redeem himself man must do constant penance, must repudiate every natural and healthy impulse, and turn his back on joy and beauty.

Puritanism celebrated its reign of terror in England during the sixteenth and seventeenth centuries, destroying and crushing every manifestation of art and culture. It was the spirit of Puritanism which robbed Shelley of his children, because he would not bow to the dicta of religion. It was the same narrow spirit which alienated Byron from his native land, because that great genius rebelled against the monotony, dullness, and pettiness of his country. It was Puritanism, too, that forced some of England's freest women into the conventional lie of marriage: Mary Wollstonecraft and, later, George Eliot. And recently Puritanism has demanded another toll — the life of Oscar Wilde. In fact, Puritanism has never ceased to be the most pernicious factor in the domain of John Bull, acting as censor of the artistic expression of his people, and stamping its approval only on the dullness of middle-class respectability.

It is therefore sheer British jingoism which points to America as the country of Puritanic provincialism. It is quite true that our life is stunted by Puritanism, and that the latter is killing what is natural and healthy in our impulses. But it is equally true that it is to England that we are indebted for transplanting this spirit on American soil. It was bequeathed to us by the Pilgrim fathers. Fleeing from persecution and oppression, the Pilgrims of Mayflower fame established in the New World a reign of Puritanic tyranny and crime. The history of New England, and especially of Massachusetts, is full of the horrors that have turned life into gloom, joy and despair, naturalness into disease, honesty and truth into hideous lies and hypocrisies. The ducking-stool and whipping-post, as well as numerous other devices of torture, were the favorite English methods for American purification.

Boston, the city of culture, has gone down in the annals of Puritanism as the "Bloody Town." It rivaled Salem, even, in her cruel persecution of unauthorized religious opinions. On the now famous Common a half-naked woman, with a baby in her arms, was publicly whipped for the crime of free speech; and on the same spot Mary Dyer, another Quaker woman, was hanged in 1659. In fact, Boston has been the scene of more than one wanton crime committed by Puritanism. Salem, in the summer of 1692, killed eighteen people for witchcraft. Nor was Massachusetts alone in driving out the devil by fire and brimstone. As Canning justly said: "The Pilgrim fathers infested the New World to redress the balance of the Old." The horrors of that period have found their most supreme expression in the American classic, *The Scarlet Letter*.

Puritanism no longer employs the thumbscrew and lash; but it still has a most pernicious hold on the minds and feelings of the American people. Naught else can explain the power of a Comstock. Like the Torquemadas of ante-bellum days, Anthony Comstock is the autocrat of American morals; he dictates the standards of good and evil, of purity and vice. Like a thief in the night he sneaks into the private lives of the people, into their most intimate relations. The system of espionage established by this man Comstock puts to shame the infamous Third Division of the Russian secret police. Why does the public tolerate such an outrage on its liberties? Simply

because Comstock is but the loud expression of the Puritanism bred in the Anglo-Saxon blood, and from whose thralldom even liberals have not succeeded in fully emancipating themselves. The visionless and leaden elements of the old Young Men's and Women's Christian Temperance Unions, Purity Leagues, American Sabbath Unions, and the Prohibition Party, with Anthony Comstock as their patron saint, are the grave diggers of American art and culture.

Europe can at least boast of a bold art and literature which delve deeply into the social and sexual problems of our time, exercising a severe critique of all our shams. As with a surgeon's knife every Puritanic carcass is dissected, and the way thus cleared for man's liberation from the dead weights of the past. But with Puritanism as the constant check upon American life, neither truth nor sincerity is possible. Nothing but gloom and mediocrity to dictate human conduct, curtail natural expression, and stifle our best impulses. Puritanism in this the twentieth century is as much the enemy of freedom and beauty as it was when it landed on Plymouth Rock. It repudiates, as something vile and sinful, our deepest feelings; but being absolutely ignorant as to the real functions of human emotions, Puritanism is itself the creator of the most unspeakable vices.

The entire history of asceticism proves this to be only too true. The Church, as well as Puritanism, has fought the flesh as something evil; it had to be subdued and hidden at all cost. The result of this vicious attitude is only now beginning to be recognized by modern thinkers and educators. They realize that "nakedness has a hygienic value as well as a spiritual significance, far beyond its influences in allaying the natural inquisitiveness of the young or acting as a preventative of morbid emotion. It is an inspiration to adults who have long outgrown any youthful curiosities. The vision of the essential and eternal human form, the nearest thing to us in all the world, with its vigor and its beauty and its grace, is one of the prime tonics of life."¹⁷ But the spirit of purism has so perverted the human mind that it has lost the power to appreciate the beauty of nudity, forcing us to hide the natural form under the plea of chastity. Yet chastity itself is but an artificial imposition upon nature, expressive of a false shame of the human form. The modern idea of chastity, especially in reference to woman, its greatest victim, is but the sensuous exaggeration of our natural impulses. "Chastity varies with the amount of clothing," and hence Christians and purists forever hasten to cover the "heathen" with tatters, and thus convert him to goodness and chastity.

Puritanism, with its perversion of the significance and functions of the human body, especially in regard to woman, has condemned her to celibacy, or to the indiscriminate breeding of a diseased race, or to prostitution. The enormity of this crime against humanity is apparent when we consider the results. Absolute sexual continence is imposed upon the unmarried woman, under pain of being considered immoral or fallen, with the result of producing neurasthenia, impotence, depression, and a great variety of nervous complaints involving diminished power of work, limited enjoyment of life, sleeplessness, and preoccupation with sexual desires and imaginings. The arbitrary and pernicious dictum of total continence probably also explains the mental inequality of the sexes. Thus Freud believes that the intellectual inferiority of so many women is due to the inhibition of thought imposed upon them for the purpose of sexual repression. Having thus suppressed the natural sex desires of the unmarried woman, Puritanism, on the other hand, blesses her married sister for incontinent fruitfulness in wedlock. Indeed, not merely blesses her, but forces the woman, oversexed by previous repression, to bear children, irrespective of weakened physical condition or economic inability to rear a large family. Prevention, even by scientifically determined safe methods, is absolutely prohibited; nay, the very mention of the subject is considered criminal.

Thanks to this Puritanic tyranny, the majority of women soon find themselves at the ebb of their physical resources. Ill and worn, they are utterly unable to give their children even elementary care. That, added to economic pressure, forces many women to risk utmost danger rather than continue to bring forth life. The custom of procuring abortions has reached such vast proportions in America as to be almost beyond belief. According to recent investigations along this line, seventeen abortions are committed in every hundred pregnancies. This fearful percentage represents only cases which come to the knowledge of physicians. Considering the se-

¹⁷ *The Psychology of Sex*. Havelock Ellis

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crecy in which this practice is necessarily shrouded, and the consequent professional inefficiency and neglect, Puritanism continuously exacts thousands of victims to its own stupidity and hypocrisy.

Prostitution, although hounded, imprisoned, and chained, is nevertheless the greatest triumph of Puritanism. It is its most cherished child, all hypocritical sanctimoniousness notwithstanding. The prostitute is the fury of our century, sweeping across the “civilized” countries like a hurricane, and leaving a trail of disease and disaster. The only remedy Puritanism offers for this ill-begotten child is greater repression and more merciless persecution. The latest outrage is represented by the Page Law, which imposes upon the State of New York the terrible failure and crime of Europe, namely, registration and identification of the unfortunate victims of Puritanism. In equally stupid manner purism seeks to check the terrible scourge of its own creation — venereal diseases. Most disheartening it is that this spirit of obtuse narrow mindedness has poisoned even our so-called liberals, and has blinded them into joining the crusade against the very things born of the hypocrisy of Puritanism — prostitution and its results. In wilful blindness Puritanism refuses to see that the true method of prevention is the one which makes it clear to all that “venereal diseases are not a mysterious or terrible thing, the penalty of the sin of the flesh, a sort of shameful evil branded by purist malediction, but an ordinary disease which may be treated and cured.” By its methods of obscurity, disguise, and concealment, Puritanism has furnished favorable conditions for the growth and spread of these diseases. Its bigotry is again most strikingly demonstrated by the senseless attitude in regard to the great discovery of Prof. Ehrlich, hypocrisy veiling the important cure for syphilis with vague allusions to a remedy for “a certain poison.”

The almost limitless capacity of Puritanism for evil is due to its intrenchment behind the State and the law. Pretending to safeguard the people against “immorality,” it has impregnated the machinery of government and added to its usurpation of moral guardianship the legal censorship of our views, feelings, and even of our conduct.

Art, literature, the drama, the privacy of the mails, in fact, our most intimate tastes, are at the mercy of this inexorable tyrant. Anthony Comstock, or some other equally ignorant policeman, has been given power to desecrate genius, to soil and mutilate the sublimest creation of nature — the human form. Books dealing with the most vital issues of our lives, and seeking to shed light upon dangerously obscured problems, are legally treated as criminal offenses, and their helpless authors thrown into prison or driven to destruction and death.

Not even in the domain of the Tsar is personal liberty daily outraged to the extent it is in America, the stronghold of the Puritanic eunuchs. Here the only day of recreation left to the masses, Sunday, has been made hideous and utterly impossible. All writers on primitive customs and ancient civilization agree that the Sabbath was a day of festivities, free from care and duties, a day of general rejoicing and merry making. In every European country this tradition continues to bring some relief from the humdrum and stupidity of our Christian era. Everywhere concert halls, theaters, museums, and gardens are filled with men, women, and children, particularly workers with their families, full of life and joy, forgetful of the ordinary rules and conventions of their every-day existence. It is on that day that the masses demonstrate what life might really mean in a sane society, with work stripped of its profit-making, soul-destroying purpose.

Puritanism has robbed the people even of that one day. Naturally, only the workers are affected: our millionaires have their luxurious homes and elaborate clubs. The poor, however, are condemned to the monotony and dullness of the American Sunday. The sociability and fun of European outdoor life is here exchanged for the gloom of the church, the stuffy, germ-saturated country parlor, or the brutalizing atmosphere of the back-room saloon. In Prohibition States the people lack even the latter, unless they can invest their meager earnings in quantities of adulterated liquor. As to Prohibition, every one knows what a farce it really is. Like all other achievements of Puritanism it, too, has but driven the “devil” deeper into the human system. Nowhere else does one meet so many drunkards as in our Prohibition towns. But so long as one can use scented candy to abate the foul breath of hypocrisy, Puritanism is triumphant. Ostensibly Prohibition is opposed to liquor for reasons of health and economy, but the very spirit of Prohibition being itself abnormal, it succeeds but in creating an abnormal life.

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Every stimulus which quickens the imagination and raises the spirits, is as necessary to our life as air. It invigorates the body, and deepens our vision of human fellowship. Without stimuli, in one form or another, creative work is impossible, nor indeed the spirit of kindness and generosity. The fact that some great geniuses have seen their reflection in the goblet too frequently, does not justify Puritanism in attempting to fetter the whole gamut of human emotions. A Byron and a Poe have stirred humanity deeper than all the Puritans can ever hope to do. The former have given to life meaning and color; the latter are turning red blood into water, beauty into ugliness, variety into uniformity and decay. Puritanism, in whatever expression, is a poisonous germ. On the surface everything may look strong and vigorous; yet the poison works its way persistently, until the entire fabric is doomed. With Hippolyte Taine, every truly free spirit has come to realize that "Puritanism is the death of culture, philosophy, humor, and good fellowship; its characteristics are dullness, monotony, and gloom."

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Our reformers have suddenly made a great discovery — the white slave traffic. The papers are full of these “unheard-of conditions,” and lawmakers are already planning a new set of laws to check the horror.

It is significant that whenever the public mind is to be diverted from a great social wrong, a crusade is inaugurated against indecency, gambling, saloons, etc. And what is the result of such crusades? Gambling is increasing, saloons are doing a lively business through back entrances, prostitution is at its height, and the system of pimps and cadets is but aggravated.

How is it that an institution, known almost to every child, should have been discovered so suddenly? How is it that this evil, known to all sociologists, should now be made such an important issue?

To assume that the recent investigation of the white slave traffic (and, by the way, a very superficial investigation) has discovered anything new, is, to say the least, very foolish. Prostitution has been, and is, a widespread evil, yet mankind goes on its business, perfectly indifferent to the sufferings and distress of the victims of prostitution. As indifferent, indeed, as mankind has remained to our industrial system, or to economic prostitution.

Only when human sorrows are turned into a toy with glaring colors will baby people become interested — for a while at least. The people are a very fickle baby that must have new toys every day. The “righteous” cry against the white slave traffic is such a toy. It serves to amuse the people for a little while, and it will help to create a few more fat political jobs — parasites who stalk about the world as inspectors, investigators, detectives, and so forth.

What is really the cause of the trade in women? Not merely white women, but yellow and black women as well. Exploitation, of course; the merciless Moloch of capitalism that fattens on underpaid labor, thus driving thousands of women and girls into prostitution. With Mrs. Warren these girls feel, “Why waste your life working for a few shillings a week in a scullery, eighteen hours a day?”

Naturally our reformers say nothing about this cause. They know it well enough, but it doesn’t pay to say anything about it. It is much more profitable to play the Pharisee, to pretend an outraged morality, than to go to the bottom of things.

However, there is one commendable exception among the young writers: Reginald Wright Kauffman, whose work *The House of Bondage* is the first earnest attempt to treat the social evil — not from a sentimental Philistine viewpoint. A journalist of wide experience, Mr. Kauffman proves that our industrial system leaves most women no alternative except prostitution. The women portrayed in *The House of Bondage* belong to the working class. Had the author portrayed the life of women in other spheres, he would have been confronted with the same state of affairs.

Nowhere is woman treated according to the merit of her work, but rather as a sex. It is therefore almost inevitable that she should pay for her right to exist, to keep a position in whatever line, with sex favors. Thus it is merely a question of degree whether she sells herself to one man, in or out of marriage, or to many men. Whether our reformers admit it or not, the economic and social inferiority of woman is responsible for prostitution.

Just at present our good people are shocked by the disclosures that in New York City alone one out of every ten women works in a factory, that the average wage received by women is six dollars per week for forty-eight to sixty hours of work, and that the majority of female wage workers face many months of idleness which leaves the average wage about \$280 a year. In view of these economic horrors, is it to be wondered at that prostitution and the white slave trade have become such dominant factors?

Lest the preceding figures be considered an exaggeration, it is well to examine what some authorities on prostitution have to say:

“A prolific cause of female depravity can be found in the several tables, showing the description of the employment pursued, and the wages received, by the women previous to their fall, and it will be a question for the political economist to decide how far mere business consideration should be an apology — on the part of employers for a reduction in their rates of remuneration, and whether the savings of a small percentage on wages is not more than counterbalanced by the enormous amount of taxation enforced on the public at large to defray the expenses incurred on account of a system of vice, *which is the direct result, in many cases, of insufficient compensation of honest labor.*”¹⁸

Our present-day reformers would do well to look into Dr. Sanger’s book. There they will find that out of 2,000 cases under his observation, but few came from the middle classes, from well-ordered conditions, or pleasant homes. By far the largest majority were working girls and working women; some driven into prostitution through sheer want, others because of a cruel, wretched life at home, others again because of thwarted and crippled physical natures (of which I shall speak later on). Also it will do the maintainers of purity and morality good to learn that out of two thousand cases, 490 were married women, women who lived with their husbands. Evidently there was not much of a guaranty for their “safety and purity” in the sanctity of marriage.¹⁹

Dr. Alfred Blaschko, in *Prostitution in the Nineteenth Century*, is even more emphatic in characterizing economic conditions as one of the most vital factors of prostitution.

“Although prostitution has existed in all ages, it was left to the nineteenth century to develop it into a gigantic social institution. The development of industry with vast masses of people in the competitive market, the growth and congestion of large cities, the insecurity and uncertainty of employment, has given prostitution an impetus never dreamed of at any period in human history.”

And again Havelock Ellis, while not so absolute in dealing with the economic cause, is nevertheless compelled to admit that it is indirectly and directly the main cause. Thus he finds that a large percentage of prostitutes is recruited from the servant class, although the latter have less care and greater security. On the other hand, Mr. Ellis does not deny that the daily routine, the drudgery, the monotony of the servant girl’s lot, and especially the fact that she may never partake of the companionship and joy of a home, is no mean factor in forcing her to seek recreation and forgetfulness in the gaiety and glimmer of prostitution. In other words, the servant girl, being treated as a drudge, never having the right to herself, and worn out by the caprices of her mistress, can find an outlet, like the factory or shopgirl, only in prostitution.

The most amusing side of the question now before the public is the indignation of our “good, respectable people,” especially the various Christian gentlemen, who are always to be found in the front ranks of every crusade. Is it that they are absolutely ignorant of the history of religion, and especially of the Christian religion? Or is it that they hope to blind the present generation to the part played in the past by the Church in relation to prostitution? Whatever their reason, they should be the last to cry out against the unfortunate victims of today, since it is known to every intelligent student that prostitution is of religious origin, maintained and fostered for many centuries, not as a shame, but as a virtue, hailed as such by the Gods themselves.

“It would seem that the origin of prostitution is to be found primarily in a religious custom, religion, the great conservator of social tradition, preserving in a transformed shape a primitive freedom that was passing out of the general social life. The typical example is that recorded by Herodotus, in the fifth century before Christ, at the Temple of Mylitta, the Babylonian Venus, where every woman, once in her life, had to come and give herself to the first stranger, who threw a coin in her lap, to worship the goddess. Very similar customs existed in other parts of western Asia, in North Africa, in Cyprus, and other islands of the eastern Mediterranean, and also in Greece, where the temple of Aphrodite on the fort at Corinth possessed over a thousand hierodules, dedicated to the service of the goddess.

¹⁸Dr. Sanger, *The History of Prostitution*.

¹⁹It is a significant fact that Dr. Sanger’s book has been excluded from the U. S. mails. Evidently the authorities are not anxious that the public be informed as to the true cause of prostitution.

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“The theory that religious prostitution developed, as a general rule, out of the belief that the generative activity of human beings possessed a mysterious and sacred influence in promoting the fertility of Nature, is maintained by all authoritative writers on the subject. Gradually, however, and when prostitution became an organized institution under priestly influence, religious prostitution developed utilitarian sides, thus helping to increase public revenue.

“The rise of Christianity to political power produced little change in policy. The leading fathers of the Church tolerated prostitution. Brothels under municipal protection are found in the thirteenth century. They constituted a sort of public service, the directors of them being considered almost as public servants.”²⁰

To this must be added the following from Dr. Sanger’s work:

“Pope Clement II. issued a bull that prostitutes would be tolerated if they pay a certain amount of their earnings to the Church.

“Pope Sixtus IV. was more practical; from one single brothel, which he himself had built, he received an income of 20,000 ducats.”

In modern times the Church is a little more careful in that direction. At least she does not openly demand tribute from prostitutes. She finds it much more profitable to go in for real estate, like Trinity Church, for instance, to rent out death traps at an exorbitant price to those who live off and by prostitution.

Much as I should like to, my space will not admit speaking of prostitution in Egypt, Greece, Rome, and during the Middle Ages. The conditions in the latter period are particularly interesting, inasmuch as prostitution was organized into guilds, presided over by a brothel queen. These guilds employed strikes as a medium of improving their condition and keeping a standard price. Certainly that is more practical a method than the one used by the modern wage-slave in society.

It would be one-sided and extremely superficial to maintain that the economic factor is the only cause of prostitution. There are others no less important and vital. That, too, our reformers know, but dare discuss even less than the institution that saps the very life out of both men and women. I refer to the sex question, the very mention of which causes most people moral spasms.

It is a conceded fact that woman is being reared as a sex commodity, and yet she is kept in absolute ignorance of the meaning and importance of sex. Everything dealing with that subject is suppressed, and persons who attempt to bring light into this terrible darkness are persecuted and thrown into prison. Yet it is nevertheless true that so long as a girl is not to know how to take care of herself, not to know the function of the most important part of her life, we need not be surprised if she becomes an easy prey to prostitution, or to any other form of a relationship which degrades her to the position of an object for mere sex gratification.

It is due to this ignorance that the entire life and nature of the girl is thwarted and crippled. We have long ago taken it as a self-evident fact that the boy may follow the call of the wild; that is to say, that the boy may, as soon as his sex nature asserts itself, satisfy that nature; but our moralists are scandalized at the very thought that the nature of a girl should assert itself. To the moralist prostitution does not consist so much in the fact that the woman sells her body, but rather that she sells it out of wedlock. That this is no mere statement is proved by the fact that marriage for monetary considerations is perfectly legitimate, sanctified by law and public opinion, while any other union is condemned and repudiated. Yet a prostitute, if properly defined, means nothing else than “any person for whom sexual relationships are subordinated to gain.”²¹

“Those women are prostitutes who sell their bodies for the exercise of the sexual act and make of this a profession.”²²

In fact, Banger goes further; he maintains that the act of prostitution is “intrinsically equal to that of a man or woman who contracts a marriage for economic reasons.”

²⁰Havelock Ellis, *Sex and Society*:

²¹Guyot, *La Prostitution*.

²²Bangert *Criminalité et Condition Economique*.

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Of course, marriage is the goal of every girl, but as thousands of girls cannot marry, our stupid social customs condemn them either to a life of celibacy or prostitution. Human nature asserts itself regardless of all laws, nor is there any plausible reason why nature should adapt itself to a perverted conception of morality.

Society considers the sex experiences of a man as attributes of his general development, while similar experiences in the life of a woman are looked upon as a terrible calamity, a loss of honor and of all that is good and noble in a human being. This double standard of morality has played no little part in the creation and perpetuation of prostitution. It involves the keeping of the young in absolute ignorance on sex matters, which alleged "innocence," together with an overwrought and stifled sex nature, helps to bring about a state of affairs that our Puritans are so anxious to avoid or prevent.

Not that the gratification of sex must needs lead to prostitution; it is the cruel, heartless, criminal persecution of those who dare divert from the beaten track, which is responsible for it.

Girls, mere children, work in crowded, over-heated rooms ten to twelve hours daily at a machine, which tends to keep them in a constant over-excited sex state. Many of these girls have no home or comforts of any kind; therefore the street or some place of cheap amusement is the only means of forgetting their daily routine. This naturally brings them into close proximity with the other sex. It is hard to say which of the two factors brings the girl's over-sexed condition to a climax, but it is certainly the most natural thing that a climax should result. That is the first step toward prostitution. Nor is the girl to be held responsible for it. On the contrary, it is altogether the fault of society, the fault of our lack of understanding, of our lack of appreciation of life in the making; especially is it the criminal fault of our moralists, who condemn a girl for all eternity, because she has gone from the "path of virtue"; that is, because her first sex experience has taken place with out the sanction of the Church.

The girl feels herself a complete outcast, with the doors of home and society closed in her face. Her entire training and tradition is such that the girl herself feels depraved and fallen, and therefore has no ground to stand upon, or any hold that will lift her up, instead of dragging her down. Thus society creates the victims that it afterwards vainly attempts to get rid of. The meanest, most depraved and decrepit man still considers himself too good to take as his wife the woman whose grace he was quite willing to buy, even though he might thereby save her from a life of horror. Nor can she turn to her own sister for help. In her stupidity the latter deems herself too pure and chaste, not realizing that her own position is in many respects even more deplorable than her sister's of the street.

"The wife who married for money, compared with the prostitute," says Havelock Ellis, "is the true scab. She is paid less, gives much more in return in labor and care, and is absolutely bound to her master. The prostitute never signs away the right over her own person, she retains her freedom and personal rights, nor is she always compelled to submit to man's embrace."

Nor does the better-than-thou woman realize the apologist claim of Lecky that "though she may be the supreme type of vice, she is also the most efficient guardian of virtue. But for her, happy homes would be polluted, unnatural and harmful practice would abound."

Moralists are ever ready to sacrifice one-half of the human race for the sake of some miserable institution which they can not outgrow. As a matter of fact, prostitution is no more a safeguard for the purity of the home than rigid laws are a safeguard against prostitution. Fully fifty per cent. of married men are patrons of brothels. It is through this virtuous element that the married women — nay, even the children — are infected with venereal diseases. Yet society has not a word of condemnation for the man, while no law is too monstrous to be set in motion against the helpless victim. She is not only preyed upon by those who use her, but she is also absolutely at the mercy of every policeman and miserable detective on the beat, the officials at the station house, the authorities in every prison.

In a recent book by a woman who was for twelve years the mistress of a "house," are to be found the following figures: "The authorities compelled me to pay every month fines between \$14.70 to \$29.70, the girls would pay from \$5.70 to \$9.70 to the police." Considering that the writer did her business in a small city, that the amounts she gives do not include extra bribes and fines, one can readily see the tremendous revenue the police

department derives from the blood money of its victims, whom it will not even protect. Woe to those who refuse to pay their toll; they would be rounded up like cattle, "if only to make a favorable impression upon the good citizens of the city, or if the powers needed extra money on the side. For the warped mind who believes that a fallen woman is incapable of human emotion it would be impossible to realize the grief, the disgrace, the tears, the wounded pride that was ours every time we were pulled in."

Strange, isn't it, that a woman who has kept a "house" should be able to feel that way? But stranger still that a good Christian world should bleed and fleece such women, and give them nothing in return except obloquy and persecution. Oh, for the charity of a Christian world!

Much stress is laid on white slaves being imported into America. How would America ever retain her virtue if Europe did not help her out? I will not deny that this may be the case in some instances, any more than I will deny that there are emissaries of Germany and other countries luring economic slaves into America; but I absolutely deny that prostitution is recruited to any appreciable extent from Europe. It may be true that the majority of prostitutes of New York City are foreigners, but that is because the majority of the population is foreign. The moment we go to any other American city, to Chicago or the Middle West, we shall find that the number of foreign prostitutes is by far a minority.

Equally exaggerated is the belief that the majority of street girls in this city were engaged in this business before they came to America. Most of the girls speak excellent English, are Americanized in habits and appearance, — a thing absolutely impossible unless they had lived in this country many years. That is, they were driven into prostitution by American conditions, by the thoroughly American custom for excessive display of finery and clothes, which, of course, necessitates money, — money that cannot be earned in shops or factories.

In other words, there is no reason to believe that any set of men would go to the risk and expense of getting foreign products, when American conditions are overflowing the market with thousands of girls. On the other hand, there is sufficient evidence to prove that the export of American girls for the purpose of prostitution is by no means a small factor.

Thus Clifford G. Roe, ex-Assistant State Attorney of Cook County, Ill., makes the open charge that New England girls are shipped to Panama for the express use of men in the employ of Uncle Sam. Mr. Roe adds that "there seems to be an underground railroad between Boston and Washington which many girls travel." Is it not significant that the railroad should lead to the very seat of Federal authority? That Mr. Roe said more than was desired in certain quarters is proved by the fact that he lost his position. It is not practical for men in office to tell tales from school.

The excuse given for the conditions in Panama is that there are no brothels in the Canal Zone. That is the usual avenue of escape for a hypocritical world that dares not face the truth. Not in the Canal Zone, not in the city limits, — therefore prostitution does not exist.

Next to Mr. Roe, there is James Bronson Reynolds, who has made a thorough study of the white slave traffic in Asia. As a staunch American citizen and friend of the future Napoleon of America, Theodore Roosevelt, he is surely the last to discredit the virtue of his country. Yet we are informed by him that in Hong Kong, Shanghai, and Yokohama, the Augean stables of American vice are located. There American prostitutes have made themselves so conspicuous that in the Orient "American girl" is synonymous with prostitute. Mr. Reynolds reminds his countrymen that while Americans in China are under the protection of our consular representatives, the Chinese in America have no protection at all. Every one who knows the brutal and barbarous persecution Chinese and Japanese endure on the Pacific Coast, will agree with Mr. Reynolds.

In view of the above facts it is rather absurd to point to Europe as the swamp whence come all the social diseases of America. Just as absurd is it to proclaim the myth that the Jews furnish the largest contingent of willing prey. I am sure that no one will accuse me of nationalistic tendencies. I am glad to say that I have developed out of them, as out of many other prejudices. If, therefore, I resent the statement that Jewish prostitutes are imported, it is not because of any Judaistic sympathies, but because of the facts inherent in the lives of these people. No one but the most superficial will claim that Jewish girls migrate to strange lands, unless they have some tie or relation that brings them there. The Jewish girl is not adventurous. Until recent years she had never

left home, not even so far as the next village or town, except it were to visit some relative. Is it then credible that Jewish girls would leave their parents or families, travel thousands of miles to strange lands, through the influence and promises of strange forces? Go to any of the large incoming steamers and see for yourself if these girls do not come either with their parents, brothers, aunts, or other kinsfolk. There may be exceptions, of course, but to state that large numbers of Jewish girls are imported for prostitution, or any other purpose, is simply not to know Jewish psychology.

Those who sit in a glass house do wrong to throw stones about them; besides, the American glass house is rather thin, it will break easily, and the interior is anything but a gainly sight.

To ascribe the increase of prostitution to alleged importation, to the growth of the cadet system, or similar causes, is highly superficial. I have already referred to the former. As to the cadet system, abhorrent as it is, we must not ignore the fact that it is essentially a phase of modern prostitution, — a phase accentuated by suppression and graft, resulting from sporadic crusades against the social evil.

The procurer is no doubt a poor specimen of the human family, but in what manner is he more despicable than the policeman who takes the last cent from the street walker, and then locks her up in the station house? Why is the cadet more criminal, or a greater menace to society, than the owners of department stores and factories, who grow fat on the sweat of their victims, only to drive them to the streets? I make no plea for the cadet, but I fail to see why he should be mercilessly hounded, while the real perpetrators of all social iniquity enjoy immunity and respect. Then, too, it is well to remember that it is not the cadet who makes the prostitute. It is our sham and hypocrisy that create both the prostitute and the cadet.

Until 1894 very little was known in America of the procurer. Then we were attacked by an epidemic of virtue. Vice was to be abolished, the country purified at all cost. The social cancer was therefore driven out of sight, but deeper into the body. Keepers of brothels, as well as their unfortunate victims, were turned over to the tender mercies of the police. The inevitable consequence of exorbitant bribes, and the penitentiary, followed.

While comparatively protected in the brothels, where they represented a certain monetary value, the girls now found themselves on the street, absolutely at the mercy of the graft-greedy police. Desperate, needing protection and longing for affection, these girls naturally proved an easy prey for cadets, themselves the result of the spirit of our commercial age. Thus the cadet system was the direct outgrowth of police persecution, graft, and attempted suppression of prostitution. It were sheer folly to confound this modern phase of the social evil with the causes of the latter.

Mere suppression and barbaric enactments can serve but to embitter, and further degrade, the unfortunate victims of ignorance and stupidity. The latter has reached its highest expression in the proposed law to make humane treatment of prostitutes a crime, punishing any one sheltering a prostitute with five years' imprisonment and \$10,000 fine. Such an attitude merely exposes the terrible lack of understanding of the true causes of prostitution, as a social factor, as well as manifesting the Puritanic spirit of the *Scarlet Letter* days.

There is not a single modern writer on the subject who does not refer to the utter futility of legislative methods in coping with the issue. Thus Dr. Blaschko finds that governmental suppression and moral crusades accomplish nothing save driving the evil into secret channels, multiplying its dangers to society. Havelock Ellis, the most thorough and humane student of prostitution, proves by a wealth of data that the more stringent the methods of persecution the worse the condition becomes. Among other data we learn that in France, "in 1560, Charles IX. abolished brothels through an edict, but the numbers of prostitutes were only increased, while many new brothels appeared in unsuspected shapes, and were more dangerous. In spite of all such legislation, *or because of it*, there has been no country in which prostitution has played a more conspicuous part."²³

An educated public opinion, freed from the legal and moral hounding of the prostitute, can alone help to ameliorate present conditions. Wilful shutting of eyes and ignoring of the evil as a social factor of modern life, can but aggravate matters. We must rise above our foolish notions of "better than thou," and learn to recognize in the prostitute a product of social conditions. Such a realization will sweep away the attitude of hypocrisy,

²³*Sex and Society.*

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and insure a greater understanding and more humane treatment. As to a thorough eradication of prostitution, nothing can accomplish that save a complete transvaluation of all accepted values especially the moral ones — coupled with the abolition of industrial slavery.

Chapter 9: Woman Suffrage

We boast of the age of advancement, of science, and progress. Is it not strange, then, that we still believe in fetich worship? True, our fetiches have different form and substance, yet in their power over the human mind they are still as disastrous as were those of old.

Our modern fetich is universal suffrage. Those who have not yet achieved that goal fight bloody revolutions to obtain it, and those who have enjoyed its reign bring heavy sacrifice to the altar of this omnipotent diety. Woe to the heretic who dare question that divinity!

Woman, even more than man, is a fetich worshipper, and though her idols may change, she is ever on her knees, ever holding up her hands, ever blind to the fact that her god has feet of clay. Thus woman has been the greatest supporter of all deities from time immemorial. Thus, too, she has had to pay the price that only gods can exact, — her freedom, her heart's blood, her very life.

Nietzsche's memorable maxim, "When you go to woman, take the whip along," is considered very brutal, yet Nietzsche expressed in one sentence the attitude of woman towards her gods.

Religion, especially the Christian religion, has condemned woman to the life of an inferior, a slave. It has thwarted her nature and fettered her soul, yet the Christian religion has no greater supporter, none more devout, than woman. Indeed, it is safe to say that religion would have long ceased to be a factor in the lives of the people, if it were not for the support it receives from woman. The most ardent churchworkers, the most tireless missionaries the world over, are women, always sacrificing on the altar of the gods that have chained her spirit and enslaved her body.

The insatiable monster, war, robs woman of all that is dear and precious to her. It exacts her brothers, lovers, sons, and in return gives her a life of loneliness and despair. Yet the greatest supporter and worshiper of war is woman. She it is who instills the love of conquest and power into her children; she it is who whispers the glories of war into the ears of her little ones, and who rocks her baby to sleep with the tunes of trumpets and the noise of guns. It is woman, too, who crowns the victor on his return from the battlefield. Yes, it is woman who pays the highest price to that insatiable monster, war.

Then there is the home. What a terrible fetich it is! How it saps the very life-energy of woman, — this modern prison with golden bars. Its shining aspect blinds woman to the price she would have to pay as wife, mother, and housekeeper. Yet woman clings tenaciously to the home, to the power that holds her in bondage.

It may be said that because woman recognizes the awful toll she is made to pay to the Church, State, and the home, she wants suffrage to set herself free. That may be true of the few; the majority of suffragists repudiate utterly such blasphemy. On the contrary, they insist always that it is woman suffrage which will make her a better Christian and home keeper, a staunch citizen of the State. Thus suffrage is only a means of strengthening the omnipotence of the very Gods that woman has served from time immemorial.

What wonder, then, that she should be just as devout, just as zealous, just as prostrate before the new idol, woman suffrage. As of old, she endures persecution, imprisonment, torture, and all forms of condemnation, with a smile on her face. As of old, the most enlightened, even, hope for a miracle from the twentieth-century deity, — suffrage. Life, happiness, joy, freedom, independence, — all that, and more, is to spring from suffrage. In her blind devotion woman does not see what people of intellect perceived fifty years ago: that suffrage is an evil, that it has only helped to enslave people, that it has but closed their eyes that they may not see how craftily they were made to submit.

Woman's demand for equal suffrage is based largely on the contention that woman must have the equal right in all affairs of society. No one could, possibly, refute that, if suffrage were a right. Alas, for the ignorance of the

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human mind, which can see a right in an imposition. Or is it not the most brutal imposition for one set of people to make laws that another set is coerced by force to obey? Yet woman clamors for that “golden opportunity” that has wrought so much misery in the world, and robbed man of his integrity and self-reliance; an imposition which has thoroughly corrupted the people, and made them absolute prey in the hands of unscrupulous politicians.

The poor, stupid, free American citizen! Free to starve, free to tramp the highways of this great country, he enjoys universal suffrage, and, by that right, he has forged chains about his limbs. The reward that he receives is stringent labor laws prohibiting the right of boycott, of picketing, in fact, of everything, except the right to be robbed of the fruits of his labor. Yet all these disastrous results of the twentieth-century fetish have taught woman nothing. But, then, woman will purify politics, we are assured.

Needless to say, I am not opposed to woman suffrage on the conventional ground that she is not equal to it. I see neither physical, psychological, nor mental reasons why woman should not have the equal right to vote with man. But that can not possibly blind me to the absurd notion that woman will accomplish that wherein man has failed. If she would not make things worse, she certainly could not make them better. To assume, therefore, that she would succeed in purifying something which is not susceptible of purification, is to credit her with supernatural powers. Since woman's greatest misfortune has been that she was looked upon as either angel or devil, her true salvation lies in being placed on earth; namely, in being considered human, and therefore subject to all human follies and mistakes. Are we, then, to believe that two errors will make a right? Are we to assume that the poison already inherent in politics will be decreased, if women were to enter the political arena? The most ardent suffragists would hardly maintain such a folly.

As a matter of fact, the most advanced students of universal suffrage have come to realize that all existing systems of political power are absurd, and are completely inadequate to meet the pressing issues of life. This view is also borne out by a statement of one who is herself an ardent believer in woman suffrage, Dr. Helen L. Sumner. In her able work on *Equal Suffrage*, she says: “In Colorado, we find that equal suffrage serves to show in the most striking way the essential rottenness and degrading character of the existing system.” Of course, Dr. Sumner has in mind a particular system of voting, but the same applies with equal force to the entire machinery of the representative system. With such a basis, it is difficult to understand how woman, as a political factor, would benefit either herself or the rest of mankind.

But, say our suffrage devotees, look at the countries and States where female suffrage exists. See what woman has accomplished — in Australia, New Zealand, Finland, the Scandinavian countries, and in our own four States, Idaho, Colorado, Wyoming, and Utah. Distance lends enchantment — or, to quote a Polish formula — “it is well where we are not.” Thus one would assume that those countries and States are unlike other countries or States, that they have greater freedom, greater social and economic equality, a finer appreciation of human life, deeper understanding of the great social struggle, with all the vital questions it involves for the human race.

The women of Australia and New Zealand can vote, and help make the laws. Are the labor conditions better there than they are in England, where the suffragettes are making such a heroic struggle? Does there exist a greater motherhood, happier and freer children than in England? Is woman there no longer considered a mere sex commodity? Has she emancipated herself from the Puritanical double standard of morality for men and women? Certainly none but the ordinary female stump politician will dare answer these questions in the affirmative. If that be so, it seems ridiculous to point to Australia and New Zealand as the Mecca of equal suffrage accomplishments.

On the other hand, it is a fact to those who know the real political conditions in Australia, that politics have gagged labor by enacting the most stringent labor laws, making strikes without the sanction of an arbitration committee a crime equal to treason.

Not for a moment do I mean to imply that woman suffrage is responsible for this state of affairs. I do mean, however, that there is no reason to point to Australia as a wonder-worker of woman's accomplishment, since her influence has been unable to free labor from the thralldom of political bossism.

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Finland has given woman equal suffrage; nay, even the right to sit in Parliament. Has that helped to develop a greater heroism, an intenser zeal than that of the women of Russia? Finland, like Russia, smarts under the terrible whip of the bloody Tsar. Where are the Finnish Perovskaias, Spiridonovas, Figners, Breshkovskaias? Where are the countless numbers of Finnish young girls who cheerfully go to Siberia for their cause? Finland is sadly in need of heroic liberators. Why has the ballot not created them? The only Finnish avenger of his people was a man, not a woman, and he used a more effective weapon than the ballot.

As to our own States where women vote, and which are constantly being pointed out as examples of marvels, what has been accomplished there through the ballot that women do not to a large extent enjoy in other States; or that they could not achieve through energetic efforts without the ballot?

True, in the suffrage States women are guaranteed equal rights to property; but of what avail is that right to the mass of women without property, the thousands of wage workers, who live from hand to mouth? That equal suffrage did not, and cannot, affect their condition is admitted even by Dr. Sumner, who certainly is in a position to know. As an ardent suffragist, and having been sent to Colorado by the Collegiate Equal Suffrage League of New York State to collect material in favor of suffrage, she would be the last to say anything derogatory; yet we are informed that "equal suffrage has but slightly affected the economic conditions of women. That women do not receive equal pay for equal work, and that, though woman in Colorado has enjoyed school suffrage since 1876, women teachers are paid less than in California." On the other hand, Miss Sumner fails to account for the fact that although women have had school suffrage for thirty-four years, and equal suffrage since 1894, the census in Denver alone a few months ago disclosed the fact of fifteen thousand defective school children. And that, too, with mostly women in the educational department, and also notwithstanding that women in Colorado have passed the "most stringent laws for child and animal protection." The women of Colorado "have taken great interest in the State institutions for the care of dependent, defective, and delinquent children." What a horrible indictment against woman's care and interest, if one city has fifteen thousand defective children. What about the glory of woman suffrage, since it has failed utterly in the most important social issue, the child? And where is the superior sense of justice that woman was to bring into the political field? Where was it in 1903, when the mine owners waged a guerilla war against the Western Miners' Union; when General Bell established a reign of terror, pulling men out of bed at night, kidnapping them across the border line, throwing them into bull pens, declaring "to hell with the Constitution, the club is the Constitution"? Where were the women politicians then, and why did they not exercise the power of their vote? But they did. They helped to defeat the most fair-minded and liberal man, Governor Waite. The latter had to make way for the tool of the mine kings, Governor Peabody, the enemy of labor, the Tsar of Colorado. "Certainly male suffrage could have done nothing worse." Granted. Wherein, then, are the advantages to woman and society from woman suffrage? The oft-repeated assertion that woman will purify politics is also but a myth. It is not borne out by the people who know the political conditions of Idaho, Colorado, Wyoming, and Utah.

Woman, essentially a purist, is naturally bigoted and relentless in her effort to make others as good as she thinks they ought to be. Thus, in Idaho, she has disfranchised her sister of the street, and declared all women of "lewd character" unfit to vote. "Lewd" not being interpreted, of course, as prostitution *in* marriage. It goes without saying that illegal prostitution and gambling have been prohibited. In this regard the law must needs be of feminine gender: it always prohibits. Therein all laws are wonderful. They go no further, but their very tendencies open all the floodgates of hell. Prostitution and gambling have never done a more flourishing business than since the law has been set against them.

In Colorado, the Puritanism of woman has expressed itself in a more drastic form. "Men of notoriously unclean lives, and men connected with saloons, have been dropped from politics since women have the vote."²⁴ Could Brother Comstock do more? Could all the Puritan fathers have done more? I wonder how many women realize the gravity of this would-be feat. I wonder if they understand that it is the very thing which, instead of elevating woman, has made her a political spy, a contemptible pry into the private affairs of people, not so much

²⁴*Equal Suffrage*, Dr. Helen Sumner.

for the good of the cause, but because, as a Colorado woman said, “they like to get into houses they have never been in, and find out all they can, politically and otherwise.”²⁵ Yes, and into the human soul and its minutest nooks and corners. For nothing satisfies the craving of most women so much as scandal. And when did she ever enjoy such opportunities as are hers, the politician’s?

“Notoriously unclean lives, and men connected with the saloons.” Certainly, the lady vote gatherers can not be accused of much sense of proportion. Granting even that these busybodies can decide whose lives are clean enough for that eminently clean atmosphere, politics, must it follow that saloon-keepers belong to the same category? Unless it be American hypocrisy and bigotry, so manifest in the principle of Prohibition, which sanctions the spread of drunkenness among men and women of the rich class, yet keeps vigilant watch on the only place left to the poor man. If no other reason, woman’s narrow and purist attitude toward life makes her a greater danger to liberty wherever she has political power. Man has long overcome the superstitions that still engulf woman. In the economic competitive field, man has been compelled to exercise efficiency, judgment, ability, competency. He therefore had neither time nor inclination to measure everyone’s morality with a Puritanic yardstick. In his political activities, too, he has not gone about blindfolded. He knows that quantity and not quality is the material for the political grinding mill, and, unless he is a sentimental reformer or an old fossil, he knows that politics can never be anything but a swamp.

Women who are at all conversant with the process of politics, know the nature of the beast, but in their self-sufficiency and egotism they make themselves believe that they have but to pet the beast, and he will become as gentle as a lamb, sweet and pure. As if women have not sold their votes, as if women politicians cannot be bought! If her body can be bought in return for material consideration, why not her vote? That it is being done in Colorado and in other States, is not denied even by those in favor of woman suffrage.

As I have said before, woman’s narrow view of human affairs is not the only argument against her as a politician superior to man. There are others. Her life-long economic parasitism has utterly blurred her conception of the meaning of equality. She clamors for equal rights with man, yet we learn that “few women care to canvas in undesirable districts.”²⁶ How little equality means to them compared with the Russian women, who face hell itself for their ideal!

Woman demands the same rights as man, yet she is indignant that her presence does not strike him dead: he smokes, keeps his hat on, and does not jump from his seat like a flunkey. These may be trivial things, but they are nevertheless the key to the nature of American suffragists. To be sure, their English sisters have outgrown these silly notions. They have shown themselves equal to the greatest demands on their character and power of endurance. All honor to the heroism and sturdiness of the English suffragettes. Thanks to their energetic, aggressive methods, they have proved an inspiration to some of our own lifeless and spineless ladies. But after all, the suffragettes, too, are still lacking in appreciation of real equality. Else how is one to account for the tremendous, truly gigantic effort set in motion by those valiant fighters for a wretched little bill which will benefit a handful of propertied ladies, with absolutely no provision for the vast mass of working women? True, as politicians they must be opportunists, must take half-measures if they can not get all. But as intelligent and liberal women they ought to realize that if the ballot is a weapon, the disinherited need it more than the economically superior class, and that the latter already enjoy too much power by virtue of their economic superiority.

The brilliant leader of the English suffragettes, Mrs. Emmeline Pankhurst, herself admitted, when on her American lecture tour, that there can be no equality between political superiors and inferiors. If so, how will the workingwomen of England, already inferior economically to the ladies who are benefited by the Shackleton bill,²⁷ be able to work with their political superiors, should the bill pass? Is it not probable that the class of Annie Keeney, so full of zeal, devotion, and martyrdom, will be compelled to carry on their backs their female political

²⁵*Equal Suffrage*.

²⁶Dr. Helen A. Sumner.

²⁷Mr. Shackleton was a labor leader. It is therefore self evident that he should introduce a bill excluding his own constituents. The English Parliament is full of such Judases.

bosses, even as they are carrying their economic masters. They would still have to do it, were universal suffrage for men and women established in England. No matter what the workers do, they are made to pay, always. Still, those who believe in the power of the vote show little sense of justice when they concern themselves not at all with those whom, as they claim, it might serve most.

The American suffrage movement has been, until very recently, altogether a parlor affair, absolutely detached from the economic needs of the people. Thus Susan B. Anthony, no doubt an exceptional type of woman, was not only indifferent but antagonistic to labor; nor did she hesitate to manifest her antagonism when, in 1869, she advised women to take the places of striking printers in New York.²⁸ I do not know whether her attitude had changed before her death.

There are, of course, some suffragists who are affiliated with workingwomen — the Women's Trade Union League, for instance; but they are a small minority, and their activities are essentially economic. The rest look upon toil as a just provision of Providence. What would become of the rich, if not for the poor? What would become of these idle, parasitic ladies, who squander more in a week than their victims earn in a year, if not for the eighty million wage-workers? Equality, who ever heard of such a thing?

Few countries have produced such arrogance and snobbishness as America. Particularly is this true of the American woman of the middle class. She not only considers herself the equal of man, but his superior, especially in her purity, goodness, and morality. Small wonder that the American suffragist claims for her vote the most miraculous powers. In her exalted conceit she does not see how truly enslaved she is, not so much by man, as by her own silly notions and traditions. Suffrage can not ameliorate that sad fact; it can only accentuate it, as indeed it does.

One of the great American women leaders claims that woman is entitled not only to equal pay, but that she ought to be legally entitled even to the pay of her husband. Failing to support her, he should be put in convict stripes, and his earnings in prison be collected by his equal wife. Does not another brilliant exponent of the cause claim for woman that her vote will abolish the social evil, which has been fought in vain by the collective efforts of the most illustrious minds the world over? It is indeed to be regretted that the alleged creator of the universe has already presented us with his wonderful scheme of things, else woman suffrage would surely enable woman to outdo him completely.

Nothing is so dangerous as the dissection of a fetich. If we have outlived the time when such heresy was punishable by the stake, we have not outlived the narrow spirit of condemnation of those who dare differ with accepted notions. Therefore I shall probably be put down as an opponent of woman. But that can not deter me from looking the question squarely in the face. I repeat what I have said in the beginning: I do not believe that woman will make politics worse; nor can I believe that she could make it better. If, then, she cannot improve on man's mistakes, why perpetrate the latter?

History may be a compilation of lies; nevertheless, it contains a few truths, and they are the only guide we have for the future. The history of the political activities of men proves that they have given him absolutely nothing that he could not have achieved in a more direct, less costly, and more lasting manner. As a matter of fact, every inch of ground he has gained has been through a constant fight, a ceaseless struggle for self-assertion, and not through suffrage. There is no reason whatever to assume that woman, in her climb to emancipation, has been, or will be, helped by the ballot.

In the darkest of all countries, Russia, with her absolute despotism, woman has become man's equal, not through the ballot, but by her will to be and to do. Not only has she conquered for herself every avenue of learning and vocation, but she has won man's esteem, his respect, his comradeship; aye, even more than that: she has gained the admiration, the respect of the whole world. That, too, not through suffrage, but by her wonderful heroism, her fortitude, her ability, willpower, and her endurance in her struggle for liberty. Where are the women in any suffrage country or State that can lay claim to such a victory? When we consider the

²⁸ *Equal Suffrage*, Dr. Helen A. Sumner.

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accomplishments of woman in America, we find also that something deeper and more powerful than suffrage has helped her in the march to emancipation.

It is just sixty-two years ago since a handful of women at the Seneca Falls Convention set forth a few demands for their right to equal education with men, and access to the various professions, trades, etc. What wonderful accomplishments, what wonderful triumphs! Who but the most ignorant dare speak of woman as a mere domestic drudge? Who dare suggest that this or that profession should not be open to her? For over sixty years she has molded a new atmosphere and a new life for herself. She has become a world-power in every domain of human thought and activity. And all that without suffrage, without the right to make laws, without the "privilege" of becoming a judge, a jailer, or an executioner.

Yes, I may be considered an enemy of woman; but if I can help her see the light, I shall not complain.

The misfortune of woman is not that she is unable to do the work of a man, but that she is wasting her life-force to outdo him, with a tradition of centuries which has left her physically incapable of keeping pace with him. Oh, I know some have succeeded, but at what cost, at what terrific cost! The import is not the kind of work woman does, but rather the quality of the work she furnishes. She can give suffrage or the ballot no new quality, nor can she receive anything from it that will enhance her own quality. Her development, her freedom, her independence, must come from and through herself. First, by asserting herself as a personality, and not as a sex commodity. Second, by refusing the right to anyone over her body; by refusing to bear children, unless she wants them; by refusing to be a servant to God, the State, society, the husband, the family, etc., by making her life simpler, but deeper and richer. That is, by trying to learn the meaning and substance of life in all its complexities, by freeing herself from the fear of public opinion and public condemnation. Only that, and not the ballot, will set woman free, will make her a force hitherto unknown in the world, a force for real love, for peace, for harmony; a force of divine fire, of life-giving; a creator of free men and women.

Chapter 10: The Tragedy of Woman's Emancipation

I begin with an admission: Regardless of all political and economic theories, treating of the fundamental differences between various groups within the human race, regardless of class and race distinctions, regardless of all artificial boundary lines between woman's rights and man's rights, I hold that there is a point where these differentiations may meet and grow into one perfect whole.

With this I do not mean to propose a peace treaty. The general social antagonism which has taken hold of our entire public life today, brought about through the force of opposing and contradictory interests, will crumble to pieces when the reorganization of our social life, based upon the principles of economic justice, shall have become a reality.

Peace or harmony between the sexes and individuals does not necessarily depend on a superficial equalization of human beings; nor does it call for the elimination of individual traits and peculiarities. The problem that confronts us today, and which the nearest future is to solve, is how to be one's self and yet in oneness with others, to feel deeply with all human beings and still retain one's own characteristic qualities. This seems to me to be the basis upon which the mass and the individual, the true democrat and the true individuality, man and woman, can meet without antagonism and opposition. The motto should not be: Forgive one another; rather, Understand one another. The oft-quoted sentence of Madame de Staël: "To understand everything means to forgive everything," has never particularly appealed to me; it has the odor of the confessional; to forgive one's fellow-being conveys the idea of pharisaical superiority. To understand one's fellow-being suffices. The admission partly represents the fundamental aspect of my views on the emancipation of woman and its effect upon the entire sex.

Emancipation should make it possible for woman to be human in the truest sense. Everything within her that craves assertion and activity should reach its fullest expression; all artificial barriers should be broken, and the road towards greater freedom cleared of every trace of centuries of submission and slavery.

This was the original aim of the movement for woman's emancipation. But the results so far achieved have isolated woman and have robbed her of the fountain springs of that happiness which is so essential to her. Merely external emancipation has made of the modern woman an artificial being, who reminds one of the products of French arboriculture with its arabesque trees and shrubs, pyramids, wheels, and wreaths; anything, except the forms which would be reached by the expression of her own inner qualities. Such artificially grown plants of the female sex are to be found in large numbers, especially in the so-called intellectual sphere of our life.

Liberty and equality for woman! What hopes and aspirations these words awakened when they were first uttered by some of the noblest and bravest souls of those days. The sun in all his light and glory was to rise upon a new world; in this world woman was to be free to direct her own destiny — an aim certainly worthy of the great enthusiasm, courage, perseverance, and ceaseless effort of the tremendous host of pioneer men and women, who staked everything against a world of prejudice and ignorance.

My hopes also move towards that goal, but I hold that the emancipation of woman, as interpreted and practically applied today, has failed to reach that great end. Now, woman is confronted with the necessity of emancipating herself from emancipation, if she really desires to be free. This may sound paradoxical, but is, nevertheless, only too true.

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What has she achieved through her emancipation? Equal suffrage in a few States. Has that purified our political life, as many well-meaning advocates predicted? Certainly not. Incidentally, it is really time that persons with plain, sound judgment should cease to talk about corruption in politics in a boarding school tone. Corruption of politics has nothing to do with the morals, or the laxity of morals, of various political personalities. Its cause is altogether a material one. Politics is the reflex of the business and industrial world, the mottos of which are: "To take is more blessed than to give"; "buy cheap and sell dear"; "one soiled hand washes the other." There is no hope even that woman, with her right to vote, will ever purify politics.

Emancipation has brought woman economic equality with man; that is, she can choose her own profession and trade; but as her past and present physical training has not equipped her with the necessary strength to compete with man, she is often compelled to exhaust all her energy, use up her vitality, and strain every nerve in order to reach the market value. Very few ever succeed, for it is a fact that women teachers, doctors, lawyers, architects, and engineers are neither met with the same confidence as their male colleagues, nor receive equal remuneration. And those that do reach that enticing equality, generally do so at the expense of their physical and psychical well-being. As to the great mass of working girls and women, how much independence is gained if the narrowness and lack of freedom of the home is exchanged for the narrowness and lack of freedom of the factory, sweat-shop, department store, or office? In addition is the burden which is laid on many women of looking after a "home, sweet home" — cold, dreary, disorderly, uninviting — after a day's hard work. Glorious independence! No wonder that hundreds of girls are so willing to accept the first offer of marriage, sick and tired of their "independence" behind the counter, at the sewing or typewriting machine. They are just as ready to marry as girls of the middle class, who long to throw off the yoke of parental supremacy. A so-called independence which leads only to earning the merest subsistence is not so enticing, not so ideal, that one could expect woman to sacrifice everything for it. Our highly praised independence is, after all, but a slow process of dulling and stifling woman's nature, her love instinct, and her mother instinct.

Nevertheless, the position of the working girl is far more natural and human than that of her seemingly more fortunate sister in the more cultured professional walks of life teachers, physicians, lawyers, engineers, etc., who have to make a dignified, proper appearance, while the inner life is growing empty and dead.

The narrowness of the existing conception of woman's independence and emancipation; the dread of love for a man who is not her social equal; the fear that love will rob her of her freedom and independence; the horror that love or the joy of motherhood will only hinder her in the full exercise of her profession — all these together make of the emancipated modern woman a compulsory vestal, before whom life, with its great clarifying sorrows and its deep, entrancing joys, rolls on without touching or gripping her soul.

Emancipation, as understood by the majority of its adherents and exponents, is of too narrow a scope to permit the boundless love and ecstasy contained in the deep emotion of the true woman, sweetheart, mother, in freedom.

The tragedy of the self-supporting or economically free woman does not lie in too many, but in too few experiences. True, she surpasses her sister of past generations in knowledge of the world and human nature; it is just because of this that she feels deeply the lack of life's essence, which alone can enrich the human soul, and without which the majority of women have become mere professional automatons.

That such a state of affairs was bound to come was foreseen by those who realized that, in the domain of ethics, there still remained many decaying ruins of the time of the undisputed superiority of man; ruins that are still considered useful. And, what is more important, a goodly number of the emancipated are unable to get along without them. Every movement that aims at the destruction of existing institutions and the replacement thereof with something more advanced, more perfect, has followers who in theory stand for the most radical ideas, but who, nevertheless, in their every-day practice, are like the average Philistine, feigning respectability and clamoring for the good opinion of their opponents. There are, for example, Socialists, and even Anarchists, who stand for the idea that property is robbery, yet who will grow indignant if anyone owe them the value of a half-dozen pins.

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The same Philistine can be found in the movement for woman's emancipation. Yellow journalists and milk-and-water litterateurs have painted pictures of the emancipated woman that make the hair of the good citizen and his dull companion stand up on end. Every member of the woman's rights movement was pictured as a George Sand in her absolute disregard of morality. Nothing was sacred to her. She had no respect for the ideal relation between man and woman. In short, emancipation stood only for a reckless life of lust and sin; regardless of society, religion, and morality. The exponents of woman's rights were highly indignant at such misrepresentation, and, lacking humor, they exerted all their energy to prove that they were not at all as bad as they were painted, but the very reverse. Of course, as long as woman was the slave of man, she could not be good and pure, but now that she was free and independent she would prove how good she could be and that her influence would have a purifying effect on all institutions in society. True, the movement for woman's rights has broken many old fetters, but it has also forged new ones. The great movement of *true* emancipation has not met with a great race of women who could look liberty in the face. Their narrow, Puritanical vision banished man, as a disturber and doubtful character, out of their emotional life. Man was not to be tolerated at any price, except perhaps as the father of a child, since a child could not very well come to life without a father. Fortunately, the most rigid Puritans never will be strong enough to kill the innate craving for motherhood. But woman's freedom is closely allied with man's freedom, and many of my so-called emancipated sisters seem to overlook the fact that a child born in freedom needs the love and devotion of each human being about him, man as well as woman. Unfortunately, it is this narrow conception of human relations that has brought about a great tragedy in the lives of the modern man and woman.

About fifteen years ago appeared a work from the pen of the brilliant Norwegian Laura Marholm, called *Woman, a Character Study*. She was one of the first to call attention to the emptiness and narrowness of the existing conception of woman's emancipation, and its tragic effect upon the inner life of woman. In her work Laura Marholm speaks of the fate of several gifted women of international fame: the genius Eleonora Duse; the great mathematician and writer Sonya Kovalevskaja; the artist and poet nature Marie Bashkirtzeff, who died so young. Through each description of the lives of these women of such extraordinary mentality runs a marked trail of unsatisfied craving for a full, rounded, complete, and beautiful life, and the unrest and loneliness resulting from the lack of it. Through these masterly psychological sketches one cannot help but see that the higher the mental development of woman, the less possible it is for her to meet a congenial mate who will see in her, not only sex, but also the human being, the friend, the comrade and strong individuality, who cannot and ought not lose a single trait of her character.

The average man with his self-sufficiency, his ridiculously superior airs of patronage towards the female sex, is an impossibility for woman as depicted in the *Character Study* by Laura Marholm. Equally impossible for her is the man who can see in her nothing more than her mentality and her genius, and who fails to awaken her woman nature.

A rich intellect and a fine soul are usually considered necessary attributes of a deep and beautiful personality. In the case of the modern woman, these attributes serve as a hindrance to the complete assertion of her being. For over a hundred years the old form of marriage, based on the Bible, "till death doth part," has been denounced as an institution that stands for the sovereignty of the man over the woman, of her complete submission to his whims and commands, and absolute dependence on his name and support. Time and again it has been conclusively proved that the old matrimonial relation restricted woman to the function of man's servant and the bearer of his children. And yet we find many emancipated women who prefer marriage, with all its deficiencies, to the narrowness of an unmarried life: narrow and unendurable because of the chains of moral and social prejudice that cramp and bind her nature.

The explanation of such inconsistency on the part of many advanced women is to be found in the fact that they never truly understood the meaning of emancipation. They thought that all that was needed was independence from external tyrannies; the internal tyrants, far more harmful to life and growth — ethical and social conventions — were left to take care of themselves; and they have taken care of themselves. They seem to get

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along as beautifully in the heads and hearts of the most active exponents of woman's emancipation, as in the heads and hearts of our grandmothers.

These internal tyrants, whether they be in the form of public opinion or what will mother say, or brother, father, aunt, or relative of any sort; what will Mrs. Grundy, Mr. Comstock, the employer, the Board of Education say? All these busybodies, moral detectives, jailers of the human spirit, what will they say? Until woman has learned to defy them all, to stand firmly on her own ground and to insist upon her own unrestricted freedom, to listen to the voice of her nature, whether it call for life's greatest treasure, love for a man, or her most glorious privilege, the right to give birth to a child, she cannot call herself emancipated. How many emancipated women are brave enough to acknowledge that the voice of love is calling, wildly beating against their breasts, demanding to be heard, to be satisfied.

The French writer *Jean Reibrach*, in one of his novels, *New Beauty*, attempts to picture the ideal, beautiful, emancipated woman. This ideal is embodied in a young girl, a physician. She talks very cleverly and wisely of how to feed infants; she is kind, and administers medicines free to poor mothers. She converses with a young man of her acquaintance about the sanitary conditions of the future, and how various bacilli and germs shall be exterminated by the use of stone walls and floors, and by the doing away with rugs and hangings. She is, of course, very plainly and practically dressed, mostly in black. The young man, who, at their first meeting, was overawed by the wisdom of his emancipated friend, gradually learns to understand her, and recognizes one fine day that he loves her. They are young, and she is kind and beautiful, and though always in rigid attire, her appearance is softened by a spotlessly clean white collar and cuffs. One would expect that he would tell her of his love, but he is not one to commit romantic absurdities. Poetry and the enthusiasm of love cover their blushing faces before the pure beauty of the lady. He silences the voice of his nature, and remains correct. She, too, is always exact, always rational, always well behaved. I fear if they had formed a union, the young man would have risked freezing to death. I must confess that I can see nothing beautiful in this new beauty, who is as cold as the stone walls and floors she dreams of. Rather would I have the love songs of romantic ages, rather Don Juan and Madame Venus, rather an elopement by ladder and rope on a moonlight night, followed by the father's curse, mother's moans, and the moral comments of neighbors, than correctness and propriety measured by yardsticks. If love does not know how to give and take without restrictions, it is not love, but a transaction that never fails to lay stress on a plus and a minus.

The greatest shortcoming of the emancipation of the present day lies in its artificial stiffness and its narrow respectabilities, which produce an emptiness in woman's soul that will not let her drink from the fountain of life. I once remarked that there seemed to be a deeper relationship between the old-fashioned mother and hostess, ever on the alert for the happiness of her little ones and the comfort of those she loved, and the truly new woman, than between the latter and her average emancipated sister. The disciples of emancipation pure and simple declared me a heathen, fit only for the stake. Their blind zeal did not let them see that my comparison between the old and the new was merely to prove that a goodly number of our grandmothers had more blood in their veins, far more humor and wit, and certainly a greater amount of naturalness, kind-heartedness, and simplicity, than the majority of our emancipated professional women who fill the colleges, halls of learning, and various offices. This does not mean a wish to return to the past, nor does it condemn woman to her old sphere, the kitchen and the nursery.

Salvation lies in an energetic march onward towards a brighter and clearer future. We are in need of unhampered growth out of old traditions and habits. The movement for woman's emancipation has so far made but the first step in that direction. It is to be hoped that it will gather strength to make another. The right to vote, or equal civil rights, may be good demands, but true emancipation begins neither at the polls nor in courts. It begins in woman's soul. History tells us that every oppressed class gained true liberation from its masters through its own efforts. It is necessary that woman learn that lesson, that she realize that her freedom will reach as far as her power to achieve her freedom reaches. It is, therefore, far more important for her to begin with her inner regeneration, to cut loose from the weight of prejudices, traditions, and customs. The demand for equal rights in every vocation of life is just and fair; but, after all, the most vital right is the right to love

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and be loved. Indeed, if partial emancipation is to become a complete and true emancipation of woman, it will have to do away with the ridiculous notion that to be loved, to be sweetheart and mother, is synonymous with being slave or subordinate. It will have to do away with the absurd notion of the dualism of the sexes, or that man and woman represent two antagonistic worlds.

Pettiness separates; breadth unites. Let us be broad and big. Let us not overlook vital things because of the bulk of trifles confronting us. A true conception of the relation of the sexes will not admit of conqueror and conquered; it knows of but one great thing: to give of one's self boundlessly, in order to find one's self richer, deeper, better. That alone can fill the emptiness, and transform the tragedy of woman's emancipation into joy, limitless joy.

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THE popular notion about marriage and love is that they are synonymous, that they spring from the same motives, and cover the same human needs. Like most popular notions this also rests not on actual facts, but on superstition.

Marriage and love have nothing in common; they are as far apart as the poles; are, in fact, antagonistic to each other. No doubt some marriages have been the result of love. Not, however, because love could assert itself only in marriage; much rather is it because few people can completely outgrow a convention. There are to-day large numbers of men and women to whom marriage is naught but a farce, but who submit to it for the sake of public opinion. At any rate, while it is true that some marriages are based on love, and while it is equally true that in some cases love continues in married life, I maintain that it does so regardless of marriage, and not because of it.

On the other hand, it is utterly false that love results from marriage. On rare occasions one does hear of a miraculous case of a married couple falling in love after marriage, but on close examination it will be found that it is a mere adjustment to the inevitable. Certainly the growing-used to each other is far away from the spontaneity, the intensity, and beauty of love, without which the intimacy of marriage must prove degrading to both the woman and the man.

Marriage is primarily an economic arrangement, an insurance pact. It differs from the ordinary life insurance agreement only in that it is more binding, more exacting. Its returns are insignificantly small compared with the investments. In taking out an insurance policy one pays for it in dollars and cents, always at liberty to discontinue payments. If, however, woman's premium is a husband, she pays for it with her name, her privacy, her self-respect, her very life, "until death doth part." Moreover, the marriage insurance condemns her to life-long dependency, to parasitism, to complete uselessness, individual as well as social. Man, too, pays his toll, but as his sphere is wider, marriage does not limit him as much as woman. He feels his chains more in an economic sense.

Thus Dante's motto over *Inferno* applies with equal force to marriage: "Ye who enter here leave all hope behind."

That marriage is a failure none but the very stupid will deny. One has but to glance over the statistics of divorce to realize how bitter a failure marriage really is. Nor will the stereotyped Philistine argument that the laxity of divorce laws and the growing looseness of woman account for the fact that: first, every twelfth marriage ends in divorce; second, that since 1870 divorces have increased from 28 to 73 for every hundred thousand population; third, that adultery, since 1867, as ground for divorce, has increased 270.8 per cent.; fourth, that desertion increased 369.8 per cent.

Added to these startling figures is a vast amount of material, dramatic and literary, further elucidating this subject. Robert Herrick, in *Together*; Pinero, in *Mid-Channel*; Eugene Walter, in *Paid in Full*, and scores of other writers are discussing the barrenness, the monotony, the sordidness, the inadequacy of marriage as a factor for harmony and understanding.

The thoughtful social student will not content himself with the popular superficial excuse for this phenomenon. He will have to dig down deeper into the very life of the sexes to know why marriage proves so disastrous.

Edward Carpenter says that behind every marriage stands the life-long environment of the two sexes; an environment so different from each other that man and woman must remain strangers. Separated by an insur-

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mountable wall of superstition, custom, and habit, marriage has not the potentiality of developing knowledge of, and respect for, each other, without which every union is doomed to failure.

Henrik Ibsen, the hater of all social shams, was probably the first to realize this great truth. Nora leaves her husband, not — as the stupid critic would have it — because she is tired of her responsibilities or feels the need of woman's rights, but because she has come to know that for eight years she had lived with a stranger and borne him children. Can there be any thing more humiliating, more degrading than a life long proximity between two strangers? No need for the woman to know anything of the man, save his income. As to the knowledge of the woman — what is there to know except that she has a pleasing appearance? We have not yet outgrown the theologic myth that woman has no soul, that she is a mere appendix to man, made out of his rib just for the convenience of the gentleman who was so strong that he was afraid of his own shadow.

Perchance the poor quality of the material whence woman comes is responsible for her inferiority. At any rate, woman has no soul — what is there to know about her? Besides, the less soul a woman has the greater her asset as a wife, the more readily will she absorb herself in her husband. It is this slavish acquiescence to man's superiority that has kept the marriage institution seemingly intact for so long a period. Now that woman is coming into her own, now that she is actually growing aware of herself as a being outside of the master's grace, the sacred institution of marriage is gradually being undermined, and no amount of sentimental lamentation can stay it.

From infancy, almost, the average girl is told that marriage is her ultimate goal; therefore her training and education must be directed towards that end. Like the mute beast fattened for slaughter, she is prepared for that. Yet, strange to say, she is allowed to know much less about her function as wife and mother than the ordinary artisan of his trade. It is indecent and filthy for a respectable girl to know anything of the marital relation. Oh, for the inconsistency of respectability, that needs the marriage vow to turn something which is filthy into the purest and most sacred arrangement that none dare question or criticize. Yet that is exactly the attitude of the average upholder of marriage. The prospective wife and mother is kept in complete ignorance of her only asset in the competitive field — sex. Thus she enters into life-long relations with a man only to find herself shocked, repelled, outraged beyond measure by the most natural and healthy instinct, sex. It is safe to say that a large percentage of the unhappiness, misery, distress, and physical suffering of matrimony is due to the criminal ignorance in sex matters that is being extolled as a great virtue. Nor is it at all an exaggeration when I say that more than one home has been broken up because of this deplorable fact.

If, however, woman is free and big enough to learn the mystery of sex without the sanction of State or Church, she will stand condemned as utterly unfit to become the wife of a "good" man, his goodness consisting of an empty head and plenty of money. Can there be anything more outrageous than the idea that a healthy, grown woman, full of life and passion, must deny nature's demand, must subdue her most intense craving, undermine her health and break her spirit, must stunt her vision, abstain from the depth and glory of sex experience until a "good" man comes along to take her unto himself as a wife? That is precisely what marriage means. How can such an arrangement end except in failure? This is one, though not the least important, factor of marriage, which differentiates it from love.

Ours is a practical age. The time when Romeo and Juliet risked the wrath of their fathers for love when Gretchen exposed herself to the gossip of her neighbors for love, is no more. If, on rare occasions young people allow themselves the luxury of romance they are taken in care by the elders, drilled and pounded until they become "sensible."

The moral lesson instilled in the girl is not whether the man has aroused her love, but rather is it, "How much?" The important and only God of practical American life: Can the man make a living? Can he support a wife? That is the only thing that justifies marriage. Gradually this saturates every thought of the girl; her dreams are not of moonlight and kisses, of laughter and tears; she dreams of shopping tours and bargain counters. This soul-poverty and sordidness are the elements inherent in the marriage institution. The State and the Church approve of no other ideal, simply because it is the one that necessitates the State and Church control of men and women.

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Doubtless there are people who continue to consider love above dollars and cents. Particularly is this true of that class whom economic necessity has forced to become self-supporting. The tremendous change in woman's position, wrought by that mighty factor, is indeed phenomenal when we reflect that it is but a short time since she has entered the industrial arena. Six million women wage-earners; six million women, who have the equal right with men to be exploited, to be robbed, to go on strike; aye, to starve even. Anything more, my lord? Yes, six million age-workers in every walk of life, from the highest brain work to the most difficult menial labor in the mines and on the railroad tracks; yes, even detectives and policemen. Surely the emancipation is complete.

Yet with all that, but a very small number of the vast army of women wage-workers look upon work as a permanent issue, in the same light as does man. No matter how decrepit the latter, he has been taught to be independent, self-supporting. Oh, I know that no one is really independent in our economic tread mill; still, the poorest specimen of a man hates to be a parasite; to be known as such, at any rate.

The woman considers her position as worker transitory, to be thrown aside for the first bidder. That is why it is infinitely harder to organize women than men. "Why should I join a union? I am going to get married, to have a home." Has she not been taught from infancy to look upon that as her ultimate calling? She learns soon enough that the home, though not so large a prison as the factory, has more solid doors and bars. It has a keeper so faithful that naught can escape him. The most tragic part, however, is that the home no longer frees her from wage slavery; it only increases her task.

According to the latest statistics submitted before a Committee "on labor and wages, and congestion of Population," ten per cent. of the wage workers in New York City alone are married, yet they must continue to work at the most poorly paid labor in the world. Add to this horrible aspect the drudgery of house work, and what remains of the protection and glory of the home? As a matter of fact, even the middle class girl in marriage can not speak of her home, since it is the man who creates her sphere. It is not important whether the husband is a brute or a darling. What I wish to prove is that marriage guarantees woman a home only by the grace of her husband. There she moves about in *his* home, year after year until her aspect of life and human affairs becomes as flat, narrow, and drab as her surroundings. Small wonder if she becomes a nag, petty, quarrelsome, gossipy, unbearable, thus driving the man from the house. She could not go, if she wanted to; there is no place to go. Besides, a short period of married life, of complete surrender of all faculties, absolutely incapacitates the average woman for the outside world. She becomes reckless in appearance, clumsy in her movements, dependent in her decisions, cowardly in her judgment, a weight and a bore, which most men grow to hate and despise. Wonderfully inspiring atmosphere for the bearing of life, is it not?

But the child, how is it to be protected, if not for marriage? After all, is not that the most important consideration? The sham, the hypocrisy of it! Marriage protecting the child, yet thousands of children destitute and homeless. Marriage protecting the child, yet orphan asylums and reformatories over crowded, the Society for the Prevention of Cruelty to Children keeping busy in rescuing the little victims from "loving" parents, to place them under more loving care, the Gerry Society. Oh, the mockery of it!

Marriage may have the power to "bring the horse to water," but has it ever made him drink? The law will place the father under arrest, and put him in convict's clothes; but has that ever stilled the hunger of the child? If the parent has no work, or if he hides his identity, what does marriage do then? It invokes the law to bring the man to "justice," to put him safely behind closed doors; his labor, however, goes not to the child, but to the State. The child receives but a blighted memory of its father's stripes.

As to the protection of the woman, — therein lies the curse of marriage. Not that it really protects her, but the very idea is so revolting, such an outrage and insult on life, so degrading to human dignity, as to forever condemn this parasitic institution.

It is like that other paternal arrangement — capitalism. It robs man of his birthright, stunts his growth, poisons his body, keeps him in ignorance, in poverty and dependence, and then institutes charities that thrive on the last vestige of man's self-respect.

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The institution of marriage makes a parasite of woman, an absolute dependent. It incapacitates her for life's struggle, annihilates her social consciousness, paralyzes her imagination, and then imposes its gracious protection, which is in reality a snare, a travesty on human character.

If motherhood is the highest fulfillment of woman's nature, what other protection does it need save love and freedom? Marriage but defiles, outrages, and corrupts her fulfillment. Does it not say to woman, Only when you follow me shall you bring forth life? Does it not condemn her to the block, does it not degrade and shame her if she refuses to buy her right to motherhood by selling herself? Does not marriage only sanction motherhood, even though conceived in hatred, in compulsion? Yet, if motherhood be of free choice, of love, of ecstasy, of defiant passion, does it not place a crown of thorns upon an innocent head and carve in letters of blood the hideous epithet, Bastard? Were marriage to contain all the virtues claimed for it, its crimes against motherhood would exclude it forever from the realm of love.

Love, the strongest and deepest element in all life, the harbinger of hope, of joy, of ecstasy; love, the defier of all laws, of all conventions; love, the freest, the most powerful moulder of human destiny; how can such an all-compelling force be synonymous with that poor little State and Church-begotten weed, marriage?

Free love? As if love is anything but free! Man has bought brains, but all the millions in the world have failed to buy love. Man has subdued bodies, but all the power on earth has been unable to subdue love. Man has conquered whole nations, but all his armies could not conquer love. Man has chained and fettered the spirit, but he has been utterly helpless before love. High on a throne, with all the splendor and pomp his gold can command, man is yet poor and desolate, if love passes him by. And if it stays, the poorest hovel is radiant with warmth, with life and color. Thus love has the magic power to make of a beggar a king. Yes, love is free; it can dwell in no other atmosphere. In freedom it gives itself unreservedly, abundantly, completely. All the laws on the statutes, all the courts in the universe, cannot tear it from the soil, once love has taken root. If, however, the soil is sterile, how can marriage make it bear fruit? It is like the last desperate struggle of fleeting life against death.

Love needs no protection; it is its own protection. So long as love begets life no child is deserted, or hungry, or famished for the want of affection. I know this to be true. I know women who became mothers in freedom by the men they loved. Few children in wedlock enjoy the care, the protection, the devotion free motherhood is capable of bestowing.

The defenders of authority dread the advent of a free motherhood, lest it will rob them of their prey. Who would fight wars? Who would create wealth? Who would make the policeman, the jailer, if woman were to refuse the indiscriminate breeding of children? The race, the race! shouts the king, the president, the capitalist, the priest. The race must be preserved, though woman be degraded to a mere machine, — and the marriage institution is our only safety valve against the pernicious sex-awakening of woman. But in vain these frantic efforts to maintain a state of bondage. In vain, too, the edicts of the Church, the mad attacks of rulers, in vain even the arm of the law. Woman no longer wants to be a party to the production of a race of sickly, feeble, decrepit, wretched human beings, who have neither the strength nor moral courage to throw off the yoke of poverty and slavery. Instead she desires fewer and better children, begotten and reared in love and through free choice; not by compulsion, as marriage imposes. Our pseudo-moralists have yet to learn the deep sense of responsibility toward the child, that love in freedom has awakened in the breast of woman. Rather would she forego forever the glory of motherhood than bring forth life in an atmosphere that breathes only destruction and death. And if she does become a mother, it is to give to the child the deepest and best her being can yield. To grow with the child is her motto; she knows that in that manner alone can she help build true manhood and womanhood.

Ibsen must have had a vision of a free mother, when, with a master stroke, he portrayed Mrs. Alving. She was the ideal mother because she had outgrown marriage and all its horrors, because she had broken her chains, and set her spirit free to soar until it returned a personality, regenerated and strong. Alas, it was too late to rescue her life's joy, her Oswald; but not too late to realize that love in freedom is the only condition of a beautiful life. Those who, like Mrs. Alving, have paid with blood and tears for their spiritual awakening, repudiate marriage

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as an imposition, a shallow, empty mockery. They know, whether love last but one brief span of time or for eternity, it is the only creative, inspiring, elevating basis for a new race, a new world.

In our present pygmy state love is indeed a stranger to most people. Misunderstood and shunned, it rarely takes root; or if it does, it soon withers and dies. Its delicate fiber can not endure the stress and strain of the daily grind. Its soul is too complex to adjust itself to the slimy woof of our social fabric. It weeps and moans and suffers with those who have need of it, yet lack the capacity to rise to love's summit.

Some day, some day men and women will rise, they will reach the mountain peak, they will meet big and strong and free, ready to receive, to partake, and to bask in the golden rays of love. What fancy, what imagination, what poetic genius can foresee even approximately the potentialities of such a force in the life of men and women. If the world is ever to give birth to true companionship and oneness, not marriage, but love will be the parent.

Chapter 12: The Modern Drama: A Powerful Disseminator of Radical Thought

So long as discontent and unrest make themselves but dumbly felt within a limited social class, the powers of reaction may often succeed in suppressing such manifestations. But when the dumb unrest grows into conscious expression and becomes almost universal, it necessarily affects all phases of human thought and action, and seeks its individual and social expression in the gradual transvaluation of existing values.

An adequate appreciation of the tremendous spread of the modern, conscious social unrest cannot be gained from merely propagandistic literature. Rather must we become conversant with the larger phases of human expression manifest in art, literature, and, above all, the modern drama — the strongest and most far-reaching interpreter of our deep-felt dissatisfaction.

What a tremendous factor for the awakening of conscious discontent are the simple canvasses of a Millet! The figures of his peasants — what terrific indictment against our social wrongs; wrongs that condemn the Man With the Hoe to hopeless drudgery, himself excluded from Nature's bounty.

The vision of a Meunier conceives the growing solidarity and defiance of labor in the group of miners carrying their maimed brother to safety. His genius thus powerfully portrays the interrelation of the seething unrest among those slaving in the bowels of the earth, and the spiritual revolt that seeks artistic expression.

No less important is the factor for rebellious awakening in modern literature — Turgeniev, Dostoyevsky, Tolstoy, Andreiev, Gorki, Whitman, Emerson, and scores of others embodying the spirit of universal ferment and the longing for social change.

Still more far-reaching is the modern drama, as the leaven of radical thought and the disseminator of new values.

It might seem an exaggeration to ascribe to the modern drama such an important rôle. But a study of the development of modern ideas in most countries will prove that the drama has succeeded in driving home great social truths, truths generally ignored when presented in other forms. No doubt there are exceptions, as Russia and France.

Russia, with its terrible political pressure, has made people think and has awakened their social sympathies, because of the tremendous contrast which exists between the intellectual life of the people and the despotic regime that is trying to crush that life. Yet while the great dramatic works of Tolstoy, Tchekhov, Gorki, and Andreiev closely mirror the life and the struggle, the hopes and aspirations of the Russian people, they did not influence radical thought to the extent the drama has done in other countries.

Who can deny, however, the tremendous influence exerted by *The Power of Darkness* or *Night Lodging*. Tolstoy, the real, true Christian, is yet the greatest enemy of organized Christianity. With a master hand he portrays the destructive effects upon the human mind of the power of darkness, the superstitions of the Christian Church.

What other medium could express, with such dramatic force, the responsibility of the Church for crimes committed by its deluded victims; what other medium could, in consequence, rouse the indignation of man's conscience?

Similarly direct and powerful is the indictment contained in Gorki's *Night Lodging*. The social pariahs, forced into poverty and crime, yet desperately clutch at the last vestiges of hope and aspiration. Lost existences these, blighted and crushed by cruel, unsocial environment.

France, on the other hand, with her continuous struggle for liberty, is indeed the cradle of radical thought; as such she, too, did not need the drama as a means of awakening. And yet the works of Brieux — as *Robe Rouge*,

portraying the terrible corruption of the judiciary — and Mirbeau's *Les Affaires sont les Affaires* — picturing the destructive influence of wealth on the human soul — have undoubtedly reached wider circles than most of the articles and books which have been written in France on the social question.

In countries like Germany, Scandinavia, England, and even in America — though in a lesser degree — the drama is the vehicle which is really making history, disseminating radical thought in ranks not otherwise to be reached.

Let us take Germany, for instance. For nearly a quarter of a century men of brains, of ideas, and of the greatest integrity, made it their life-work to spread the truth of human brotherhood, of justice, among the oppressed and downtrodden. Socialism, that tremendous revolutionary wave, was to the victims of a merciless and inhumane system like water to the parched lips of the desert traveler. Alas! The cultured people remained absolutely indifferent; to them that revolutionary tide was but the murmur of dissatisfied, discontented men, dangerous, illiterate trouble-makers, whose proper place was behind prison bars.

Self-satisfied as the "cultured" usually are, they could not understand why one should fuss about the fact that thousands of people were starving, though they contributed towards the wealth of the world. Surrounded by beauty and luxury, they could not believe that side by side with them lived human beings degraded to a position lower than a beast's, shelterless and ragged, without hope or ambition.

This condition of affairs was particularly pronounced in Germany after the Franco-German war. Full to the bursting point with its victory, Germany thrived on a sentimental, patriotic literature, thereby poisoning the minds of the country's youth by the glory of conquest and bloodshed.

Intellectual Germany had to take refuge in the literature of other countries, in the works of Ibsen, Zola, Daudet, Maupassant, and especially in the great works of Dostoyevsky, Tolstoy, and Turgeniev. But as no country can long maintain a standard of culture without a literature and drama related to its own soil, so Germany gradually began to develop a drama reflecting the life and the struggles of its own people.

Arno Holz, one of the youngest dramatists of that period, startled the Philistines out of their ease and comfort with his *Familie Selicke*. The play deals with society's refuse, men and women of the alleys, whose only subsistence consists of what they can pick out of the garbage barrels. A gruesome subject, is it not? And yet what other method is there to break through the hard shell of the minds and souls of people who have never known want, and who therefore assume that all is well in the world?

Needless to say, the play aroused tremendous indignation. The truth is bitter, and the people living on the Fifth Avenue of Berlin hated to be confronted with the truth.

Not that *Familie Selicke* represented anything that had not been written about for years without any seeming result. But the dramatic genius of Holz, together with the powerful interpretation of the play, necessarily made inroads into the widest circles, and forced people to think about the terrible inequalities around them.

Sudermann's *Ehre*²⁹ and *Heimat*³⁰ deal with vital subjects. I have already referred to the sentimental patriotism so completely turning the head of the average German as to create a perverted conception of honor. Duelling became an every-day affair, costing innumerable lives. A great cry was raised against the fad by a number of leading writers. But nothing acted as such a clarifier and exposé of that national disease as the *Ehre*.

Not that the play merely deals with duelling; it analyzes the real meaning of honor, proving that it is not a fixed, inborn feeling, but that it varies with every people and every epoch, depending particularly on one's economic and social station in life. We realize from this play that the man in the brownstone mansion will necessarily define honor differently from his victims.

The family Heinecke enjoys the charity of the millionaire Mühling, being permitted to occupy a dilapidated shanty on his premises in the absence of their son, Robert. The latter, as Mühling's representative, is making a vast fortune for his employer in India. On his return Robert discovers that his sister had been seduced by

²⁹ Honor.

³⁰ Magda.

young Mühling, whose father graciously offers to straighten matters with a check for 40,000 marks. Robert, outraged and indignant, resents the insult to his family's honor, and is forthwith dismissed from his position for impudence. Robert finally throws this accusation into the face of the philanthropist millionaire:

"We slave for you, we sacrifice our heart's blood for you, while you seduce our daughters and sisters and kindly pay for their disgrace with the gold we have earned for you. That is what you call honor."

An incidental side-light upon the conception of honor is given by Count Trast, the principal character in the *Ehre*, a man widely conversant with the customs of various climes, who relates that in his many travels he chanced across a savage tribe whose honor he mortally offended by refusing the hospitality which offered him the charms of the chieftain's wife.

The theme of *Heimat* treats of the struggle between the old and the young generations. It holds a permanent and important place in dramatic literature.

Magda, the daughter of Lieutenant-Colonel Schwartz, has committed an unpardonable sin: she refused the suitor selected by her father. For daring to disobey the parental commands she is driven from home. Magda, full of life and the spirit of liberty, goes out into the world to return to her native town, twelve years later, a celebrated singer. She consents to visit her parents on condition that they respect the privacy of her past. But her martinet father immediately begins to question her, insisting on his "paternal rights." Magda is indignant, but gradually his persistence brings to light the tragedy of her life. He learns that the respected Councillor von Keller had in his student days been Magda's lover, while she was battling for her economic and social independence. The consequence of the fleeting romance was a child, deserted by the man even before birth. The rigid military father of Magda demands as retribution from Councillor von Keller that he legalize the love affair. In view of Magda's social and professional success, Keller willingly consents, but on condition that she forsake the stage, and place the child in an institution. The struggle between the Old and the New culminates in Magda's defiant words of the woman grown to conscious independence of thought and action: "... I'll say what I think of you — of you and your respectable society. Why should I be worse than you that I must prolong my existence among you by a lie! Why should this gold upon my body, and the lustre which surrounds my name, only increase my infamy? Have I not worked early and late for ten long years? Have I not woven this dress with sleepless nights? Have I not built up my career step by step, like thousands of my kind? Why should I blush before anyone? I am myself, and through myself I have become what I am."

The general theme of *Heimat* — the struggle between the old and young generations — was not original. It had been previously treated by a master hand in *Fathers and Sons*, portraying the awakening of an age. But though artistically far inferior to Turgeniev's work, *Heimat* — depicting the awakening of a sex — proved a powerful revolutionizing factor, mainly because of its dramatic expression.

The dramatist who not only disseminated radicalism, but literally revolutionized the thoughtful Germans, is Gerhardt Hauptmann. His first play, *Vor Sonnenaufgang*,³¹ refused by every leading German theatre, but finally performed in the independent Lessing Theatre, acted like a stroke of lightning, illuminating the entire social horizon. Its subject matter deals with the life of an extensive land-owner, ignorant, illiterate, and brutalized, and his economic slaves of the same mental calibre. The influence of wealth, both on the victims who created it and the possessor thereof, is shown in the most vivid colors, as resulting in drunkenness, idiocy, and decay. But the most striking feature of *Vor Sonnenaufgang*, the one which brought a shower of abuse on Hauptmann's head, was the question as to the indiscriminate breeding of children by unfit parents.

During the second performance of the play a leading Berlin surgeon almost caused a panic in the theatre by swinging a pair of forceps over his head and screaming at the top of his voice: "The decency and morality of Germany are at stake if childbirth is to be discussed openly from the stage." The surgeon is forgotten, and Hauptmann stands a colossal figure before the world:

³¹ *Before Sunrise*.

When *Die Weber*³² first saw the light, pandemonium broke out in the land of thinkers and poets. "What," cried the moralists, "workingmen, dirty, filthy slaves, to be put on the stage! Poverty in all its horrors and ugliness to be dished out as an after dinner amusement? That is too much!"

Indeed, it was too much for the fat and greasy bourgeoisie to be brought face to face with the horrors of the weaver's existence. It was too much because of the truth and reality that rang like thunder in the deaf ears of self-satisfied society, *J'accuse!*

Of course, it was generally known even before the appearance of this drama that capital can not get fat unless it devours labor, that wealth can not be hoarded except through the channels of poverty, hunger, and cold; but such things are better kept in the dark, lest the victims awaken to a realization of their position. But it is the purpose of the modern drama to rouse the consciousness of the oppressed; and that, indeed, was the purpose of Gerhardt Hauptmann in depicting to the world the conditions of the weavers in Silesia. Human beings working eighteen hours daily, yet not earning enough for bread and fuel; human beings living in broken, wretched huts half covered with snow, and nothing but tatters to protect them from the cold; infants covered with scurvy from hunger and exposure; pregnant women in the last stages of consumption. Victims of a benevolent Christian era, without life, without hope, without warmth. Ah, yes, it was too much!

Hauptmann's dramatic versatility deals with every stratum of social life. Besides portraying the grinding effect of economic conditions, he also treats of the struggle of the individual for his mental and spiritual liberation from the slavery of convention and tradition. Thus Heinrich, the bell-forgers, in the dramatic prose-poem *Die Versunkene Glocke*,³³ fails to reach the mountain peaks of liberty because, as Rautendelein said, he had lived in the valley too long. Similarly Dr. Vockerath and Anna Maar remain lonely souls because they, too, lack the strength to defy venerated traditions. Yet their very failure must awaken the rebellious spirit against a world forever hindering individual and social emancipation.

Max Halbe's *Jugend*³⁴ and Wedekind's *Frühling's Erwachen*³⁵ are dramas which have disseminated radical thought in an altogether different direction. They treat of the child and the dense ignorance and narrow Puritanism that meet the awakening of nature. Particularly is this true of *Frühling's Erwachen*. Young girls and boys sacrificed on the altar of false education and of our sickening morality that prohibits the enlightenment of youth as to questions so imperative to the health and well-being of society, — the origin of life, and its functions. It shows how a mother — and a truly good mother, at that — keeps her fourteen-year-old daughter in absolute ignorance as to all matters of sex, and when finally the young girl falls a victim to her ignorance, the same mother sees her child killed by quack medicines. The inscription on her grave states that she died of anaemia, and morality is satisfied.

The fatality of our Puritanic hypocrisy in these matters is especially illumined by Wedekind in so far as our most promising children fall victims to sex ignorance and the utter lack of appreciation on the part of the teachers of the child's awakening.

Wendla, unusually developed and alert for her age, pleads with her mother to explain the mystery of life:

"I have a sister who has been married for two and a half years. I myself have been made an aunt for the third time, and I haven't the least idea how it all comes about... Don't be cross, Mother, dear! Whom in the world should I ask but you? Don't scold me for asking about it. Give me an answer. — How does it happen.? — You cannot really deceive yourself that I, who am fourteen years old, still believe in the stork."

Were her mother herself not a victim of false notions of morality, an affectionate and sensible explanation might have saved her daughter. But the conventional mother seeks to hide her "moral" shame and embarrassment in this evasive reply:

"In order to have a child — one must love the man — to whom one is married... One must love him, Wendla, as you at your age are still unable to love. — Now you know it!"

³² *The Weavers.*

³³ *The Sunken Bell.*

³⁴ *Youth.*

³⁵ *The Awakening of Spring*

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How much Wendla “knew” the mother realized too late. The pregnant girl imagines herself ill with dropsy. And when her mother cries in desperation, “You haven’t the dropsy, you have a child, girl,” the agonized Wendla exclaims in bewilderment: “But it’s not possible, Mother, I am not married yet... Oh, Mother, why didn’t you tell me everything?”

With equal stupidity the boy Morris is driven to suicide because he fails in his school examinations. And Melchior, the youthful father of Wendla’s unborn child, is sent to the House of Correction, his early sexual awakening stamping him a degenerate in the eyes of teachers and parents.

For years thoughtful men and women in Germany had advocated the compelling necessity of sex enlightenment. *Mutterschutz*, a publication specially devoted to frank and intelligent discussion of the sex problem, has been carrying on its agitation for a considerable time. But it remained for the dramatic genius of Wedekind to influence radical thought to the extent of forcing the introduction of sex physiology in many schools of Germany.

Scandinavia, like Germany, was advanced through the drama much more than through any other channel. Long before Ibsen appeared on the scene, Björnson, the great essayist, thundered against the inequalities and injustice prevalent in those countries. But his was a voice in the wilderness, reaching but the few. Not so with Ibsen. His *Brand*, *Doll’s House*, *Pillars of Society*, *Ghosts*, and *An Enemy of the People* have considerably undermined the old conceptions, and replaced them by a modern and real view of life. One has but to read *Brand* to realize the modern conception, let us say, of religion, — religion, as an ideal to be achieved on earth; religion as a principle of human brotherhood, of solidarity, and kindness.

Ibsen, the supreme hater of all social shams, has torn the veil of hypocrisy from their faces. His greatest onslaught, however, is on the four cardinal points supporting the flimsy network of society. First, the lie upon which rests the life of today; second, the futility of sacrifice as preached by our moral codes; third, petty material consideration, which is the only god the majority worships; and fourth, the deadening influence of provincialism. These four recur as the *Leitmotiv* in most of Ibsen’s plays, but particularly in *Pillars of Society*, *Doll’s House*, *Ghosts*, and *An Enemy of the People*.

Pillars of Society! What a tremendous indictment against the social structure that rests on rotten and decayed pillars, — pillars nicely gilded and apparently intact, yet merely hiding their true condition. And what are these pillars?

Consul Bernick, at the very height of his social and financial career, the benefactor of his town and the strongest pillar of the community, has reached the summit through the channel of lies, deception, and fraud. He has robbed his bosom friend Johann of his good name, and has betrayed Lona Hessel, the woman he loved, to marry her stepsister for the sake of her money. He has enriched himself by shady transactions, under cover of “the community’s good,” and finally even goes to the extent of endangering human life by preparing the *Indian Girl*, a rotten and dangerous vessel, to go to sea.

But the return of Lona brings him the realization of the emptiness and meanness of his narrow life. He seeks to placate the waking conscience by the hope that he has cleared the ground for the better life of his son, of the new generation. But even this last hope soon falls to the ground, as he realizes that truth cannot be built on a lie. At the very moment when the whole town is prepared to celebrate the great benefactor of the community with banquet praise, he himself, now grown to full spiritual manhood, confesses to the assembled townspeople:

“I have no right to this homage — ... My fellow citizens must know me to the core. Then let every one examine himself, and let us realize the prediction that from this event we begin a new time. The old, with its tinsel, its hypocrisy, its hollowness, its lying propriety, and its pitiful cowardice, shall lie behind us like a museum, open for instruction.”

With a *Doll’s House* Ibsen has paved the way for woman’s emancipation. Nora awakens from her doll’s rôle to the realization of the injustice done her by her father and her husband, Helmer Torvald.

“While I was at home with father, he used to tell me all his opinions, and I held the same opinions. If I had others I concealed them, because he would not have approved. He used to call me his doll child, and play with me as I played with my dolls. Then I came to live in your house. You settled everything according to your taste,

and I got the same taste as you, or I pretended to. When I look back on it now, I seem to have been living like a beggar, from hand to mouth. I lived by performing tricks for you, Torvald, but you would, have it so. You and father have done me a great wrong.”

In vain Helmer uses the old philistine arguments of wifely duty and social obligations. Nora has grown out of her doll’s dress into full stature of conscious womanhood. She is determined to think and judge for herself. She has realized that, before all else, she is a human being, owing the first duty to herself. She is undaunted even by the possibility of social ostracism. She has become sceptical of the justice of the law, the wisdom of the constituted. Her rebelling soul rises in protest against the existing. In her own words: “I must make up my mind which is right, society or I.”

In her childlike faith in her husband she had hoped for the great miracle. But it was not the disappointed hope that opened her vision to the falsehoods of marriage. It was rather the smug contentment of Helmer with a safe lie — one that would remain hidden and not endanger his social standing.

When Nora closed behind her the door of her gilded cage and went out into the world a new, regenerated personality, she opened the gate of freedom and truth for her own sex and the race to come.

More than any other play, *Ghosts* has acted like a bomb explosion, shaking the social structure to its very foundations.

In *Doll’s House* the justification of the union between Nora and Helmer rested at least on the husband’s conception of integrity and rigid adherence to our social morality. Indeed, he was the conventional ideal husband and devoted father. Not so in *Ghosts*. Mrs. Alving married Captain Alving only to find that he was a physical and mental wreck, and that life with him would mean utter degradation and be fatal to possible offspring. In her despair she turned to her youth’s companion, young Pastor Manders who, as the true savior of souls for heaven, must needs be indifferent to earthly necessities. He sent her back to shame and degradation, — to her duties to husband and home. Indeed, happiness — to him — was but the unholy manifestation of a rebellious spirit, and a wife’s duty was not to judge, but “to bear with humility the cross which a higher power had for your own good laid upon you.”

Mrs. Alving bore the cross for twenty-six long years. Not for the sake of the higher power, but for her little son Oswald, whom she longed to save from the poisonous atmosphere of her husband’s home.

It was also for the sake of the beloved son that she supported the lie of his father’s goodness, in superstitious awe of “duty and decency.” She learned — alas, too late that the sacrifice of her entire life had been in vain, and that her son Oswald was visited by the sins of his father, that he was irrevocably doomed. This, too, she learned, that “we are all of us ghosts. It is not only what we have inherited from our father and mother that walks in us. It is all sorts of dead ideas and lifeless old beliefs. They have no vitality, but they cling to us all the same and we can’t get rid of them... And then we are, one and all, so pitifully afraid of light. When you forced me under the yoke you called Duty and Obligation; when you praised as right and proper what my whole soul rebelled against as something loathsome, it was then that I began to look into the seams of your doctrine. I only wished to pick at a single knot, but when I had got that undone, the whole thing unravelled out. And then I understood that it was all machine-sewn.”

How could a society machine-sewn, fathom the seething depths whence issued the great masterpiece of Henrik Ibsen? It could not understand, and therefore it poured the vials of abuse and venom upon its greatest benefactor. That Ibsen was not daunted he has proved by his reply in *An Enemy of the People*.

In that great drama Ibsen performs the last funeral rites over a decaying and dying social system. Out of its ashes rises the regenerated individual, the bold and daring rebel. Dr. Stockman, an idealist, full of social sympathy and solidarity, is called to his native town as the physician of the baths. He soon discovers that the latter are built on a swamp, and that instead of finding relief the patients, who flock to the place, are being poisoned.

An honest man, of strong convictions, the doctor considers it his duty to make his discovery known. But he soon learns that dividends and profits are concerned neither with health nor principles. Even the reformers of the town, represented in the *People’s Messenger*, always ready to prate of their devotion to the people, withdraw

their support from the “reckless” idealist, the moment they learn that the doctor’s discovery may bring the town into disrepute, and thus injure their pockets.

But Doctor Stockman continues in the faith he entertains for his townsmen. They would hear him. But here, too, he soon finds himself alone. He cannot even secure a place to proclaim his great truth. And when he finally succeeds, he is overwhelmed by abuse and ridicule as the enemy of the people. The doctor, so enthusiastic of his townspeople’s assistance to eradicate the evil, is soon driven to a solitary position. The announcement of his discovery would result in a pecuniary loss to the town, and that consideration induces the officials, the good citizens, and soul reformers, to stifle the voice of truth. He finds them all a compact majority, unscrupulous enough to be willing to build up the prosperity of the town on a quagmire of lies and fraud. He is accused of trying to ruin the community. But to his mind “it does not matter if a lying community is ruined. It must be levelled to the ground. All men who live upon lies must be exterminated like vermin. You’ll bring it to such a pass that the whole country will deserve to perish.”

Doctor Stockman is not a practical politician. A free man, he thinks, must not behave like a black guard. “He must not so act that he would spit in his own face.” For only cowards permit “considerations” of pretended general welfare or of party to override truth and ideals. “Party programmes wring the necks of all young, living truths; and considerations of expediency turn morality and righteousness upside down, until life is simply hideous.”

These plays of Ibsen — *The Pillars of Society*, *A Doll’s House*, *Ghosts*, and *An Enemy of the People* — constitute a dynamic force which is gradually dissipating the ghosts walking the social burying ground called civilization. Nay, more; Ibsen’s destructive effects are at the same time supremely constructive, for he not merely undermines existing pillars; indeed, he builds with sure strokes the foundation of a healthier, ideal future, based on the sovereignty of the individual within a sympathetic social environment.

England with her great pioneers of radical thought, the intellectual pilgrims like Godwin, Robert Owen, Darwin, Spencer, William Morris, and scores of others; with her wonderful larks of liberty — Shelley, Byron, Keats — is another example of the influence of dramatic art. Within comparatively a few years the dramatic works of Shaw, Pinero, Galsworthy, Rann Kennedy, have carried radical thought to the ears formerly deaf even to Great Britain’s wondrous poets. Thus a public which will remain indifferent reading an essay by Robert Owen on poverty, or ignore Bernard Shaw’s Socialistic tracts, was made to think by *Major Barbara*, wherein poverty is described as the greatest crime of Christian civilization. “Poverty makes people weak, slavish, puny; poverty creates disease, crime, prostitution; in fine, poverty is responsible for all the ills and evils of the world.” Poverty also necessitates dependency, charitable organizations, institutions that thrive off the very thing they are trying to destroy. The Salvation Army, for instance, as shown in *Major Barbara*, fights drunkenness; yet one of its greatest contributors is Badger, a whiskey distiller, who furnishes yearly thousands of pounds to do away with the very source of his wealth. Bernard Shaw therefore concludes that the only real benefactor of society is a man like Undershaft, Barbara’s father, a cannon manufacturer, whose theory of life is that powder is stronger than words.

“The worst of crimes,” says Undershaft, “is poverty. All the other crimes are virtues beside it; all the other dishonors are chivalry itself by comparison. Poverty blights whole cities; spreads horrible pestilences; strikes dead the very soul of all who come within sight, sound, or smell of it. What you call crime is nothing; a murder here, a theft there, a blow now and a curse there: what do they matter? They are only the accidents and illnesses of life; there are not fifty genuine professional criminals in London. But there are millions of poor people, abject people, dirty people, ill-fed, ill-clothed people. They poison us morally and physically; they kill the happiness of society; they force us to do away with our own liberties and to organize unnatural cruelties for fear they should rise against us and drag us down into their abyss... Poverty and slavery have stood up for centuries to your sermons and leading articles; they will not stand up to my machine guns. Don’t preach at them; don’t reason with them. Kill them... It is the final test of conviction, the only lever strong enough to overturn a social system... Vote! Bah! When you vote, you only change the name of the cabinet. When you shoot, you pull down governments, inaugurate new epochs, abolish old orders, and set up new.”

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No wonder people cared little to read Mr. Shaw's Socialistic tracts. In no other way but in the drama could he deliver such forcible, historic truths. And therefore it is only through the drama that Mr. Shaw is a revolutionary factor in the dissemination of radical ideas.

After Hauptmann's *Die Weber*, *Strife*, by Galsworthy, is the most important labor drama.

The theme of *Strife* is a strike with two dominant factors: Anthony, the president of the company, rigid, uncompromising, unwilling to make the slightest concession, although the men held out for months and are in a condition of semi-starvation; and David Roberts, an uncompromising revolutionist, whose devotion to the workingmen and the cause of freedom is at white heat. Between them the strikers are worn and weary with the terrible struggle, and are harassed and driven by the awful sight of poverty and want in their families.

The most marvelous and brilliant piece of work in *Strife* is Galsworthy's portrayal of the mob in its fickleness and lack of backbone. One moment they applaud old Thomas, who speaks of the power of God and religion and admonishes the men against rebellion; the next instant they are carried away by a walking delegate, who pleads the cause of the union, — the union that always stands for compromise, and which forsakes the workingmen whenever they dare to strike for independent demands; again they are aglow with the earnestness, the spirit, and the intensity of David Roberts — all these people willing to go in whatever direction the wind blows. It is the curse of the working class that they always follow like sheep led to slaughter.

Consistency is the greatest crime of our commercial age. No matter how intense the spirit or how important the man, the moment he will not allow himself to be used or sell his principles, he is thrown on the dustheap. Such was the fate of the president of the company, Anthony, and of David Roberts. To be sure they represented opposite poles — poles antagonistic to each other, poles divided by a terrible gap that can never be bridged over. Yet they shared a common fate. Anthony is the embodiment of conservatism, of old ideas, of iron methods:

"I have been chairman of this company thirty-two years. I have fought the men four times. I have never been defeated. It has been said that times have changed. If they have, I have not changed with them. It has been said that masters and men are equal. Cant. There can be only one master in a house. It has been said that Capital and Labor have the same interests. Cant. Their interests are as wide asunder as the poles. There is only one way of treating men — with the iron rod. Masters are masters. Men are men."

We may not like this adherence to old, reactionary notions, and yet there is something admirable in the courage and consistency of this man, nor is he half as dangerous to the interests of the oppressed, as our sentimental and soft reformers who rob with nine fingers, and give libraries with the tenth; who grind human beings like Russell Sage, and then spend millions of dollars in social research work; who turn beautiful young plants into faded old women, and then give them a few paltry dollars or found a Home for Working Girls. Anthony is a worthy foe; and to fight such a foe, one must learn to meet him in open battle.

David Roberts has all the mental and moral attributes of his adversary, coupled with the spirit of revolt and the depth of modern ideas. He, too, is consistent, and wants nothing for his class short of complete victory.

"It is not for this little moment of time we are fighting, not for our own little bodies and their warmth: it is for all those who come after, for all times. Oh, men, for the love of them don't turn up another stone on their heads, don't help to blacken the sky. If we can shake that white-faced monster with the bloody lips that has sucked the lives out of ourselves, our wives, and children, since the world began, if we have not the hearts of men to stand against it, breast to breast and eye to eye, and force it backward till it cry for mercy, it will go on sucking life, and we shall stay forever where we are, less than the very dogs."

It is inevitable that compromise and petty interest should pass on and leave two such giants behind. Inevitable, until the mass will reach the stature of a David Roberts. Will it ever? Prophecy is not the vocation of the dramatist, yet the moral lesson is evident. One cannot help realizing that the workingmen will have to use methods hitherto unfamiliar to them; that they will have to discard all those elements in their midst that are forever ready to reconcile the irreconcilable, namely Capital and Labor. They will have to learn that characters like David Roberts are the very forces that have revolutionized the world and thus paved the way for emancipation out of the clutches of that "white-faced monster with bloody lips," towards a brighter horizon, a freer life, and a deeper recognition of human values.

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No subject of equal social import has received such extensive consideration within the last few years as the question of prison and punishment.

Hardly any magazine of consequence that has not devoted its columns to the discussion of this vital theme. A number of books by able writers, both in America and abroad, have discussed this topic from the historic, psychologic, and social standpoint, all agreeing that present penal institutions and our mode of coping with crime have in every respect proved inadequate as well as wasteful. One would expect that something very radical should result from the cumulative literary indictment of the social crimes perpetrated upon the prisoner. Yet with the exception of a few minor and comparatively insignificant reforms in some of our prisons, absolutely nothing has been accomplished. But at last this grave social wrong has found dramatic interpretation in Galsworthy's *Justice*.

The play opens in the office of James How and Sons, Solicitors. The senior clerk, Robert Cokeson, discovers that a check he had issued for nine pounds has been forged to ninety. By elimination, suspicion falls upon William Falder, the junior office clerk. The latter is in love with a married woman, the abused, ill-treated wife of a brutal drunkard. Pressed by his employer, a severe yet not unkindly man, Falder confesses the forgery, pleading the dire necessity of his sweetheart, Ruth Honeywill, with whom he had planned to escape to save her from the unbearable brutality of her husband. Notwithstanding the entreaties of young Walter, who is touched by modern ideas, his father, a moral and law-respecting citizen, turns Falder over to the police.

The second act, in the court-room, shows Justice in the very process of manufacture. The scene equals in dramatic power and psychologic verity the great court scene in *Resurrection*. Young Falder, a nervous and rather weakly youth of twenty-three, stands before the bar. Ruth, his married sweetheart, full of love and devotion, burns with anxiety to save the youth whose affection brought about his present predicament. The young man is defended by Lawyer Frome, whose speech to the jury is a masterpiece of deep social philosophy wreathed with the tendrils of human understanding and sympathy. He does not attempt to dispute the mere fact of Falder having altered the check; and though he pleads temporary aberration in defense of his client, that plea is based upon a social consciousness as deep and all-embracing as the roots of our social ills — “the background of life, that palpitating life which always lies behind the commission of a crime.” He shows Falder to have faced the alternative of seeing the beloved woman murdered by her brutal husband, whom she cannot divorce; or of taking the law into his own hands. The defence pleads with the jury not to turn the weak young man into a criminal by condemning him to prison, for “justice is a machine that, when someone has given it a starting push, rolls on of itself... Is this young man to be ground to pieces under this machine for an act which, at the worst, was one of weakness? Is he to become a member of the luckless crews that man those dark, ill-starred ships called prisons? ... I urge you, gentlemen, do not ruin this young man. For as a result of those four minutes, ruin, utter and irretrievable, stares him in the face... The rolling of the chariot wheels of Justice over this boy began when it was decided to prosecute him.”

But the chariot of Justice rolls mercilessly on, for — as the learned Judge says — “the law is what it is — a majestic edifice, sheltering all of us, each stone of which rests on another.”

Falder is sentenced to three years' penal servitude.

In prison, the young, inexperienced convict soon finds himself the victim of the terrible “system.” The authorities admit that young Falder is mentally and physically “in bad shape,” but nothing can be done in the matter: many others are in a similar position, and “the quarters are inadequate.”

The third scene of the third act is heart-gripping in its silent force. The whole scene is a pantomime, taking place in Falder's prison cell.

“In fast-falling daylight, Falder, in his stockings, is seen standing motionless, with his head inclined towards the door, listening. He moves a little closer to the door, his stockinged feet making no noise. He stops at the door. He is trying harder and harder to hear something, any little thing that is going on out side. He springs suddenly upright — as if at a sound — and remains perfectly motionless. Then, with a heavy sigh, he moves to his work, and stands looking at it, with his head down; he does a stitch or two, having the air of a man so lost in sadness that each stitch is, as it were, a coming to life. Then, turning abruptly, he begins pacing his cell, moving

his head, like an animal pacing its cage. He stops again at the door, listens, and, placing the palms of his hands against it with his fingers spread out, leans his forehead against the iron. Turning from it, presently, he moves slowly back towards the window, holding his head, as if he felt that it were going to burst, and stops under the window. But since he cannot see out of it he leaves off looking, and, picking up the lid of one of the tins, peers into it, as if trying to make a companion of his own face. It has grown very nearly dark. Suddenly the lid falls out of his hand with a clatter — the only sound that has broken the silence — and he stands staring intently at the wall where the stuff of the shirt is hanging rather white in the darkness — he seems to be seeing somebody or something there. There is a sharp tap and click; the cell light behind the glass screen has been turned up. The cell is brightly lighted. Falder is seen gasping for breath.

“A sound from far away, as of distant, dull beating on thick metal, is suddenly audible. Falder shrinks back, not able to bear this sudden clamor. But the sound grows, as though some great tumbril were rolling towards the cell. And gradually it seems to hypnotize him. He begins creeping inch by inch nearer to the door. The banging sound, traveling from cell to cell, draws closer and closer; Falder’s hands are seen moving as if his spirit had already joined in this beating, and the sound swells till it seems to have entered the very cell. He suddenly raises his clenched fists. Panting violently, he flings himself at his door, and beats on it.”

Finally Falder leaves the prison, a broken ticket-of-leave man, the stamp of the convict upon his brow, the iron of misery in his soul. Thanks to Ruth’s pleading, the firm of James How and Son is willing to take Falder back in their employ, on condition that he give up Ruth. It is then that Falder learns the awful news that the woman he loves had been driven by the merciless economic Moloch to sell herself. She “tried making skirts ... cheap things... I never made more than ten shillings a week, buying my own cotton, and working all day. I hardly ever got to bed till past twelve... And then ... my employer happened — he’s happened ever since.” At this terrible psychologic moment the police appear to drag him back to prison for failing to report himself as ticket-of-leave man. Completely overcome by the inexorability of his environment, young Falder seeks and finds peace, greater than human justice, by throwing himself down to death, as the detectives are taking him back to prison.

It would be impossible to estimate the effect produced by this play. Perhaps some conception can be gained from the very unusual circumstance that it had proved so powerful as to induce the Home Secretary of Great Britain to undertake extensive prison reforms in England. A very encouraging sign this, of the influence exerted by the modern drama. It is to be hoped that the thundering indictment of Mr. Galsworthy will not remain without similar effect upon the public sentiment and prison conditions of America. At any rate it is certain that no other modern play has borne such direct and immediate fruit in wakening the social conscience.

Another modern play, *The Servant in the House*, strikes a vital key in our social life. The hero of Mr. Kennedy’s masterpiece is Robert, a coarse, filthy drunkard, whom respectable society has repudiated. Robert, the sewer cleaner, is the real hero of the play; nay, its true and only savior. It is he who volunteers to go down into the dangerous sewer, so that his comrades “can ‘ave light and air.” After all, has he not sacrificed his life always, so that others may have light and air?

The thought that labor is the redeemer of social well-being has been cried from the housetops in every tongue and every clime. Yet the simple words of Robert express the significance of labor and its mission with far greater potency.

America is still in its dramatic infancy. Most of the attempts along this line to mirror life, have been wretched failures. Still, there are hopeful signs in the attitude of the intelligent public toward modern plays, even if they be from foreign soil.

The only real drama America has so far produced is *The Easiest Way*, by Eugene Walter.

It is supposed to represent a “peculiar phase” of New York life. If that were all, it would be of minor significance. That which gives the play its real importance and value lies much deeper. It lies, first, in the fundamental current of our social fabric which drives us all, even stronger characters than Laura, into the easiest way — a way so very destructive of integrity, truth, and justice. Secondly, the cruel, senseless fatalism conditioned in

Chapter 12: *The Modern Drama: A Powerful Disseminator of Radical Thought*

Laura's sex. These two features put the universal stamp upon the play, and characterize it as one of the strongest dramatic indictments against society.

The criminal waste of human energy, in economic and social conditions, drives Laura as it drives the average girl to marry any man for a "home"; or as it drives men to endure the worst indignities for a miserable pittance.

Then there is that other respectable institution, the fatalism of Laura's sex. The inevitability of that force is summed up in the following words: "Don't you know that we count no more in the life of these men than tamed animals? It's a game, and if we don't play our cards well, we lose." Woman in the battle with life has but one weapon, one commodity — sex. That alone serves as a trump card in the game of life.

This blind fatalism has made of woman a parasite, an inert thing. Why then expect perseverance or energy of Laura? The easiest way is the path mapped out for her from time immemorial. She could follow no other.

A number of other plays could be quoted as characteristic of the growing role of the drama as a disseminator of radical thought. Suffice it to mention *The Third Degree*, by Charles Klein; *The Fourth Estate*, by Medill Patterson; *A Man's World*, by Ida Croutchers, — all pointing to the dawn of dramatic art in America, an art which is discovering to the people the terrible diseases of our social body.

It has been said of old, all roads lead to Rome. In paraphrased application to the tendencies of our day, it may truly be said that all roads lead to the great social reconstruction. The economic awakening of the workingman, and his realization of the necessity for concerted industrial action; the tendencies of modern education, especially in their application to the free development of the child; the spirit of growing unrest expressed through, and cultivated by, art and literature, all pave the way to the Open Road. Above all, the modern drama, operating through the double channel of dramatist and interpreter, affecting as it does both mind and heart, is the strongest force in developing social discontent, swelling the powerful tide of unrest that sweeps onward and over the dam of ignorance, prejudice, and superstition.

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Text from the Dana Ward's copy of Emma Goldman's *Anarchism and Other Essays*. Second Revised Edition.
New York-London: Mother Earth Publishing Association, 1911

Anarchy and Organization: The Debate at the 1907 International Anarchist Congress

Various Authors

1907

Amédée Dunois: Anarchism and Organization

It is not long since our comrades were almost unanimous in their clear hostility towards any idea of organization. The question we are dealing with today would, then, have raised endless protests from them, and its supporters would have been vehemently accused of a hidden agenda and authoritarianism.

They were times when anarchists, isolated from each other and even more so from the working class, seemed to have lost all social feeling; in which anarchists, with their unceasing appeals for the spiritual liberation of the individual, were seen as the supreme manifestation of the old individualism of the great bourgeois theoreticians of the past.

Individual actions and individual initiative were thought to suffice for everything; and they applauded [Ibsen's play] "An Enemy of the People" when it declared that a man alone is the most powerful of all. But they did not think of one thing: that Ibsen's concept was never that of a revolutionary, in the sense that we give this word, but of a moralist primarily concerned with establishing a new moral elite within the very breast of the old society.

In past years, generally speaking, little attention was paid to studying the concrete matters of economic life, of the various phenomena of production and exchange, and some of our people, whose race has not yet disappeared, went so far as to deny the existence of that basic phenomenon — the class struggle — to the point of no longer distinguishing in the present society, in the manner of the pure democrats, anything except differences of opinion, which anarchist propaganda had to prepare individuals for, as a way of training them for theoretical discussion.

In its origins, anarchism was nothing more than a concrete protest against opportunist tendencies and social democracy's authoritarian way of acting; and in this regard it can be said to have carried out a useful function in the social movement of the past twenty-five years. If socialism as a whole, as a revolutionary idea, has survived the progressive bourgeoisification of social democracy, it is undoubtedly due to the anarchists.

Why have anarchists not been content to support the principle of socialism and federalism against the bare-faced deviations of the [social democratic] cavaliers of the conquest of political power? Why has time brought them to the ambition of re-building a whole new ideology all over again, faced with parliamentary and reformist socialism?

We cannot but recognize it: this ideological attempt was not always an easy one. More often than not we have limited ourselves to consigning to the flames that which social democracy worshipped, and to worshipping that which burned. That is how unwittingly and without even realizing it, so many anarchists were able to lose sight of the essentially practical and working class nature of socialism in general and anarchism in particular, neither of which have ever been anything other than the theoretical expression of the spontaneous resistance of the workers against the oppression by the bourgeois regime. It happened to the anarchists as it happened to German philosophical socialism before 1848 — as we can read in the [Marx & Engels'] *Communist Manifesto* — which prided itself on being able to remain "in contempt of all class struggles," defending "not the interests of the proletariat, but the interests of Human Nature, of Man in general, who belongs to no class, has no reality, who exists only in the misty realm of philosophical fantasy".

Thus, many of our people came back curiously towards idealism on the one hand and individualism on the other. And there was renewed interest in the old 1848 themes of justice, liberty, brotherhood and the emancipatory omnipotence of the Idea of the world. At the same time the Individual was exalted, in the English manner, against the State and any form of organization came, more or less openly, to be viewed as a form of oppression and mental exploitation.

Certainly, this state of mind was never absolutely unanimous. But that does not take away from the fact that it is responsible, for the most part, for the absence of an organized, coherent anarchist movement. The exaggerated fear of alienating our own free wills at the hands of some new collective body stopped us above all from uniting.

It is true that there existed among us “social study groups”, but we know how ephemeral and precarious they were: born out of individual caprice, these groups were destined to disappear with it; those who made them up did not feel united enough, and the first difficulty they encountered caused them to split up. Furthermore, these groups do not seem to have ever had a clear notion of their goal. Now, the goal of an organization is at one and the same time thought and action. In my experience, however, those groups did not act at all: they disputed. And many reproached them for building all those little chapels, those talking shops.

What lies at the root of the fact that anarchist opinion now seems to be changing with regard to the question of organization?

There are two reasons for this:

The first is the example from abroad. There are small permanent organizations in England, Holland, Germany, Bohemia, Romandie and Italy which have been operating for several years now, without the anarchist idea having visibly suffered for this. It is true that in France we do not have a great deal of information on the constitution and life of these organizations; it would be desirable to investigate this.

The second cause is much more important. It consists of the decisive evolution that the minds and practical habits of anarchists have been undergoing more or less everywhere for the last seven years or so, which has led them to join the workers’ movement actively and participate in the people’s lives.

In a word, we have overcome the gap between the pure idea, which can so easily turn into dogma, and real life.

The basic result of this has been that we have become less and less interested in the sociological abstractions of yore and more and more interested in the practical movement, in action. Proof is the great importance that revolutionary syndicalism and anti-militarism, for example, have acquired for us in recent years.

Another result of our participation in the movement, also very important, has been that theoretical anarchism itself has gradually sharpened itself and become alive through contact with real life, that eternal fountain of thought. Anarchism in our eyes is no longer a general conception of the world, an ideal for existence, a rebellion of the spirit against everything that is foul, impure and beastly in life; it is also and above all a revolutionary theory, a concrete programme of destruction and social re-organization. Revolutionary anarchism — and I emphasize the word “revolutionary” — essentially seeks to participate in the spontaneous movement of the masses, working towards what Kropotkin so neatly called the “Conquest of Bread”

Now, it is only from the point of view of revolutionary anarchism that the question of anarchist organization can be dealt with.

The enemies of organization today are of two sorts.

Firstly, there are those who are obstinately and systematically hostile to any sort of organization. They are the individualists. There can be found among them the idea popularized by Rousseau that society is evil, that it is always a limitation on the independence of the individual. The smallest amount of society possible, or no society at all: that is their dream, an absurd dream, a romantic dream that brings us back to the strangest follies of Rousseau’s literature.

Do we need to say and to demonstrate that anarchism is not individualism, then? Historically speaking, anarchism was born, through the development of socialism, in the congresses of the International, in other words, from the workers’ movement itself. And in fact, logically, anarchy means society organized without political authority. I said *organized*. On this point all the anarchists — Proudhon, Bakunin, those of the Jura Federation, Kropotkin — are in agreement. Far from treating organization and government as equal, Proudhon never ceased to emphasize their incompatibility: “The producer is incompatible with government,” he says in the *General Idea of the Revolution in the 19th Century*, “organization is opposed to government”.

Even Marx himself, whose disciples now seek to hide the anarchist side to his doctrine, defined anarchy thus: “All Socialists understand by Anarchy the following: that once the goal of the proletarian movement — the abolition of classes — is reached, the power of the State — which serves to maintain the large producing majority under the yoke of a small exploiting minority — disappears and the functions of government are

transformed into simple administrative functions". In other words, anarchy is not the negation of organization but only of the governing function of the power of the State.

No, anarchism is not individualist, but basically federalist. Federalism is essential to anarchism: it is in fact the very essence of anarchism. I would happily define anarchism as complete federalism, the universal extension of the idea of the free contract.

After all, I cannot see how an anarchist organization could damage the individual development of its members. No one would be forced to join, just as no one would be forced to leave once they had joined. So what is an anarchist federation? Several comrades from a particular region, Romandie for example, having established the impotence of isolated forces, of piecemeal action, agree one fine day to remain in continuing contact with each other, to unite their forces with the aim of working to spread communist, anarchist and revolutionary ideas and of participating in public events through their collective action. Do they thus create a new entity whose designated prey is the individual? By no means. They very simply, and for a precise goal, band together their ideas, their will and their forces, and from the resulting collective potentiality, each gains some advantage.

But we also have, as I said earlier, another sort of adversary. They are those who, despite being supporters of workers' organizations founded on an identity of interests, prove to be hostile — or at least indifferent — to any organization based on an identity of aspirations, feelings and principles; they are, in a word, the [pure] syndicalists.

Let us examine their objections. The existence in France of a workers' movement with a revolutionary and almost anarchist outlook is, in that country, currently the greatest obstacle that any attempt at anarchist organization risks foundering on — I do not wish to say being wrecked on. And this important historical fact imposes certain precautions on us, which do not affect, in my opinion, our comrades in other countries.

The workers' movement today, the syndicalists observe, offers anarchists an almost unlimited field of action. Whereas idea-based groups, little sanctuaries into which only the initiated may enter, cannot hope to grow indefinitely, the workers' organization, on the other hand, is a widely accessible association; it is not a temple whose doors are closed, but a public arena, a forum open to all workers without distinction of sex, race or ideology, and therefore perfectly adapted to encompassing the whole proletariat within its flexible and mobile ranks.

Now, the syndicalists continue, it is there in the workers' unions that anarchists must be. The workers' union is the living bud of the future society; it is the former which will pave the way for the latter. The error is made in staying within one's own four walls, among the other initiates, chewing the same questions of doctrine over and over again, always moving within the same circle of ideas. We must not, under any pretext, separate ourselves from the people, for no matter how backward and limited the people may be, it is they, and not the ideologue, who are the indispensable driving force of every social revolution. Do we perhaps, like the social democrats, have any interests we wish to promote other than those of the great working mass? Party, sect or factional interests? Is it up to the people to come to us or is it we who must go to them, living their lives, earning their trust and stimulating them with both our words and our example into resistance, rebellion, revolution?

This is how the syndicalists talk. But I do not see how their objections have any value against our project to organize ourselves. On the contrary. I see clearly that if they had any value, it would also be against anarchism itself, as a doctrine that seeks to be distinct from syndicalism and refuses to allow itself to become absorbed into it.

Organized or not, anarchists (by which I mean those of our tendency, who do not arbitrarily separate anarchism from the proletariat) do not by any means expect that they are entitled to act in the role of 'supreme saviours', as the song goes. We willingly assign pride of place in the field of action to the workers' movement, convinced as we have been for so long that the emancipation of the workers will be at the hands of those concerned or it will not be.

In other words, in our opinion the syndicate must not just have a purely corporative, trade function as the Guesdist socialists intend it, and with them some anarchists who cling to now outdated formulae. The time for pure corporativism is ended: this is a fact that could in principle be contrary to previous concepts, but

which must be accepted with all its consequences. Yes, the corporative spirit is tending more and more towards becoming an anomaly, an anachronism, and is making room for the spirit of class. And this, mark my words, is not thanks to Griffuelhes, nor to Pouget — it is a result of action. In fact it is the needs of action that have obliged syndicalism to lift up its head and widen its conceptions. Nowadays the workers' union is on the road to becoming for proletarians what the State is for the bourgeoisie: the political institution par excellence; an essential instrument in the struggle against capital, a weapon of defence or attack according to the situation.

Our task as anarchists, the most advanced, the boldest and the most uninhibited sector of the militant proletariat, is to stay constantly by its side, to fight the same battle among its ranks, to defend it against itself, not necessarily the least dangerous enemy. In other words, we want to provide this enormous moving mass that is the modern proletariat, I will not say with a philosophy and an ideal, something that could seem presumptuous, but with a goal and the means of action.

Far be it from us therefore the inept idea of wanting to isolate ourselves from the proletariat; that would be, we know only too well, to reduce ourselves to the impotence of proud ideologies, of abstractions empty of any ideal. Organized or not organized, then, the anarchists will remain true to their role of educators, stimulators and guides of the working masses. And if we are today of a mind to associate into groups in neighbourhoods, towns, regions or countries, and to federate these groups, it is above all in order to give our union action greater strength and continuity.

What is most often missing in those of us who fight within the world of labour, is the feeling of being supported. Social democratic syndicalists have behind them the constant organized power of the party from which they sometimes receive their watchwords and at all times their inspiration. Anarchist syndicalists on the other hand are abandoned unto themselves and, outside the union, do not have any real links between them or to their other comrades; they do not feel any support behind them and they receive no help. So, we wish to create this link, to provide this constant support; and I am personally convinced that our union activities cannot but benefit both in energy and in intelligence. And the stronger we are — and we will only become strong by organizing ourselves — the stronger will be the flow of ideas that we can send through the workers' movement, which will thus become slowly impregnated with the anarchist spirit.

But will these groups of anarchist workers, which we would hope to see created in the near future, have no other role than to influence the great proletarian masses indirectly, by means of a militant elite, to drive them systematically into heroic resolutions, in a word to prepare the popular revolt? Will our groups have to limit themselves to perfecting the education of militants, to keep the revolutionary fever alive in them, to allow them to meet each other, to exchange ideas, to help each other at any time?

In other words, will they have their own action to carry out directly?

I believe so.

The social revolution, whether one imagines it in the guise of a general strike or an armed insurrection, can only be the work of the masses who must benefit from it. But every mass movement is accompanied by acts whose very nature — dare I say, whose technical nature — implies that they be carried out by a small number of people, the most perspicacious and daring sector of the mass movement. During the revolutionary period, in each neighbourhood, in each town, in each province, our anarchist groups will form many small fighting organizations, who will take those special, delicate measures which the large mass is almost always unable to do. It is clear that the groups should even now study and establish these insurrectional measures so as not to be, as has often happened, surprised by events.

Now for the principal, regular, continuous aim of our groups. It is (you will by now have guessed) anarchist propaganda. Yes, we will organize ourselves above all to spread our theoretical ideas, our methods of direct action and universal federalism.

Until today our propaganda has been made only or almost only on an individual basis. Individual propaganda has given notable results, above all in the heroic times when anarchists were compensating for the large number they needed with a fever of proselytism that recalled the primitive Christians. But is this continuing to happen? Experience obliges me to confess that it is not.

It seems that anarchism has been going through a sort of crisis in recent years, at least in France. The causes of this are clearly many and complex. It is not my task here to establish what they are, but I do wonder if the total lack of agreement and organization is not one of the causes of this crisis.

There are many anarchists in France. They are much divided on the question of theory, but even more so on practice. Everyone acts in his own way whenever he wants; in this way the individual efforts are dispersed and often exhausted, simply wasted. Anarchists can be found in more or less every sphere of action: in the workers' unions, in the anti-militarist movement, among anti-clericalist free thinkers, in the popular universities, and so on, and so forth. What we are missing is a specifically anarchist movement, which can gather to it, on the economic and workers' ground that is ours, all those forces that have been fighting in isolation up till now.

This specifically anarchist movement will spontaneously arise from our groups and from the federation of these groups. The might of joint action, of concerted action, will undoubtedly create it. I do not need to add that this organization will by no means expect to encompass all the picturesquely dispersed elements who describe themselves as followers of the anarchist ideal; there are, after all, those who would be totally inadmissible. It would be sufficient for the anarchist organization to group together, around a programme of concrete, practical action, all the comrades who accept our principles and who want to work with us, according to our methods.

Let me make it clear that I do not wish to go into specifics here. I am not dealing with the theoretical side of the organization. The name, form and programme of the organization to be created will be established separately and after reflection by the supporters of this organization.

Errico Malatesta: Anarchism, Individualism and Organization

I have listened attentively to everything that has been said before me on the problem of organization and I have the distinct impression that what separates us is the different meaning we give words. Let us not squabble over words. But as far as the basic problem is concerned, I am convinced that we are in total agreement.

All anarchists, whatever tendency they belong to, are individualists in some way or other. But the opposite is not true; not by any means. The individualists are thus divided into two distinct categories: one which claims the right to full development for all human individuality, their own and that of others; the other which only thinks about its own individuality and has absolutely no hesitation in sacrificing the individuality of others. The Tsar of all the Russias belongs to the latter category of individualists. We belong to the former.

Ibsen writes that the most powerful man in the world is the one who is most alone! Absolutely absurd! Doctor Stockmann himself, whom Ibsen has pronounced this maxim, was not even isolated in the full sense of the word; he lived in a constituted society, not on Robinson Crusoe's island. Man "alone" cannot carry out even the smallest useful, productive task; and if someone needs a master above him it is exactly the man who lives in isolation. That which frees the individual, that which allows him to develop all his faculties, is not solitude, but association.

In order to be able to carry out work that is really useful, co-operation is indispensable, today more than ever. Without doubt, the association must allow its individual members full autonomy and the federation must respect this same autonomy for its groups. We are careful not to believe that the lack of organization is a guarantee of freedom. Everything goes to show that it is not.

An example: there are certain French newspapers whose pages are closed to all those whose ideas, style or simply person have the misfortune to be unwelcome in the eyes of the editors. The result is: the editors are invested with a personal power which limits the freedom of opinion and expression of comrades. The situation would be different if these newspapers belonged to all, instead of being the personal property of this or that individual: then all opinions could be freely debated.

There is much talk of authority, of authoritarianism. But we should be clear what we are speaking of here. We protest with all our heart against the authority embodied in the State, whose only purpose is to maintain the economic slavery within society, and we will never cease to rebel against it. But there does exist a simply

moral authority that arises out of experience, intelligence and talent, and despite being anarchists there is no one among us who does not respect this authority.

It is wrong to present the “organizers”, the federalists, as authoritarians; but it is equally quite wrong to imagine the “anti-organizers”, the individualists, as having deliberately condemned themselves to isolation.

For me, I repeat, the dispute between individualists and organizers is a simple dispute over words, which does not hold up to careful examination of the facts. In the practical reality, what do we see? That the individualists are at times “organizers” for the reason that the latter too often limit themselves to preaching organization without practicing it. On the other hand, one can come across much more effective authoritarianism in those groups who noisily proclaim the “absolute freedom of the individual”, than in those that are commonly considered authoritarian because they have a bureau and take decisions.

In other words, everyone organizes themselves — organizers and anti-organizers. Only those who do little or nothing can live in isolation, contemplating. This is the truth; why not recognize it.

If proof be needed of what I say: in Italy all the comrades who are currently active in the struggle refer to my name, both the “individualists” and the “organizers”, and I believe that they are all right, as whatever their reciprocal differences may be, they all practice collective action nonetheless.

Enough of these verbal disputes; let us stick to action! Words divide and actions unite. It is time for all of us to work together in order to exert an effective influence on social events. It pains me to think that in order to free one of our own people from the clutches of the hangman it was necessary for us to turn to other parties instead of our own. Ferrer would not then owe his freedom to masons and bourgeois free thinkers if the anarchists, gathered together in a powerful and feared International, had been able to conduct themselves the worldwide protest against the criminal infamy of the Spanish government.

Let us ensure that the Anarchist International finally becomes a reality. To enable us to appeal quickly to all our comrades, to struggle against the reaction and to act, when the time is right, with revolutionary initiative, there must be an International!

Emma Goldman

I, too, am in favour of organization in principle. However, I fear that sooner or later this will fall into exclusivism.

Dunoi has spoken against the excesses of individualism. But these excesses have nothing to do with true individualism, as the excesses of communism have nothing to do with real communism... I, too, will accept anarchist organization on just one condition: that it be based on the absolute respect for all individual initiatives and not obstruct their development or evolution.

The essential principle of anarchy is individual autonomy. The International will not be anarchist unless it wholly respects this principle.

Max Baginski

An error that is too often made is believing that individualism rejects organization. The two terms are, on the contrary, inseparable. Individualism more specifically means working for inner mental liberation of the individual, while organization means association between conscious individuals with a goal to reach or an economic need to satisfy. We must not however forget that a revolutionary organization requires particularly energetic and conscious individuals.

The accusation that anarchy is destructive rather than constructive and that accordingly anarchy is opposed to organization is one of the many falsehoods spread by our adversaries. They confuse today's institutions

with organization and thus cannot understand how one can fight the former and favour the latter. The truth is, though, that the two are not identical.

The State is generally considered to be the highest form of organization. But is it really a true organization? Is it not rather an arbitrary institution cunningly imposed on the masses?

Industry, too, is considered an organization; yet nothing is further from the truth. Industry is piracy of the poor at the hands of the rich.

We are asked to believe that the army is an organization, but careful analysis will show that it is nothing less than a cruel instrument of blind force.

Public education: are not the universities and other scholastic institutions perhaps models of organization, which offer people fine opportunities to educate themselves? Far from it: schools, more than any other institution, are nothing more than barracks, where the human mind is trained and manipulated in order to be subjected to the various social and mental phantoms, and thus rendered capable of continuing this system of exploitation and oppression of ours.

Instead, organization as we understand it is something different. It is based on freedom. It is a natural, spontaneous grouping of energies to guarantee beneficial results to humanity.

It is the harmony of organic development that produces the variety of colours and forms, the combination that we so admire in a flower. In the same way, the organized activity of free human beings imbued with the spirit of solidarity will result in the perfection of social harmony, which we call anarchy. Indeed, only anarchy makes the non-authoritarian organization of common interests possible, since it abolishes the antagonism that exists between individuals and classes.

In the current situation, the antagonism of economic and social interests produces an unceasing war between social units and represents an insurmountable obstacle on the road to collective well-being.

There exists an erroneous conviction that organization does not encourage individual freedom and that, on the contrary, it causes a decay of individual personality. The reality is, however, that the true function of organization lies in personal development and growth.

Just as the cells of an animal, through reciprocal co-operation, express latent powers in the formation of the complete organism, so the individual reaches the highest level of his development through co-operation with other individuals.

An organization, in the true sense of the word, cannot be the product of a union of pure nothingness. It must be made up of self-conscious and intelligent persons. In fact, the sum of the possibilities and activities of an organization is represented by the expression of the single energies.

It follows logically that the greater the number of strong, self-conscious individuals in an organization, the lesser the danger of stagnation and the more intense its vital element.

Anarchism supports the possibility of organization without discipline, fear or punishment, without the pressure of poverty: a new social organism that will end the terrible struggle for the means of subsistence, the vicious struggle that damages man's best qualities and continually widens the social abyss. In short, anarchism struggles for a form of social organization that will ensure well-being for all.

The embryo of this organization can be found in the type of syndicalism that has freed itself from centralization, bureaucracy and discipline, that encourages autonomous, direct action by its members.

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Translations by Nestor McNab are taken from *Studies for a Libertarian Alternative: The International Anarchist Congress, Amsterdam, 1907*, published by the Anarchist Communist Federation in Italy (Federazione dei Comunisti Anarchici – FdCA); paperback edition available from AK Press.

Anarchy and the Sex Question

Emma Goldman

1896

The workingman, whose strength and muscles are so admired by the pale, puny off-springs of the rich, yet whose labour barely brings him enough to keep the wolf of starvation from the door, marries only to have a wife and house-keeper, who must slave from morning till night, who must make every effort to keep down expenses. Her nerves are so tired by the continual effort to make the pitiful wages of her husband support both of them that she grows irritable and no longer is successful in concealing her want of affection for her lord and master, who, alas! soon comes to the conclusion that his hopes and plans have gone astray, and so practically begins to think that marriage is a failure.

The Chain Grows Heavier and Heavier

As the expenses grow larger instead of smaller, the wife, who has lost all of the little strength she had at marriage, likewise feels herself betrayed, and the constant fretting and dread of starvation consumes her beauty in a short time after marriage. She grows despondent, neglects her household duties, and as there are no ties of love and sympathy between herself and her husband to give them strength to face the misery and poverty of their lives, instead of clinging to each other, they become more and more estranged, more and more impatient with each other's faults.

The man cannot, like the millionaire, go to his club, but he goes to a saloon and tries to drown his misery in a glass of beer or whiskey. The unfortunate partner of his misery, who is too honest to seek forgetfulness in the arms of a lover, and who is too poor to allow herself any legitimate recreation or amusement, remains amid the squalid, half-kept surroundings she calls home, and bitterly bemoans the folly that made her a poor man's wife.

Yet there is no way for them to part from each other.

But They Must Wear It

However galling the chain which has been put around their necks by the law and Church may be, it may not be broken unless those two persons decide to permit it to be severed.

Should the law be merciful enough to grant them liberty, every detail of their private life must be dragged to light. The woman is condemned by public opinion and her whole life is ruined. The fear of this disgrace often causes her to break down under the heavy weight of married life without daring to enter a single protest against the outrageous system that has crushed her and so many of her sisters.

The rich endure it to avoid scandal — the poor for the sake of their children and the fear of public opinion. Their lives are one long continuation of hypocrisy and deceit.

The woman who sells her favours is at liberty to leave the man who purchases them at any time, "while the respectable wife" cannot free herself from a union which is galling to her.

All unnatural unions which are not hallowed by love are prostitution, whether sanctioned by the Church and society or not. Such unions cannot have other than a degrading influence both upon the morals and health of society.

The System is to Blame

The system which forces women to sell their womanhood and independence to the highest bidder is a branch of the same evil system which gives to a few the right to live on the wealth produced by their fellow-men, 99 percent of whom must toil and slave early and late for barely enough to keep soul and body together, while the fruits of their labour are absorbed by a few idle vampires who are surrounded by every luxury wealth can purchase.

Look for a moment at two pictures of this nineteenth century social system.

Look at the homes of the wealthy, those magnificent palaces whose costly furnishings would put thousands of needy men and women in comfortable circumstances. Look at the dinner parties of these sons and daughters of wealth, a single course of which would feed hundreds of starving ones to whom a full meal of bread washed down by water is a luxury. Look upon these votaries of fashion as they spend their days devising new means of selfish enjoyment — theatres, balls, concerts, yachting, rushing from one part of the globe to another in their mad search for gaiety and pleasure. And then turn a moment and look at those who produce the wealth that pays for these excessive, unnatural enjoyments.

The Other Picture

Look at them herded together in dark, damp cellars, where they never get a breath of fresh air, clothed in rags, carrying their loads of misery from the cradle to the grave, their children running around the streets, naked, starved, without anyone to give them a loving word or tender care, growing up in ignorance and superstition, cursing the day of their birth.

Look at these two startling contrasts, you moralists and philanthropists, and tell me who is to be blamed for it! Those who are driven to prostitution, whether legal or otherwise, or those who drive their victims to such demoralisation?

The cause lies not in prostitution, but in society itself; in the system of inequality of private property and in the State and Church. In the system of legalized theft, murder and violation of the innocent women and helpless children.

The Cure For The Evil

Not until this monster is destroyed will we get rid of the disease which exists in the Senate and all public offices; in the houses of the rich as well as in the miserable barracks of the poor. Mankind must become conscious of their strength and capabilities, they must be free to commence a new life, a better and nobler life.

Prostitution will never be suppressed by the means employed by the Rev. Dr. Parkhurst and other reformers. It will exist as long as the system exists which breeds it.

When all these reformers unite their efforts with those who are striving to abolish the system which begets crime of every description and erect one which is based upon perfect equity — a system which guarantees every member, man, woman or child, the full fruits of their labour and a perfectly equal right to enjoy the gifts of nature and to attain the highest knowledge — woman will be self-supporting and independent. Her health no longer crushed by endless toil and slavery no longer will she be the victim of man, while man will no longer be possessed of unhealthy, unnatural passions and vices.

An Anarchist's Dream

Each will enter the marriage state with physical strength and moral confidence in each other. Each will love and esteem the other, and will help in working not only for their own welfare, but, being happy themselves, they will desire also the universal happiness of humanity. The offspring of such unions will be strong and healthy in mind and body and will honour and respect their parents, not because it is their duty to do so, but because the parents deserve it.

They will be instructed and cared for by the whole community and will be free to follow their own inclinations, and there will be no necessity to teach them sychophancy and the base art of preying upon their fellow-beings.

Their aim in life will be, not to obtain power over their brothers, but to win the respect and esteem of every member of the community.

Anarchist Divorce

Should the union of a man and woman prove unsatisfactory and distasteful to them they will in a quiet, friendly manner, separate and not debase the several relations of marriage by continuing an uncongenial union.

If, instead of persecuting the victims, the reformers of the day will unite their efforts to eradicate the cause, prostitution will no longer disgrace humanity.

To suppress one class and protect another is worse than folly. It is criminal. Do not turn away your heads, you moral man and woman.

Do not allow your prejudice to influence you: look at the question from an unbiased standpoint.

Instead of exerting your strength uselessly, join hands and assist to abolish the corrupt, diseased system.

If married life has not robbed you of honour and self-respect, if you have love for those you call your children, you must, for your own sake as well as theirs, seek emancipation and establish liberty. Then, and not until then, will the evils of matrimony cease.

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Anarchy Defended by Anarchists

John Most and Emma Goldman

1896

To most Americans Anarchy is an evil-sounding word — another name for wickedness, perversity, and chaos. Anarchists are looked upon as a herd of uncombed, unwashed, and vile ruffians, bent on killing the rich and dividing their capital. Anarchy however, to its followers, actually signifies a social theory which regards the union of order with the absence of all government of man by man; in short, it means perfect individual liberty.

If the meaning of Anarchy has so far been interpreted as a state of the greatest disorder, it is because people have been taught that their affairs are regulated, that they are ruled wisely, and that authority is a necessity.

In by-gone centuries any person who asserted that mankind could get along without the aid of worldly and spiritual authority was considered a madman, and was either placed in a lunatic asylum or burned at the stake; whereas to-day hundreds of thousands of men and women are infidels who scorn the idea of a supernatural Being.

The freethinkers of today, for instance, still believe in the necessity of the State, which protects society; they do not desire to know the history of our barbarian institutions. They do not understand that government did not and cannot exist without oppression; that every government has committed dark deeds and great crimes against society. The development of government has been in the order, despotism, monarchy, oligarchy, plutocracy; but it has always been a tyranny.

It cannot be denied that there are a large number of wise and well-meaning people who are anxious to better the present conditions, but they have not sufficiently emancipated themselves from the prejudices and superstitions of the dark ages to understand the true inwardness of the institution called government.

“How can we get along without government?” ask these people. “If our government is bad let us try to have a good one, but we must have government by all means!”

The trouble is that there is no such thing as good government, because its very existence is based upon the submission of one class to the dictatorship of another. “But men must be governed,” some remark; “they must be guided by laws.” Well, if men are children who must be led, who then is so perfect, so wise, so faultless as to be able to govern and guide his fellows.

We assert that men can and should govern themselves individually. If men are still immature, rulers are the same. Should one man, or a small number of men, lead all the blind millions who compose a nation?

“But we must have some authority, at least,” said an American friend to us. Certainly we must, and we have it, too; it is the inevitable power of natural laws, which manifests itself in the physical and social world. We may or may not understand these laws, but we must obey them as they are a part of our existence; we are the absolute slaves of these laws, but in such slavery there is no humiliation. Slavery as it exists to-day means an external master, a lawmaker outside of those he controls; while the natural laws are not outside of us — they are in us; we live, we breathe, we think, we move only through these laws; they are therefore not our enemies but our benefactors.

Are the laws made by man, the laws on our statute books, in conformity with the laws of Nature? No one, we think, can have the temerity to assert that they are.

It is because the laws prescribed to us by men are not in conformity with the laws of Nature that mankind suffers from so much ill. It is absurd to talk of human happiness so long as men are not free.

We do not wonder that some people are so bitterly opposed to Anarchy and its exponents, because it demands changes so radical of existing notions, while the latter offend rather than conciliate by the zealotry of their propaganda.

Patience and resignation are preached to the poor, promising them a reward in the hereafter. What matters it to the wretched outcast who has no place to call his own, who is craving for a piece of bread, that the doors of Heaven are wider open for him than for the rich? In the face of the great misery of the masses such promises seem bitter irony.

I have met very few intelligent women and men who honestly and conscientiously could defend existing governments; they even agreed with me on many points, but they were lacking in moral courage, when it came to the point, to step to the front and declare themselves openly in sympathy with anarchistic principles.

We who have chosen the path laid down for us by our convictions oppose the organization called the State, on principle, claiming the equal right of all to work and enjoy life.

When once free from the restrictions of extraneous authority, men will enter into free relations; spontaneous organizations will spring up in all parts of the world, and every one will contribute to his and the common welfare as much labor as he or she is capable of, and consume according to their needs. All modern technical inventions and discoveries will be employed to make work easy and pleasant, and science, culture, and art will be freely used to perfect and elevate the human race, while woman will be coequal with man.

"This is all well said," replies some one, "but people are not angels, men are selfish."

What about? Selfishness is not a crime; it only becomes a crime when conditions are such as to give an individual the opportunity to satisfy his selfishness to the detriment of others. In an anarchistic society everyone will seek to satisfy his ego; but as Mother Nature has so arranged things that only those survive who have the aid of their neighbors, man, in order to satisfy his ego, will extend his aid to those who will aid him, and then selfishness will no more be a curse but a blessing.

A dagger in one hand, a torch in the other, and all his pockets brimful with dynamite bombs — that is the picture of the Anarchist such as it has been drawn by his enemies. They look at him simply as a mixture of a fool and a knave, whose sole purpose is a universal topsy-turvy, and whose only means to that purpose is to slay any one and every one who differs from him. The picture is an ugly caricature, but its general acceptance is not to be wondered at, considering how persistently the idea has been drummed into the mind of the public. However, we believe Anarchy — which is freedom of each individual from harmful constraint by others, whether these others be individuals or an organized government — cannot be brought about without violence, and this violence is the same which won at Thermopylae and Marathon.

The popular demand for freedom is stronger and clearer than it has ever been before, and the conditions for reaching the goal are more favorable. It is evident that through the whole course of history runs an evolution before which slavery of any kind, compulsion under any form, must break down, and from which freedom, full and unlimited freedom, for all and from all must come.

From this it follows that Anarchism cannot be a retrograde movement, as has been insinuated, for the Anarchists march in the van and not in the rear of the army of freedom.

We consider it absolutely necessary that the mass of the people should never for a moment forget the gigantic contest that must come before their ideas can be realized, and therefore they use every means at their disposal — the speech, the press, the deed — to hasten the revolutionary development.

The weal of mankind, as the future will and must make plain, depends upon communism. The system of communism logically excludes any and every relation between master and servant, and means really Anarchism, and the way to this goal leads through a social revolution.

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As for the violence which people take as the characteristic mark of the Anarchist, it cannot and it shall not be denied that most Anarchists feel convinced that “violence” is not any more reprehensible toward carrying out their designs than it is when used by an oppressed people to obtain freedom. The uprising of the oppressed has always been condemned by tyrants: Persia was astounded at Greece, Rome at the Caudine Forks, and England at Bunker Hill. Can Anarchy expect less, or demand victories without striving for them?

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Articles in the New York Times

Emma Goldman

1917

Anarchists Demand Strike To End War (May 19, 1917)

Great Gathering of I.W.W. and Other Agitators Rails Against Selective Draft.

Germans in the Audience

Emma Goldman Urges Workers to Follow Russia's Lead — Police Take Notes, but Make No Arrests.

The Harlem River Casino, at 126th Street and Second Avenue, was the scene last night of a wild anti-conscription demonstration, in the course of which the Government of the United States was denounced and referred to as a tool of the capitalist classes. Young men liable to military service under the selective draft act were urged to defy the Government and refuse to serve if called to the colors. A general strike on the part of all working people as a protest against the entry of the country into the European war, and a nation-wide campaign to frustrate the efforts of the Government to raise armies for the defense of the country's rights would be among the things the future has in store for the country if those who packed the Casino had their way. An appeal to the workingmen to follow the example of the Russians and form a workingmen's committee to run the country was also urged.

The meeting was addressed by anarchists, I.W.W. agitators, and persons who styled themselves Socialists. Emma Goldman was one of them. Alexander Berkman, who served a term in the penitentiary for attempting to assassinate Henry C. Frick, was another. Leonard D. Abbott, well known as an I.W.W. sympathizer, was another. Harry Weissberger, who says no power on earth can make him fight, was another. Also present and among the talkers was Leonora O'Reilly, while among those listed but who did not speak was Carlo Tresca, the Italian I.W.W. leader, and Jacob Panken.

Outside the building and inside were about [1?]00 policemen, who had been instructed to preserve order. They made no arrests, although rumors flew about the hall that an arrest was impending, especially while Emma Goldman was talking. She was the one who predicted a nationwide strike to embarrass the Government and denounced the authorities in Washington as being on a par with the old powers in Russia. She begged the audience to make no hostile demonstration should anybody try to create disorder by "waving the American flag."

Two police stenographers, sitting in the gallery, took down every word said by the speakers. These notes will be gone over today, and, if a digest of the speeches seems to warrant it, action against the speakers may be taken, either by the police or by the Federal authorities.

As each person entered the hall, he or she was presented with two circulars. In one, captioned "No conscription," the "No Conscription League," of 20 East 125th Street, exhorted young men to resist the enforcement of the selective draft. The other was an appeal to the workers of the country to follow the example of Russia and form a Council of Workers to act with the Council of Workmen's and Soldiers' Delegates of Russia against the war.

According to the public announcement of Emma Goldman, the meeting was not financed by German money. "The Kaiser," she shouted, "has not put up a cent for the cause." However, there were many Germans in the audience. An interested onlooker was former Coroner Gustav Scholer. Dr. Scholer had a seat in the wings of the stage, out of the view of the audience.

When Elihu Root's name as head of the American Commission to Russia was mentioned by Emma Goldman, hisses came from every part of the hall.

Weissberger, who talked first, spoke until he became so hoarse he had to quit. After him came Louis Frana, introduced as a Socialist of nation-wide prominence. He said the motto of all the people should from this on be, "They shall not conscript." He referred to the Wilson Administration as "the government of the classes, which is introducing into this country a system of government which, among other things, seeks to destroy individual liberty and expression of thought."

Frana said the war was not a war for democracy, but a war to protect the war profits of the ruling classes. As he spoke somebody shouted that “it was a dastardly lie” to say that the United States went to war to save democracy, whereupon everybody, it seemed, shouted his or her approval.

The document circulated among those in the audience calling for a workmen’s council in America in part read:

Fellow-workers of the United States, why don’t you do the same thing here that your brother-workers are doing in Russia? Why shouldn’t the same “wonderful and heartening things that have been happening in Russia” begin to happen right here? Are we workers of America going to let the workers and soldiers of Russia do the only wonderful and heartening things that are being done? President Wilson has said that America stands supremely for peace. And yet today the only place in Christendom where a single step is being taken toward peace is RUSSIA. War has come to a standstill in Russia. The Russian workers are seeking for peace in this world.

Workers of America, what are you going to do? It isn’t enough for you to refuse to fight, to resist conscription, to denounce the Government. It is the business of American workers to do what their Russian brothers have done. The only enemies American workers have are in America, are the men who have taken the land, who are taking enormous profits from their toil, and who have them imprisoned or shot when they rebel — as has been done in West Virginia, in Colorado, in California, in Massachusetts, in a thousand places where the workers have rebelled against slavery and injustice.

Let the workers of the United States at once follow the “heartening” example of their Russian brothers and form a nation-wide “Council of Workers,” which shall work hand in hand with “the Council of Workmen and Soldiers” in Russia against a war that cripples or kills millions of working people and enriches a few capitalists, and inaugurate here, as in Russia, the reign of freedom, justice and peace.

The purposes of the No-conscription League were set forth in its circular in part as follows:

“We oppose conscription because we are internationalists, anti-militarists, and opposed to all wars waged by capitalistic Governments. We will fight for what we choose to fight for, we will never fight simply because we are ordered to fight.

“We believe that the militarization of America is an evil that far outweighs, in its anti-social and anti-libertarian effects, any good that may come from America’s participation in the war.

“We will resist conscription by every means in our power, and we will sustain those who, for similar reasons, refuse to be conscripted.

“Resist conscription. Organize meetings. Join our league. Send us money. Help us to give assistance to those who come in conflict with the Government. Help us to publish literature against militarism and against conscription.”

Other meetings similar to that of last night will be held in other parts of the city shortly, it was announced.

Anarchists Awed By Police Clubs (June 5, 1917)

Speakers at a Mass Meeting Carefully Avoid All References to Registration.

Riot Breaks Out Later

Ten Men and One Woman Arrested in a Fight Following the Abuse of Guardsmen.

What the police termed “the tamest anarchist meeting ever held in New York” was held by the No-Conscription League in Hunt’s Point Palace, 163d Street and Southern Boulevard, last night. The meeting had been advertised as one of protest against the selective draft law, but it turned out to be a very lame denunciation of the Government, of militarism which, all the speakers said, was about to grip America about the throat, and utterances along similar lines. Not one of the speakers advised anybody not to register today, nor did they ask their followers to refuse to join the colors, if they are drawn in the draft.

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More than 15,000 persons were massed in the streets outside the building, but at least half of these were there through curiosity and not through sympathy with the I.W.W. anarchist propaganda.

It was after the meeting that the one big row of the evening occurred. It practically amounted to a riot for about fifteen minutes, and was precipitated when several anarchists and other agitators jeered a passing detachment of unarmed National Guardsmen. Some one shouted that the guardsmen were "a lot of bums," and then others began to shout "Hit them!" The fighting followed, and when it was all over ten men and one woman were under arrest for the part they played in the demonstration. In nearly every instance the man arrested was of conscript age.

Those taken to the Simpson Street Station were Samuel Cohen, 26 years, 229 East Eleventh Street; Jacob Newman, 23 years, 157 East Seventy-eighth Street; Aaron Cohn, 26 years, 202 Washington Street, Jersey City; Samuel Gunsberg, 21 years old, 1,621 Madison Avenue; Leiger Klinetzsky, 27 years old, 69 East Twelfth Street; Peter Wolff, 22 years old, 814 East 163d Street; Maurice Marks, 23 years old, 531 Kesciusko Street, Brooklyn; Jacob Axelrod, 383 Cooper Street, Brooklyn; Otto Hoffman, Harry Fritz, 33 years old, of 383 Elton Avenue, the Bronx, and Rose Rolys, 26 years, 809 Crescent Street, Brooklyn. Earnest Greenbaum, 22 years old, 442 West 164th Street, was also arrested during the evening for disorderly conduct in trying to force his way through the police lines into the hall while Emma Goldman was speaking. An old woman who tried to circulate pamphlets urging men not to register today was also in custody for a few minutes. She was released at the request of the Federal officials, who said they did not consider that she was responsible for what she was doing.

In the Men's Night Court Magistrate Corrigan fined Greenbaum \$1. Klinetzsky was sentenced to six months in the Workhouse. Rose Rolys was remanded for forty-eight hours for investigation by the probation officer after she had pleaded not guilty.

Crowd Packs Boulevard.

The crowds began to gather before dark and by 7 o'clock, when the doors of the Hunts Point Palace were thrown open it was estimated that at least 10,000 persons were jammed into Southern Boulevard for a distance of three blocks on either side of the meeting hall. To handle the crowd at that time Chief Inspector Schmittberger and Inspector Edward Walsh, the Bronx police commander, had on hand 150 uniformed policemen and about fifty detectives, in addition to an automobile searchlight detachment of four machines.

The police had anticipated a crowd of about 5,000, but when fully three times that number appeared Inspector Cray ordered out all the reserves from the Alexander Avenue, Simpson Street, and Morrisania stations. By the time these reserves arrived the crowd had forced its way forward in a shouting mass, those in the front ranks struggling with the twenty-five policemen who, with drawn night sticks, stood in front of the entrance to the hall and shouted the order "Stand back!" For awhile it seemed that the police would be overwhelmed, but the first of the reserves, those from the Alexander Avenue station, arrived in the nick of time and forced their way to the rescue of their comrades in front of the hall. Five minutes' later 100 reserves arrived from the Simpson Street and Morrisania stations, and slowly the great throng began to give way.

Inspector Schmittberger ordered the boulevard cleared for two blocks on either side of the auditorium. To do this the little police automobiles which mount the big electric searchlights were called into action. Like "four little tanks" the machines started in. Two advanced toward Westchester Avenue and two went south toward Simpson Street. The searchlights were turned on, and the great shafts of light were focused on the faces of the protesting thousands. Behind the "tanks" the police infantry advanced, all the men with drawn sticks. The crowd realized that the police meant business, and what had at first been a slowly forced retreat finally became a rout. By 8:30 o'clock the boulevard zone was clear of disturbers, and the police formed a line through which only those persons who could show credentials were permitted to pass.

Inside the hall under Police Inspector Cray were 100 policemen and detectives drawn from all parts of the city in addition to a force of about 150 guardsmen from the Eighth Coast Defense Regiment. At the press tables with the reporters were Captain William M. Offley, Chief of the Department of Justice, Secret Service of the New

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York District; Assistant United States District Attorneys John C. Knox and Harold A. Content, United States Marshal Thomas D. McCarthy, and District Attorney Francis Martin of Bronx County.

The audience inside was for the most part made up of young men and young women, nine-tenths of whom, according to the police, were foreign-born. But not every one in the audience was an anarchist, a fact that was proved on several occasions when the speakers approached the danger line and seemed about to say something which would have resulted in the arrest of the speaker. But the great majority was friendly to the Goldman-Berkman school. The applause was always loudest when the speaker said something disparaging of the man who wore the uniform of the United States Army or Navy.

Chairman's Speech Mild.

Leonard D. Abbott, who has figured in I.W.W. activities for several years past, was the Chairman and also the first speaker. He looked very defiant as he stood up to start off. The Government stenographers who were present to take down the speeches set themselves to take down the no-conscription utterances that everybody was certain Abbott would make. But nothing of the sort happened. He said that "anarchists are not afraid to go on the firing line," whereupon everybody, except the loyal hundred in the gallery, yelled and stamped his or her approval. He was very careful not to advise any one present not to register.

Peter Kane, Jr., was the next speaker. He is of conscript age, and seemed to be sorry because of it. On one occasion when he shouted "Give me liberty or give me death," somebody in the gallery dropped an electric bulb on the stage. The bulb exploded with a bang and Peter acted as if he had realized the last part of his wish. As Kane jumped a soldier in the gallery, said to have been a regular from Fort Totten, shouted, "Three cheers for the Stars and Stripes." A few cheered, but a large number hissed.

As Kane was warming up in his harangue another bulb came through the air from somewhere up stairs and struck him on the shoulder. As did the first it exploded with a bang and again Kane leaped into the air.

"Will law and order give me safety?" he shouted at the police.

"I thought it was liberty or death you wanted," a soldier yelled back. Kane ended by asserting that he was a conscientious objector, and that his conscience would not permit him to slaughter his fellow-men.

Robert H. Hutchinson, introduced as the headmaster of a liberty school up-State, came after Kane, and, like him, he is of draft age. He, too, gave conscription, that is the resisting of it by others, a wide berth. The authorities present took his name, and if his name is missing from today's returns he will be asked for an explanation. The authorities also made a note of the fact that Kane is liable to conscription.

An old woman, introduced as "Mother" Yuster, spoke in Yiddish after Hutchinson finished. She does not believe in the selective draft law. Alexander Berkman, so excited that he nearly lost control of himself on more than one occasion, came after "Mother" Yuster. Everybody was certain that he would say something about the No-Conscription League and its work, particularly as he is one of the founders. But, like all those who preceded him, he devoted his time to other subjects. He is very proud of the Workmen's and Soldiers' Delegates in Russia. He said so several times. At one point in his speech a soldier in the gallery shouted to him to go back to Europe where he belonged, and then another rude person threw a lemon at him. Berkman stopped a minute later.

Then came Emma Goldman. Even the Government officials present had an idea she would say something about conscription. Instead she told of her girlhood in Russia and how she has hated militarism ever since she was 9 years old. She said that the soldiers present had been sent to the meeting to break it up and that she was surprised that the police did not arrest them. She ended as did the others by denouncing militarism and intimating that the Government of the United States is worse than that of Germany. Her last words was a plea for contributions from the audience.

"Let us all sing the International," she shouted in conclusion. But nobody sang.

Meeting of Reds Traps Slackers (June 12, 1917)

U.S. Marshal Arrests Thirty at 'Protest Against Draft' Without Registration Cards.

Warns Against Disloyalty

"I Will Arrest This Goldman Woman," He Says, "if She Organizes More Such Meetings."

Leon Samson, a pale-faced Columbia University Student, who when asked if he had a registration card replied meekly: "I am only 20 years old," and Emma Goldman, the anarchist agitator, staged a mass meeting which they styled a "protest against the selective draft law by the Collegiate League for Peace and Harmony," at 10 West 114th Street last night, and by so doing made it possible for United States Marshal Thomas D. McCarthy to round up a number of men of conscript age who had defied the law by refusing to register last Tuesday. The round-up came at the end of the meeting and took the anarchists and their youthful dupes, among them a score of girls still in their teens, entirely by surprise. The result was a wild scramble for the exits, but at every door stood one or two policemen and several National Guardsmen. Every man who was of draft age had to show his card and those that could not were taken into custody.

In all thirty men were detained pending an investigation of their status by the proper Federal authorities. At midnight two had confessed that they had willfully disobeyed the law and were ordered locked up. The other twenty-eight, who during the meeting had shouted and applauded when President Wilson was sneered at, the Liberty Loan denounced, and the army and navy referred to in jeering terms, were meek as lambs and pitifully begged for permission to go home. Some said they had left their cards at home, others said they had lost them, while still others insisted that they had given them to relatives for safe keeping. Seventeen were finally let go, but eleven were detained until their cards are produced.

"We are sick and tired of these disloyal meetings in New York," said Marshal McCarthy as he surveyed the line of frightened men lined up in single file against the wall in the hall where the meetings at which all things American were denounced was held. "And, furthermore," the Marshal added, "I want it clearly understood that in the future we are not going to permit these unpatriotic and disloyal gatherings. We can't stop free speech as contemplated by the Constitution, but we can put an end to disloyalty, and we are going to do it.

"We would have been entirely justified in arresting every man who attended this meeting, and they can be thankful that we did not. The United States is at war, and the people who attend and applaud anti-American utterances are not good Americans. They are not friends of the United States. I have informed this Goldman woman that in the future we will not permit her to organize such meetings. If she does she will be arrested if I have to do it myself. This goes for all of her kind, too."

Hates "the American Kaiser."

The meeting place was a small hall on the second floor of Lenox Hall on 114th Street, near Lenox Avenue. Some other organization had used the hall for a meeting Sunday night, and those who attended happened to be of the kind who think the United States is a pretty good country and is worth fighting for, and they had put some American flags on the wall. The result was that the meeting was held under the Stars and Stripes, a fact that proved a matter of chagrin to those who applauded like wild Indians when Samson shouted that "as much as we hate the German Kaiser, we hate still more the American Kaiser." Everybody present realized whom he had in mind.

As was the case at the anarchist gathering in the Bronx, a week ago the police were prepared to handle any sort of a demonstration last night. The four little searchlight automobiles were on hand early. Two hundred uniformed men were in reserve nearby, while an equal number were scattered in and about the hall. The police lines were established a block on either side of the meeting place and inside those lines only authorized persons were permitted to go. The hall will hold 1,000 persons when crowded, but the police did not permit more than 500 to enter.

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At 8 o'clock Samson, who was then defiant of attitude and utterance, arose to open the meeting. On one side of him sat a young man named Rabinovich, who said he represented the College of the City of New York. Charles Francis Phillips, the former Columbia student, who goes on trial tomorrow for conspiracy to dissuade men from registering, was listed among the speakers, but Phillips, who has had a change of heart, did not appear. Owen Cattell, son of Professor Cattell of Columbia, under indictment with Phillips, showed up, however, but he took the advice of the police and negotiated a speedy exit. Miss Grace Grumbecker of Hunter College was also scheduled for a speech, but she was not there or she did not make her presence known. Daniel Cooper of Harvard, the other speaker, also failed to make his scheduled utterance.

Samson, in his opening harangue, devoted much of his time to the Workmen's and Soldiers' Council of Russia. He announced that he was about to organize such a council to run things in the United States, and when he said that the young girls and the young men of conscript age applauded for a full minute. He said the time had come when "we are going to refuse to stand up and shoot down our brothers." The war, he declared, with great solemnity, is "a dollar war," and he reached his climax by prophesying a draft riot which, he added, would be more than a riot. "It's going to be a draft revolution," he said. It was about this time that he mentioned the "American Kaiser." He was careful not to mention President Wilson by name.

After him came Emma Goldman, who was so excited that her face looked like a prize red poppy at a flower show. She denounced everything in sight. She said the anarchists now on trial for conspiracy to defeat the purposes of the draft law are being rushed to prison "by perjured testimony." The Home Guard she dubbed "a lot of parasites and police scabs." The State is taking a census, she added, to draft men into the militia to shoot down the laboring men.

When the Goldman woman stopped speaking, as much from exhaustion as anything else, young Samson stood up and started a plea for funds. A tall, square shouldered man then walked down the aisle. He was Lieutenant Barnitz of the New York police force, who has devoted all of his time since the war started to running down and arresting persons who think more of Germany than the United States. Barnitz motioned Samson to stop speaking.

"How old are you?" demanded Barnitz. The young man's face turned as white as a newly laundered sheet.

"Twenty, only twenty," he murmured in a voice so low that only Barnitz heard it. Barnitz returned to the rear of the hall and had a conference with Marshal McCarthy, Assistant United States District Attorney Harold A. Content, and Inspector Ryan of the police.

"I don't know of a better place than this to begin the roundup of slackers," said Marshal McCarthy, as he looked about the room. Samson in the meantime was making a heroic effort to resume speaking, but he was very nervous, and his words were uttered with difficulty. Men turned in their seats and looked at the Federal officials in conference. Two or three started to leave.

"Return to your seats," said a policeman at the door.

"I want to go home, I promised my wife I would be back at 9:30 o'clock," one of the men said.

"Well, maybe you can telephone her that you are detained," the policeman answered, and the men sheepishly returned to their seats.

"The meeting's over," shouted Samson suddenly and the crowd started for the exits.

"Women and girls may go, but all men of conscript age must show their registration cards," Marshal McCarthy announced. A young fellow tried to edge himself out between two girls. A guardsman pulled him back.

"Where's your card?" the guardsmen asked.

"I haven't got it now, my mother's keeping it for me," the frightened man answered. He was escorted to a deserted corner of the room. More than 100 men were in that corner by the time the room had been cleared. Just one woman remained. Emma Goldman. Marshal McCarthy ordered her put out. She shouted her defiance, but policemen got behind her and gave her a push. A guardsman gave her another and she went out at express speed. Then began the census of the prisoners.

Samson was among those detained. He is said to have admitted being in doubt as to how old he is, but the police mean to be sure about it.

Herman Woskow, 21 years old, of 128 Second Avenue, said he was born in Russia, and had taken out citizen papers, but added that he had no intention of registering. He will be arraigned in the Federal Building this morning. Philip Levine, 2[?] years old, of 79 Division Street, also admitted he had not registered and said he had no intention of doing so. He will be arraigned with Woskow.

Hyman Bessner of 1,062 Southern Boulevard, had a card unlike any other seen by Marshal McCarthy. He said he received it from the official registrar last Tuesday, and is held while his story is investigated.

The anarchists announced last night that they will hold a mass meeting in Madison Square Saturday afternoon at 2 o'clock. There is reason to believe that the meeting will not take place.

Anarchists Assail Mayer (June 15, 1917)

Hold Noisy East Side Meeting — Slackers Hunted Out.

The Goldman-Berkman group of anarchists and I.W.W. agitators, who for the last three weeks have been campaigning in Harlem and the Bronx, invaded the lower east side last night and held a noisy meeting in the Forward Building, at 175 East Broadway. Emma Goldman made a bitter speech. Judge Julius M. Mayer, who on Wednesday sentenced Louis Kramer and Morris Becker, two convicted anarchists, to maximum terms in the Federal Penitentiary at Atlanta, was singled out for [sentence incomplete.]

The hall where the meeting was held was packed to capacity with a yelling crowd of men and women. The audience indorsed everything that the anarchist said and the applause was loudest when the agitators turned their attacks in the direction of the White House at Washington.

More than 500 policemen, under Chief Inspector Schmittberger, were on guard inside and outside the hall. The hall faces Seward Park and the entire park was made a barred zone through which only residents of the neighborhood and people who could show the proper credentials were permitted to pass. It was estimated that at least 20,000 persons were massed behind the police lines. When Emma Goldman and Berkman arrived in a limousine they were recognized by the thousands outside and were cheered.

When Berkman called the meeting to order, among his auditors were Assistant United States District Attorneys H. A. Content and E. N. Stanton, United States Marshal McCarthy, and a large force of detectives. Scattered through the hall were regulars from Fort Totten and guardsmen of the Eighth New York Coast Artillery.

Berkman spoke first. His was the usual anarchist harangue. Another speaker was a pale-faced man named Abraham, who predicted, among other things, a general strike throughout the United States as a protest against the war against the German Government.

Emma Goldman made the last speech. The hall was stuffy and full of smoke when her time came. She was fairly livid as she began. Like Berkman, she denounced Judge Mayer, said that she defied law and order, and shouted that "a reign of terror was to sweep over the country." Judge Mayer, she cried, "is going to hear from us."

"Now is your time," she shouted, "to do what you please. The time is coming here as it has already come in Russia, and when that time comes the Judges will be swept from the benches."

Her speech, as well as those of all the other speakers, were taken down by Government stenographers and will be studied today at the Federal Building. It was said last night that several important arrests might be the outcome of the meeting.

After the meeting the police and soldiers formed lines in front of all the exits and ordered all men of conscript age to show their registration cards. About thirty were detained, and at midnight two of them had been arrested by the Federal authorities. One of the men under arrest gave his name as Nachman Rachlin. He said he was 26 years old, "worse than an anarchist," and had no use for the United States. At 11:15 o'clock the police ordered the throngs about Seward Park to disperse. The order was obeyed.

Emma Goldman and A. Berkman Behind the Bars (June 16, 1917)

Anarchist Headquarters Raided and Leaders Held for Anti-Draft Conspiracy.

Many Documents Seized

Card Index of Reds in the United States Simplifies Secret Service Men's Work.

Rioters Menace Soldiers

Some 200 Without Registration Cards Detained at Anti-Conscription Gatherings in This City.

Emma Goldman and Alexander Berkman, the two most notorious anarchists in the United States, who for weeks have been conducting a campaign against all the aspirations and activities of this Government, particularly against our part in the war and army conscription, in the course of which they have at times almost preached sedition, were arrested by Federal agents yesterday afternoon in the anarchist headquarters at 20 East 125th Street.

For several weeks Secret Service agents have kept close watch on Emma Goldman and Berkman, and it has been known for some days that their arrest would be made immediately the Government obtained evidence of an overt act on their part to interfere with the nation's war program. Yesterday that evidence was forthcoming when the Government came into possession of copies of the anarchist publications known as *Mother Earth*, which is owned by Emma Goldman, and *The Blast*, the editor and proprietor of which is Berkman.

Important as are the prisoners to the Government, they are perhaps not nearly so important as is the mass of documents and other written matter which has come into the possession of the Department of Justice. A wagon load of anarchist records and propaganda material was seized, and included in the lot is what is believed to be a complete registry of anarchy's friends in the United States. A splendidly kept card index was found, which the Federal agents believe will greatly simplify their task of identifying persons mentioned in the various record books and papers. The subscription lists of *Mother Earth* and *the Blast*, which contain 10,000 names, were also seized.

It was 4 o'clock yesterday afternoon when United States Marshal Thomas D. McCarthy was instructed to arrest Berkman and Miss Goldman. The complaint was signed by Lieutenant George D. Barnitz of the New York Police Department. It charged that since May 1 last, and until yesterday, the two anarchists had been conspiring "to aid, counsel, and induce" various men of conscript age not to comply with the provisions of the selective draft law. The complaint further alleges that Berkman and Miss Goldman, in the June issues of the *Blast* and *Mother Earth*, published signed articles meant to effect the conspiracy into which they had entered.

Slacker Arrested Also.

The raiding party which left the Federal Building at 4:10 P. M. under command of Marshal McCarthy included Assistant United States District Attorney E. M. Stanton, Lieutenant Barnitz, Deputy Marshals Doran, Hearne, and Meade, and Detectives Murphy and Kiely of the Police Department. A few minutes before 5 o'clock the Government automobiles arrived at 20 East 125th Street. In the publication office of the anarchist papers Marshal McCarthy and his aids found Miss Goldman, a Miss Fitzgerald, Walker Merchant, Carl Newlander, and a young man named Bales, who was subsequently arrested when it was discovered that although of draft age he had failed to register on June 5.

"I have a warrant for your arrest," Marshal McCarthy said to Emma Goldman.

"I am not surprised, yet I would like to know what the warrant is based on," the woman said.

Marshal McCarthy answered by producing a copy of *Mother Earth* containing an article on the so-called No-Conscription League signed "Emma Goldman."

"Did you write that?" asked the Marshal.

Miss Goldman replied that she had written the article, and in answer to another question said she stood for everything in *Mother Earth*, because, she added, she was the sole owner of the publication.

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Lieutenant Barnitz asked her if she knew where Berkman was, and she told him that Berkman was upstairs in another room. A few minutes later the man who in 1892 tried to murder H. C. Frick and subsequently served fourteen years in the penitentiary for his crime, appeared. He was taken completely by surprise and did not appear nearly so brave or defiant as his woman companion.

The young man, Bales, was busy in a corner of the room wrapping copies of the *Blast* and *Mother Earth* and addressing them when the officers entered. Mr. Stanton walked over and touched him on the shoulder. Bales looked up.

"How old are you?" Mr. Stanton demanded.

"Who, me?"

"Yes, you."

"I don't care to make any statement at this time," young Bales answered.

"Where is your registration card?"

"I have no registration card."

A moment later Bales was under arrest and in the custody of a detective.

Miss Fitzgerald, who gave her address as the Hotel Brevoort, seemed completely upset. "I can't understand it at all," she said to a reporter, "for they (Berkman and Goldman) are fine and beautiful characters, and are hundreds of years ahead of their time."

A big crowd quickly gathered in front of the anarchist headquarters and the reserves from the East 126th Street Police Station were summoned to keep order.

Arrayed in Royal Purple.

Marshal McCarthy told the prisoners to get ready for a quick trip to the Federal Building. Miss Goldman asked if she could have time to put on a more presentable gown. Permission was given, and she disappeared upstairs, to return a few minutes later dressed in royal purple.

In the meantime the Marshals and the police were busy searching the room. All the papers of every kind were seized, including some of George Bernard Shaw's works. The Shaw books, however, were later ordered to be left on the shelves, together with other works not of an anarchistic character. The entire unmailed editions of *Mother Earth* and *The Blast* were seized.

The issue of *The Blast* on which the arrest of Berkman was based is, in the opinion of the Federal officials, one of the vilest things ever sent through the United States mails, for several hundred copies were mailed before the paper was brought to the attention of the authorities.

The outside cover to the issue shows an American carrying on his back a fat man in uniform, who is labelled "American militarism." Near by stands a Russian peasant. Russia asks the American who is carrying the man in uniform. "What's the idea!" and the American answers, "Democracy," whereupon the Russian remarks, "Well, you know how I got mine."

The article for the writing of which Berkman was arrested is captioned "Registration."

It follows another article, captioned "To the Youth of America," in which the men of the country are urged to refuse to go to war against Germany.

Berkman's Offending Article.

The article on registration, which is the one specifically referred to in the complaint reads:

Registration is the first step of conscription.

The war shouters and their prostitute press, bent on snaring you into the army, tell you that registration has nothing to do with conscription.

They lie.

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Without registration, conscription is impossible.

Conscription is the abdication of your rights as a citizen. Conscription is the cemetery where every vestige of your liberty is to be buried. Registration is its undertaker.

No man with red blood in his veins can be forced to fight against his will.

But you cannot successfully oppose conscription if you approve of, or submit, to registration.

Every beginning is hard. But if the Government can induce you to register it will have little difficulty in putting over conscription.

By registering you willfully supply the Government with the information it needs to make conscription effective.

Registration means placing in the hands of the authorities the despotic power of the machinery of passports which made darkest Russia what it was before the revolution.

There are thousands, perhaps hundreds of thousands of young men in this country who have never voted and who have never paid taxes, and who, legally speaking, have no official existence. Their registration means nothing short of suicide in a majority of cases.

Failure to register is punishable by imprisonment. Refusal to be conscripted may be punishable by death.

To register is to acknowledge the right of the Government to conscript.

The consistent conscientious objector to human slaughter will neither register nor be conscripted.

ALEXANDER BERKMAN.

Miss Goldman's Proclamation.

The article in Mother Earth, which is mentioned in the Barnitz complaint is quite long. That part which counsels defiance of the Selective Draft law reads:

The No-Conscription League has been formed for the purpose of encouraging conscientious objectors to affirm their liberty of conscience, and to translate their objection to human slaughter by refusing to participate in the killing of their fellowmen. The No-Conscription League is to be the voice of protest against war, and against the coercion of conscientious objectors to participate in the war. Our platform may be summarized as follows:

We oppose conscription because we are internationalists, anti-militarists, and opposed to all wars waged by capitalistic Governments.

We will fight for what we choose to fight for; we will never fight simply because we are ordered to fight.

We believe that the militarization of America is an evil that far outweighs in its anti-social and anti-libertarian effects any good that may come from America's participation in the war.

We will resist conscription by every means in our power, and we will sustain those who, for similar reasons, refuse to be conscripted.

The prisoners arrived at the Federal Building at 6:30. They were taken to the office of United States Marshal McCarthy, where they remained until Harry Weinberger, their lawyer, could be communicated with. It was 7 o'clock when Weinberger, who is a non-conscriptionist and often spoke at the same meetings with Miss Goldman, arrived.

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Assistant United States District Attorneys John C. Knox and Harold A. Content informed the prisoners that United States Commissioners Hitchcock and Gilchrist had left for the day, and that, unless they insisted on being arraigned before a United States Judge, they would be arraigned before Commissioner Hitchcock at 10:30 o'clock this morning. Berkman and Miss Goldman had both denounced the Judges at a meeting held on the east side Thursday night, and they shook their heads in unison when Mr. Content offered them the chance of an immediate arraignment before a Judge.

Will Demand Heavy Bail.

"We will go to the Tombs and be arraigned before a Commissioner in the morning," Miss Goldman said, after a whispered conference with Berkman.

A few minutes later a patrol wagon arrived at the Federal Building, and the prisoners were taken to the Tombs and locked up. They will be brought to the Federal Building this morning and arraigned at 10:30 o'clock. The Government will demand high bail in each case, it being rumored that the amount will be put at not less than \$25,000 for each prisoner.

The Grand Jury does not meet again until Monday. The Goldman-Berkman case will be presented to that body as soon as it convenes, and it is believed the Government will ask for an indictment charging conspiracy to obstruct the operation of the draft law. A conviction will carry a sentence of two years in the penitentiary and the Judge may also, in his discretion, impose fines as high as \$10,000. The indictment, if returned, may also contain several counts, which would make possible a sentence in each case of six to ten years in prison.

It was also pointed out yesterday that neither Berkman nor Emma Goldman is a citizen of the United States, and that if convicted they may both be deported after their prison terms are served. The laws of the United States provide that where an alien has twice been convicted of crime in this country he may be deported, no matter how many years he has been in this country. Berkman served fourteen years for the attempted assassination of H. C. Frick, and Miss Goldman has served a term of one year on Blackwell's Island for inciting others to riot.

Miss Goldman gave her age yesterday as 48 years. She said she was born in Russia, but as a young girl migrated to Prussia. She came to the United States in 1886. Berkman refused his pedigree, and sneeringly answered when asked his age that he was 250 years old.

"Anarchist activities in this country are at an end," said a Federal official yesterday as the patrol wagon in which the prisoners were taken to the Tombs sped away from the Federal Building.

Bolsheviks Shooting Anarchists

Emma Goldman, Alexander Berkman

January 7, 1922

We have just received the following letter from our comrades Emma Goldman and Alexander Berkman, who are now stranded in Stockholm. This letter gives us the truth about the terrible persecution of Anarchists in Russia. We ask all Anarchist and Syndicalist papers to republish this letter, and we hope comrades in this country will help us in pushing the sale of this issue, of which we have printed a much larger number than usual.

Dear Comrades, — The persecution of the revolutionary elements in Russia has not abated with the changed political and economic policies of the Bolsheviks. On the contrary, it has become more intense, more determined. The prisons of Russia, of Ukraina, of Siberia, are filled with men and women — aye, in some cases with mere children — who dare hold views that differ from those of the ruling Communist Party. We say “hold views” advisedly. For in the Russia of to-day it is not at all necessary to *express* your dissension in word or act to become subject to arrest; the mere *holding* of opposing views makes you the legitimate prey of the *de facto* supreme power of the land, the Tcheka, that almighty Bolshevik Okhrana, whose will knows neither law nor responsibility.

But of all the revolutionary elements in Russia it is the Anarchists who now suffer the most ruthless and systematic persecution. Their suppression by the Bolsheviks began already in 1918, when — in the month of April of that year — the Communist Government attacked, without provocation or warning, the Anarchist Club of Moscow and by the use of machine guns and artillery “liquidated” the whole organisation. It was the beginning of Anarchist hounding, but it was sporadic in character, breaking out now and then, quite planless, and frequently self-contradictory. Thus, Anarchist publications would now be permitted, now suppressed; Anarchists arrested here only to be liberated there; sometimes shot and then again importuned to accept most responsible positions. But this chaotic situation was terminated by the Tenth Congress of the Russian Communist Party, in April, 1921, at which Lenin declared open and merciless war not only against Anarchists but against “all petty bourgeois Anarchist and Anarcho-Syndicalist *tendencies* wherever found. It was then and there that began the systematic, organised, and most ruthless extirpation of Anarchists in Bolshevik-ruled Russia. On the very day of the Lenin speech scores of Anarchists, Anarcho-Syndicalists, and their sympathisers were arrested in Moscow and Petrograd, and on the following day wholesale arrests of our comrades took place all over the country. Since then the persecution has continued with increasing violence, and it has become quite apparent that the greater the compromises the Communist regime makes with the capitalist world, the more intense its persecution of Anarchism.

It has become the settled policy of the Bolshevik Government to mask its barbaric procedure against our comrades by the uniform charge of *banditism*. This accusation is now made practically against *all* arrested Anarchists, and frequently even against mere sympathisers with our movement. A mighty convenient method, for by it *any one* may be secretly executed by the Tcheka, without hearing, trial, or investigation.

Lenin's warfare against Anarchist tendencies has assumed the most revolting Asiatic form of extermination. Last September numerous comrades were arrested in Moscow, and on the 30th of that month the *Izvestia* published the official statement that ten of the arrested Anarchists had been shot "as bandits." None of them had received a trial or even a hearing, nor were they permitted to be represented by counsel or be visited by friends or relatives. Among the executed were two of the best-known Russian Anarchists, whose idealism and life-long devotion to the cause of humanity had stood the test of Tsarist dungeons and exile, and persecution and suffering in various other countries. They were Fanny Baron, who had escaped from prison in Ryazan several months previously, and Lev Tchorny, the popular lecturer and writer, who had spent many years of his life in the Siberian *katorga* for his revolutionary activities under the Tsars. The Bolsheviki did not have the courage to say that they had shot Lev Tchorny; in the list of the executed he appeared as "Turchaninoff," which — though his real name — was unknown even to some of his closest friends.

The policy of extermination is continuing. Several weeks ago more arrests of Anarchists took place in Moscow. This time it was the Universalist Anarchists who were the victims — the group which even the Bolsheviki had always considered most friendly to themselves. Amongst the arrested were also Askaroff, Shapiro,³⁶ and Stitzenko, members of the Secretariat of the Moscow section of the Universalists, and well known throughout Russia. These arrests, outrageous as they were, were at first considered by the comrades as due to the unauthorised action of some over-zealous Tchekist agent. But information has since been received that our Universalist comrades are officially accused of being bandits, counterfeiters, Makhnovtsy, and members of the "Lev Tchorny underground group." What such an accusation means is known only too well to those familiar with Bolshevik methods. It means *razstrel*, execution by shooting, without hearing or warning.

The fiendishness of the purpose of these arrests and accusations is almost beyond belief. By charging Askaroff, Shapiro, Stitzenko, and others with "membership in the Lev Tchorny underground group," the Bolsheviki seek to justify their foul murder of Lev Tchorny, Fanny Baron, and the other comrades executed in September; and, on the other hand, to create a convenient pretext for shooting more Anarchists. We can assure the readers unreservedly and absolutely that *there was no Lev Tchorny underground group*. The claim to the contrary is an atrocious lie, one of the many similar ones spread by the Bolsheviki against the Anarchists with impunity.

It is high time that the revolutionary Labour movement of the world took cognizance of the blood and murder regime practised by the Bolshevik Government upon all politically differently minded. And it is for the Anarchists and AnarchoSyndicalists, in particular, imperative to take immediate action toward putting a stop to such Asiatic barbarism, and to save, if still possible, our imprisoned Moscow comrades threatened with death. Some of the arrested Anarchists are about to declare a hunger strike to the death, as their only means of protest against the Bolshevik attempt to outrage the memory of the martyred Lev Tchorny after they had foully done him to death. They demand the moral support of their comrades at large. They have the right to demand this, and more. Their sublime self-sacrifice, their lifelong devotion to the great cause, their unswerving steadfastness, all entitle them to it. Comrades, friends, everywhere! It is for you to help vindicate the memory of Lev Tchorny and at the same time save the precious lives of Askaroff, Shapiro, Stitzenko, and others. Do not delay or it may be too late. Demand from the Bolshevik Government the alleged Lev Tchorny documents they pretend to have, which "involve Askaroff, etc., in the Lev Tchorny group of bandits and counterfeiters." *Such documents do not exist*, unless they be forgeries. Challenge the Bolsheviki to produce them, and let the voice of every honest revolutionist and decent human being be raised in world-wide protest against the continuance of the Bolshevik system of foul assassination of its political opponents. Make haste, for the blood of our comrades is flowing in Russia.

(Signed) Alexander Berkman.

Emma Goldman.

Stockholm, January 7, 1922.

³⁶Not our London comrade, A. Shapiro, of Golos Truda.

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The Child and its enemies

Emma Goldman

April, 1906

Is the child to be considered as an individuality, or as an object to be moulded according to the whims and fancies of those about it? This seems to me to be the most important question to be answered by parents and educators. And whether the child is to grow from within, whether all that craves expression will be permitted to come forth toward the light of day; or whether it is to be kneaded like dough through external forces, depends upon the proper answer to this vital question.

The longing of the best and noblest of our times makes for the strongest individualities. Every sensitive being abhors the idea of being treated as a mere machine or as a mere parrot of conventionality and respectability, the human being craves recognition of his kind.

It must be borne in mind that it is through the channel of the child that the development of the mature man must go, and that the present ideas of the educating or training of the latter in the school and the family — even the family of the liberal or radical — are such as to stifle the natural growth of the child.

Every institution of our day, the family, the State, our moral codes, sees in every strong, beautiful, uncompromising personality a deadly enemy; therefore every effort is being made to cramp human emotion and originality of thought in the individual into a straight-jacket from its earliest infancy; or to shape every human being according to one pattern; not into a well-rounded individuality, but into a patient work slave, professional automaton, tax-paying citizen, or righteous moralist. If one, nevertheless, meets with real spontaneity (which, by the way, is a rare treat,) it is not due to our method of rearing or educating the child: the personality often asserts itself, regardless of official and family barriers. Such a discovery should be celebrated as an unusual event, since the obstacles placed in the way of growth and development of character are so numerous that it must be considered a miracle if it retains its strength and beauty and survives the various attempts at crippling that which is most essential to it.

Indeed, he who has freed himself from the fetters of the thoughtlessness and stupidity of the commonplace; he who can stand without moral crutches, without the approval of public opinion — private laziness, Friedrich Nietzsche called it — may well intone a high and voluminous song of independence and freedom; he has gained the right to it through fierce and fiery battles. These battles already begin at the most delicate age.

The child shows its individual tendencies in its plays, in its questions, in its association with people and things. But it has to struggle with everlasting external interference in its world of thought and emotion. It must not express itself in harmony with its nature, with its growing personality. It must become a thing, an object. Its questions are met with narrow, conventional, ridiculous replies, mostly based on falsehoods; and, when, with large, wondering, innocent eyes, it wishes to behold the wonders of the world, those about it quickly lock the windows and doors, and keep the delicate human plant in a hothouse atmosphere, where it can neither breathe nor grow freely.

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Zola, in his novel "Fecundity," maintains that large sections of people have declared death to the child, have conspired against the birth of the child, — a very horrible picture indeed, yet the conspiracy entered into by civilization against the growth and making of character seems to me far more terrible and disastrous, because of the slow and gradual destruction of its latent qualities and traits and the stupefying and crippling effect thereof upon its social well-being.

Since every effort in our educational life seems to be directed toward making of the child a being foreign to itself, it must of necessity produce individuals foreign to one another, and in everlasting antagonism with each other.

The ideal of the average pedagogist is not a complete, well-rounded, original being; rather does he seek that the result of his art of pedagogy shall be automatons of flesh and blood, to best fit into the treadmill of society and the emptiness and dullness of our lives. Every home, school, college and university stands for dry, cold utilitarianism, overflowing the brain of the pupil with a tremendous amount of ideas, handed down from generations past. "Facts and data," as they are called, constitute a lot of information, well enough perhaps to maintain every form of authority and to create much awe for the importance of possession, but only a great handicap to a true understanding of the human soul and its place in the world.

Truths dead and forgotten long ago, conceptions of the world and its people, covered with mould, even during the times of our grandmothers, are being hammered into the heads of our young generation. Eternal change, thousandfold variations, continual innovation are the essence of life. Professional pedagogy knows nothing of it, the systems of education are being arranged into files, classified and numbered. They lack the strong fertile seed which, falling on rich soil, enables them to grow to great heights, they are worn and incapable of awakening spontaneity of character. Instructors and teachers, with dead souls, operate with dead values. Quantity is forced to take the place of quality. The consequences thereof are inevitable.

In whatever direction one turns, eagerly searching for human beings who do not measure ideas and emotions with the yardstick of expediency, one is confronted with the products, the herdlike drilling instead of the result of spontaneous and innate characteristics working themselves out in freedom.

"No traces now I see
Whatever of a spirit's agency.
'Tis drilling, nothing more."

These words of Faust fit our methods of pedagogy perfectly. Take, for instance, the way history is being taught in our schools. See how the events of the world become like a cheap puppet show, where a few wire-pullers are supposed to have directed the course of development of the entire human race.

And the history of *our own* nation! Was it not chosen by Providence to become the leading nation on earth? And does it not tower mountain high over other nations? Is it not the gem of the ocean? Is it not incomparably virtuous, ideal and brave? The result of such ridiculous teaching is a dull, shallow patriotism, blind to its own limitations, with bull-like stubbornness, utterly incapable of judging of the capacities of other nations. This is the way the spirit of youth is emasculated, deadened through an over-estimation of one's own value. No wonder public opinion can be so easily manufactured.

"Predigested food" should be inscribed over every hall of learning as a warning to all who do not wish to lose their own personalities and their original sense of judgment, who, instead, would be content with a large amount of empty and shallow shells. This may suffice as a recognition of the manifold hindrances placed in the way of an independent mental development of the child.

Equally numerous, and not less important, are the difficulties that confront the emotional life of the young. Must not one suppose that parents should be united to children by the most tender and delicate chords? One should suppose it; yet, sad as it may be, it is, nevertheless, true, that parents are the first to destroy the inner riches of their children.

The Scriptures tell us that God created Man in His own image, which has by no means proven a success. Parents follow the bad example of their heavenly master; they use every effort to shape and mould the child

according to their image. They tenaciously cling to the idea that the child is merely part of themselves — an idea as false as it is injurious, and which only increases the misunderstanding of the soul of the child, of the necessary consequences of enslavement and subordination thereof.

As soon as the first rays of consciousness illuminate the mind and heart of the child, it instinctively begins to compare its own personality with the personality of those about it. How many hard and cold stone cliffs meet its large wondering gaze? Soon enough it is confronted with the painful reality that it is here only to serve as inanimate matter for parents and guardians, whose authority alone gives it shape and form.

The terrible struggle of the thinking man and woman against political, social and moral conventions owes its origin to the family, where the child is ever compelled to battle against the internal and external use of force. The categorical imperatives: You shall! you must! this is right! that is wrong! this is true! that is false! shower like a violent rain upon the unsophisticated head of the young being and impress upon its sensibilities that it has to bow before the long established and hard notions of thoughts and emotions. Yet the latent qualities and instincts seek to assert their own peculiar methods of seeking the foundation of things, of distinguishing between what is commonly called wrong, true or false. It is bent upon going its own way, since it is composed of the same nerves, muscles and blood, even as those who assume to direct its destiny. I fail to understand how parents hope that their children will ever grow up into independent, self-reliant spirits, when they strain every effort to abridge and curtail the various activities of their children, the plus in quality and character, which differentiates their offspring from themselves, and by the virtue of which they are eminently equipped carriers of new, invigorating ideas. A young delicate tree, that is being clipped and cut by the gardener in order to give it an artificial form, will never reach the majestic height and the beauty as when allowed to grow in nature and freedom.

When the child reaches adolescence, it meets, added to the home and school restrictions, with a vast amount of hard traditions of social morality. The cravings of love and sex are met with absolute ignorance by the majority of parents, who consider it as something indecent and improper, something disgraceful, almost criminal, to be suppressed and fought like some terrible disease. The love and tender feelings in the young plant are turned into vulgarity and coarseness through the stupidity of those surrounding it, so that everything fine and beautiful is either crushed altogether or hidden in the innermost depths, as a great sin, that dares not face the light.

What is more astonishing is the fact that parents will strip themselves of everything, will sacrifice everything for the physical well-being of their child, will wake nights and stand in fear and agony before some physical ailment of their beloved one; but will remain cold and indifferent, without the slightest understanding before the soul cravings and the yearnings of their child, neither hearing nor wishing to hear the loud knocking of the young spirit that demands recognition. On the contrary, they will stifle the beautiful voice of spring, of a new life of beauty and splendor of love; they will put the long lean finger of authority upon the tender throat and not allow vent to the silvery song of the individual growth, of the beauty of character, of the strength of love and human relation, which alone make life worth living.

And yet these parents imagine that they mean best for the child, and for aught I know, some really do; but their best means absolute death and decay to the bud in the making. After all, they are but imitating their own masters in State, commercial, social and moral affairs, by forcibly suppressing every independent attempt to analyze the ills of society and every sincere effort toward the abolition of these ills; never able to grasp the eternal truth that every method they employ serves as the greatest impetus to bring forth a greater longing for freedom and a deeper zeal to fight for it.

That compulsion is bound to awaken resistance, every parent and teacher ought to know. Great surprise is being expressed over the fact that the majority of children of radical parents are either altogether opposed to the ideas of the latter, many of them moving along the old antiquated paths, or that they are indifferent to the new thoughts and teachings of social regeneration. And yet there is nothing unusual in that. Radical parents, though emancipated from the belief of ownership in the human soul, still cling tenaciously to the notion that they own the child, and that they have the right to exercise their authority over it. So they set out to mould and form the child according to their own conception of what is right and wrong, forcing their ideas upon it with the

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same vehemence that the average Catholic parent uses. And, with the latter, they hold out the necessity before the young "to do as I tell you and not as I do." But the impressionable mind of the child realizes early enough that the lives of their parents are in contradiction to the ideas they represent; that, like the good Christian who fervently prays on Sunday, yet continues to break the Lord's commands the rest of the week, the radical parent arraigns God, priesthood, church, government, domestic authority, yet continues to adjust himself to the condition he abhors. Just so, the Freethought parent can proudly boast that his son of four will recognize the picture of Thomas Paine or Ingersoll, or that he knows that the idea of God is stupid. Or that the Social Democratic father can point to his little girl of six and say, "Who wrote the Capital, dearie?" "Karl Marx, pa!" Or that the Anarchistic mother can make it known that her daughter's name is Louise Michel, Sophia Perovskaya, or that she can recite the revolutionary poems of Herwegh, Freiligrath, or Shelley, and that she will point out the faces of Spencer, Bakunin or Moses Harmon almost anywhere.

These are by no means exaggerations; they are sad facts that I have met with in my experience with radical parents. What are the results of such methods of biasing the mind? The following is the consequence, and not very infrequent, either. The child, being fed on one-sided, set and fixed ideas, soon grows weary of re-hashing the beliefs of its parents, and it sets out in quest of new sensations, no matter how inferior and shallow the new experience may be, the human mind cannot endure sameness and monotony. So it happens that that boy or girl, over-fed on Thomas Paine, will land in the arms of the Church, or they will vote for imperialism only to escape the drag of economic determinism and scientific socialism, or that they open a shirt-waist factory and cling to their right of accumulating property, only to find relief from the old-fashioned communism of their father. Or that the girl will marry the next best man, provided he can make a living, only to run away from the everlasting talk on variety.

Such a condition of affairs may be very painful to the parents who wish their children to follow in their path, yet I look upon them as very refreshing and encouraging psychological forces. They are the greatest guarantee that the independent mind, at least, will always resist every external and foreign force exercised over the human heart and head.

Some will ask, what about weak natures, must they not be protected? Yes, but to be able to do that, it will be necessary to realize that education of children is not synonymous with herdlike drilling and training. If education should really mean anything at all, it must insist upon the free growth and development of the innate forces and tendencies of the child. In this way alone can we hope for the free individual and eventually also for a free community, which shall make interference and coercion of human growth impossible.

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Deportation — Its Meaning and Menace: Last Message to the People of America

Alexander Berkman and Emma Goldman

1919

Ellis Island, New York, U.S.A., December, 1919.

Introduction

With pencil and scraps of paper concealed behind the persons of friends who had come to say good-bye at the Ellis Island Deportation Station, Alexander Berkman hastily scribbled the last lines of this pamphlet.

I think it is the best introduction to this pamphlet to say that before its writing was finished the rulers of America began deporting men directly and obviously for the offense of *striking against the industrial owners of America*.

The "Red Ark" is gone. In the darkness of early morning it slipped away, leaving behind many wives and children destitute of support. They were denied even the knowledge of the sailing of the ship, denied the right of farewell to the husbands and fathers they may never see again. After the boat was gone, women and children came to the dock to visit the prisoners, bringing such little comforts as are known to the working class, seedy overcoats for the Russian winter, cheap gloves and odds and ends of food. They were told that the ship was gone. The refined cruelty of the thing was too much for them; they stormed the ferry-house, broke a window, screamed and cried, and were driven away by soldiers.

The "Red Ark" will loom big in American history. It is the first picturesque incident of the beginning effort of the War Millionaires to crush the soul of America and insure the safety of the dollars they have looted over the graves of Europe and through the deaths of the quarter million soldier boys whom American mothers now mourn.

Yes, the "Red Ark" will go into history. Alexander Berkman and Emma Goldman whom the screaming harlots of the yellow press have chosen to call the "leaders" of those whose distinction is that they have no leaders, are more fortunate than otherwise. Berkman and Goldman have been deported as "Russians." They were born in Russia, but they did their thirty years' work of enlightenment in this, our America. I think they are therefore Americans, in the best sense, and the best of Americans. They fought for the elementary rights of men, here in our country when others of us were afraid to speak, or would not pay the price. In all the leading cities of this land, they have contributed to the intellectual life of the younger, aspiring generation. I venture to say that there is hardly a liberal in the United States whose life has not been influenced directly or indirectly and made better, by Alexander Berkman and Emma Goldman.

Alexander Berkman spent in American prisons more years than like to remember. He did it deliberately. He did it for the welfare of men, and the American portion of mankind. He never hesitated to offer his life for his brother. I recall a picture; it is in Russia. We were gathered in Moscow. It looked as though the Revolution were going to its death. Everywhere the Soviet armies were retreating, the masses were sinking into despair, the German working class was not rising in rebellion as we had hoped, the Austrians likewise; the White Terror was raising its head through out Russia. A pallid girl, a Russian-American immigrant returned to her native country, held in her hand the bulletin of the day's news. "A hundred Alexander Berkman distributed throughout Europe at this time, and the history of Europe would be different!" she exclaimed.

Berkman wrote a book, "Prison Memoirs of an Anarchist," which is one of America's vital literary products. It won for him the admiration of such intellectuals here as had the courage to admire.

The "intellectuals" for the most part did not bid Emma Goldman and Alexander Berkman good-bye. Most of those who dared to visit the passengers of the "Red Ark" in their Ellis Island prison were young men and women of the working class. That is as it should be. It is in the working class where Goldman and Berkman's brave work will find the growth that will count. American plutocracy knew this. That is why American plutocracy deported Alexander Berkman and Emma Goldman.

This pamphlet is the "good-bye message" of Alexander Berkman and Emma Goldman; and I think it is in spirit the message of all the passengers of the "Red Ark." As such it appears first in this form and will appear later in history. Read it and keep it for the future.

Chapter 12: The Modern Drama: A Powerful Disseminator of Radical Thought

Robert Minor

Deportation — Its Meaning and Menace

I

The war is over, but peace there is not. On a score of fronts human slaughter is going on as before; men, women, and children are dying by the hundred thousands because of the blockade of Russia; the “small nations” are still under the iron heel of the foreign oppressor; Ireland, India, Egypt, Persia, Korea, and numerous other peoples, are being decimated and exploited even more ruthlessly than before the advent of the- Great Prophet of World Democracy; “self-determination” has become a by-word, nay a crime, and world-wide imperialism has gotten a strangle hold upon humanity.

What, then, has the Great War accomplished? To what purpose the sacrifice of millions of human lives, the unnamable loss in blood and treasure? What, especially, has happened in these United States?

Fresh in mind are still the wonderful promises made in behalf of the War. It was to be the last war, a holy crusade of liberty against tyranny, a war upon all wars that was to sweep the earth clear of oppression and misery, and make the world safe for true democracy.

As with a sacred fire burned the heart of mankind. What soul so small, what human so low, not to be inspired by the glorious shibboleth of liberty and well-being for all! A tornado of social enthusiasm, a new-born world consciousness, swept the United States. The people were aflame with a new faith; they would slay the Dragon of Despotism, and conquer the world for democracy.

True, it was but yesterday their sovereign will registered a mighty protest against human slaughter and bloodshed. With a magnificent majority they had voted not to participate in the foreign War, not to become entangled in the treacherous schemes of European despotisms. Triumphant they had elected as President of the United States the man who “kept them out of the war” that he might still keep them out of it.

Then suddenly, almost over night, came the change. From Wall Street sounded the bugle ordering the retreat of Humanity. Its echo reverberated in Washington, and thence throughout the whole country. There began a campaign of war publicity that roused the tiger in man and fed his lust for blood and vengeance. The quiet, phlegmatic German was transformed into the “vicious Hun,” and made the villain of the wildest stories of “enemy” atrocities and outrages. The nation-wide propaganda of hatred, persecution, and intolerance carried its subtle poison into the hearts of the obscurest hamlet, and the minds of the people were systematically confused and perverted by rivers of printer’s ink. The conscience of America, wanting peace, was stifled in the folds of the national emblem, and its voice drowned by the martial beat of a thousand war drums.

Here and there a note of protest was heard. Radicals of various political and social faiths — Anarchists, Socialists, I. W. Ws., some pacifists, conscientious objectors, and other anti-militarists — sought to stem the tide of the war hysteria. They pointed out that the people of the United States had no interest in the European War. That this country, because of its geographical location and natural advantages, was beyond all danger of invasion. They showed that the War was the result of European over-preparedness for war, aggravated by a crisis in capitalist competition, old monarchical rivalries and ambitions of super-despotic rulers. The peoples of Europe, the radicals emphasized, had neither say nor interest in the war: they were the sheep led to slaughter on the altar of Mammon contending against Baal. America’s great humanitarian mission, the war protestants insisted, was to keep out of the war, and use its potent influence and compelling economic and financial power to terminate the European slaughter and bring peace to the bleeding nations of the old world.

But these voices of sanity and judgment were lost in the storm of unloosed war passions. The brave men and women that dared to speak in behalf of peace and humanity, that had the surpassing integrity of remaining true to themselves and to their ideals, with the courage of facing danger and death for conscience sake — these, the truest friends of Man, had to bear the cross of Golgotha, as did the Nazarene of yore, as the lovers of humanity have done all through the centuries of human progress. The jail and lynch law for them; execution and persecution by their contemporaries. But if it be true that history repeats itself, surely these political criminals of today will be hailed tomorrow as martyrs and pioneers.

The popular war hysteria was roused and especially successfully cultivated by the alleged progressive, “intellectual” element in the United States. Their notoriously overwhelming self-esteem and vanity had been subtly flattered by their fellow-intellectual, the college professor become President. This American *intelligentzia* inclusive of a good many quite unintelligent suffragettes, was the real “balance of power” in the re-election of Woodrow Wilson.

The silken cord (occasionally golden in spots) of mutual interests that bound the President and the intellectual element ultimately proved much stronger at their end than at his. The feeling of gratitude is always more potent with the giver than with the recipient. Howbeit the “liberals”, the “radicals”, were devoted heart and soul to the professor, they stood solidly behind the President, to use their own intellectually expressive phrase.

Shame upon the mighty power of the human mind! It was the “radical intellectuals” who, as a class, turned traitors to the best interests of humanity, perverted their calling and traditions, and became the bloodiest canines of Mars. With a power of sophistry that the Greek masters of false logic never matched, they cited history, philosophy, science — aye, they called their very Christ to witness that the killing of man by man is a most worthy and respectable occupation, indeed a very Christian institution, and that wholesale human slaughter, if properly directed and successfully conducted, is a very necessary evolutionary factor, a great blessing in disguise.

It was this “intellectual” element that by perversion of the human mind turned a peace-demanding people into a war-mad mob. The popular refusal to volunteer for Service was hailed by them as a universal demand for military draft as “the most democratic expression of a free citizenship.” Forced service became in their interpretation “equality of contribution for rich and poor alike.” The protest of one’s conscience against killing was branded by them as high treason, and even mere disagreement regarding the causes of the war, or the slightest criticism of the administration, was condemned as disloyalty and pro-Germanism. Every expression of humanity, of social sympathy, and understanding was cried down with a Babel of high phrases, in which “patriotism” and democracy” competed in volume. Oh, the tragedy of the human mind that absorbs fine words and empty phrases, and is deaf to motives and blind to deeds!

Yet there lacked unanimity in the strenuously cultivated war demand. There was no popular enthusiasm for American participation in the European holocaust. Mothers protested against their children being torn from the home hearth; fathers hid their young sons. The spirit of discontent was abroad. The Government had to resort to drastic methods: the hand of white terror was lifted in Washington. Again we raised our voices to warn the people, the revolutionists of various social views who remained true to our ideal of human brotherhood and proletarian solidarity. We pointed out that the masses of the world had nothing to gain and everything to lose by war; that the chief sufferers of every war were the workers, and that they were being used as mere pawns in the game of international diplomacy and imperialist capitalism. We reminded the toilers that they alone possessed the power to wage-war or make peace, and that they-as the creators of the world’s wealth-were the true arbiters of the fate of humanity. Their mission, we reiterated, is to secure peace on earth, and the product of labor to the producers.

Emphatically We warned the people of America against the policy of suppression by the enactment of special legislation. Alleged war necessity was being used—we asserted—to incorporate in the statute books new laws and new legal principles that would remain operative after the war, and be effective for the continued prohibition of governmentally unapproved thoughts and views. The practice of stifling and choking free speech and press, established and tolerated during the war, sets a most dangerous precedent for after-war days. The principle of

such outrages upon liberty once introduced, it will require a long and arduous struggle to win back the liberties lost. "Eternal vigilance is the price of liberty." Thus we argued.

Here again the "intellectuals" and radicals of chameleon hue hastened to the rescue of the forces of reaction. We were scoffed at, our "vain fears" ridiculed. It was all for the best interests of the country — the sophists protested — for the greater security and glory of Democracy.

II

Now reaction is in full swing. The actual reality is even darker than our worst predictions. Liberty is dead, and white terror on top dominates the country. Free speech is a thing of the past. Not a city in the whole wide land but that forbids the least expression of an unpopular opinion. It is descriptive of the whole situation that after thirty years' activity in New York, we are unable — upon our return from prison — to secure any hall, large or small, to lecture even on the subject of prison life or to speak on the question of amnesty for political and industrial prisoners. The doors of every meeting place are closed to us, as well as to other revolutionists, by order of the powers that be.

Free press has been abolished, and every radical paper that dares speak out, is summarily suppressed. Raids of public gatherings, of offices, and private dwelling places, accomplished with utmost brutality and uncalled for violence, are of daily occurrence throughout the United States. The headquarters of Anarchists, of Socialists, of I. W. W.s, of the Union of Russian Workers, and numerous other progressive and educational organizations, have been raided by the local police and Federal agents in practically every city of this country. Men and women are beaten up indiscriminately, fearfully clubbed and blackjacked without any provocation, frequently to be released afterwards because no offence whatever could be charged against them. Books and whole libraries of "radical centers" are confiscated, even text books of arithmetic or geography torn to shreds, furniture destroyed, pianos and victrolas smashed to kindling wood — all in the name of the new Democracy and for the safety of the glorious, free Republic of these United States.

The half-baked radicals, their hearts as soft as their heads, now stand aghast at this terrible sight. They had helped to win the war. Some had sacrificed fathers, brothers, husbands — all of them had suffered an agony of misery and tears, to help the cause of humanity, to make the world safe for democracy. Is this what we fought and bled for? they are asking. Have we been misled by the fine-sounding phrases of a Professor, and have we in turn helped to delude the people, the suffering masses of the world? Is the great prophet of the New Democracy strong only in rhetoric?

Pity the mind that awaits miracles and looks expectantly to a universal Savior. The clear-sighted man, well informed, may reasonably foresee the inevitability of certain results from given causes. But only a charlatan can play the great Savior, and only the fool has faith in him. Individuals, however great, may profoundly influence, but are powerless to control, the fate of mankind. Deep socio-political causes produced the war. The Kaiser did not create it, though the spirit of Prussianism no doubt accelerated its coming. Nor is President Wilson responsible for the present bloody peace. He did not make the war: he was made by it. He did not make the peace: he was unmade by it. The social and economic forces that control the world are stronger than any man, than any set of men. These forces are inherent in the fundamental institutions of our wage-slave civilization, in the social atmosphere created by it, and in the individual mind. These forces are by no means harmonious. The human heart and mind, eternally reaching out for greater joy and beauty — the spirit of idealism, in short — is constantly at strife with the established, the institutionalized. These contending social and human factors produce war, as they produce revolution.

The powers that succeeded in turning the instinctive current of man's idealism into the channels of war, became the masters of human destiny for the nonce. By a campaign of publicity and advertising on a scale history had never witnessed before, by chicanery and 'lying, by exaggeration and misrepresentation, by persistent and long-continued appeals to the basest as well as to the noblest traits of man, by every imaginable and

unprecedented manner and method, the great financial interests, eager for war and aided by the international Junkers, thrust humanity into the great world war. Whatever of noble impulse and unsophisticated patriotism there was in the hearts of the masses, in and out of uniform, wait soon almost totally drained in the fearsome rivers of human blood, in the brutal, filthy, degrading charnel house of elemental passions set on fire. But the tiger in man, once thoroughly awakened, grew strong and more vicious with the sights he witnessed and the food he was fed on. The basest propensities unchained, the anti-social tendencies engendered and encouraged by the war, and the war propaganda, are now let loose upon the country. Hatred, intolerance, persecution and suppression — the efficient “educational” factors in the preparedness and war campaign — are now permeating the very heart of this country and propagating its virulent poison into every phase of our social life.

But there is no more “Hun” to be hated and lynched. Commerce and business know their interests. We must feed Germany at a good profit. We must do business with its people. Exit the Hun — *der Moor hat seine Schuldigkeit gethan*. What a significant side — light on the artificiality and life — brevity of national and racial antagonisms, when the fires of mutual distrust and hatred are not fed by the interested stokers of business and religion! But the Frankenstein and intolerance and suppression cultivated by the war campaign is there, alive and vital, and must find some vent for his accumulated bitterness and misery.

Oh, there, the radical, the Bolshevik! What better prey to be cast to the Frankenstein monster?

The powers that be — the plutocratic imperialist and the jingo-profitier — all heave a happy sigh of relief.

III

The after-war conditions in the United States are filling the Government and the more intelligent, class-conscious capitalists with trepidation. Revolution is stalking across Europe. Its spectre is threatening America. Disquieting signs multiply daily. A new discontent, boding ill and full of terrible possibilities, is manifest in every walk of life. The war has satisfied no one. Only too obviously the glorious promises failed of fulfillment. Excepting the great financial interests and some smaller war profiteers, the American people at large are aching with a poignant disappointment.

Some vaguely, other more consciously and clearly, but almost all feel themselves in some way victimized. They had brought supreme sacrifices, suffered untold misery and pain, in the confident hope of a great change to come into their lives after the victorious war, in the assurance of a radically changed and bettered world.

The people feel cheated. Not yet have they been able to fix their gaze definitely upon the specific source of their disappointments, to define the true causes of their discontent. But their impatience with existing conditions is passionate and bitter, and their former faith in the established order profoundly shaken. Significant symptoms of a social breakdown! Revolutions begin in the heart and in the mind. Action follows in due course. Political and industrial institutions, bereft of the people’s faith in them, are doomed. The changed attitude toward the once honored and sacred conditions, now evident throughout the land, symbolizes the complete bankruptcy of the existing order. The old conceptions and ideas underlying present-day society are fast disintegrating. New ideals are germinating in the hearts of the masses—a prolific soil, rich with the promise of a brighter future. America is on the threshold of the Social Revolution.

All this is well realized by the financial and political masters of this country. The situation is profoundly disquieting. But most terrifying to them is the new attitude of labor. It is unprecedented, intolerable in its complete disregard of long accepted standards and conditions, its open rebellion against Things’ as They Are, its “shameless demands,” its defiance of constituted authority. Is it possible, the masters wonder, that we had gone too far in our war-time promises of democracy and freedom, of justice to the workers, of well-being for all? Too reckless was our motto, “Labor will win the war”: it has given the toilers a sense of their power, it has made them arrogant, aye, menacing. No more are they satisfied with “a fair day’s wage for a fair day’s work”; no, not even with wages doubled and trebled. They are laying sacrilegious hands upon the most sacrosanct institution of private ownership, they challenge the exclusive mastery of the owner in his own mine and mill,

they demand actual participation in industry, even in the most secret councils that control production and manipulate distribution they even dare suggest the taking over by labor of all industry.

Unheard of impudence! Yet this is not all. More menacing still is the revolutionary spirit that is beginning to transfuse itself through every rank of labor, from the highest-paid to the lowest, organized and the unorganized as well. Disobedience is rampant.

Gone is the good old respect for orders, the will of superiors is secretly thwarted or openly defied, the mystic power of contracts has lost its old hold. Labor is in rebellion-in rebellion against State and Capital, aye, even against their own leaders that have a so long held them in check.

No time is to be lost! Quick, drastic action is necessary. Else the brewing storm will overwhelm us, and the workers deprive us of the wealth we have been at such pains to accumulate. Even now there are such terribly disquieting rumblings, as if the very earth were shaking beneath our feet- rumors of "the dictatorship of the proletariat," of "Soviets of workers, soldiers and sailors." Horrible thought! Why, if the soldiers should join these discontented workers, what would become of us poor capitalists? Indeed, 'halve, not the police of Boston already set the precedent-made common cause with labor, these traitors to their masters!

"Soviet of Workers," "dictatorship of the Proletariat"! Why, that's the Russian idea, the terrible Bolshevik menace. Never shall this, the most heinous crime, be forgiven Soviet Russia! Readily would we overlook their repudiation of the Czar's numerous obligations and even their refusal to pay their debts to the American and European money lenders. We'd find some way to recuperate our losses, at a reasonable profit, maybe. But that they have broken down the very pillars of capitalism, abolished profits, given to the peasants the masters' lands for cultivation and use, proclaimed all wealth common property, and subjected the aristocrat and capitalist to the indignity of working for a living — this hellish arch-crime they shall never be forgiven.

That such things should threaten the rich men of this free country is intolerable. Nothing must be left undone to prevent such a calamity. It would be terrible to be put on a level with the common laborer, and we with all our millions unable to procure champagne, because, forsooth, some hod-carrier's brat — illegitimate, perchance — did not get his milk for breakfast. Unthinkable! That is chaos, anarchy! We must not permit our beloved country to come to such a pass. Labor rebellion and discontent must be crushed, energetically, forthwith. Bolsheviki ways and Soviet ideas must gain no foothold in America. But the thing must be done diplomatically; the workers must not be permitted to look into our cards. We should be strong as a lion, subtle as the snake.

IV

The war-time anti-Hun propaganda is now directed against the "Bolshevik," "the radical," and particularly against the Slav or anything resembling him. The man or woman of Russian birth or nationality is made the especial target. The press, the pulpit, all the servile tools of capitalism and imperialism combine to paint Russia, Soviet Russia, in colors of blood and infamy. No misrepresentation, no lie too base to be flung at Russia. Falsehood and forgery the weapons where guns and bayonets have failed. The direct result of this poison propaganda is now culminating in American pogroms against Russians, Bolsheviki, communists, radicals, and progressives in general.

The United States has fortunately always been free from the vicious spirit of race hatred and persecution of the foreigner. The native negro excepted, this country has known no race problem. The American people were never guilty of harboring bitterness or deep-seated prejudice against members of other nationalities. In truth, the great majority of them are themselves of foreign birth or descent, the only true native being the American Indian. What, ever racial differences there may exist between the various nationalities or stocks, they have never assumed the form of active strife. On the contrary, they have always been of a superficial nature, due to misunderstanding or other temporary causes, and have never manifested themselves in anything save light, good-humored banter. Even the much-advertised antagonism of the West toward the Chinese and Japanese is not due to any inherent hatred, but rather to very definite commercial and industrial factors. In the case of

the Russians especially, as well as in regard to members of the various branches of the Slavic race, the people of America have always been particularly friendly and well-disposed. But suddenly all the war-time hatred toward the “Hun enemy,” the blindest intolerance and persecution are poured upon the head of the Russian, the Slav. Great indeed is the power of propaganda! Great is the power of the American thought controller—the capitalist press. The Russian has become the victim of American pogroms!

Often and again in the past have we Anarchists pointed out that the feudal lords of this land would follow, in their march to imperialism, in the footsteps of the Czars of old Russia, and even outdo their preceptors. Our liberal friends denounced us as fanatics, alarmists, and pessimists. Yet now we are confronted with a state of affairs in democratic America which, in point of brutality and utter repudiation of every fundamental libertarian principle, surpasses the worst autocratic methods the Czars of Russia ever dared apply against political dissenters.

The world is familiar with the story of the pogrom horrors practiced upon the Jews of Czarist Russia. But what the world, especially the American world, does not know is that every pogrom in Russia was directly incited, financed, and prepared by the Government as a means of distracting the attention of the Russian people from the corrupt despotic regime under which they suffered — a deliberate method of confusing and checking the fast growing discontent and holding back the rising tide of revolutionary upheaval.

But thoughtful people in Russia were not long deceived by this hellish stratagem. That is why Russians of character and intelligence never lent themselves to the practice of Jew-baiting and persecution. The authorities frequently had to resort to importing the human dregs of distant communities, fill them with vodka, and then turn them loose on the defenceless Jews. These Black Hundreds and hooligans of Czarist Russia were the infamous regime now forever cast into the abyss of oblivion by the awakened and regenerated spirit of New Russia. There have been no pogroms in Soviet Russia.

But the Black Hundreds and the hooligans have now come to life again — in democratic America. Here they are more mad and pernicious than their Russian colleagues in crime had ever been. Their wild orgies of assault and destruction are directed, not against the Jew, but against the more comprehensive scape-goat of Capitalism, “the alien,” the “radical.” These are being made the lightning rod upon which is to be drawn all the fury of the storm that is menacing the American plutocracy. As the Czars pointed at the Jew as the sole source and cause of the Russian people’s poverty and servitude, so the feudal lords of America have chosen the “foreign radical,” “the Bolshevik” as the vicarious victim for the sins of the capitalist order. But while no intelligent and self-respecting Russian ever degraded himself with the Czar’s bloody work, we see in our democracy so-called cultured people, professional men and women, “good Americans,” inspired and aided by the “respectable, reputable” press, turn into bestial mobs. We see high Government officials, State and Federal, play the part of the hooligans encouraging and aiding the American Black Hundred of legionaries, in a frenzied crusade against the “foreigner,” whose sole crime consists in taking seriously the American guarantees of free speech, free press, and free assembly.

The war hate against everything German was vicious enough, though the people of America were repeatedly assured that we were not making war against the German people. One can understand also, though not countenance, the vulgar clamor against the best and finest expressions of German culture, the stupid prohibition of the language of Goethe and Schiller, of the revolutionary music of Wagner and Beethoven, the poetry of Heine, the writings of Nietzsche, and all the other great creative works of Teuton genius. But what possible reason is there for the post-war hatred toward aliens in general and Russians in particular? The outrages and cruelties perpetrated upon Germans in America during the war pale almost into insignificance compared with the horrible treatment the Russians in the United States are now subjected to. In fact, the Czarist pogroms, barring a few exceptions, never rivaled the fearful excesses now happening almost daily in various American cities, their victims, men and women, guilty only of being Russians.

This state of affairs is the more significant because Russians, and the Slavic people in general, were hitherto always welcomed to these shores as the best offering Europe contributed to the Moloch of American industry. The Slav was so good natured, and docile, such a patient slave, so appreciative of the liberties he enjoyed in die

new land-“liberties” which the socially conscious American had long since learned to see as a delusion and a snare. But to the unsophisticated Russian peasant, always half-starved and browbeaten, they seemed real and resplendant, the symbol of paradise found. By the thousands he flocked to the promised land, swarmed into the centers of industry to build our railroads, forge iron, dig coal, till the soil, weave cloth, and toil at scores of other useful occupations, his reward a mere pittance.

Nor was it only the workers in fields and factories who were welcomed here from Russia. Russian culture was an honored guest in America. The great literature of the Slav, his music, his dancing — all found the most generous reception and fullest appreciation. Above all, the Russian *intelligentzia*, the political refugees, exiles, and active revolutionists that came to America, and came — most of them — not merely to express their opinions but rather to plot the forcible overthrow of the Russian autocracy, all found sympathetic hearing and generous purses in this country, aye, even at the seat of Government.

And now? Now it is considered the most heinous crime to have been born in Russia.

What has caused this peculiar change? What is back of this sudden reversal of feeling?

It is *the Russian Revolution*. Not, of course, the Miliukov-Kerensky revolution, but the real revolution that gave birth to Soviet Russia. The submissive, enslaved, long-suffering Russian people unexpectedly transformed into a free, daring Giant breaking a new path for the progress of mankind—that is the reason for the changed attitude of the capitalistic world. It is one thing to help Russian revolutionists to overthrow the Czar and to put in his place a “democratic” form of government which has proven such a boon to our own Czars of commerce and industry. But it is quite a different thing to see the Prometheus of labor rise in his might, strike off his chains, and with the full consciousness of his complete economic power bring to life the dreams and aspirations of a thousand years, — the economic, political, and spiritual emancipation of the masses of the world. This pioneer social experiment now being tried in Russia — the greatest and most fundamental ever witnessed in all history — is the guiding star to all the oppressed and disinherited of the world. Already its magic light is spreading over the whole European horizon, the harbinger of the approaching Dawn of Man. What if it should traverse the ocean and embrace our own shores within its orbit? The whole social order of the financial Czars, industrial Kaisers, and land Barons of America is at stake: the “order” maintained by club and gun, by jail and lynch law in and out of court; the “order” founded on robbery and violence, built upon sham and unreason, artificiality and insanity, and supported by misery and starvation, by the watercure, the dungeon and straitjacket; an “order” that transcends all chaos and daily makes confusion worse confounded.

Such social “order” is doomed. It bears within itself the virus of disintegration. Already the conscience of America is awakening. The war marked the crisis. Already American men have chosen imprisonment, torture, and death, rather than become participants in an unholy war. Already American men and women are beginning to realize the anti-social destructive character and purpose of authority and government by violence, force, and fraud. Already the workers of America are outgrowing the vicious circle of craft unionism, learning the lesson and the power of solidarity of the international proletariat, and gaining confidence in their own initiative and judgment, to the confusion and terror of their antiquated, spineless leadership. Already they are seeing through the sham of “equality before the law,” and are in open rebellion to government by injunction.

A spark from the glowing flame of Soviet Russia, and the purse-proud autocracy of America may be swept away by the social conflagration.

Wherefore the united chorus of all Czars and Kaisers, “Death to the Bolsheviks, the aliens, the I. W. Ws., the Communists, the Anarchists!”

V

Whatever might be said of the American plutocracy and the Government, no one can accuse them of originality. The methods used by them to confuse and confound the people are but cheap imitations of the old tactics long resorted to by the despotic rulers of Europe. Even before the world war Washington had borrowed

many a trick from London. And all through the war American militarism, with its conscription, espionage, torture of conscientious objectors, and suppressive legislation, was but aping — stupidly and destructively — the *modus operandi* of the bankrupt imperialism of the Old World. For lack of originality and ideas, American officialdom was content to be the echo of the military and court circles of London and Paris. And now again we witness Washington following in the exact footsteps of the worst autocracy of modern times. For the hue and cry against the “alien” is a faithful replica of the persecution of the Jews by the Czars of Russia, and the American pogroms against radicals are the exaggerated picture of Russian Jew-baiting.

And, finally, the most infamous and most inhuman method of Czarist Russia, the method that sacrificed hundreds of thousands of the finest and bravest men and women of Russia, and systematically robbed the country of the very flower of its youth, is now being transplanted on American soil, in these great United States, the freest democracy on earth. The dreaded Russian *administrative process* the newest American institutions! Sudden seizure, anonymous denunciation, star chamber proceedings, the third degree, secret deportation and banishment to unknown lands. O shades of Jefferson, Thomas Paine, and Patrick Henry! That you must witness the bloodiest weapon of Czarism rescued from the ruins of defunct absolutism and introduced into the country for whose freedom you had fought so heroically!

What means the administrative process?

It means the suppression and elimination of the political protestant and social rebel. It is the practice of picking men upon the street, on the merest suspicion of “political untrustworthiness,” of arresting them in their club rooms or homes, tearing them away from their families, locking them up in jails or detention pens, holding them *incommunicado* for weeks and months, depriving them of a hearing in open court, denying them trial by jury, and finally deporting them or banishing them to unknown shores. All this, not for any crime committed or even any punishable act charged, but merely on the denunciation of an enemy or the irresponsible accusation by a Secret Service man that the “suspect” holds certain unpopular or “forbidden” opinions.

Lest the truth or accuracy of this statement be called in question, let it be stated that at this very moment there are one hundred such “political suspects” held at Ellis Island, with several hundred more in the various Immigration Detention jails, every one of them a victim of the administrative process described above. . Not one of them is charged with any specific crime; one and all are accused of entertaining “illegal” views on political or Social questions. Nearly all of them have been seized on the street or arrested in their homes or reading-rooms while engaged in the dangerous pursuit of studying the English language, mathematics, or American history. (The latter seems lately to be regarded by the authorities as a particularly dangerous occupation, and those guilty of it a *prima facie* menace to our American institutions.) Others were arrested in the factory, at their work bench, or in the numerous recent raids of homes and peaceful meetings. Many of them were beaten and clubbed most brutally, the wounds of some necessitating hospital treatment in the police stations they were subjected to the third degree, threatened, tortured, and finally thrust into the bull pens of Ellis Island. Here they are treated as dangerous felons, kept all the time under lock and key, and allowed to see their wives and families only once a week, with a screen between them and malicious guards constantly at their side. Here their mail is subjected to the most stringent censorship, and their letters delivered or not, according to the whims of the petty officials in charge. Here some of them, because they dared protest against their isolation and the putrid food, were placed in the insane asylum. Here it was that the brutal treatment and unbearable conditions of existence drove men and women, the politicals awaiting deportation, to the desperate extremity of a hunger strike, the last resort of defenseless beings, the paradoxical self-defense of despair. For weeks and months these men have now been kept prisoners at Ellis Island, tortured by the thought of their wives and children whom the Government has ruthlessly deprived of support, and living in constant uncertainty of the fate that is awaiting them, for the good American Government, refinedly cruel, is keeping their destination secret, and certain death may be the goal of the deportees when the hour of departure finally strikes.

Such is the treatment and the fate of the first group of Russian refugees from American “democracy.” Such is the process known as the administrative methods, penalizing governmentally unapproved Thought, suppressing *disbelief* in the omniscience of the powers that be.

In enlightened, free America. Not in Darkest Russia.

When the terrible significance of the administrative process practiced in Russia became known in Europe, civilization stood aghast. It caused a storm of protest in the British Parliament, and called forth violent interpellations in the Italian Diet and the French Chamber. Even the German Reichstag, in the days of the omnipotent Kaiser, ventured a heated debate of the barbaric administrative process which doomed thousands of innocents to underground dungeons and the frozen *taigas* of Siberia.

Are the Czar's methods, the Third Section, the secret political spy organizations, anonymous denunciations, star chamber proceedings, deprivation of trial, wholesale deportations and banishment, to become an established American institution? Let the people speak.

The full significance of the principle of deportation is becoming daily more apparent. The field of its menace is progressively broadening. Not only the alien social rebel is to be crushed by the new White Terror. Its hand is already reaching out far for the naturalized American whose social views are frowned upon by the Government. And yet deeper it strikes. One hundred per cent Americanism is to root out the last vestige, the very memory, of traditional American freedom. Not alone foreigners, but the naturalized citizen and the native-born are to be mentally fumigated, made politically "reliable" and governmentally *kosher*, by eliminating the social critics and industrial protestants, by denaturalization and banishment, by exile to the Island of Guam or to Alaska, the future Siberia of the United States.

Following the "alien radical," the naturalized American is the first victim of the Czarification of America. Patriotic profiteers and political hooligans are united in the cry for the "Americanization" of the foreigner in the United States. He is to be "naturalized," intellectually sterilized and immunized to Bolshevism, so that he may properly appreciate the glorious spirit of American democracy. Simultaneously, however, the Federal Government is introducing the new policy of summarily depriving the naturalized American of his citizenship, in order to bring him when so desired, within the scope of the administrative process which subjects the victim to deportation without trial.

A most important precedent had already been act. The case of Emma Goldman affords significant proof to what lengths the Government will go to rid itself of a disquieting social rebel, though he be a citizen for a quarter of a century.

The story is interesting and enlightening. More than eight years ago Secret Service men of the Federal Government were ordered to gather "material" in Rochester, N. Y., or elsewhere, that would enable the authorities to disfranchise a certain Rochester citizen. The man in question was of no concern whatever to Washington, as subsequent events proved. He was an ordinary citizen, a quiet working man, without any interest in social or political questions. He was never known to entertain any unpopular views or opinions. As a matter of fact, the man had long been considered dead by his local friends and acquaintances; since he had disappeared from his home years previously and no clue to his whereabouts or any sign that he was still among the living could be found; indeed, has not been found till this day, notwithstanding the best efforts. At great expense, and with considerable winking at its own rules and regulations in such matters, the United States Government finally disfranchised the man-the corpse, perhaps, for anything known to the contrary. The proceeding necessitated a good deal of secrecy and subterfuge, for even the wife of the man in question, whose status as citizen by right of her marriage was involved, was not apprised by the Government of its intended action. On the pretext that the man was not fully of legal age at the time of his naturalization 20 years before-the mighty Republic of America declared the citizenship of the man of unknown whereabouts and against whom no crime or offence of any kind was ever charged, as null and void.

Ten years passed. The disfranchised citizen, so far as humanly known, was still as dead as at the time of his denaturalization. No trace of him could be found, and nothing more was heard of the motives and purposes of the Government in depriving of citizenship a man who had apparently been dead for years. Dark and peculiar are the ways of Government.

More time passed. Then it became known that the United States Government intended to deport Emma Goldman. But Emma Goldman had acquired citizenship by marriage 30 years before, and, as a citizen, she

could not be deported under the present laws of the United States. But lo and behold! The Government suddenly announced that Emma Goldman was a citizen no more, because her husband had been disfranchised ten years ago!

Dark and peculiar indeed are the ways of government. But there is method in its madness.

What a striking comment this case afford on the true character of government, and the chicanery and subterfuge it resorts to when legal means fail to achieve its purposes. Long did the United States Government bide its time. The moment was not propitious to get rid of Emma Goldman. But she must be gotten rid of, by fair means or foul. Yet public sentiment was not ready for such things as deportation and banishment. Patience! The hour of a great popular hysteria will come, will be made, if necessary, and then we shall deport this *bete noir* of government.

The moment has now come. It is here. The national hysteria against radicals, inspired and fed by the bourgeois press, pulpit, and politicians, has created the atmosphere needed to introduce in America the principle and practice of banishment. At last the Government may deport Emma Goldman, for through the width and breadth of the country there is not a Judge — and possibly not even a jury — with enough integrity and courage to give this *enfant terrible* a fair hearing and an unprejudiced examination of her claim to citizenship.

Therefore Emma Goldman is to be deported.

But her case sets a precedent, and American life is ruled by legal precedents. Henceforth the naturalized citizen may be disfranchised, on one pretext or another, and deported because of his or her social views and opinions. Already Congress is preparing to embody this worthy precedent in our national legislation by passing special laws providing for the disenfranchisement of naturalized Americans for reasons satisfactory to our autocratic regime.

Thus another link is forged to chain the great American people. For it is against the liberties and welfare of the people at large that these new methods are fundamentally directed. Not merely against Emma Goldman, the Anarchists, the I. W. W's., Communists, and other revolutionists. These are but the primary victims, the prologue which introduces and shadows forth the tragedy about to be enacted.

The ultimate blow of the imperialist plutocracy of America is aimed at Labor, at the increasing discontent of the masses, their growing class-consciousness, and their progressive aspiration for more joy and life and beauty. The fate of America is in the balance.

That is the true meaning and the real menace of the principle of deportation, banishment, and exile, now being introduced in the life of the United States. That is the purpose of the State and Federal Anti-Anarchist laws, criminal-syndicalist-legislation, and all similar weapons that the master class is forging for the defeat of the awakening proletariat of America.

Shall the United States, once the land of opportunity, the refuge of all the oppressed, be Prussianized, Czari-fied? Shall the melting pot of the world be turned into a fiery caldron brewing strife and slaughter, spitting tyranny and assassination? Shall we here, on this soil baptized with the sacred blood of the great heroes of the Revolutionary War, engage in the sanguinary struggle of brother against brother? Shall we re-enact in this land the frightful nightmare of Darkest Russia? Shall this land re-echo the horrible tramp, tramp of a thousand feet, on their way to an American Siberia? Tortured bodies, manacled hands, clanking chains, in weary, endless procession — shall that be the heritage of our youth? Shall the songs of mothers be turned into a dirge, and little babies be suckled with the teat of hate?

No, it shall not be. There is yet time to pause, to turn back. High time, high time for the voice of every true man and woman, of every lover of liberty, to thunder forth such a mighty collective protest that shall reverberate from North to South, and East to West, and rouse the awakened manhood of America to a heroic stand for Liberty and Justice.

But if not, — if our warning prediction unhappily come true and the fearful tragedy be played to its end, yet shall we not despair, nor misdoubt the *finale*.

Hateful is the Dream of Oppression. And as vain. Where the man who could name the judges that doomed Socrates? Where the persecutors of the Gracchi, the banishers of Aristides, the excommunicators of Spinoza

and Tolstoy? Their very memory is obliterated by the footsteps of Progress. Unceasingly it marches, forward and upward, all obstacles notwithstanding, keeping time with the heart beats of Humanity. Vain the efforts to halt it, to banish ideas, to strangle thought. Vain the frenzied struggle to turn back the hands of Time. The mightiest Goliath of Reaction has fought his last fight—his final gesture, Old Russia, a hopeless surrender. Too late to revive this corpse. It is beyond resurrection. Attempts there may be, aye, will be, for the Bourbons never learn,—and the people are long suffering. But attempts useless, destructive, utterly fatal to their purpose. The Dream of Reaction ends in abysmal nightmare.

It is darkest before dawn, in history as in nature. But the dawn has begun. In Russia. Its light is a promise and the hope of the world.

What's to be Done?

Men and women of America, there is much work to be done. If you hate injustice and tyranny, if you love liberty and beauty, there is work for you. If oppression rouses your indignation, and the sight of misery and ugliness makes you unhappy, there is work for you. If your country is dear to you and the people your kin, there is work for you. There is much to be done.

Whoever you are, artist or educator, writer or worker — be you but a true man or true woman — there is important work for you. Let not prejudice and narrow-mindedness blind you. Let not a false press mislead you. Permit not this country to sink to the depths of despotism. Do not stand supinely by, while every passing day strengthens reaction. Rouse yourself and others to resent injustice and every outrage on liberty. Demand an open mind and fair hearing for every idea. Hold sacred the right of expression: protect the freedom of speech and press. Suffer not Thought to be forcibly limited and opinions proscribed. Make conscience free, undisciplined. Allow no curtailment of aspirations and ideals. These are the levers of progress, the fountain-head of joy and beauty.

Join your efforts, lovers of humanity. Do not uphold the hand that strangles Life. Align yourselves with the dreamers of the Better Day. The cause is worthy, the need urgent. The future looks towards you, its voice calls you, calls.

May it not call in vain.

And you, fellow workers in factory, mine, and field, a great mission is yours. You, the feeders of the world and the creators of its wealth, you are the most interested in the fate of your country. The menace of despotism is greatest to you. Long has your masters' service humiliated and degraded you. Will you permit yourselves to be driven into still more abject slavery? Your emancipation is *your* work. Others may help, but you alone can win. In shop and union, take up this your greatest problem. Let not the least of you be victimized. Remember, an injury to one is the concern of all. No worker can stand alone in the face of organized capitalism with all its legislative and military weapons. Learn solidarity: each with a common purpose, all with a common effort. Know your enemy: there is no "mutual interest" between the robber and the robbed. Understand your true friends. You'll always find them maligned and persecuted by *your* enemies. The idealists, the seekers of the slaveless world, speak from your heart. Give them hearing.

Your fate, the fate of the country, is in *your* hands. Yours is the mightiest power. There is no strength in the Government, except you give it. No strength in your masters, except you suffer it. The only true mastery is in you, the working class, in your power to feed and clothe the world and make it joyous. The greatest power, for good or evil. Use it for liberty, for justice. Allow no suppression of the freedom of thought and speech, for it is a snare for your undoing. Sooner or later every suppression comes home to labor, for its greater enslavement. Realize the menace of deportation, of the principle of banishment and exile. 'Tis the latest method of the American plutocracy to silence the discontent of the workers. Lose no time. It is of the most vital importance to you. It threatens you, your union, your very existence. Take the matter up in your organizations. The fortunes of labor in America are at stake. Only your united effort can conquer the peril that menaces you. Take action.

Rouse the workers of the whole country. In union and solidarity, in clear purpose and courage is your only salvation.

Quotations from American and Foreign Authors Which Would Fall Under the Criminal Anarchy Law, Espionage Law, Etc.

These authors, distinguished thinkers, philosophers and humanitarians of world-wide renown would, if still alive and of foreign birth, not be permitted on American shores if they tried to land here, or, if born Americans, they would be threatened by deportation to the Island of Guam.

Abraham Lincoln

The man who will not investigate both sides of a question is dishonest.

The cause of civil liberty must not be surrendered at the end of one or even one hundred defeats.

The authors of the Declaration of Independence meant it to be a stumbling block to those who in after times might seek to turn free people back into the paths of despotism.

I have always thought that all men should be free, but if any should be slaves, it should be first those who desire it for themselves, and secondly those who desire it for others.

If there is anything that it is the duty of the whole people never to intrust to any hands but their own, that thing is the preservation and perpetuity of their own liberties.

Thomas Jefferson

All eyes are opening to the right of man. The general spread of the light of science has already laid open to every view the palpable truth, that the mass of mankind has not been born with saddles on their backs, nor a favored few bootied and spurred, ready to ride them legitimately, by the grace of God.

Societies exist under three forms, sufficiently distinguishable: (1) Without government, as among our Indians. (2) Under governments wherein the will of every one has a just influence; as is the case in England, in a slight degree, and in our States, in a great one. (3) Under governments of force; as is the case in all other monarchies, and in most of the other republics. To have an idea of the curse of existence under these last, they must be seen. It is a government of wolves over sheep. It is a problem, not clear in my mind, that the first condition is not the best. But I believe it to be inconsistent with any great degree of population. The second state has a great deal of good in it. The mass of mankind under that, enjoys a precious degree of liberty and happiness. It has its evils, too; the principal of which is the turbulence to which it is subject. But weight this against the oppressions of monarchy, and it becomes nothing. Even this evil is productive of good. It prevents the degeneracy of governments, and nourishes a general attention to the public affairs. I hold it, that a little rebellion, now and then, is a good thing, and as necessary in the political world as storms in the physical. Unsuccessful rebellions, indeed, generally establish the encroachments on the rights of the people, which have produced them. An observation of this truth should render honest republican governors so mild in their punishment of rebellions, as not to discourage them too much. It is a medicine necessary for the sound health of governments.

We have long enough suffered under the base prostitution of law to party passions in one judge, and the imbecility of another.

It is error alone which needs the support of government. Truth can stand by itself.

William Lloyd Garrison

Liberty for each, for all, and forever.

No person will rule over me with my consent. I will rule over no man.

Enslave the liberty of but one human being and the liberties of the world are put in peril.

When I look at these crowded thousands, and see them trample on their consciences and the rights of their fellowmen at the bidding of a piece of parchment, I say, my curse be on the Constitution of the United States.

Why, sir, no freedom of speech or inquiry is conceded to me in this land. Am I not vehemently told both at the North and the South that I have no right to meddle with -the question of slavery? And my right to speak on any other subject, in opposition to public opinion, is equally denied to me.

I am aware that many object to the severity of my language; but is there not cause for severity? I will be as harsh as Truth, and as uncompromising as justice. On this subject I do not wish to think, or speak, or write, with moderation. No! No! Tell a man whose house is on fire to give a moderate alarm; tell him to moderately rescue his wife from the hands of the ravisher; tell the mother to gradually extricate her babe from the fire into which it has fallen — but urge me not to use moderation in a cause like the present. I am in earnest — I will not equivocate I will not excuse I will not retreat a single inch — and I will be heard. The apathy of the people is enough to make every statue leap from its pedestal and hasten to the resurrection of the dead.

— In the first issue of the *Liberator*, January 1, 1831.

Wendell Phillips

If there is anything that cannot bear free thought, let it crack.

Nothing but Freedom, Justice, and Truth is of any permanent advantage to the mass of mankind. To these society, left to itself, is always tending.

“The right to think, to know and to utter,” as John Milton said, is the dearest of all liberties. Without this right, there can be no liberty to any people; with it, there can be no slavery.

When you have convinced thinking men that it is right, and humane men that it is just, you will gain your cause. Men always lose half of what is gained by violence. What is gained by argument, is gained forever.

The manna of liberty must be gathered each day, or it is rotten.

Only by unintermitted agitation can a people be kept sufficiently awake to principle not to let liberty be smothered in material prosperity.

Let us believe that the whole truth can never do harm to the whole of virtue; and remember that in order to get the whole of truth, you must allow every man, right or wrong, freely to utter his conscience, and protect him in so doing. Entire unshackled freedom for every man’s life, no matter how wide its range. The community which dares not protect its humblest and most hated member in the free utterance of his opinions, no matter how false or hateful, is only a gang of slaves.

Stephen Pearl Andrews

Governments have hitherto been established, and have apologized for the unseemly fact of their existence, from the necessity of establishing and maintaining order; but order has never yet been maintained, revolutions and violent outbreaks have never yet been ended, public peace and harmony have never yet been secured, for the precise reason that the organic, essential, and indestructible natures of the objects which it was attempted to reduce to order have always been constricted and infringed by every such attempt. Just in proportion as the effort is less and less made to reduce men to order, just in that proportion they become more orderly, as witness the difference in the state of society in Austria and the United States. Plant an army of one hundred thousand soldiers in New York, as at Paris, to preserve the peace, and we should have a bloody revolution in a week; and be assured that the only remedy for what little of turbulence remains among us, as compared with European societies, will be found to be more liberty. When there remain positively no external restrictions, there will be positively no disturbance, provided always certain regulating principles of justice, to which I shall advert presently, are accepted and enter into the public mind, serving as substitutes for every species of repressive laws.

Henry George

In our time, as in times before, creep on the insidious forces that, producing inequality, destroy Liberty. On the horizon the clouds begin to lower. Liberty calls to us again. We must follow her further; we must trust her fully. Either we must wholly accept her or she will not stay. It is not enough that men should vote; it is not enough that they should be theoretically equal before the law. They must have liberty to avail themselves of the opportunities and means of life; they must stand on equal terms with reference to the bounty of nature. Either this, or Liberty withdraws her light! Either this, or darkness comes on, and the very forces that progress has evolved turn to powers that work destruction. This is the universal law. This is the lesson of the centuries. Unless its foundations be laid in justice the social structure cannot stand.

Henry David Thoreau

Law never made men a whit more just; and, by means of their respect for it, even the well-disposed are daily made the agents of injustice. A common and natural result of an undue respect for law is that you may see a file of soldiers, colonel, captain, corporal, privates, powder-monkeys, and all, marching in admirable order over hill and dale to the wars, against their wills, aye, against their common sense and consciences, which makes it very steep marching indeed, and produces a palpitation of the heart. They have no doubt that it is a damnable business in which they are concerned; they are all peaceably inclined. Now, what are they? Men at all? or small movable forts and magazines, at the service of some unscrupulous man in power?

The mass of men serve the State thus, not as men mainly, but as machines, with their bodies. They are the standing army, and the militia, gaolers, constables, posse comitatus, etc. In most cases there is no free exercise whatever of the judgment or of the moral sense; but they put themselves on a level with wood and earth and stones; and wooden men can perhaps be manufactured that will serve the purpose as well. Such command no more respect than men of straw or a lump of dirt. They have the same sort of worth only as horses and dogs. Yet such as these even are commonly esteemed good citizens.

Others — as most legislators, politicians, lawyers, ministers, and office-holders-serve the State chiefly with their heads; and as they rarely make any moral distinctions, they are as likely to serve the devil, without *intending* it, as God.

How does it become a man to behave toward this American government today? I answer, that he cannot without disgrace, be associated with it. I cannot for an instant recognize that political organization as *my* government which is the *slave's* government also.

All men recognize the right of revolution; that is, the right to refuse allegiance to, and to resist, the government, when its tyranny or its inefficiency are great and unendurable.

Ralph Waldo Emerson

It will never make any difference to a hero what the laws are.

For what avail the plough or sail
Or land or life, if freedom fail?

The wise know that foolish legislation is a rope of sand which perishes in the twisting.

Our distrust is very expensive. The money we spend for courts and prisons is very ill laid out.

Every actual State is corrupt. Good men must not obey the laws too well. What satire on government can equal the severity of censure conveyed in the word *politics* which now for ages has signified *cunning*, intimating that the State is a trick?

No law can be sacred to me but that of my nature. Good and bad are but names very readily transferable to that or this; the only right is what is after my constitution, the only wrong what is against it. A man is to carry

himself in the presence of all opposition, as if everything were titular and ephemeral but him. I am ashamed to think how easily we capitulate to badges and names, to large societies and dead institutions.

Edmund Burke

All writers on the science of policy are agreed, and they agree with experience, that all governments must frequently infringe the rules of justice to support themselves; that truth must give way to dissimulation, honesty to convenience, and humanity to the reigning interest. The whole of this mystery of iniquity is called the reason of state. It is a reason which I own I cannot penetrate. What sort of a protection is this of the general right, that is maintained by infringing the rights of particulars? What sort of justice is this which is enforced by breaches of its own laws? These paradoxes I leave to be solved by the able heads of legislators and politicians. For my part, I say what a plain man would say on such occasion. I can never believe that any institution, agreeable to nature, and proper for mankind, could find it necessary, or even expedient, in any case whatsoever, to do what the best and worthiest instinct of mankind warn us to avoid. But no wonder that what is set up in opposition to the state of nature should preserve itself by trampling upon the law of nature.

Thomas Paine

To argue with a man who has renounced his reason is like giving medicine to the dead.

The more perfect civilization is, the less occasion has it for government because the more does it regulate its own affairs, and govern itself; but so contrary is the practice of old governments to the reason of the case, that the expenses of them increase in the proportion they ought to diminish. It is but few general laws that civilized life requires, and those of such common usefulness, that — whether they are enforced by the forms of government or not, the effect will be nearly the same. If we consider what the principles are that first condense man into society, and what the motives that regulate their mutual intercourse afterwards, we shall find, by the time we arrive at what is called government, that nearly the whole of the business is performed by the natural operation of the parts upon each other.

Society in every state is a blessing, but government, even in its best state, is but a necessary evil; in its worst state, an intolerable one.

The trade of governing has always been monopolized by the most ignorant and the most rascally individuals of mankind.

John Stuart Mill

Mankind can hardly be too often reminded, that there was once a man named Socrates, between whom and the legal authorities and public opinion of his time, there took place a memorable collision. Born in an age and country abounding in individual greatness, this man has been handed down to us by those who best knew both him and the age, as the most virtuous man in it; while we know him as the head and prototype of all subsequent teachers of virtue, the source equally of the lofty inspiration of Plato and the judicious utilitarianism of Aristotle, the two headsprings of ethical as of all other philosophy. Their acknowledged master of all the eminent thinkers who have since lived—whose fame, still growing after more than two thousand years, all but outweighs the whole remainder of the names which make his native city illustrious—was put to death by his countrymen, after a judicial conviction, for impiety and immorality. Impiety, in denying the Gods recognized by the State; indeed his accusers asserted (see the “Apologia”) that he believed in no gods at all. Immorality, in being, by his doctrines and instructions, a “corrupter of youth.” Of these charges the tribunal, there is every ground for believing, honestly found him guilty, and condemned the man who probably of all then born had deserved best of mankind, to be put to death as a criminal.

Herbert Spencer

When we have made our constitution purely democratic, thinks to himself the earnest reformer, we shall have brought government into harmony with absolute justice. Such a faith, though perhaps needful for the age, is a very erroneous one. By no process can coercion be made equitable. The freest form of government is only the least objectionable form. The rule of the many by the few we call tyranny: the rule of the few by the many is tyranny also, only of a less intense kind. "You shall do as we will, and not as you will," is in either case the declaration; and, if the hundred make it to ninety-nine instead of the ninety-nine to the hundred, it is only a fraction less immoral. Of two such parties, which ever fulfills this declaration, necessarily breaks the law of equal freedom: the only difference being that by the one it is broken in the persons of ninety-nine, whilst by the other it is broken in the persons of a hundred. And the merit of the democratic form of government consists solely in this, - that it trespasses against the smallest number.

The very existence of majorities and minorities is indicative of an immoral state. The man whose character harmonizes with the moral law, we found to be one who can obtain complete happiness without establishing the happiness of his fellows. But the enactment of public arrangements by vote implies a society consisting of men otherwise constituted — implies that the desires of some cannot be satisfied without sacrificing the desires of others — implies that in the pursuit of their happiness the majority inflict a certain amount of *unhappiness* on the minority — implies, therefore, organic immorality. Thus, from another point of view, we again perceive that even in its most equitable form it is impossible for government to disassociate itself from evil; and further, that, unless the right to ignore the State is recognized, its acts must be essentially criminal.

Lyof N. Tolstoy

The cause of the miserable condition of the workers is slavery. The cause of slavery is legislation. Legislation rests on organized violence. It follows that an improvement in the condition of the people is possible only through the abolition of organized violence. "But organized violence is government, and how can we live without governments? Without governments there will be chaos, anarchy; all the achievements of civilization will perish, and the people will revert to their primitive barbarism." But why should we suppose this? Why think that non-official people could not arrange it, not for themselves, but for others? We see, on the contrary, that in the most diverse matters people in our times arrange their own lives incomparably better than those who govern them arrange for them. Without the least help from government, and often in spite of the interference of government, people organize all sorts of social undertakings-workmen's unions, co-operative societies, railway companies, and syndicates. If collections for public works are needed, why should we suppose that free people could not without violence voluntarily collect the necessary means, and carry out all that is carried out by means of taxes, if only the undertakings in question are really useful for anybody? Why suppose that there cannot be tribunals without violence?

The robber generally plundered the rich, the governments generally plunder the poor and protect those rich who assist in their crimes. The robber doing his work risked his life, while the governments risk nothing, but base their whole activity on lies and deception. The robber did not compel anyone to join his band, the governments generally enrol their soldiers by force. All who paid the tax to the robber had equal security from danger. But in the state, the more any one takes part in the organized fraud the more he receives not merely of protection, but also of reward.

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Donald Vose: The Accursed

Emma Goldman

1916

Eighteen years ago I made my second lecture tour to the Pacific Coast. While in Oregon I was invited to Scio, Oregon, a small hamlet. The comrade who arranged the meeting and with whom I stayed while in Scio was Gertie Vose.

I had heard of Gertie through the pages of *Fire Brand* and *Free Society*, from a number of friends, and a few letters exchanged with her. As a result I was eager to meet the woman who, in those days, was one of the few unusual American characters in the radical movement. I found Gertie to be even more than I had expected, — a fighter, a defiant, strong personality, a tender hostess and a devoted mother. She had with her at the time her six year old son, Donald Vose. Another child, a girl, lived with her father, a Mr. Meserve, from whom Gertie had separated.

The stress and travail of life interrupted a correspondence which was a great inspiration for a number of years after my visit. But I knew Gertie Vose had taken up land in the Home Colony at Lake Bajer, Washington, and that her son was with her: that she continued to be the fighter when the occasion demanded. Between 1898 and 1907 I did not get to the Coast and when I finally revisited the Home Colony about six years ago, Gertie Vose was away and so was her son.

In May, 1914, while in Los Angeles, I was informed from *Mother Earth* office that Donald Vose, the son of Gertie Vose, had come to our quarters with a letter from his mother begging that we befriend her boy, since he had no one else in New York. *Mother Earth* was then installed in a large house and as we rented out rooms, it was perfectly natural that our Comrade Berkman, in my absence, should have taken Donald Vose into the house. But even if we had lived in small quarters, we should have been willing to share them with a child of Gertie Vose; she who had been my friend for years; she who had been one of the greatest supporters to Berkman in his terrible prison days. How could we refuse her child?

In August of 1914, while in Seattle, I went over to the Home Colony and there was again entertained by Gertie Vose. We talked of the old days and old friends. There I learned how cruelly hard life had been with Gertie; how it had whipped her body, but her spirit was the same, though more mellowed by disappointment, by pain and sorrow. Her one great joy, however, was that her boy had finally gotten into the right atmosphere, that now he would become a man active in the movement. She told me of the glowing reports he was writing about Berk (as he called Berkman), the unemployed and anti-military activities in New York at the time and how interested Donald had become. Poor Gertie Vose! Like the last ray of the dying sun, clinging to the horizon, so Gertie, — old, worn, bruised, beaten, — clung to her son in the hope that he would fulfil her aspiration for humanity. How tragically blind motherhood is; how alien to the soul of its own creation!

I returned to New York, September 15th, 1914. I found confusion, entanglements and burdens in *Mother Earth*. To save the situation the house had to be given up and our whole life reorganized. The stress and strain of the situation absorbed me completely. I forgot even that the son of Gertie Vose was living in the house. I reproached

myself for such neglect of him. One evening I went to his room and there for the first time in eighteen years saw the boy I had met as a child of six. My first impression of Donald Vose was not agreeable; perhaps because of his high pitched, thin voice and shifting eyes. But he was Gertie's son, out of work, wretchedly clad, unhealthy in appearance. I stifled my aversion and told him that as I was about to give up the house, he might go to the little farm on the Hudson belonging to a friend of ours which I had been permitted to use for a number of years. (This farm, like a ghost, is traveling the country as E. G.'s estate.)

He said that as a matter of fact he had planned to leave for the Home Colony earlier in the summer, but at that time he was waiting for Berkman, who had contemplated a Western trip and was prevented from doing so through the Anti-Military and unemployed agitation. Later Donald Vose lost his job as a chauffeur and was now expecting money to take him West. The main thing, however, which delayed his departure from New York, Donald said, was the message given to him by some one in Washington for M. A. Schmidt, the delivery of which was imperative.

Fate works inexorably. The last Saturday in September Matthew A. Schmidt called at the house to meet a few friends, Lincoln Steffens and Hutchins Hapgood, Alexander Berkman and Eleanor Fitzgerald made up the party of that afternoon. Matthew Schmidt was about to leave when Donald Vose returned to his room. With him was Terry Carlin. I told Schmidt that Donald Vose had a letter for him from a friend in Washington, whereupon Schmidt asked to see Donald and also Carlin, whom he had known in California. The meeting of the three men took place in the presence of the other guests and lasted not more than ten minutes. The conversation was general. Schmidt departed and nothing more was thought of his meeting with Vose.

A few days later we moved to 20 East 125th Street. Donald and Carlin went to the farm. I saw Donald Vose after that only when he would call for mail, as my time and energy were taken up with a new course of lectures and the daily grind of the readjustment to our new and hard mode of life. The third week in October I left on a lecture tour which brought me back to New York the 24th of December, 1914. From that time on persistent rumors came to me about Donald Vose spending a great deal of money on drink though he was not working. Yet he continued to look shabby and would often sit for a long time in the office "to warm up," as he stated. He did not even have an overcoat. When I asked him why he did not get warm clothing, he replied: "I am waiting for my check from Washington." Yet during all that time Donald Vose was dissipating with nearly everyone who was willing to carouse with him. The situation became altogether too suspicious. I wrote to friends in Washington and after a long delay received a reply that no one was sending Donald money. A week later he left for the Coast. Shortly after that Matthew A. Schmidt and David Caplan were arrested. At once we realized that Donald Vose was the Judas Iscariot. Still so appalling is the thought of suspecting anyone of such a dastardly act, that even after the arrest, I hated myself for harboring such suspicions against the child of Gertie Vose.

Soon positive proofs came from the Coast. It was Donald Vose who cold-bloodedly, deliberately betrayed the two men. They who had been his friends; David Caplan who had shared his hearth, his bread, his all with him for two weeks; had betrayed Matthew A. Schmidt, who had befriended him in New York. The thing was altogether too awful. It was the most terrible blow in my public life of twenty-five years. Terrible because of the mother of that cur; terrible because he had grown up in a radical atmosphere, above all terrible that he had been under my roof and that he had met one of his innocent victims in my house.

It is of little consolation that it was utterly impossible to suspect a child of Gertie Vose, recommended by her and kindly spoken of by many people on the coast. For to do such a thing means to suspect one's own shadow. Nor could I console myself with the fact that if Wm. J. Burns had not found Donald, some other despicable tool would have lured our comrades into the net. All that cannot lessen the horror that was mine all year. At least I wanted it known through *Mother Earth* that Donald Vose met M. A. Schmidt in my house and that it was Donald Vose who had sold him as well as David Caplan.

I shall not now describe my torture, agony, and disgust since the arrest of our comrades. Gladly would I give up ten years of my life if Donald Vose had never stepped over my threshold. But what did his victims do, Matthew A. Schmidt and David Caplan? They who have been described as murderers; Schmidt who was convicted before he was tried! They begged me, yes, insisted, even as late as last month, that *Mother Earth*

Deportation — Its Meaning and Menace

should not expose Donald Vose. They had broken bread with him and they would not brand him for life as the sneak-thief who had stolen into their hearts and then turned them over, sold them for a few peaces of silver. Thus my hands were tied and *Mother Earth* was gagged. But now that the spy himself has spoken, that he has brazenly taken the stand and face to face with Matthew A. Schmidt has testified in open court that since May, 1914, he was in the employ of W. J. Burns, that he was sent by the latter to New York to trail Schmidt, that he was coached to pose as a radical and that under false pretense he obtained his mother's letter of introduction to Alexander Berkman and Emma Goldman. I must acquaint the readers of *Mother Earth* with the fact that Donald Vose is the liar, traitor, spy who has deceived everyone, myself included, and has used everybody's credulity as a shield to cover his dastardly crime.

Donald Vose you are a liar, traitor, spy. You have lied away the liberty and life of our comrades. Yet not they but you will suffer the penalty. You will roam the earth accursed, shunned and hated; a burden unto yourself, with the shadow of M. A. Schmidt and David Caplan ever at your heels unto the last. And you Gertie Vose, unfortunate mother of your ill-begotten son? My heart goes out to you Gertie Vose. I know you are not to blame. What will you do? Will you excuse the inexcusable? Will you gloss over the heinous? Or will you be like the heroic figure in Gorky's *Mother*? Will you save the people from your traitor son? Be brave Gertie Vose, be brave!

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Durruti Is Dead, Yet Living

Emma Goldman

1936

Durruti, whom I saw but a month ago, lost his life in the street-battles of Madrid.

My previous knowledge of this stormy petrel of the Anarchist and revolutionary movement in Spain was merely from reading about him. On my arrival in Barcelona I learned many fascinating stories of Durruti and his column. They made me eager to go to the Aragon front, where he was the leading spirit of the brave and valiant militias, fighting against fascism.

I arrived at Durruti's headquarters towards evening, completely exhausted from the long drive over a rough road. A few moments with Durruti was like a strong tonic, refreshing and invigorating. Powerful of body as if hewn from the rocks of Montserrat, Durruti easily represented the most dominating figure among the Anarchists I had met since my arrival in Spain. His terrific energy electrified me as it seemed to effect everyone who came within its radius.

I found Durruti in a veritable beehive of activity. Men came and went, the telephone was constantly calling for Durruti. In addition was the deafening hammering of workers who were constructing a wooden shed for Durruti's staff. Through all the din and constant call on his time Durruti remained serene and patient. He received me as if he had known me all his life. The graciousness and warmth from a man engaged in a life and death struggle against fascism was something I had hardly expected.

I had heard much about Durruti's mastery over the column that went by his name. I was curious to learn by what means other than military drive he had succeeded in welding together 10,000 volunteers without previous military training and experience of any sort. Durruti seemed surprised that I, an old Anarchist should even ask such a question.

"I have been an Anarchist all my life," he replied, "I hope I have remained one. I should consider it very sad indeed, had I to turn into a general and rule the men with a military rod. They have come to me voluntarily, they are ready to stake their lives in our antifascist fight. I believe, as I always have, in freedom. The freedom which rests on the sense of responsibility. I consider discipline indispensable, but it must be inner discipline, motivated by a common purpose and a strong feeling of comradeship." He had gained the confidence of the men and their affection because he had never played the part of a superior. He was one of them. He ate and slept as simply as they did. Often even denying himself his own portion for one weak or sick, and needing more than he. And he shared their danger in every battle. That was no doubt the secret of Durruti's success with his column. The men adored him. They not only carried out all his instructions, they were ready to follow him in the most perilous venture to repulse the fascist position.

I had arrived on the eve of an attack Durruti had prepared for the following morning. At daybreak Durruti, like the rest of the militia with his rifle over his shoulder, led the way. Together with them he drove the enemy back four kilometers, and he also succeeded in capturing a considerable amount of arms the enemies had left behind in their flight.

The moral example of simple equality was by no means the only explanation of Durruti's influence. There was another, his capacity to make the militiamen realize the deeper meaning of the antifascist war — the meaning that had dominated his own life and that he had learned to articulate to the poorest and most undeveloped of the poor.

Durruti told me of his approach to the difficult problems of the men who come for leave of absence at moments when they were most needed at the front. The men evidently knew their leader — they knew his decisiveness — his iron will. But also they knew the sympathy and gentleness hidden behind his austere exterior. How could he resist when the men told him of illness at home — parents, wife or child?

Durruti hounded before the glorious days of July 1936, like a wild beast from country to country. Imprisoned time on end as a criminal. Even condemned to death. He, the hated Anarchist, hated by the sinister trinity, the bourgeoisie, the state and the church. This homeless vagabond incapable of feeling as the whole capitalistic *puck* proclaimed. How little they knew Durruti. How little they understood his loving heart. He had never remained indifferent to the needs of his fellows. Now however, he was engaged in a desperate struggle with fascism in the defense of the Revolution, and every man was needed at his place. Verily a difficult situation to meet. But Durruti's ingeniousness conquered all difficulties. He listened patiently to the story of woe and then held forth on the cause of illness among the poor. Overwork, malnutrition, lack of air, lack of joy in life.

"Don't you see comrade, the war you and I are waging is to safeguard our Revolution and the Revolution is to do away with the misery and suffering of the poor. We must conquer our fascist enemy. We must win the war. You are an essential part of it. Don't you see, comrade?" Durruti's comrades did see, they usually remained.

Sometimes one would prove abdurate, and insist on leaving the front. "All right," Durruti tells him, "but you will go on foot, and by the time you reach your village, everybody will know that your courage had failed you, that you have run away, that you have shirked your self-imposed task." That worked like magic. The man pleads to remain. No military brow-beating, no coercion, no disciplinary punishment to hold the Durruti column at the front. Only the volcanic energy of the man carries everyone along and makes them feel as one with him.

A great man this Anarchist Durruti, a born leader and teacher of men, thoughtful and tender comrade all in one. And now Durruti is dead. His great heart beats no more. His powerful body felled down like a giant tree. And yet, and yet — Durruti is not dead. The hundreds of thousands that turned out Sunday, November 22nd, 1936, to pay Durruti their last tribute have testified to that.

No, Durruti is not dead. The fires of his flaming spirit lighted in all who knew and loved him, can never be extinguished. Already the masses have lifted high the torch that fell from Durruti's hand. Triumphant they are carrying it before them on the path Durruti had blazoned for many years. The path that leads to the highest summit of Durruti's ideal. This ideal was Anarchism — the grand passion of Durruti's life. He had served it utterly. He remained faithful to it until his last breath.

If proof were needed of Durruti's tenderness his concern in my safety gave it to me. There was no place to house me for the night at the General-Staff quarters. And the nearest village was Pina. But it had been repeatedly bombarded by the fascists. Durruti was loathe to send me there. I insisted it was alright. One dies but once. I could see the pride in his face that his old comrade had no fear. He let me go under strong guard.

I was grateful to him because it gave me a rare chance to meet many of the comrades in arms of Durruti and also to speak with the people of the village. The spirit of these much-tried victims of fascism was most impressive.

The enemy was only a short distance from Pina on the other side of a creek. But there was no fear or weakness among the people. Heroically they fought on. "Rather dead, than fascist rule," they told me. "We stand and fall with Durruti in the antifascist fight to the last man."

In Pina I discovered a child of eight years old, an orphan who had already been harnessed to daily toil with a fascist family. Her tiny hands were red and swollen. Her eyes, full of horror from the dreadful shocks she had already suffered at the hands of Franco's hirelings. The people of Pina are pitifully poor. Yet everyone gave this ill-treated child care and love she had never known before.

Deportation — Its Meaning and Menace

The European Press has from the very beginning of the antifascist war competed with each other in calumny and vilification of the Spanish defenders of liberty. Not a day during the last four months but what these satraps of European fascism did not write the most sensational reports of atrocities committed by the revolutionary forces. Every day the readers of these yellow sheets were fed on the riots and disorders in Barcelona and other towns and villages, free from the fascist invasion.

Having travelled over the whole of Catalonia, Aragon, and the Levante, having visited every city and village on the way, I can testify that there is not one word of truth in any of the bloodcurdling accounts I had read in some of the British and Continental press.

A recent example of the utter unscrupulous news-fabrication was furnished by some of the papers in regard to the death of the Anarchist and heroic leader of the antifascist struggle, Buenaventura Durruti.

According to this perfectly absurd account, Durruti's death is supposed to have called forth violent dissension and outbreaks in Barcelona among the comrades of the dead revolutionary hero Durruti.

Whoever it was who wrote this preposterous invention he could not have been in Barcelona. Much less know the place of Buenaventura Durruti in the hearts of the members of the CNT and FAI. Indeed, in the hearts and estimation of all regardless of their divergence with Durruti's political and social ideas.

In point of truth, there never was such complete oneness in the ranks of the popular front in Catalonia, as from the moment when the news of Durruti's death became known until the last when he was laid to rest.

Every party of every political tendency fighting Spanish fascism turned out en masse to pay loving tribute to Buenaventura Durruti. But not only the direct comrades of Durruti, numbering hundreds of thousands and all the allies in the antifascist struggle, the largest part of the population of Barcelona represented an incessant stream of humanity. All had come to participate in the long and exhausting funeral procession. Never before had Barcelona witnessed such a human sea whose silent grief rose and fell in complete unison.

As to the comrades of Durruti — comrades closely knit by their ideal and the comrades of the gallant column he had created. Their admiration, their love, their devotion and respect left no place for discord and dissension. They were as one in their grief and in their determination to continue the battle against fascism and for the realization of the Revolution for which Durruti had lived, fought and had staked his all until his last breath.

No, Durruti is not dead! He is more alive than living. His glorious example will now be emulated by all the Catalan workers and peasants, by all the oppressed and disinherited. The memory of Durruti's courage and fortitude will spur them on to great deeds until fascism has been slain. Then the real work will begin — the work on the new social structure of human value, justice and freedom.

No, no! Durruti is not dead! He lives in us for ever and ever.

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The Failure of Christianity

Emma Goldman

1913

The counterfeiters and poisoners of ideas, in their attempt to obscure the line between truth and falsehood, find a valuable ally in the conservatism of language.

Conceptions and words that have long ago lost their original meaning continue through centuries to dominate mankind. Especially is this true if these conceptions have become a common-place, if they have been instilled in our beings from our infancy as great and irrefutable verities. The average mind is easily content with inherited and acquired things, or with the dicta of parents and teachers, because it is much easier to imitate than to create.

Our age has given birth to two intellectual giants, who have undertaken to transvalue the dead social and moral values of the past, especially those contained in Christianity. Friedrich Nietzsche and Max Stirner have hurled blow upon blow against the portals of Christianity, because they saw in it a pernicious slave morality, the denial of life, the destroyer of all the elements that make for strength and character. True, Nietzsche has opposed the slave-morality idea inherent in Christianity in behalf of a master morality for the privileged few. But I venture to suggest that his master idea had nothing to do with the vulgarity of station, caste, or wealth. Rather did it mean the masterful in human possibilities, the masterful in man that would help him to overcome old traditions and worn-out values, so that he may learn to become the creator of new and beautiful things.

Both Nietzsche and Stirner saw in Christianity the leveler of the human race, the breaker of man's will to dare and to do. They saw in every movement built on Christian morality and ethics attempts not at the emancipation from slavery, but for the perpetuation thereof. Hence they opposed these movements with might and main.

Whether I do or do not entirely agree with these iconoclasts, I believe, with them, that Christianity is most admirably adapted to the training of slaves, to the perpetuation of a slave society; in short, to the very conditions confronting us to-day. Indeed, never could society have degenerated to its present appalling stage, if not for the assistance of Christianity. The rulers of the earth have realized long ago what potent poison inheres in the Christian religion. That is the reason they foster it; that is why they leave nothing undone to instill it into the blood of the people. They know only too well that the subtleness of the Christian teachings is a more powerful protection against rebellion and discontent than the club or the gun.

No doubt I will be told that, though religion is a poison and institutionalized Christianity the greatest enemy of progress and freedom, there is some good in Christianity "itself." What about the teachings of Christ and — early Christianity, I may be asked; do they not stand for the spirit of humanity, for right and justice?

It is precisely this oft-repeated contention that induced me to choose this subject, to enable me to demonstrate that the abuses of Christianity, like the abuses of government, are conditioned in the thing itself, and are not to be charged to the representatives of the creed. Christ and his teachings are the embodiment of submission, of inertia, of the denial of life; hence responsible for the things done in their name.

I am not interested in the theological Christ. Brilliant minds like Bauer, Strauss, Renan, Thomas Paine, and others refuted that myth long ago. I am even ready to admit that the theological Christ is not half so dangerous as the ethical and social Christ. In proportion as science takes the place of blind faith, theology loses its hold. But the ethical and poetical Christ-myth has so thoroughly saturated our lives that even some of the most advanced minds find it difficult to emancipate themselves from its yoke. They have rid themselves of the letter, but have retained the spirit; yet it is the spirit which is back of all the crimes and horrors committed by orthodox Christianity. The Fathers of the Church can well afford to preach the gospel of Christ. It contains nothing dangerous to the regime of authority and wealth; it stands for self-denial and self-abnegation, for penance and regret, and is absolutely inert in the face of every [in]dignity, every outrage imposed upon mankind.

Here I must revert to the counterfeits of ideas and words. So many otherwise earnest haters of slavery and injustice confuse, in a most distressing manner, the teachings of Christ with the great struggles for social and economic emancipation. The two are irrevocably and forever opposed to each other. The one necessitates courage, daring, defiance, and strength. The other preaches the gospel of non-resistance, of slavish acquiescence in the will of others; it is the complete disregard of character and self-reliance, and therefore destructive of liberty and well-being.

Whoever sincerely aims at a radical change in society, whoever strives to free humanity from the scourge of dependence and misery, must turn his back on Christianity, on the old as well as the present form of the same.

Everywhere and always, since its very inception, Christianity has turned the earth into a vale of tears; always it has made of life a weak, diseased thing, always it has instilled fear in man, turning him into a dual being, whose life energies are spent in the struggle between body and soul. In decrying the body as something evil, the flesh as the tempter to everything that is sinful, man has mutilated his being in the vain attempt to keep his soul pure, while his body rotted away from the injuries and tortures inflicted upon it.

The Christian religion and morality extols the glory of the Hereafter, and therefore remains indifferent to the horrors of the earth. Indeed, the idea of self-denial and of all that makes for pain and sorrow is its test of human worth, its passport to the entry into heaven.

The poor are to own heaven, and the rich will go to hell. That may account for the desperate efforts of the rich to make hay while the sun shines, to get as much out of the earth as they can: to wallow in wealth and superfluity, to tighten their iron hold on the blessed slaves, to rob them of their birthright, to degrade and outrage them every minute of the day. Who can blame the rich if they revenge themselves on the poor, for now is their time, and the merciful Christian God alone knows how ably and completely the rich are doing it.

And the poor? They cling to the promise of the Christian heaven, as the home for old age, the sanitarium for crippled bodies and weak minds. They endure and submit, they suffer and wait, until every bit of self-respect has been knocked out of them, until their bodies become emaciated and withered, and their spirit broken from the wait, the weary endless wait for the Christian heaven.

Christ made his appearance as the leader of the people, the redeemer of the Jews from Roman dominion; but the moment he began his work, he proved that he had no interest in the earth, in the pressing immediate needs of the poor and the disinherited of his time. What he preached was a sentimental mysticism, obscure and confused ideas lacking originality and vigor.

When the Jews, according to the gospels, withdrew from Jesus, when they turned him over to the cross, they may have been bitterly disappointed in him who promised them so much and gave them so little. He promised joy and bliss in another world, while the people were starving, suffering, and enduring before his very eyes.

It may also be that the sympathy of the Romans, especially of Pilate, was given Christ because they regarded him as perfectly harmless to their power and sway. The philosopher Pilate may have considered Christ's "eternal truths" as pretty anaemic and lifeless, compared with the array of strength and force they attempted to combat. The Romans, strong and unflinching as they were, must have laughed in their sleeves over the man who talked repentance and patience, instead of calling to arms against the despoilers and oppressors of his people.

The public career of Christ begins with the edict, "Repent, for the Kingdom of Heaven is at hand."

Why repent, why regret, in the face of something that was supposed to bring deliverance? Had not the people suffered and endured enough; had they not earned their right to deliverance by their suffering? Take the Sermon on the Mount, for instance. What is it but a eulogy on submission to fate, to the inevitability of things?

“Blessed are the poor in spirit, for theirs is the Kingdom of Heaven.”

Heaven must be an awfully dull place if the poor in spirit live there. How can anything creative, anything vital, useful and beautiful come from the poor in spirit? The idea conveyed in the Sermon on the Mount is the greatest indictment against the teachings of Christ, because it sees in the poverty of mind and body a virtue, and because it seeks to maintain this virtue by reward and punishment. Every intelligent being realizes that our worst curse is the poverty of the spirit; that it is productive of all evil and misery, of all the injustice and crimes in the world. Every one knows that nothing good ever came or can come of the poor in spirit; surely never liberty, justice, or equality.

“Blessed are the meek, for they shall inherit the earth.”

What a preposterous notion! What incentive to slavery, inactivity, and parasitism! Besides, it is not true that the meek can inherit anything. Just because humanity has been meek, the earth has been stolen from it.

Meekness has been the whip, which capitalism and governments have used to force man into dependency, into his slave position. The most faithful servants of the State, of wealth, of special privilege, could not preach a more convenient gospel than did Christ, the “redeemer” of the people.

“Blessed are they that hunger and thirst for righteousness, for they shall be filled.”

But did not Christ exclude the possibility of righteousness when he said, “The poor ye have always with you”? But, then, Christ was great on dicta, no matter if they were utterly opposed to each other. This is nowhere demonstrated so strikingly as in his command, “Render to Caesar the things that are Caesar’s, and to God the things that are God’s.”

The interpreters claim that Christ had to make these concessions to the powers of his time. If that be true, this single compromise was sufficient to prove, down to this very day, a most ruthless weapon in the hands of the oppressor, a fearful lash and relentless tax-gatherer, to the impoverishment, the enslavement, and degradation of the very people for whom Christ is supposed to have died. And when we are assured that “Blessed are they that hunger and thirst for righteousness, for they shall be filled,” are we told the how? How? Christ never takes the trouble to explain that. Righteousness does not come from the stars, nor because Christ willed it so. Righteousness grows out of liberty, of social and economic opportunity and equality. But how can the meek, the poor in spirit, ever establish such a state of affairs?

“Blessed are ye when men shall revile you and persecute you, and say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad: for great is your reward in heaven.”

The reward in heaven is the perpetual bait, a bait that has caught man in an iron net, a strait-jacket which does not let him expand or grow. All pioneers of truth have been, and still are, reviled; they have been, and still are, persecuted. But did they ask humanity to pay the price? Did they seek to bribe mankind to accept their ideas? They knew too well that he who accepts a truth because of the bribe, will soon barter it away to a higher bidder.

Good and bad, punishment and reward, sin and penance, heaven and hell, as the moving spirit of the Christ-gospel have been the stumbling-block in the world’s work. It contains everything in the way of orders and commands, but entirely lacks the very things we need most.

The worker who knows the cause of his misery, who understands the make-up of our iniquitous social and industrial system can do more for himself and his kind than Christ and the followers of Christ have ever done for humanity; certainly more than meek patience, ignorance, and submission have done.

How much more ennobling, how much more beneficial is the extreme individualism of Stirner and Nietzsche than the sick-room atmosphere of the Christian faith. If they repudiate altruism as an evil, it is because of the example contained in Christianity, which set a premium on parasitism and inertia, gave birth to all manner of social disorders that are to be cured with the preachment of love and sympathy.

Proud and self-reliant characters prefer hatred to such sickening artificial love. Not because of any reward does a free spirit take his stand for a great truth, nor has such a one ever been deterred because of fear of punishment.

“Think not that I come to destroy the law or the prophets. I am not come to destroy, but to fulfill.”

Precisely. Christ was a reformer, ever ready to patch up, to fulfill, to carry on the old order of things; never to destroy and rebuild. That may account for the fellow-feeling all reformers have for him.

Indeed, the whole history of the State, Capitalism, and the Church proves that they have perpetuated themselves because of the idea “I come not to destroy the law.” This is the key to authority and oppression. Naturally so, for did not Christ praise poverty as a virtue; did he not propagate non-resistance to evil? Why should not poverty and evil continue to rule the world?

Much as I am opposed to every religion, much as I think them an imposition upon, and crime against, reason and progress, I yet feel that no other religion has done so much harm or has helped so much in the enslavement of man as the religion of Christ.

Witness Christ before his accusers. What lack of dignity, what lack of faith in himself and in his own ideas! So weak and helpless was this “Saviour of Men” that he must needs the whole human family to pay for him, unto all eternity, because he “hath died for them.” Redemption through the Cross is worse than damnation, because of the terrible burden it imposes upon humanity, because of the effect it has on the human soul, fettering and paralyzing it with the weight of the burden exacted through the death of Christ.

Thousands of martyrs have perished, yet few, if any, of them have proved so helpless as the great Christian God. Thousands have gone to their death with greater fortitude, with more courage, with deeper faith in their ideas than the Nazarene. Nor did they expect eternal gratitude from their fellow-men because of what they endured for them.

Compared with Socrates and Bruno, with the great martyrs of Russia, with the Chicago Anarchists, Francisco Ferrer, and unnumbered others, Christ cuts a poor figure indeed. Compared with the delicate, frail Spiridonova who underwent the most terrible tortures, the most horrible indignities, without losing faith in herself or her cause, Jesus is a veritable nonentity. They stood their ground and faced their executioners with unflinching determination, and though they, too, died for the people, they asked nothing in return for their great sacrifice.

Verily, we need redemption from the slavery, the deadening weakness, and humiliating dependency of Christian morality.

The teachings of Christ and of his followers have failed because they lacked the vitality to lift the burdens from the shoulders of the race; they have failed because the very essence of that doctrine is contrary to the spirit of life, exposed to the manifestations of nature, to the strength and beauty of passion.

Never can Christianity, under whatever mask it may appear — be it New Liberalism, Spiritualism, Christian Science, New Thought, or a thousand and one other forms of hysteria and neurasthenia — bring us relief from the terrible pressure of conditions, the weight of poverty, the horrors of our iniquitous system. Christianity is the conspiracy of ignorance against reason, of darkness against light, of submission and slavery against independence and freedom; of the denial of strength and beauty, against the affirmation of the joy and glory of life.

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The Individual, Society and the State

Emma Goldman

1940

The minds of men are in confusion, for the very foundations of our civilization seem to be tottering. People are losing faith in the existing institutions, and the more intelligent realize that capitalist industrialism is defeating the very purpose it is supposed to serve.

The world is at a loss for a way out. Parliamentaryism and democracy are on the decline. Salvation is being sought in Fascism and other forms of “strong” government.

The struggle of opposing ideas now going on in the world involves social problems urgently demanding a solution. The welfare of the individual and the fate of human society depend on the right answer to those questions. The crisis, unemployment, war, disarmament, international relations, etc., are among those problems.

The State, government with its functions and powers, is now the subject of vital interest to every thinking man. Political developments in all civilized countries have brought the questions home. Shall we have a strong government? Are democracy and parliamentary government to be preferred, or is Fascism of one kind or another, dictatorship — monarchical, bourgeois or proletarian — the solution of the ills and difficulties that beset society today?

In other words, shall we cure the evils of democracy by more democracy, or shall we cut the Gordian knot of popular government with the sword of dictatorship?

My answer is neither the one nor the other. I am against dictatorship and Fascism as I am opposed to parliamentary regimes and so-called political democracy.

Nazism has been justly called an attack on civilization. This characterization applies with equal force to every form of dictatorship; indeed, to every kind of suppression and coercive authority. For what is civilization in the true sense? All progress has been essentially an enlargement of the liberties of the individual with a corresponding decrease of the authority wielded over him by external forces. This holds good in the realm of physical as well as of political and economic existence. In the physical world man has progressed to the extent in which he has subdued the forces of nature and made them useful to himself. Primitive man made a step on the road to progress when he first produced fire and thus triumphed over darkness, when he chained the wind or harnessed water.

What role did authority or government play in human endeavor for betterment, in invention and discovery? None whatever, or at least none that was helpful. It has always been the individual that has accomplished every miracle in that sphere, usually in spite of the prohibition, persecution and interference by authority, human and divine.

Similarly, in the political sphere, the road of progress lay in getting away more and more from the authority of the tribal chief or of the clan, of prince and king, of government, of the State. Economically, progress has meant greater well-being of ever larger numbers. Culturally, it has signified the result of all the other achievements — greater independence, political, mental and psychic.

Regarded from this angle, the problems of man's relation to the State assumes an entirely different significance. It is no more a question of whether dictatorship is preferable to democracy, or Italian Fascism superior to Hitlerism. A larger and far more vital question poses itself: Is political government, is the State beneficial to mankind, and how does it affect the individual in the social scheme of things?

The individual is the true reality in life. A cosmos in himself, he does not exist for the State, nor for that abstraction called "society," or the "nation," which is only a collection of individuals. Man, the individual, has always been and, necessarily is the sole source and motive power of evolution and progress. Civilization has been a continuous struggle of the individual or of groups of individuals against the State and even against "society," that is, against the majority subdued and hypnotized by the State and State worship. Man's greatest battles have been waged against man-made obstacles and artificial handicaps imposed upon him to paralyze his growth and development. Human thought has always been falsified by tradition and custom, and perverted false education in the interests of those who held power and enjoyed privileges. In other words, by the State and the ruling classes. This constant incessant conflict has been the history of mankind.

Individuality may be described as the consciousness of the individual as to what he is and how he lives. It is inherent in every human being and is a thing of growth. The State and social institutions come and go, but individuality remains and persists. The very essence of individuality is expression; the sense of dignity and independence is the soil wherein it thrives. Individuality is not the impersonal and mechanistic thing that the State treats as an "individual". The individual is not merely the result of heredity and environment, of cause and effect. He is that and a great deal more, a great deal else. The living man cannot be defined; he is the fountain-head of all life and all values; he is not a part of this or of that; he is a whole, an individual whole, a growing, changing, yet always constant whole.

Individuality is not to be confused with the various ideas and concepts of Individualism; much less with that "rugged individualism" which is only a masked attempt to repress and defeat the individual and his individuality. So-called Individualism is the social and economic *laissez faire*: the exploitation of the masses by the classes by means of legal trickery, spiritual debasement and systematic indoctrination of the servile spirit, which process is known as "education." That corrupt and perverse "individualism" is the strait-jacket of individuality. It has converted life into a degrading race for externals, for possession, for social prestige and supremacy. Its highest wisdom is "the devil take the hindmost."

This "rugged individualism" has inevitably resulted in the greatest modern slavery, the crassest class distinctions, driving millions to the breadline. "Rugged individualism" has meant all the "individualism" for the masters, while the people are regimented into a slave caste to serve a handful of self-seeking "supermen." America is perhaps the best representative of this kind of individualism, in whose name political tyranny and social oppression are defended and held up as virtues; while every aspiration and attempt of man to gain freedom and social opportunity to live is denounced as "unAmerican" and evil in the name of that same individualism.

There was a time when the State was unknown. In his natural condition man existed without any State or organized government. People lived as families in small communities; They tilled the soil and practiced the arts and crafts. The individual, and later the family, was the unit of social life where each was free and the equal of his neighbor. Human society then was not a State but an *association*; a *voluntary* association for mutual protection and benefit. The elders and more experienced members were the guides and advisers of the people. They helped to manage the affairs of life, not to rule and dominate the individual.

Political government and the State were a much later development, growing out of the desire of the stronger to take advantage of the weaker, of the few against the many. The State, ecclesiastical and secular, served to give an appearance of legality and right to the wrong done by the few to the many. That appearance of right was necessary the easier to rule the people, because no government can exist without the consent of the people, consent open, tacit or assumed. Constitutionalism and democracy are the modern forms of that alleged consent; the consent being inoculated and indoctrinated by what is called "education," at home, in the church, and in every other phase of life.

That consent is the belief in authority, in the necessity for it. At its base is the doctrine that man is evil, vicious, and too incompetent to know what is good for him. On this all government and oppression is built. God and the State exist and are supported by this dogma.

Yet the State is nothing but a name. It is an abstraction. Like other similar conceptions — nation, race, humanity — it has no organic reality. To call the State an organism shows a diseased tendency to make a fetish of words.

The State is a term for the legislative and administrative machinery whereby certain business of the people is transacted, and badly so. There is nothing sacred, holy or mysterious about it. The State has no more conscience or moral mission than a commercial company for working a coal mine or running a railroad.

The State has no more existence than gods and devils have. They are equally the reflex and creation of man, for man, the individual, is the only reality. The State is but the shadow of man, the shadow of his opaqueness of his ignorance and fear.

Life begins and ends with man, the individual. Without him there is no race, no humanity, no State. No, not even “society” is possible without man. It is the individual who lives, breathes and suffers. His development, his advance, has been a continuous struggle against the fetishes of his own creation and particularly so against the “State.”

In former days religious authority fashioned political life in the image of the Church. The authority of the State, the “rights” of rulers came from on high; power, like faith, was divine. Philosophers have written thick volumes to prove the sanctity of the State; some have even clad it with infallibility and with god-like attributes. Some have talked themselves into the insane notion that the State is “superhuman,” the supreme reality, “the absolute.”

Enquiry was condemned as blasphemy. Servitude was the highest virtue. By such precepts and training certain things came to be regarded as self-evident, as sacred of their truth, but [sic] because of constant and persistent repetition.

All progress has been essentially an unmasking of “divinity” and “mystery,” of alleged sacred, eternal “truth”; it has been a gradual elimination of the abstract and the substitution in its place of the real, the concrete. In short, of facts against fancy, of knowledge against ignorance, of light against darkness.

That slow and arduous liberation of the individual was not accomplished by the aid of the State. On the contrary, it was by continuous conflict, by a life-and death struggle with the State, that even the smallest vestige of independence and freedom has been won. It has cost mankind much time and blood to secure what little it has gained so far from kings, tsars and governments.

The great heroic figure of that long Golgotha has been Man. It has always been the individual, often alone and singly, at other times in unity and co-operation with others of his kind, who has fought and bled in the age-long battle against suppression and oppression, against the powers that enslave and degrade him.

More than that and more significant: It was man, the individual, whose soul first rebelled against injustice and degradation; it was the individual who first conceived the idea of resistance to the conditions under which he chafed. In short, it is always the individual who is the parent of the liberating thought as well as of the deed.

This refers not only to political struggles, but to the entire gamut of human life and effort, in all ages and climes. It has always been the individual, the man of strong mind and will to liberty, who paved the way for every human advance, for every step toward a freer and better world; in science, philosophy and art, as well as in industry, whose genius rose to the heights, conceiving the “impossible,” visualizing its realization and imbuing others with his enthusiasm to work and strive for it. Socially speaking, it was always the prophet, the seer, the idealist, who dreamed of a world more to his heart’s desire and who served as the beacon light on the road to greater achievement.

The State, every government whatever its form, character or color — be it absolute or constitutional, monarchy or republic, Fascist, Nazi or Bolshevik — is by its very nature conservative, static, intolerant of change and opposed to it. Whatever changes it undergoes are always the result of pressure exerted upon it, pressure strong enough to compel the ruling powers to submit peaceably or otherwise, generally “otherwise” — that is, by rev-

olution. Moreover, the inherent conservatism of government, of authority of any kind, unavoidably becomes reactionary. For two reasons: first, because it is in the nature of government not only to retain the power it has, but also to strengthen, widen and perpetuate it, nationally as well as internationally. The stronger authority grows, the greater the State and its power, the less it can tolerate a similar authority or political power along side of itself. The psychology of government demands that its influence and prestige constantly grow, at home and abroad, and it exploits every opportunity to increase it. This tendency is motivated by the financial and commercial interests back of the government, represented and served by it. The fundamental *raison d'être* of every government to which, incidentally, historians of former days wilfully shut their eyes, has become too obvious now even for professors to ignore.

The other factor which impels governments to become even more conservative and reactionary is their inherent distrust of the individual and fear of individuality. Our political and social scheme cannot afford to tolerate the individual and his constant quest for innovation. In "self-defense" the State therefore suppresses, persecutes, punishes and even deprives the individual of life. It is aided in this by every institution that stands for the preservation of the existing order. It resorts to every form of violence and force, and its efforts are supported by the "moral indignation" of the majority against the heretic, the social dissenter and the political rebel — the majority for centuries drilled in State worship, trained in discipline and obedience and subdued by the awe of authority in the home, the school, the church and the press.

The strongest bulwark of authority is uniformity; the least divergence from it is the greatest crime. The wholesale mechanisation of modern life has increased uniformity a thousandfold. It is everywhere present, in habits, tastes, dress, thoughts and ideas. Its most concentrated dullness is "public opinion." Few have the courage to stand out against it. He who refuses to submit is at once labelled "queer," "different," and decried as a disturbing element in the comfortable stagnancy of modern life.

Perhaps even more than constituted authority, it is social uniformity and sameness that harass the individual most. His very "uniqueness," "separateness" and "differentiation" make him an alien, not only in his native place, but even in his own home. Often more so than the foreign born who generally falls in with the established.

In the true sense one's native land, with its back ground of tradition, early impressions, reminiscences and other things dear to one, is not enough to make sensitive human beings feel at home. A certain atmosphere of "belonging," the consciousness of being "at one" with the people and environment, is more essential to one's feeling of home. This holds good in relation to one's family, the smaller local circle, as well as the larger phase of the life and activities commonly called one's country. The individual whose vision encompasses the whole world often feels nowhere so hedged in and out of touch with his surroundings than in his native land.

In pre-war time the individual could at least escape national and family boredom. The whole world was open to his longings and his quests. Now the world has become a prison, and life continual solitary confinement. Especially is this true since the advent of dictatorship, right and left.

Friedrich Nietzsche called the State a cold monster. What would he have called the hideous beast in the garb of modern dictatorship? Not that government had ever allowed much scope to the individual; but the champions of the new State ideology do not grant even that much. "The individual is nothing," they declare, "it is the collectivity which counts." Nothing less than the complete surrender of the individual will satisfy the insatiable appetite of the new deity.

Strangely enough, the loudest advocates of this new gospel are to be found among the British and American intelligentsia. Just now they are enamored with the "dictatorship of the proletariat." In theory only, to be sure. In practice, they still prefer the few liberties in their own respective countries. They go to Russia for a short visit or as salesmen of the "revolution," but they feel safer and more comfortable at home.

Perhaps it is not only lack of courage which keeps these good Britishers and Americans in their native lands rather than in the millennium come. Subconsciously there may lurk the feeling that individuality remains the most fundamental fact of all human association, suppressed and persecuted yet never defeated, and in the long run the victor.

The “genius of man,” which is but another name for personality and individuality, bores its way through all the caverns of dogma, through the thick walls of tradition and custom, defying all taboos, setting authority at naught, facing contumely and the scaffold — ultimately to be blessed as prophet and martyr by succeeding generations. But for the “genius of man,” that inherent, persistent quality of individuality, we would be still roaming the primeval forests.

Peter Kropotkin has shown what wonderful results this unique force of man’s individuality has achieved when strengthened by *co-operation* with other individualities. The one-sided and entirely inadequate Darwinian theory of the struggle for existence received its biological and sociological completion from the great Anarchist scientist and thinker. In his profound work, *Mutual Aid* Kropotkin shows that in the animal kingdom, as well as in human society, co-operation — as opposed to internecine strife and struggle — has worked for the survival and evolution of the species. He demonstrated that only mutual aid and voluntary co-operation — not the omnipotent, all-devastating State — can create the basis for a free individual and associational life.

At present the individual is the pawn of the zealots of dictatorship and the equally obsessed zealots of “rugged individualism.” The excuse of the former is its claim of a new objective. The latter does not even make a pretense of anything new. As a matter of fact “rugged individualism” has learned nothing and forgotten nothing. Under its guidance the brute struggle for physical existence is still kept up. Strange as it may seem, and utterly absurd as it is, the struggle for physical survival goes merrily on though the necessity for it has entirely disappeared. Indeed, the struggle is being continued apparently because there is no necessity for it. Does not so-called overproduction prove it? Is not the world-wide economic crisis an eloquent demonstration that the struggle for existence is being maintained by the blindness of “rugged individualism” at the risk of its own destruction?

One of the insane characteristics of this struggle is the complete negation of the relation of the producer to the things he produces. The average worker has no inner point of contact with the industry he is employed in, and he is a stranger to the process of production of which he is a mechanical part. Like any other cog of the machine, he is replaceable at any time by other similar depersonalized human beings.

The intellectual proletarian, though he foolishly thinks himself a free agent, is not much better off. He, too, has a little choice or self-direction, in his particular metier as his brother who works with his hands. Material considerations and desire for greater social prestige are usually the deciding factors in the vocation of the intellectual. Added to it is the tendency to follow in the footsteps of family tradition, and become doctors, lawyers, teachers, engineers, etc. The groove requires less effort and personality. In consequence nearly everybody is out of place in our present scheme of things. The masses plod on, partly because their senses have been dulled by the deadly routine of work and because they must eke out an existence. This applies with even greater force to the political fabric of today. There is no place in its texture for free choice of independent thought and activity. There is a place only for voting and tax-paying puppets.

The interests of the State and those of the individual differ fundamentally and are antagonistic. The State and the political and economic institutions it supports can exist only by fashioning the individual to their particular purpose; training him to respect “law and order;” teaching him obedience, submission and unquestioning faith in the wisdom and justice of government; above all, loyal service and complete self-sacrifice when the State commands it, as in war. The State puts itself and its interests even above the claims of religion and of God. It punishes religious or conscientious scruples against individuality because there is no individuality without liberty, and liberty is the greatest menace to authority.

The struggle of the individual against these tremendous odds is the more difficult — too often dangerous to life and limb — because it is not truth or falsehood which serves as the criterion of the opposition he meets. It is not the validity or usefulness of his thought or activity which rouses against him the forces of the State and of “public opinion.” The persecution of the innovator and protestant has always been inspired by fear on the part of constituted authority of having its infallibility questioned and its power undermined.

Man’s true liberation, individual and collective, lies in his emancipation from authority and from the belief in it. All human evolution has been a struggle in that direction and for that object. It is not invention and mechanics which constitute development. The ability to travel at the rate of 100 miles an hour is no evidence of

being civilized. True civilization is to be measured by the individual, the unit of all social life; by his individuality and the extent to which it is free to have its being to grow and expand unhindered by invasive and coercive authority.

Socially speaking, the criterion of civilization and culture is the degree of liberty and economic opportunity which the individual enjoys; of social and international unity and co-operation unrestricted by man-made laws and other artificial obstacles; by the absence of privileged castes and by the reality of liberty and human dignity; in short, by the true emancipation of the individual.

Political absolutism has been abolished because men have realized in the course of time that absolute power is evil and destructive. But the same thing is true of all power, whether it be the power of privilege, of money, of the priest, of the politician or of so-called democracy. In its effect on individuality it matters little what the particular character of coercion is — whether it be as black as Fascism, as yellow as Nazism or as pretentiously red as Bolshevism. It is power that corrupts and degrades both master and slave and it makes no difference whether the power is wielded by an autocrat, by parliament or Soviets. More pernicious than the power of a dictator is that of a class; the most terrible — the tyranny of a majority.

The long process of history has taught man that division and strife mean death, and that unity and cooperation advance his cause, multiply his strength and further his welfare. The spirit of government has always worked against the social application of this vital lesson, except where it served the State and aided its own particular interests. It is this anti-progressive and anti-social spirit of the State and of the privileged castes back of it which has been responsible for the bitter struggle between man and man. The individual and ever larger groups of individuals are beginning to see beneath the surface of the established order of things. No longer are they so blinded as in the past by the glare and tinsel of the State idea, and of the “blessings” of “rugged individualism.” Man is reaching out for the wider scope of human relations which liberty alone can give. For true liberty is not a mere scrap of paper called “constitution,” “legal right” or “law.” It is not an abstraction derived from the non-reality known as “the State.” It is not the *negative* thing of being free *from* something, because with such freedom you may starve to death. Real freedom, true liberty is *positive*: it is freedom *to* something; it is the liberty to be, to do; in short, the liberty of actual and active opportunity.

That sort of liberty is not a gift: it is the natural right of man, of every human being. It cannot be given: it cannot be conferred by any law or government. The need of it, the longing for it, is inherent in the individual. Disobedience to every form of coercion is the instinctive expression of it. Rebellion and revolution are the more or less conscious attempt to achieve it. Those manifestations, individual and social, are fundamentally expressions of the values of man. That those values may be nurtured, the community must realize that its greatest and most lasting asset is the unit — the individual.

In religion, as in politics, people speak of abstractions and believe they are dealing with realities. But when it does come to the real and the concrete, most people seem to lose vital touch with it. It may well be because reality alone is too matter-of-fact, too cold to enthuse the human soul. It can be aroused to enthusiasm only by things out of the commonplace, out of the ordinary. In other words, the Ideal is the spark that fires the imagination and hearts of men. Some ideal is needed to rouse man out of the inertia and humdrum of his existence and turn the abject slave into an heroic figure.

Right here, of course, comes the Marxist objector who has outmarxed Marx himself. To such a one, man is a mere puppet in the hands of that metaphysical Almighty called economic determinism or, more vulgarly, the class struggle. Man’s will, individual and collective, his psychic life and mental orientation count for almost nothing with our Marxist and do not affect his conception of human history.

No intelligent student will deny the importance of the economic factor in the social growth and development of mankind. But only narrow and wilful dogmatism can persist in remaining blind to the important role played by an idea as conceived by the imagination and aspirations of the individual.

It were vain and unprofitable to attempt to balance one factor as against another in human experience. No one single factor in the complex of individual or social behavior can be designated as the factor of decisive quality. We know too little, and may never know enough, of human psychology to weigh and measure the relative

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values of this or that factor in determining man's conduct. To form such dogmas in their social connotation is nothing short of bigotry; yet, perhaps, it has its uses, for the very attempt to do so proved the persistence of the human will and confutes the Marxists.

Fortunately even some Marxists are beginning to see that all is not well with the Marxian creed. After all, Marx was but human — all too human — hence by no means infallible. The practical application of economic determinism in Russia is helping to clear the minds of the more intelligent Marxists. This can be seen in the transvaluation of Marxian values going on in Socialist and even Communist ranks in some European countries. They are slowly realising that their theory has overlooked the human element, *den Menschen*, as a Socialist paper put it. Important as the economic factor is, it is not enough. The rejuvenation of mankind needs the inspiration and energising force of an ideal.

Such an ideal I see in Anarchism. To be sure, not in the popular misrepresentations of Anarchism spread by the worshippers of the State and authority. I mean the philosophy of a new social order based on the released energies of the individual and the free association of liberated individuals.

Of all social theories Anarchism alone steadfastly proclaims that society exists for man, not man for society. The sole legitimate purpose of society is to serve the needs and advance the aspiration of the individual. Only by doing so can it justify its existence and be an aid to progress and culture.

The political parties and men savagely scrambling for power will scorn me as hopelessly out of tune with our time. I cheerfully admit the charge. I find comfort in the assurance that their hysteria lacks enduring quality. Their hosanna is but of the hour.

Man's yearning for liberation from all authority and power will never be soothed by their cracked song. Man's quest for freedom from every shackle is eternal. It must and will go on.

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Intellectual Proletarians

Emma Goldman

February 1914

The proletarianization of our time reaches far beyond the field of manual labor; indeed, in the larger sense all those who work for their living, whether with hand or brain, all those who must sell their skill, knowledge, experience and ability, are proletarians. From this point of view, our entire system, excepting a very limited class, has been proletarianized.

Our whole social fabric is maintained by the efforts of mental and physical labor. In return for that, the intellectual proletarians, even as the workers in shop and mine, eke out an insecure and pitiful existence, and are more dependent upon the masters than those who work with their hands.

No doubt there is a difference between the yearly income of a Brisbane and a Pennsylvania mine worker. The former, with his colleagues in the newspaper office, in the theater, college and university, may enjoy material comfort and social position, but with it all they are proletarians, inasmuch as they are slavishly dependent upon the Hearsts, the Pulitzers, the Theater Trusts, the publishers and, above all, upon a stupid and vulgar public opinion. This terrible dependence upon those who can make the price and dictate the terms of intellectual activities, is more degrading than the position of the worker in any trade. The pathos of it is that those who are engaged in intellectual occupations, no matter how sensitive they might have been in the beginning, grow callous, cynical and indifferent to their degradation. That has certainly happened to Brisbane, whose parents were idealists working with Fourier in the early co-operative ventures. Brisbane, who himself began as a man of ideals, but who has become so enmeshed by material success that he has forsworn and betrayed every principle of his youth.

Naturally so. Success achieved by the most contemptible means cannot but destroy the soul. Yet that is the goal of our day. It helps to cover up the inner corruption and gradually dulls one's scruples, so that those who begin with some high ambition cannot, even if they would, create anything out of themselves.

In other words, those who are placed in positions which demand the surrender of personality, which insist on strict conformity to definite political policies and opinions, must deteriorate, must become mechanical, must lose all capacity to give anything really vital. The world is full of such unfortunate cripples. Their dream is to "arrive," no matter at what cost. If only we would stop to consider what it means to "arrive," we would pity the unfortunate victim. Instead of that, we look to the artist, the poet, the writer, the dramatist and thinker who have "arrived," as the final authority on all matters, whereas in reality their "arrival" is synonymous with mediocrity, with the denial and betrayal of what might in the beginning have meant something real and ideal. The "arrived" artists are dead souls upon the intellectual horizon. The uncompromising and daring spirits never "arrive." Their life represents an endless battle with the stupidity and the dullness of their time. They must remain what Nietzsche calls "untimely," because everything that strives for new form, new expression or new values, is always doomed to be untimely.

The real pioneers in ideas, in art and in literature have remained aliens to their time, misunderstood and repudiated. And if, as in the case of Zola, Ibsen and Tolstoy, they compelled their time to accept them, it was due to their extraordinary genius and even more so to the awakening and seeking of a small minority for new truths, to whom these men were the inspiration and intellectual support. Yet even to this day Ibsen is unpopular, while Poe, Whitman and Strindberg have never "arrived."

The logical conclusion is this: those who will not worship at the shrine of money, need not hope for recognition. On the other hand, they will also not have to think other people's thoughts or wear other people's political clothes. They will not have to proclaim as true that which is false, nor praise that as humanitarian which is brutal. I realize that those who have the courage to defy the economic and social whip are among the few, and we have to deal with the many.

Now, it is a fact that the majority of the intellectual proletarians are in the economic treadmill and have less freedom than those who work in the shops or mines. Unlike the latter, they cannot put on overalls, and ride the bumpers to the next town in search of a job. In the first place, they have spent a lifetime on a profession, at the expense of all their other faculties. They are therefore unfitted for any other other work except the one thing which, parrot-like, they have learned to repeat. We all know how cruelly difficult it is to find a job in any given trade. But to come to a new town without connections and find a position as teacher, writer, musician, bookkeeper, actress or nurse, is almost impossible. If, however, the intellectual proletarian has connections, he must come to them in a presentable shape; he must keep up appearances. And that requires means, of which most professional people have as little as the workers, because even in their "good times" they rarely earn enough to make ends meet.

Then there are the traditions, the habits of the intellectual proletarians, the fact that they must live in a certain district, that they must have certain comforts, that they must buy clothes of a certain quality. All that has emasculated them, has made them unfit for the stress and strain of the life of the bohemian. If he or she drink coffee at night, they cannot sleep. If they stay up a little later than usual, they are unfitted for the next day's work. In short, they have no vitality and cannot, like the manual worker, meet the hardships of the road. Therefore they are tied in a thousand ways to the most galling, humiliating conditions. But so blind are they to their own lot that they consider themselves superior, better, and more fortunate than their fellow-comrades in the ranks of labor.

Then, too, there are the women who boast of their wonderful economic achievements, and that they can now be self-supporting. Every year our schools and colleges turn out thousands of competitors in the intellectual market, and everywhere the supply is greater than the demand. In order to exist, they must cringe and crawl and beg for a position. Professional women crowd the offices, sit around for hours, grow weary and faint with the search for employment, and yet deceive themselves with the delusion that they are superior to the working girl, or that they are economically independent.

The years of their youth are swallowed up in the acquisition of a profession, in the end to be dependent upon the board of education, the city editor, the publisher or the theatrical manager. The emancipated woman runs away from a stifling home atmosphere, only to rush from employment bureau to the literary broker, and back again. She points with moral disgust to the girl of the redlight district, and is not aware that she too must sing, dance, write or play, and otherwise sell herself a thousand times in return for her living. Indeed, the only difference between the working girl and the intellectual female or male proletarian is a matter of four hours. At 5 a. m. the former stands in line waiting to be called to the job and often face to face with a sign, "No hands wanted." At 9 a. m. the professional woman must face the sign, "No brains wanted."

Under such a state of affairs, what becomes of the high mission of the intellectuals, the poets, the writers, the composers and what not? What are they doing to cut loose from their chains, and how dare they boast that they are helping the masses? Yet you know that they are engaged in uplift work. What a farce! They, so pitiful and low in their slavery themselves, so dependent and helpless! The truth is, the people have nothing to learn from this class of intellectuals, while they have everything to give to them. If only the intellectuals would come

down from their lofty pedestal and realize how closely related they are to the people! But they will not do that, not even the radical and liberal intellectuals.

Within the last ten years the intellectual proletarians of advanced tendencies have entered every radical movement. They could, if they would, be of tremendous importance to the workers. But so far they have remained without clarity of vision, without depth of conviction, and without real daring to face the world. It is not because they do not feel deeply the mind- and soul-destroying effects of compromise, or that they do not know the corruption, the degradation in our social, political, business, and family life. Talk to them in private gatherings, or when you get them alone, and they will admit that there isn't a single institution worth preserving. But only privately. Publicly they continue in the same rut as their conservative colleagues. They write the stuff that will sell, and do not go an inch farther than public taste will permit. They speak their thoughts, careful not to offend any one, and live according to the most stupid conventions of the day. Thus we find men in the legal profession, intellectually emancipated from the belief in government, yet looking to the fleshpots of a judgeship; men who know the corruption of politics, yet belonging to political parties and championing Mr. Roosevelt. Men who realize the prostitution of mind in the newspaper profession, yet holding responsible positions therein. Women who deeply feel the fetters of the marital institution and the indignity of our moral precepts, who yet submit to both; who either stifle their nature or have clandestine relations — but God forbid they should face the world and say, "Mind your own damned business!"

Even in their sympathies for labor — and some of them have genuine sympathies — the intellectual proletarians do not cease to be middle-class, respectable and aloof. This may seem sweeping and unfair, but those who know the various groups will understand that I am not exaggerating. Women of every profession have flocked to Lawrence, to Little Falls, of Paterson, and to the strike districts in this city. Partly out of curiosity, often out of interest. But always they have remained rooted to their middle-class traditions. Always they have deceived themselves and the workers with the notion that they must give the strike respectable prestige, to help the cause.

In the shirtwaistmakers' strike professional women were told to rig themselves out in their best furs and most expensive jewelry, if they wanted to help the girls. Is it necessary to say that while scores of girls were man-handled and brutally hustled into the patrol wagons, the well-dressed pickets were treated with deference and allowed to go home? Thus they had their excitement, and only hurt the cause of labor.

The police are indeed stupid, but not so stupid as not to know the difference in the danger to themselves and their masters from those who are driven to strike by necessity, and those who go into the strike for pastime or "copy." This difference doesn't come from the degree of feeling, nor even the cut of clothes, but from the degree of incentive and courage; and those who still compromise with appearances have no courage.

The police, the courts, the prison authorities and the newspaper owners know perfectly well that the liberal intellectuals, even as the conservatives, are slaves to appearances. That is why their muckraking, their investigations, their sympathies with the workers are never taken seriously. Indeed, they are welcomed by the press, because the reading public loves sensation, hence the muckraker represents a good investment for the concern and for himself. But as far as danger to the ruling class is concerned, it is like the babbling of an infant.

Mr. Sinclair would have died in obscurity but for "The Jungle," which didn't move a hair upon the heads of the Armours, but netted the author a large sum and a reputation. He may now write the most stupid stuff, sure of finding a market. Yet there is not a workingman anywhere so cringing before respectability as Mr. Sinclair.

Mr. Kibbe Turner would have remained a penny-a-liner but for our political mudslingers, who used him to make capital against Tammany Hall. Yet the poorest-paid laborer is more independent than Mr. Turner, and certainly more honest than he.

Mr. Hillquit would have remained the struggling revolutionist I knew him twenty-four years ago, but for the workers who helped him to his legal success. Yet there is not a single Russian worker on the East Side so thoroughly bound to respectability and public opinion as Mr. Hillquit.

I could go on indefinitely proving that, though the intellectuals are really proletarians, they are so steeped in middle-class traditions and conventions, so tied and gagged by them, that they dare not move a step.

The cause of it is, I believe, to be sought in the fact that the intellectuals of America have not yet discovered their relation to the workers, to the revolutionary elements which at all times and in every country have been the inspiration of men and women who worked with their brains. They seem to think that they and not the workers represent the creators of culture. But that is a disastrous mistake, as proved in all countries. Only when the intellectual forces of Europe had made common cause with the struggling masses, when they came close to the depths of society, did they give to the world a real culture.

With us, this depth in the minds of our intellectuals is only a place for slumming, for newspaper copy, or on a very rare occasion for a little theoretic sympathy. Never was the latter strong or deep enough to pull them out of themselves, or make them break with their traditions and surroundings. Strikes, conflicts, the use of dynamite, or the efforts of the I. W. W. are exciting to our intellectual proletarians, but after all very foolish when considered in the light of the logical, cool-headed observer. Of course they feel with the I. W. W. when he is beaten and brutally treated, or with the MacNamaras, who cleared the horizon from the foggy belief that in America no one needed use violence. The intellectuals gail too much under their own dependence not to sympathize in such a case. But the sympathy is never strong enough to establish a bond, a solidarity between him and the disinherited. It is the sympathy of aloofness, of experiment.

In other words, it is a theoretic sympathy which all those have who still enjoy a certain amount of comfort and therefore do not see why anyone should break into a fashionable restaurant. It is the kind of sympathy Mrs. Belmont has when she goes to night courts. Or the sympathy of the Osbornes, Dottys and Watsons when they had themselves locked up in prison for a few days. The sympathy of the millionaire Socialist who speaks of "economic determinism."

The intellectual proletarians who are radical and liberal are still so much of the bourgeois regime that their sympathy with the workers is dilletante and does not go farther than the parlor, the so-called salon, or Greenwich village. It may in a measure be compared to the early period of the awakening of the Russian intellectuals described by Turgenev in "Fathers and Sons."

The intellectuals of that time, while never so superficial as those I am talking about, indulged in revolutionary ideas, split hairs through the early morning hours, philosophized about all sorts of questions and carried their superior wisdom to the people with their feet deeply rooted in the old. Of course they failed. They were indignant with Turgenev and considered him a traitor to Russia. But he was right. Only when the Russian intellectuals completely broke with their traditions; only when they fully realized that society rests upon a lie, and that they must give themselves to the new completely and unreservedly, did they become a forceful factor in the life of the people. The Kropotkins, the Perovskayas, the Breshkovskayas, and hosts of others repudiated wealth and station and refused to serve King Mammon. They went among the people, not to lift them up but themselves to be lifted up, to be instructed, and in return to give themselves wholly to the people. That accounts for the heroism, the art, the literature of Russia, the unity between the people, the mujik and the intellectual. That to some extent explains the literature of all European countries, the fact that the Strindbergs, the Hauptmanns, the Wedekinds, the Brieux, the Mirbeaus, the Steinlins and Rodins have never dissociated themselves from the people.

Will that ever come to pass in America? Will the American intellectual proletarians ever love the ideal more than their comforts, ever be willing to give up external success for the sake of the vital issues of life? I think so, and that for two reasons. First, the proletarianization of the intellectuals will compel them to come closer to labor. Secondly, because of the rigid regime of puritanism, which is causing a tremendous reaction against conventions and narrow moral ties. Struggling artists, writers and dramatists who strive to create something worth while, aid in breaking down dominant conventions; scores of women who wish to live their lives are helping to undermine our morality of to-day in their proud defiance of the rules of Mrs. Grundy. Alone they cannot accomplish much. They need the bold indifference and courage of the revolutionary workers, who have broken with all the old rubbish. It is therefore through the co-operation of the intellectual proletarians, who try to find expression, and the revolutionary proletarians who seek to remould life, that we in America will establish a real unity and by means of it wage a successful war against present society.

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Jealousy: Causes and a Possible Cure

Emma Goldman

No one at all capable of an intense conscious inner life need ever hope to escape mental anguish and suffering. Sorrow and often despair over the so-called eternal fitness of things are the most persistent companions of our life. But they do not come upon us from the outside, through the evil deeds of particularly evil people. They are conditioned in our very being; indeed, they are interwoven through a thousand tender and coarse threads with our existence.

It is absolutely necessary that we realize this fact, because people who never get away from the notion that their misfortune is due to the wickedness of their fellows never can outgrow the petty hatred and malice which constantly blames, condemns, and hounds others for something that is inevitable as part of themselves. Such people will not rise to the lofty heights of the true humanitarian to whom good and evil, moral and immoral, are but limited terms for the inner play of human emotions upon the human sea of life.

The “beyond good and evil” philosopher, Nietzsche, is at present denounced as the perpetrator of national hatred and machine gun destruction; but only bad readers and bad pupils interpret him so. “Beyond good and evil” means beyond prosecution, beyond judging, beyond killing, etc. *Beyond Good and Evil* opens before our eyes a vista the background of which is individual assertion combined with the understanding of all others who are unlike ourselves, who are different.

By that I do not mean the clumsy attempt of democracy to regular the complexities of human character by means of external equality. The vision of “beyond good and evil” points to the right to oneself, to one’s personality. Such possibilities do not exclude pain over the chaos of life, but they do exclude the puritanic righteousness that sits in judgment on all others except oneself.

It is self-evident that the thoroughgoing radical — there are many half-baked ones, you know — must apply this deep, humane recognition to the sex and love relation. Sex emotions and love are among the most intimate, the most intense and sensitive, expressions of our being. They are so deeply related to individual physical and psychic traits as to stamp each love affair an independent affair, unlike any other love affair. In other words, each love is the result of the impressions and characteristics the two people involved give to it. Every love relation should by its very nature remain an absolutely private affair. Neither the State, the Church, morality, or people should meddle with it.

Unfortunately this is not the case. The most intimate relation is subject to proscriptions, regulations, and coercions, yet these external factors are absolutely alien to love, and as such lead to everlasting contradictions and conflict between love and law.

The result of it is that our love life is merged into corruption and degradation. “Pure love,” so much hailed by the poets, is in the present matrimonial, divorce, and alienation wrangles, a rare specimen indeed. With money, social standing, and position as the criteria for love, prostitution is quite inevitable, even if it be covered with the mantle of legitimacy and morality.

The most prevalent evil of our mutilated love-life is jealousy, often described as the “green-eyed monster” who lies, cheats, betrays, and kills. The popular notion is that jealousy is inborn and therefore can never be

eradicated from the human heart. This idea is a convenient excuse for those who lack ability and willingness to delve into cause and effect.

Anguish over a lost love, over the broken thread of love's continuity, is indeed inherent in our very beings. Emotional sorrow has inspired many sublime lyrics, much profound insight and poetic exultation of a Byron, Shelley, Heine, and their kind. But will anyone compare this grief with what commonly passes as jealousy? They are as unlike as wisdom and stupidity. As refinement and coarseness. As dignity and brutal coercion. Jealousy is the very reverse of understanding, of sympathy, and of generous feeling. Never has jealousy added to character, never does it make the individual big and fine. What it really does is to make him blind with fury, petty with suspicion, and harsh with envy.

Jealousy, the contortions of which we see in the matrimonial tragedies and comedies, is invariably a one-sided, bigoted accuser, convinced of his own righteousness and the meanness, cruelty, and guilt of his victim. Jealousy does not even attempt to understand. Its one desire is to punish, and to punish as severely as possible. This notion is embodied in the code of honor, as represented in dueling or the unwritten law. A code which will have it that the seduction of a woman must be atoned with the death of the seducer. Even where seduction has not taken place, where both have voluntarily yielded to the innermost urge, honor is restored only when blood has been shed, either that of the man or the woman.

Jealousy is obsessed by the sense of possession and vengeance. It is quite in accord with all other punitive laws upon the statutes which still adhere to the barbarous notion that an offence, often merely the result of social wrongs, must be adequately punished or revenged.

A very strong argument against jealousy is to be found in the data of historians like Morgan, Reclus, and others, as to the sex relations among primitive people. Anyone at all conversant with their works knows that monogamy is a much later sex from which came into being as a result of the domestication and ownership of women, and which created sex monopoly and the inevitable feeling of jealousy.

In the past, when men and women intermingled freely without interference of law and morality, there could be no jealousy, because the latter rests upon the assumption that a certain man has an exclusive sex monopoly over a certain woman and *vice-versa*. The moment anyone dares to trespass this sacred precept, jealousy is up in arms. Under such circumstances it is ridiculous to say that jealousy is perfectly natural. As a matter of fact, it is the artificial result of an artificial cause, nothing else.

Unfortunately, it is not only conservative marriages which are saturated with the notion of sex monopoly; the so-called free unions are also victims of it. The argument may be raised that this is one more proof that jealousy is an inborn trait. But it must be borne in mind that sex monopoly has been handed down from generation to generation as a sacred right and the basis of purity of the family and the home. And just as the Church and the State accepted sex monopoly as the only security to the marriage tie, so have both justified jealousy as the legitimate weapon of defense for the protection of the property right.

Now, while it is true that a great many people have outgrown the legality of sex monopoly, they have not outgrown its traditions and habits. Therefore they become as blinded by the "green-eyed monster" as their conservative neighbors the moment their possessions are at stake.

A man or woman free and big enough not to interfere or fuss over the outside attractions of the loved one is sure to be despised by his conservative, and ridiculed by his radical, friends. He will either be decried as a degenerate or a coward; often enough some petty material motives will be imputed to him. In any even, such men and women will be the target of coarse gossip or filthy jokes for no other reason than that they concede to wife, husband or lovers the right to their own bodies and their emotional expression, without making jealous scenes or wild threats to kill the intruder.

There are other factors in jealousy: the conceit of the male and the envy of the female. The male in matters sexual is an imposter, a braggart, who forever boasts of his exploits and success with women. He insists on playing the part of a conqueror, since he has been told that women want to be conquered, that they love to be seduced. Feeling himself the only cock in the barnyard, or the bull who must clash horns in order to win the cow, he feels mortally wounded in his conceit and arrogance the moment a rival appears on the scene — the

scene, even among so-called refined men, continues to be woman's sex love, which must belong to only one master.

In other words, the endangered sex monopoly together with man's outraged vanity in ninety-nine cases out of a hundred are the antecedents of jealousy.

In the case of a woman, economic fear for herself and children and her petty envy of every other woman who gains grace in the eyes of her supporter invariably create jealousy. In justice to women be it said that for centuries past, physical attraction was her only stock in trade, therefore she must needs become envious of the charm and value of other women as threatening her hold upon her precious property.

The grotesque aspect of the whole matter is that men and women often grow violently jealous of those they really do not care much about. It is therefore not their outraged love, but their outraged conceit and envy which cry out against this "terrible wrong." Likely as not the woman never loved the man whom she now suspects and spies upon. Likely as not she never made an effort to keep his love. But the moment a competitor arrives, she begins to value her sex property for the defense of which no means are too despicable or cruel.

Obviously, then, jealousy is not the result of love. In fact, if it were possible to investigate most cases of jealousy, it would likely be found that the less people are imbued with a great love the more violent and contemptible is their jealousy. Two people bound by inner harmony and oneness are not afraid to impair their mutual confidence and security if one or the other has outside attractions, nor will their relations end in vile enmity, as is too often the case with many people. They may not be able, nor ought they to be expected, to receive the choice of the loved one into the intimacy of their lives, but that does not give either one the right to deny the necessity of the attraction.

As I shall discuss variety and monogamy two weeks from tonight, I will not dwell upon either here, except to say that to look upon people who can love more than one person as perverse or abnormal is to be very ignorant indeed. I have already discussed a number of causes for jealousy to which I must add the institution of marriage which the State and Church proclaim as "the bond until death doth part." This is accepted as the ethical mode of right living and right doing.

With love, in all its variability and changeability, fettered and cramped, it is small wonder if jealousy arises out of it. What else but pettiness, meanness, suspicion, and rancor can come when a man and wife are officially held together with the formula "from now on you are one in body and spirit." Just take any couple tied together in such a manner, dependent upon each other for every thought and feeling, without an outside interest or desire, and ask yourself whether such a relation must not become hateful and unbearable in time.

In some form or other the fetters are broken, and as the circumstances which bring this about are usually low and degrading, it is hardly surprising that they bring into play the shabbiest and meanest human traits and motives.

In other words, legal, religious, and moral interference are the parents of our present unnatural love and sex life, and out of it jealousy has grown. It is the lash which whips and tortures poor mortals because of their stupidity, ignorance, and prejudice.

But no one need attempt to justify himself on the ground of being a victim of these conditions. It is only too true that we all smart under the burdens of iniquitous social arrangements, under coercion and moral blindness. But are we not conscious individuals, whose aim it is to bring truth and justice into human affairs? The theory that man is a product of conditions has led only to indifference and to a sluggish acquiescence in these conditions. Yet everyone knows that adaptation to an unhealthy and unjust mode of life only strengthens both, while man, the so-called crown of all creation, equipped with a capacity to think and see and above all to employ his powers of initiative, grows ever weaker, more passive, more fatalistic.

There is nothing more terrible and fatal than to dig into the vitals of one's loved ones and oneself. It can only help to tear whatever slender threads of affection still inhere in the relation and finally bring us to the last ditch, which jealousy attempts to prevent, namely, the annihilation of love, friendship and respect.

Jealousy is indeed a poor medium to secure love, but it is a secure medium to destroy one's self-respect. For jealous people, like dope-fiends, stoop to the lowest level and in the end inspire only disgust and loathing.

Deportation — Its Meaning and Menace

Anguish over the loss of love or a nonreciprocated love among people who are capable of high and fine thoughts will never make a person coarse. Those who are sensitive and fine have only to ask themselves whether they can tolerate any obligatory relation, and an emphatic *no* would be the reply. But most people continue to live near each other although they have long ceased to live with each other — a life fertile enough for the operation of jealousy, whose methods go all the way from opening private correspondence to murder. Compared with such horrors, open adultery seems an act of courage and liberation.

A strong shield against the vulgarity of jealousy is that man and wife are not of one body and one spirit. They are two human beings, of different temperament, feelings, and emotions. Each is a small cosmos in himself, engrossed in his own thoughts and ideas. It is glorious and poetic if these two worlds meet in freedom and equality. Even if this lasts but a short time it is already worthwhile. But, the moment the two worlds are forced together all the beauty and fragrance ceases and nothing but dead leaves remain. Whoever grasps this truism will consider jealousy beneath him and will not permit it to hang as a sword of Damocles over him.

All lovers do well to leave the doors of their love wide open. When love can go and come without fear of meeting a watch-dog, jealousy will rarely take root because it will soon learn that where there are no locks and keys there is no place for suspicion and distrust, two elements upon which jealousy thrives and prospers.

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Light and Shadows in the Life of an Avant-Guard

Emma Goldman

1910

Denver is not unlike a prison. Its inhabitants, too, have been sent there “to do time.” That which makes the position of the prisoner preferable, is the consolation that the State will feed him and that some day his time will expire. The majority of Denverites have no such cheerful outlook. Although arriving there with hopes of a speedy return, it’s usually imprisonment for life.

We all know the paralyzing effect of the daily grind for existence, even for most of us who can boast an average physique. How much more paralyzing must it be for those who go to Denver as a last resort to rescue life from its downward path?

Under such conditions and in such an atmosphere people are not interested in abstract ideas. “To hell with Bebel’s speech,” said the consumptive in “Sanin,” in reply to the query of his companion enthused over the latest word-battle in the Reichstag. “I am interested in one thing — Life, and how long I may still see the sky, the stars.”

Artzibasheff, himself a victim of tuberculosis, understands the psychology of these people only too well.

And yet, those who attended our meetings in Denver must have been interested. Else they would not have come, night after night. Or was it merely to get away from the grim reality? If so, I am happy to have furnished that opportunity, even though it was but for the moment.

The Ferrer lecture and the one on “Marriage and Love” brought the largest audience. Particularly the latter. Sex is a vital factor, after all; few people realize how very vital it must be for the exiles of Denver.

Fair newspaper treatment of an Anarchist is as scarce as light in the life of the avant-guard. One must therefore consider it an event if three papers in one city, during almost a week, devoted columns to verbatim reports of Anarchistic lectures, not to forget the extraordinary discovery of the dramatic critic of the Denver Times, to wit: “Emma Goldman is being treated as an enemy of society because, with Dr. Stockman, she is pointing out the ills and defects of society.” O, for the naivety of an American dramatic critic! As if that was not the crime of all crimes, to point to the swamps of society.

Cheyenne. — Even woman’s votes have failed to affect the grey matter of the police. Yet my sisters still believe in the miraculous power of woman suffrage. Wyoming can boast women politicians, but the police are just as stupid as in other States, and a little more, as our dear editor has already described in a delightfully humorous comment in the April issue. I shall, therefore, only add that the danger signal was hoisted in Cheyenne by the Acting Mayor. The poor fellow was quite a nonentity in his town. To make himself conspicuous, he set the town afire, and when the smoke was over, he found he had only burned his own fingers. By noon of the day after our arrest the “hero” came slinking into our lawyer’s office, whining’ “Please, sir, I’ll be good. *It* never do it again.” As for the majesty of the law, four meetings instead of the original two, and the sale of a quantity of literature, helped to make her majesty appear pretty flat and silly.

I cannot close this very important chapter without expressing our thanks to the faithful few in Denver, who came to the rescue the moment they heard of our arrest. The money they sent helped us to reimburse, in a small measure, the attorney who was instrumental in setting the dislocated funny bone of the Acting Mayor.

Salt Lake City. — The Mormon husband may be as agreeable around the house as the Christian dears, but as builder of cities the Mormons are certainly superior.

I have traveled through the length and breadth of this very Christian country, but I know of no city that can compare with the stronghold of the Mormons. Nothing mean about these people, whatever else they may be. They could not indulge in many wives if they were small or miserly. No wonder they are so generous with their city.

Spacious, beautifully laid out, and spotlessly clean, Salt Lake City has much more the appearance of an European than an American city, where every inch of ground is mutilated for business purposes. As regards public buildings, the Mormons are almost as extravagant as in the number of wives. Quite a variety of them, each one a joy to the eye.

My dear old friend Thurston Brown (who lost a fat church because he dared, as few did, give reasons for Czolgosz's act), together with Comrade Cline, of Salt Lake City, arranged two meetings, which proved the most successful of the second part of our tour. The audiences were large and remarkably appreciative, which was best proved by the quantity of literature purchased.

A drive into the glorious country surrounding Salt Lake City, with Comrade and Mrs. Cline, added to our short but delightful visit to the Mormons.

Reno, Nev. — The divorce mill of America. What a farce the marriage institution is, anyway. Here are thousands of women flocking to Reno, to buy their freedom from one owner in order to sell it more profitably to another. Thus a well known lady married the second man four hours after she was divorced from the first. These respectable women do have it easy. No heartache, no soul agony of the free woman, who suffers a thousand torments in the transitory period between an old and new experience. Just a piece of paper bought for so many dollars, and all is proper. What shallowness, what terrible hypocrisy. Yet these same respectable ladies of

Reno hold up their hands in holy horror when they hear of a free relationship of the free woman, who would never think of giving herself to any man, except when she loves. Some of these good women were perfectly scandalized when Emma Goldman registered in the same hotel. No, they could not stand for that. Either they or Emma Goldman must go. And the hotel keeper, poor lackey. The ladies have money; never mind their lack of character, or provincialism. Emma Goldman was told to get out. It would have been surprising if she hadn't. Respectability is indeed a shallow thing.

The greatest farce of Reno, however, is that in democratic America divorce is but an exclusively aristocratic privilege. The poor women, thousands of them, abused, insulted, and outraged by their precious husbands, must continue a life of degradation. They have no money to join the colony in Reno. No relief for them. The poor women, the slaves of the slaves, must go on prostituting themselves. They must continue to bear children in hate, in conflict, in physical horror. The marriage institution and the "sanctity of the home" are only for those who have not the money to buy themselves free from both, even as the chattel slave from his master.

Reno, the divorce mill of America, needed more than any other place to learn the cause of the failure of marriage and the meaning of love. Not the kind that is bought and sold, but the kind that is free as the elements to give itself in abundance or to deny itself in the same measure.

The beginning was made in Reno. I spoke on Anarchism, and on Marriage and Love. What I said may have been Greek to some. But that a few did understand, their faces betrayed. Theirs was the expression of the blind beholding the light of day for the first time.

To accomplish this much it was worth going even to Reno. The supreme effort of the avant-guard is onward, ever onward.

Deportation — Its Meaning and Menace

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Living My Life

Emma Goldman

1931

In Appreciation

Suggestions that I write my memoirs came to me when I had barely begun to live, and continued all through the years. But I never paid heed to the proposal. I was living my life intensely — what need to write about it? Another reason for my reluctance was the conviction I entertained that one should write about one's life only when one had ceased to stand in the very torrent of it. "When one has reached a good philosophic age," I used to tell my friends, "capable of viewing the tragedies and comedies of life impersonally and detachedly — particularly one's own life — one is likely to create an autobiography worth while." Still feeling adolescently young in spite of advancing years, I did not consider myself competent to undertake such a task. Moreover, I always lacked the necessary leisure for concentrated writing.

My enforced European inactivity left me enough time to read a great deal, including biographies and autobiographies. I discovered, much to my discomfiture, that old age, far from ripening wisdom and mellowness, is too often fraught with senility, narrowness, and petty rancour. I would not risk such a calamity, and I began to think seriously about writing my life.

The great difficulty that faced me was lack of historical data for my work. Almost everything in the way of books, correspondence, and similar material that I had accumulated during the thirty-five years of my life in the United States had been confiscated by the Department of Justice raiders and never returned. I lacked even my personal set of the *Mother Earth* magazine, which I had published for twelve years. It was a problem I could see no solution for. Sceptic that I am, I had overlooked the magic power of friendship, which had so often in my life made mountains move. My staunch friends Leonard D. Abbott, Agnes Inglis, W. S. Van Valkenburgh, and others soon put my doubts to shame. Agnes, the founder of the Labadie Library in Detroit, containing the richest collection of radical and revolutionary material in America, came to my aid with her usual readiness. Leonard did his share, and Van spent all his free time in research work for me.

In the matter of European data I knew I could turn to the two best historians in our ranks: Max Nettlau and Rudolf Rocker. No further need to worry with such an array of co-workers.

Still I was not appeased. I needed something that would help me re-create the atmosphere of my own personal life: the events, small or great, that had tossed me about emotionally. An old vice of mine came to my rescue: veritable mountains of letters I had written. Often I had been chided by my pal Sasha, otherwise known as Alexander Berkman, and by my other friends, for my proclivity to spread myself in letters. Far from virtue bringing reward, it was my iniquity that gave me what I needed most — the true atmosphere of past days. Ben Reitman, Ben Capes, Jacob Margolis, Agnes Inglis, Harry Weinberger, Van, my romantic admirer Leon Bass, and scores of other friends readily responded to my request to send me my letters. My, niece, Stella Ballantine, had kept everything I had written her during my imprisonment in the Missouri penitentiary. She, as well as my dear friend M. Eleanor Fitzgerald, had also preserved my Russian correspondence. In short, I was soon put into possession of over one thousand specimens of my epistolary effusions. I confess that most of them were painful reading, for at no time does one reveal oneself so much as in one's intimate correspondence. But for my purpose they were of utmost value.

Thus supplied, I started for Saint-Tropez, a picturesque fisher nest in the south of France, in company of Emily Holmes Coleman, who was to act as my secretary. Demi, as she is familiarly called, was a wild woodsprite with a volcanic temper. But she was also the tenderest of beings, without any guile or rancour. She was essentially the poet, highly imaginative and sensitive. My world of ideas was foreign to her, natural rebel and anarchist though she was. We clashed furiously, often to the point of wishing each other in Saint-Tropez Bay. But it was nothing compared to her charm, her profound interest in my work, and her fine understanding for my inner conflicts.

Writing had never come easy to me, and the work at hand did not mean merely writing. It meant reliving my long-forgotten past, the resurrection of memories I did not wish to dig out from the deeps of my consciousness. It meant doubts in my creative ability, depression, and disheartenings. All through that period Demi held out bravely and encouragement proved the comfort and inspiration of the first year of my struggle.

Deportation — Its Meaning and Menace

Altogether I was very fortunate in the number and devotion of friends who exerted themselves to smooth the way for *Living My Life*. The first to start the fund to secure me from material anxiety was Peggy Guggenheim. Other friends and comrades followed suit, giving without stint from their limited economic means. Miriam Lerner, a young American friend, volunteered to take Demi's place when the latter had to leave for England. Dorothy Marsh, Betty Markow, and Emmy Eckstein typed part of my manuscript as a labour of love. Arthur Leonard Ross, kindest and most lavish of men, gave me his untiring efforts as legal representative and adviser. How could such friendship ever be rewarded?

And Sasha? Many misgivings beset me when we began the revision of my manuscript. I feared he might resent seeing himself pictured through my eyes. Would he be detached enough, I wondered, sufficiently objective for the task? I found him remarkably so for one who is so much a part of my story. For eighteen months Sasha worked side by side with me as in our old days. Critical, of course, but always in the finest and broadest spirit. Sasha also it was who suggested the title, *Living My Life*.

My life as I have lived it owes everything to those who had come into it, stayed long or little, and passed out. Their love, as well as their hate, has gone into making my life worth while.

Living My Life is my tribute and my gratitude to them all.

Emma Goldman

Saint-Tropez, France

January 1931

Part I

Chapter 1

It was the 15th of August 1889, the day of my arrival in New York City. I was twenty years old. All that had happened in my life until that time was now left behind me, cast off like a worn-out garment. A new world was before me, strange and terrifying. But I had youth, good health, and a passionate ideal. Whatever the new held in store for me I was determined to meet unflinchingly.

How well I remember that day! It was a Sunday. The West Shore train, the cheapest, which was all I could afford, had brought me from Rochester, New York, reaching Weehawken at eight o'clock in the morning. Thence I came by ferry to New York City. I had no friends there, but I carried three addresses, one of a married aunt, one of a young medical student I had met in New Haven a year before, while working in a corset factory there, and one of the *Freiheit*, a German anarchist paper published by Johann Most.

My entire possessions consisted of five dollars and a small hand-bag. My sewing-machine, which was to help me to independence, I had checked as baggage. Ignorant of the distance from West Forty-second Street to the Bowery, where my aunt lived, and unaware of the enervating heat of a New York day in August, I started out on foot. How confusing and endless a large city seems to the new-comer, how cold and unfriendly!

After receiving many directions and misdirections and making frequent stops at bewildering intersections, I landed in three hours at the photographic gallery of my aunt and uncle. Tired and hot, I did not at first notice the consternation of my relatives at my unexpected arrival. They asked me to make myself at home, gave me breakfast, and then plied me with questions. Why did I come to New York? Had I definitely broken with my husband? Did I have money? What did I intend to do? I was told that I could, of course, stay with them. "Where else could you go, a young woman alone in New York?" Certainly, but I would have to look for a job immediately. Business was bad, and the cost of living high.

I heard it all as if in a stupor. I was too exhausted from my wakeful night's journey, the long walk, and the heat of the sun, which was already pouring down fiercely. The voices of my relatives sounded distant, like the buzzing of flies, and they made me drowsy. With an effort I pulled myself together. I assured them I did not come to impose myself on them; a friend living on Henry Street was expecting me and would put me up. I had but one desire — to get out, away from the prattling, chilling voices. I left my bag and departed.

The friend I had invented in order to escape the "hospitality" of my relatives was only a slight acquaintance, a young anarchist by the name of A. Solotaroff, whom I had once heard lecture in New Haven. Now I started out to find him. After a long search I discovered the house, but the tenant had left. The janitor, at first very brusque, must have noticed my despair. He said he would look for the address that the family left when they moved. Presently he came back with the name of the street, but there was no number. What was I to do? How to find Solotaroff in the vast city? I decided to stop at every house, first on one side of the street, and then on the other. Up and down, six flights of stairs, I tramped, my head throbbing, my feet weary. The oppressive day was drawing to a close. At last, when I was about to give up the search, I discovered him on Montgomery Street, on the fifth floor of a tenement house seething with humanity.

A year had passed since our first meeting, but Solotaroff had not forgotten me. His greeting was genial and warm, as of an old friend. He told me that he shared his small apartment with his parents and little brother, but that I could have his room; he would stay with a fellow-student for a few nights. He assured me that I would have no difficulty in finding a place; in fact, he knew two sisters who were living with their father in a two-room flat. They were looking for another girl to join them. After my new friend had fed me tea and some delicious Jewish cake his mother had baked, he told me about the different people I might meet, the activities

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of the Yiddish anarchists, and other interesting matters. I was grateful to my host, much more for his friendly concern and camaraderie than for the tea and cake. I forgot the bitterness that had filled my soul over the cruel reception given me by my own kin. New York no longer seemed the monster it had appeared in the endless hours of my painful walk on the Bowery.

Later Solotaroff took me to Sachs's café on Suffolk Street, which, as he informed me, was the headquarters of the East Side radicals, socialists, and anarchists, as well as of the young Yiddish writers and poets. "Everybody forgathers there," he remarked; "the Minkin sisters will no doubt also be there."

For one who had just come away from the monotony of a provincial town like Rochester and whose nerves were on edge from a night's trip in a stuffy car, the noise and turmoil that greeted us at Sachs's were certainly not very soothing. The place consisted of two rooms and was packed. Everybody talked, gesticulated, and argued, in Yiddish and Russian, each competing with the other. I was almost overcome in this strange human medley. My escort discovered two girls at a table. He introduced them as Anna and Helen Minkin.

They were Russian Jewish working girls. Anna, the older, was about my own age; Helen perhaps eighteen. Soon we came to an understanding about my living with them, and my anxiety and uncertainty were over, I had a roof over my head; I had found friends. The bedlam at Sachs's no longer mattered. I began to breathe freer, to feel less of an alien.

While the four of us were having our dinner, and Solotaroff was pointing out to me the different people in the cafe, I suddenly heard a powerful voice call: "Extra-large steak! Extra cup of coffee!" My own capital was so small and the need for economy so great that I was startled by such apparent extravagance. Besides, Solotaroff had told me that only poor students, writers, and workers were the clients of Sachs. I wondered who that reckless person could be and how he could afford such food. "Who is that glutton?" I asked. Solotaroff laughed aloud. "That is Alexander Berkman. He can eat for three. But he rarely has enough money for much food. When he has, he eats Sachs out of his supplies. I'll introduce him to you."

We had finished our meal, and several people came to our table to talk to Solotaroff. The man of the extra-large steak was still packing it away as if he had gone hungry for weeks. Just as we were about to depart, he approached us, and Solotaroff introduced him. He was no more than a boy, hardly eighteen, but with the neck and chest of a giant. His jaw was strong, made more pronounced by his thick lips. His face was almost severe, but for his high, studious forehead and intelligent eyes. A determined youngster, I thought. Presently Berkman remarked to me: "Johann Most is speaking tonight. Do you want to come to hear him?"

How extraordinary, I thought, that on my very first day in New York I should have the chance to behold with my own eyes and hear the fiery man whom the Rochester press used to portray as the personification of the devil, a bloodthirsty demon! I had planned to visit Most in the office of his newspaper some time later, but that the opportunity should present itself in such an unexpected manner gave me the feeling that something wonderful was about to happen, something that would decide the whole course of my life.

On the way to the hall I was too absorbed in my thoughts to hear much of the conversation that was going on between Berkman and the Minkin sisters. Suddenly I stumbled. I should have fallen had not Berkman gripped in arm and held me up. "I have saved your life," he said jestingly. "I hope I may be able to save yours some day," I quickly replied.

The meeting-place was a small hall behind a saloon, through which one had to pass. It was crowded with Germans, drinking, smoking, and talking. Before long, Jonathan Most entered. My first impression of him was one of revulsion. He was of medium height, with a large head crowned with greyish bushy hair; but his face was twisted out of form by an apparent dislocation of the left jaw. Only his eyes were soothing; they were blue and sympathetic.

His speech was a scorching denunciation of American conditions, a biting satire on the injustice and brutality of the dominant powers, a passionate tirade against those responsible for the Haymarket tragedy and the execution of the Chicago anarchists in November 1887. He spoke eloquently and picturesquely. As if by magic, his disfigurement disappeared, his lack of physical distinction was forgotten. He seemed transformed into some primitive power, radiating hatred and love, strength and inspiration. The rapid current of his speech, the music

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of his voice, and his sparkling wit, all combined to produce an effect almost overwhelming. He stirred me to my depths.

Caught in the crowd that surged towards the platform, I found myself before Most. Berkman was near me and introduced me. But I was dumb with excitement and nervousness, full of the tumult of emotions Most's speech had aroused in me.

That night I could not sleep. Again I lived through the events of 1887. Twenty-one months had passed since the Black Friday of November 11, when the Chicago men had suffered their martyrdom, yet every detail stood out clear before my vision and affected me as if it had happened but yesterday. My sister Helena and I had become interested in the fate of the men during the period of their trial. The reports in the Rochester newspapers irritated, confused, and upset us by their evident prejudice. The violence of the press, the bitter denunciation of the accused, the attacks on all foreigners, turned our sympathies to the Haymarket victims.

We had learned of the existence in Rochester of a German socialist group that held sessions on Sunday in Germania Hall. We began to attend the meetings, my older sister, Helena, on a few occasions only, and I regularly. The gatherings were generally uninteresting, but they offered an escape from the grey dullness of my Rochester existence. There one heard, at least, something different from the everlasting talk about money and business, and one met people of spirit and ideas.

One Sunday it was announced that a famous socialist speaker from New York, Johanna Greie, would lecture on the case then being tried in Chicago. On the appointed day I was the first in the hall. The huge place was crowded from top to bottom by eager men and women, while the walls were lined with police. I had never before been at such a large meeting. I had seen *gendarmes* in St. Petersburg disperse small student gatherings. But that in the country which guaranteed free speech, officers armed with long clubs should invade an orderly assembly filled me with consternation and protest.

Soon the chairman announced the speaker. She was a woman in her thirties, pale and ascetic-looking, with large luminous eyes. She spoke with great earnestness, in a voice vibrating with intensity. Her manner engrossed me. I forgot the police, the audience, and everything else about me. I was aware only of the frail woman in black crying out her passionate indictment against the forces that were about to destroy eight human lives.

The entire speech concerned the stirring events in Chicago. She began by relating the historical background of the case. She told of the labour strikes that broke out throughout the country in 1886, for the demand of an eight-hour workday. The center of the movement was Chicago, and there the struggle between the toilers and their bosses became intense and bitter. A meeting of the striking employees of the McCormick Harvester Company in that city was attacked by police; men and women were beaten and several persons killed. To protest against the outrage a mass meeting was called in Haymarket Square on May 4. It was addressed by Albert Parsons, August Spies, Adolph Fischer, and others, and was quiet and orderly. This was attested to by Carter Harrison, Mayor of Chicago, who had attended the meeting to see what was going on. The Mayor left, satisfied that everything was all right, and he informed the captain of the district to that effect. It was getting cloudy, a light rain began to fall, and the people started to disperse, only a few remaining while one of the last speakers was addressing the audience. Then Captain Ward, accompanied by a strong force of police, suddenly appeared on the square. He ordered the meeting to disperse forthwith. "This is an orderly assembly," the chairman replied, whereupon the police fell upon the people, clubbing them unmercifully. Then something flashed through the air and exploded, killing a number of police officers and wounding a score of others. It was never ascertained who the actual culprit was, and the authorities apparently made little effort to discover him. Instead orders were immediately issued for the arrest of all the speakers at the Haymarket meeting and other prominent anarchists. The entire press and *bourgeoisie* of Chicago and of the whole country began shouting for the blood of the prisoners. A veritable campaign of terror was carried on by the police, who were given moral and financial encouragement by the Citizens' Association to further their murderous plan to get the anarchists out of the way. The public mind was so inflamed by the atrocious stories circulated by the press against the leaders of the strike that a fair trial for them became an impossibility. In fact, the trial proved the worst frame-up in the history of the United States. The jury was picked for conviction; the District Attorney announced in

open court that it was not only the arrested men who were the accused, but that “anarchy was on trial” and that it was to be exterminated. The judge repeatedly denounced the prisoners from the bench, influencing the jury against them. The witnesses were terrorized or bribed, with the result that eight men, innocent of the crime and in no way connected with it, were convicted. The incited state of the public mind, and the general prejudice against anarchists, coupled with the employers’ bitter opposition to the eight-hour movement, constituted the atmosphere that favoured the judicial murder of the Chicago anarchists. Five of them — Albert Parsons, August Spies, Louis Lingg, Adolph Fischer, and George Engel — were sentenced to die by hanging; Michael Schwab and Samuel Fielden were doomed to life imprisonment; Neebe received fifteen years’ sentence. The innocent blood of the Haymarket martyrs was calling for revenge.

At the end of Greie’s speech I knew what I had surmised all along: the Chicago men were innocent. They were to be put to death for their ideal. But what was their ideal? Johanna Greie spoke of Parsons, Spies, Lingg, and the others as socialists, but I was ignorant of the real meaning of socialism. What I had heard from the local speakers had impressed me as colourless and mechanistic. On the other hand, the papers called these men anarchists, bomb-throwers. What was anarchism? It was all very puzzling. But I had no time for further contemplation. The people were filing out, and I got up to leave. Greie, the chairman, and a group of friends were still on the platform. As I turned towards them, I saw Greie motioning to me. I was startled, my heart beat violently, and my feet felt leaden. When I approached her, she took me by the hand and said: “I never saw a face that reflected such a tumult of emotions as yours. You must be feeling the impending tragedy intensely. Do you know the men?” In a trembling voice I replied: “Unfortunately not, but I do feel the case with every fibre, and when I heard you speak, it seemed to me as if I knew them.” She put her hand on my shoulder. “I have a feeling that you will know them better as you learn their ideal, and that you will make their cause your own.”

I walked home in a dream. Sister Helena was already asleep, but I had to share my experience with her. I woke her up and recited to her the whole story, giving almost a verbatim account of the speech. I must have been very dramatic, because Helena exclaimed: “The next thing I’ll hear about my little sister is that she, too, is a dangerous anarchist.”

Some weeks later I had occasion to visit a German family I knew. I found them very much excited. Somebody from New York had sent them a German paper, *Die Freiheit*, edited by Johann Most. It was filled with news about the events in Chicago. The language fairly took my breath away, it was so different from what I had heard at the socialist meetings and even from Johanna Greie’s talk. It seemed lava shooting forth flames of ridicule, scorn, and defiance; it breathed deep hatred of the powers that were preparing the crime in Chicago. I began to read *Die Freiheit* regularly. I sent for the literature advertised in the paper and I devoured every line on anarchism I could get, every word about the men, their lives, their work. I read about their heroic stand while on trial and their marvellous defence. I saw a new world opening before me.

The terrible thing everyone feared, yet hoped would not happen, actually occurred. Extra editions of the Rochester papers carried the news: the Chicago anarchists had been hanged!

We were crushed, Helena and I. The shock completely unnerved my sister; she could only wring her hands and weep silently. I was in a stupor; a feeling of numbness came over me, something too horrible even for tears. In the evening we went to our father’s house. Everybody talked about the Chicago events. I was entirely absorbed in what I felt as my own loss. Then I heard the coarse laugh of a woman. In a shrill voice she sneered: “What’s all this lament about? The men were murderers. It is well they were hanged.” With one leap I was at the woman’s throat. Then I felt myself torn back. Someone said: “The child has gone crazy.” I wrenched myself free, grabbed a pitcher of water from a table, and threw it with all my force into the woman’s face. “Out, out,” I cried, “or I will kill you!” The terrified woman made for the door and I dropped to the ground in a fit of crying. I was put to bed, and soon I fell into a deep sleep. The next morning I woke as from a long illness, but free from the numbness and the depression of those harrowing weeks of waiting, ending with the final shock. I had a distinct sensation that something new and wonderful had been born in my soul. A great ideal, a burning faith, a determination to dedicate myself to the memory of my martyred comrades, to make their cause my own, to

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make known to the world their beautiful lives and heroic deaths. Johanna Greie was more prophetic than she had probably realized.

My mind was made up. I would go to New York, to Johann Most. He would help me prepare myself for my new task. But my husband, my parents — how would they meet my decision?

I had been married only ten months. The union had not been happy. I had realized almost from the beginning that my husband and I were at opposite poles, with nothing in common, not even sexual blending. The venture, like everything else that had happened to me since I had come to America, had proved most disappointing. America, “the land of the free and the home of the brave” — what a farce it now seemed to me! Yet how I had fought with my father to get him to let me go to America with Helena! In the end I had won, and late in December 1885, Helena and I had left St. Petersburg for Hamburg, there embarking on the steamer *Elbe* for the Promised Land.

Another sister had preceded us by a few years, had married, and was living in Rochester. Repeatedly she had written Helena to come to her, that she was lonely. At last Helena had decided to go. But I could not support the thought of separation from the one who meant more to me than even my mother. Helena also hated to leave me behind. She knew of the bitter friction that existed between Father and me. She offered to pay my fare, but Father would not consent to my going. I pleaded, begged, wept. Finally I threatened to jump into the Neva, whereupon he yielded. Equipped with twenty-five roubles — all that the old man would give me — I left without regrets. Since my earliest recollection, home had been stifling, my father’s presence terrifying. My mother, while less violent with the children, never showed much warmth. It was always Helena who gave me affection, who filled my childhood with whatever joy it had. She would continually shoulder the blame for the rest of the children. Many blows intended for my brother and me were given Helena. Now we were completely together — nobody would separate us.

We travelled steerage, where the passengers were herded together like cattle. My first contact with the sea was terrifying and fascinating. The freedom from home, the beauty and wonder of the endless expanse in its varying moods, and the exciting anticipation of what the new land would offer stimulated my imagination and sent my blood tingling.

The last day of our journey comes vividly to my mind. Everybody was on deck. Helena and I stood pressed to each other, enraptured by the sight of the harbour and the Statue of Liberty suddenly emerging from the mist. Ah, there she was, the symbol of hope, of freedom, of opportunity! She held her torch high to light the way to the free Country, the asylum for the oppressed of all lands. We, too, Helena and I, would find a place in the generous heart of America. Our spirits were high, our eyes filled with tears.

Gruff voices broke in upon our reverie. We were surrounded by gesticulating people — angry men, hysterical women, screaming children. Guards roughly pushed us hither and thither, shouted orders to get ready, to be transferred to Castle Garden, the clearing-house for immigrants.

The scenes in Castle Garden were appalling, the atmosphere charged with antagonism and harshness. Nowhere could one see a sympathetic official face; there was no provision for the comfort of the new arrivals, the pregnant women and young children. The first day on American soil proved a violent shock. We were possessed by one desire, to escape from the ghastly place. We had heard that Rochester was the “Flower City” of New York, but we arrived there on a bleak and cold January morning. My sister Lena, heavy with her first child, and Aunt Rachel met us. Lena’s rooms were small, but they were bright and spotless. The room prepared for Helena and myself was filled with flowers. Throughout the day people came in and out — relatives I had never known, friends of my sister and of her husband, neighbours. All wanted to see us, to hear about the old country. They were Jews who had suffered much in Russia; some of them had even been in pogroms. Life in the new country, they said, was hard; they were all still possessed by nostalgia for their home that had never been a home.

Among the visitors there were some who had prospered. One man boasted that his six children were all working, selling newspapers, shining shoes. Everybody was concerned about what we were going to do. One coarse-looking fellow concentrated his attention on me. He kept staring at me all the evening, scanning me up

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and down. He even came over and tried to feel my arms. It gave me the sensation of standing naked on the market-place. I was outraged, but I did not want to insult my sister's friends. I felt utterly alone and I rushed out of the room. A longing possessed me for what I had left behind — St. Petersburg, my beloved Neva, my friends, my books and music. I became aware of loud voices in the next room. I heard the man who had enraged me say: "I can get her a job at Garson and Mayer's. The wages will be small, but she will soon find a feller to marry her. Such a buxom girl, with her red cheeks and blue eyes, will not have to work long. Any man will snatch her up and keep her in silks and diamonds." I thought of Father. He had tried desperately to marry me off at the age of fifteen. I had protested, begging to be permitted to continue my studies. In his frenzy he threw my French grammar into the fire, shouting: "Girls do not have to learn much! All a Jewish daughter needs to know is how to prepare *gefüllte* fish, cut noodles fine, and give the man plenty of children." I would not listen to his schemes; I wanted to study, to know life, to travel. Besides, I never would marry for anything but love, I stoutly maintained. It was really to escape my father's plans for me that I had insisted on going to America. Now attempts to marry me off pursued me even in the new land. I was determined not to be bartered: I would go to work.

Sister Lena had left for America when I was about eleven. I used to spend much time with my grandmother in Kovno, while my people lived in Popelan, a small town in the Baltic Province of Kurland. Lena had always been hostile to me, and unexpectedly I had discovered the reason. I could not have been more than six at the time, while Lena was two years older. We were playing a game of marbles. Somehow sister Lena thought I was winning too often. She flew into a rage, gave me a violent kick, and shouted: "Just like your father! He too cheated us! He robbed us of the money our father had left. I hate you! You are not my sister."

The effect of her outburst on me was petrifying. For a few moments I sat riveted to the ground, staring at Lena in silence; then the tension gave way to a fit of crying. I ran to sister Helena, to whom I carried all my childish woes. I demanded to know what Lena had meant when she said my father had robbed her, and why I was not her sister.

As usual Helena took me in her arms, tried to comfort me, and made light of Lena's words. I went to Mother, and from her I learned that there had been another father, Helena's and Lena's. He had died young and Mother had then chosen my father, mine and my baby brother's. She said that my father was also Helena's and Lena's, even if they were his stepchildren. It was true, she explained, that Father had used the money left to the two girls. He had invested it in business and failed. He had meant it for the good of all of us. But what Mother told me did not lessen my great hurt. "Father had no right to use that money!" I cried. "They are orphans. It is a sin to rob orphans. I wish I were grown up; then I could pay back the money. Yes, I must pay back, I must atone for Father's sin."

I had been told by my German nurse that whoever was guilty of robbing orphans would never get to heaven. I had no clear conception of that place. My people, while keeping Jewish rites and going to the synagogue on Saturdays and holidays, rarely spoke to us about religion. I got my idea of God and devil, sin and punishment, from my nurse and our Russian peasant servants. I was sure Father would be punished if I did not pay back his debt.

Eleven years had passed since that incident. I had long forgotten the hurt Lena had caused, but I by no means felt the great affection for her that I bore my dear Helena. All the way to America I had been anxious about what Lena's feelings might be towards me, but when I saw her, heavy with her first child, her small face pale and shrunken, my heart went out to her as if there had never been a shadow between us.

The day after our arrival we three sisters remained alone. Lena told us how lonely she had been, how she had longed for us and for our people. We learned of the hard life that had been hers, first as a domestic servant in Aunt Rachel's house, later as buttonhole-maker in Stein's clothing-factory. How happy she was now, with her own home at last and the joy of her expected child! "Life is still difficult," Lena said; "my husband is earning twelve dollars a week as a tin-smith, working on roofs in the beating sun and in the cold wind, always in danger. He had begun working as a child of eight in Berdichev, Russia," she added, "and he has been working ever since."

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When Helena and I retired to our room, we agreed that we must both go to work at once. We could not add to the burden of our brother-in-law. Twelve dollars a week and a child on the way! Some days later Helena got a job retouching negatives, which had been her work in Russia. I found employment at Garson and Mayer's, sewing ulsters ten and a half hours a day, for two dollars and fifty cents a week.

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I had worked in factories before, in St. Petersburg. In the winter of 1882, when my Mother, my two little brothers, and I came from Königsberg to join Father in the Russian capital, we found that he had lost his position. He had been manager of his cousin's dry goods store; but, shortly before our arrival, the business failed. The loss of his job was a tragedy to our family, as Father had not managed to save anything. The only bread-winner left was Helena. Mother was forced to turn to her brothers for a loan. The three hundred roubles they advanced were invested in a grocery store. The business yielded little at first, and became necessary for me to find employment.

Knitted shawls were then much in vogue, and a neighbor told my mother where I might find work to do at home. By keeping at the task many hours a day, sometimes late into the night, I contrived to earn twelve roubles a month.

The shawls I knitted for a livelihood were by no means masterpieces, but somehow they passed. I hated to work, and my eyes gave way under the strain of constant application. Father's cousin who had failed in the dry-goods business now owned a glove factory. He offered to teach me the trade and give me work.

The factory was far from our place. One had to get up at five in the morning to be at work at seven. The rooms were stuffy, unventilated, and dark. Oil lamps gave the light; the sun never penetrated the work room.

There were six hundred of us, of all ages, working on costly and beautiful gloves day in, day out, for very small pay. But we were allowed sufficient time for our noon meal and twice a day for tea. We could talk and sing while at work; we were not driven or harassed. That was in St. Petersburg, in 1882,

Now I was in America, in the Flower City of the State of New York, in a model factory, as I was told. Certainly, Garson's clothingworks were a vast improvement on the glove factory on the Vassilevsky Ostrov. The rooms were large, bright, and airy. One had elbowspace. There were none of those ill-smelling odours that used to nauseate me in our cousin's shop. Yet the work here was harder, and the day, with only half an hour for lunch, seemed endless. The iron discipline forbade free movement (one could not even go to the toilet without permission), and the constant surveillance of the foreman weighed like stone on my heart. The end of each day found me sapped, with just enough energy to drag myself to my sister's home and crawl into bed. This continued with deadly monotony week after week.

The amazing thing to me was that no one else in the factory seemed to be so affected as I, no one but my neighbour, frail little Tanya. She was delicate and pale, frequently complained of headaches, and often broke into tears when the task of handling heavy ulsters proved too much for her. One morning, as I looked up from my work, I discovered her all huddled in a heap. She had fallen in a faint. I called to the foreman to help me carry her to the dressing-room, but the deafening noise of the machines drowned my voice. Several girls near by heard me and began to shout. They ceased working and rushed over to Tanya. The sudden stopping of the machines attracted the foreman's attention and he came over to us. Without even asking the reason for the commotion, he shouted: "Back to your machines! What do you mean stopping work now? Do you want to be fired? Get back at once!" When he spied the crumpled body of Tanya, he yelled: "What the hell is the matter with her?" "She has fainted," I replied, trying hard to control my voice. "Fainted, nothing," he sneered, "she's only shamming."

"You are a liar and a brute!" I cried, no longer able to keep back my indignation.

I bent over Tanya, loosened her waist, and squeezed the juice of an orange I had in my lunch basket into her half-opened mouth. Her face was white, a cold sweat on her forehead. She looked so ill that even the foreman

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realized she had not been shamming. He excused her for the day. "I will go with Tanya," I said; "you can deduct from my pay for the time." "You can go to hell, you wildcat!" he flung after me.

We went to a coffee place. I myself felt empty and faint, but all we had between us was seventy-five cents. We decided to spend forty on food, and use the rest for a street-car ride to the park. There, in the fresh air, amid the flowers and trees, we forgot our dreaded tasks. The day that had begun in trouble ended restfully and in peace.

The next morning the enervating routine started all over again, continuing for weeks and months, broken only by the new arrival in our family, a baby girl. The child became the one interest in my dull existence. Often, when the atmosphere in Garson's factory threatened to overcome me, the thought of the lovely mite at home revived my spirit. The evenings were no longer dreary and meaningless. But, while little Stella brought joy into our household, she added to the material anxiety of my sister and my brother-in-law.

Lena never by word or deed made me feel that the dollar and fifty cents I was giving her for my board (the car fare amounted to sixty cents a week, the remaining forty cents being my pin-money) did not cover my keep. But I had overheard my brother-in-law grumbling over the growing expenses of the house. I felt he was right. I did not want my sister worried, she was nursing her child. I decided to apply for a rise. I knew it was no use talking to the foreman and therefore I asked to see Mr. Garson.

I was ushered into a luxurious office. American Beauties were on the table. Often I had admired them in the flower shops, and once, unable to withstand the temptation, I had gone in to ask the price. They were one dollar and a half apiece — more than half of my week's earnings. The lovely vase in Mr. Garson's office held a great many of them.

I was not asked to sit down. For a moment I forgot my mission. The beautiful room, the roses, the aroma of the bluish smoke from Mr. Garson's cigar, fascinated me. I was recalled to reality by my employer's question: "Well, what can I do for you?"

I had come to ask for a rise, I told him. The two dollars and a half I was getting did not pay my board, let alone anything else, such as an occasional book or a theater ticket for twenty-five cents. Mr. Garson replied that for a factory girl I had rather extravagant tastes, that all his "hands" were well satisfied, that they seemed to be getting along all right — that I, too, would have to manage or find work elsewhere. "If I raise your wages, I'll have to raise the others' as well and I can't afford that," he said. I decided to leave Garson's employ.

A few days later I secured a job at Rubinstein's factory at four dollars a week. It was a small shop, not far from where I lived. The house stood in a garden, and only a dozen men and women were employed in the place. The Garson discipline and drive were missing.

Next to my machine worked an attractive young man whose name was Jacob Kershner. He lived near Lena's home, and we would often walk from work together. Before long he began calling for me in the morning. We used to converse in Russian, my English still being very halting. His Russian was like music to me; it was the first real Russian, outside of Helena's, that I had had an opportunity to hear in Rochester since my arrival.

Kershner had come to America in 1881 from Odessa, where he had finished the *Gymnasium*. Having no trade, he became an "operator" on cloaks. He used to spend most of his leisure, he told me, reading or going to dances. He had no friends, because he found his coworkers in Rochester interested only in money-making, their ideal being to start a shop of their own. He had heard of our arrival, Helena's and mine — had even seen me on the street several times — but he did not know how to get acquainted. Now he would no longer feel lonely, he said brightly; we could visit places together and he would lend me his books to read. My own loneliness no longer was so poignant.

I told my sisters of my new acquaintance, and Lena asked me to invite him the next Sunday. When Kershner came, she was favourably impressed; but Helena took a violent dislike to him from the first. She said nothing about it for a long time, but I could sense it.

One day Kershner invited me to a dance. It was my first since I came to America. The very anticipation was exciting, bringing back memories of my first ball in St. Petersburg.

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I was fifteen then. Helena had been invited to the fashionable German Club by her employer, who gave her two tickets, so she could bring me with her. Some time previously my sister had presented me with a piece of lovely blue velvet for my first long dress; but before it could be made up, our peasant servant walked off with the material. My grief over its loss made me quite ill for several days. If only I had a dress, I thought, Father might consent to my attending the ball. "I'll get you material for a dress," Helena consoled me, "but I'm afraid Father will refuse." "Then I will defy him!" I declared.

She bought another piece of blue stuff, not so beautiful as my velvet, but I no longer minded. I was too happy over the prospect of my first ball, of the bliss of dancing in public. Somehow Helena succeeded in getting Father's consent, but at the last moment he changed his mind. I had been guilty of some infraction during the day, and he categorically declared that I would have to stay home. Thereupon Helena said she also would not go. But I was determined to defy my father, no matter what the consequences.

With bated breath I waited for my parents to retire for the night. Then I dressed and woke Helena, I told her she must come with me or I would run away from home. "We can be back before Father wakes up," I urged. Dear Helena — she was always so timid! She had infinite capacity for suffering, for endurance, but she could not fight. On this occasion she was carried away by my desperate decision. She dressed and we quietly slipped out of the house.

At the German Club everything was bright and gay. We found Helena's employer, whose name was Kadison, and some of his young friends. I was asked for every dance, and I danced in frantic excitement and abandon. It was getting late and many people were already leaving when Kadison invited me for another dance. Helena insisted that I was too exhausted, but I would not have it so. "I will dance!" I declared; "I will dance myself to death!" My flesh felt hot, my heart beat violently as my cavalier swung me round the ball-room, holding me tightly. To dance to death — what more glorious end!

It was towards five in the morning when we arrived home. Our people were still asleep. I awoke late in the day, pretending a sick headache, and secretly I gloried in my triumph of having outwitted our old man.

The memory of that experience still vivid in my mind, I accompanied Jacob Kershner to the party, full of anticipation. My disappointment was bitter: there were no beautiful ball-room, no lovely women, no dashing young men, no gaiety. The music was shrill, the dancers clumsy. Jacob danced not badly, but he lacked spirit and fire. "Four years at the machine have taken the strength out of me," he said; "I get tired so easily."

I had known Jacob Kershner about four months when he asked me to marry him. I admitted I liked him, but I did not want to marry so young. We still knew so little of each other. He said he'd wait as long as I pleased, but there was already a great deal of talk about our being together so much. "Why should we not get engaged?" he pleaded. Finally I consented. Helena's antagonism to Jacob had become almost an obsession; she fairly hated him. But I was lonely — I needed companionship. Ultimately I won over my sister. Her great love for me could never refuse me anything or stand out against my wishes.

The late fall of 1886 brought the rest of our family to Rochester — Father, Mother, my brothers, Herman and Yegor. Conditions in St. Petersburg had become intolerable for the Jews, and the grocery business did not yield enough for the ever-growing bribery Father had to practice in order to be allowed to exist. America became the only solution.

Together with Helena I had prepared a home for our parents, and on their arrival we went to live with them. Our earnings soon proved inadequate to meet the household expenses. Jacob Kershner offered to board with us, which would be of some help, and before long he moved in.

The house was small, consisting of a living-room, a kitchen, and two bedrooms. One of them was used by my parents, the other by Helena, myself, and our little brother. Kershner and Herman slept in the living-room. The close proximity of Jacob and the lack of privacy kept me in constant irritation. I suffered from sleepless nights, waking dreams and great fatigue at work. Life was becoming unbearable, and Jacob stressed the need of a home of our own.

On nearer acquaintance I had grown to understand that we were too different. His interest in books, which had first attracted me to him, had waned. He had fallen into the ways of his shopmates, playing cards and

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attending dull dances. I, on the contrary, was filled with striving and aspirations. In spirit I was still in Russia, in my beloved St. Petersburg, living in the world of the books I had read, the operas I had heard, the circle of the students I had known. I hated Rochester even more than before. But Kershner was the only human being I had met since my arrival. He filled a void in my life, and I was strongly attracted to him. In February 1887 we were married in Rochester by a rabbi, according to Jewish rites, which were then considered sufficient by the law of the country.

My feverish excitement of that day, my suspense and ardent anticipation gave way at night to a feeling of utter bewilderment. Jacob lay trembling near me; he was impotent.

The first erotic sensations I remember had come to me when I was about six. My parents lived in Popelan then, where we children had no home in any real sense. Father kept an inn, which was constantly filled with peasants drunk and quarreling, and government officials. Mother was busy superintending the servants in our large, chaotic house. My sisters, Lena and Helena, fourteen and twelve, were burdened with work. I was left to myself most of the day. Among the stable help there was a young peasant, Petrushka, who served as shepherd, looking after our cows and sheep. Often he would take me with him to the meadows, and I would listen to the sweet tones of his flute. In the evening he would carry me back home on his shoulders, I sitting astride. He would play horse — run as fast as his legs could carry him, then suddenly throw me up in the air, catch me in his arms, and press me to him. It used to give me a peculiar sensation, fill me with exultation, followed by blissful release.

I became inseparable from Petrushka. I grew so fond of him that I began stealing cake and fruit from Mother's pantry for him. To be with Petrushka out in the fields, to listen to his music, to ride on his shoulders, became the obsession of my waking and sleeping hours. One day Father had an altercation with Petrushka, and the boy was sent away. The loss of him was one of the greatest tragedies of my child-life. For weeks afterwards I kept on dreaming of Petrushka, the meadows, the music, and reliving the joy and ecstasy of our play. One morning I felt myself torn out of sleep. Mother was bending over me, tightly holding my right hand. In an angry voice she cried: "If ever I find your hand again like that, I'll whip you, you naughty child!"

The approach of puberty gave me my first consciousness of the effect of men on me. I was eleven then. Early one summer day I woke up in great agony. My head, spine, and legs ached as if they were being pulled asunder. I called for Mother. She drew back my bedcovers, and suddenly I felt a stinging pain in my face. She had struck me. I let out a shriek, fastening on Mother terrified eyes. "This is necessary for a girl," she said, "when she becomes a woman, as a protection against disgrace." She tried to take me in her arms, but I pushed her back. I was writhing in pain and I was too outraged for her to touch me. "I am going to die," I howled, "I want the *Feldscher* (assistant doctor)." The *Feldscher* was sent for. He was a young man, a new-comer in our village. He examined me and gave me something to put me to sleep. Thenceforth my dreams were of the *Feldscher*.

When I was fifteen, I was employed in a corset factory in the Hermitage Arcade in St. Petersburg. After working hours, on leaving the shop together with the other girls, we would be waylaid by young Russian officers and civilians. Most of the girls had their sweethearts; only a Jewish girl chum of mine and I refused to be taken to the *konditorskaya* (pastry shop) or to the park.

Next to the Hermitage was a hotel we had to pass. One of the clerks, a handsome fellow of about twenty, singled me out for his attentions. At first I scorned him, but gradually he began to exert a fascination on me. His perseverance slowly undermined my pride and I accepted his courtship. We used to meet in some quiet spot or in an out-of-the-way pastry shop. I had to invent all sorts of stories to explain to my father why I returned late from work or stayed out after nine o'clock. One day he spied me in the Summer Garden in the company of other girls and some boy students. When I returned home, he threw me violently against the shelves in our grocery store, which sent the jars of Mother's wonderful *varenya* flying to the floor. He pounded me with his fists, shouting that he would not tolerate a loose daughter. The experience made my home more unbearable, the need of escape more compelling.

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For several months my admirer and I met clandestinely. One day he asked me whether I should not like to go through the hotel to see the luxurious rooms. I had never been in a hotel before — the joy and gaiety I fancied behind the gorgeous windows used to fascinate me as I would pass the place on my way from work.

The boy led me through a side entrance, along a thickly carpeted corridor, into a large room. It was brightly illumined and beautifully furnished. A table near the sofa held flowers and a tea-tray. We sat down. The young man poured out a golden-coloured liquid and asked me to clink glasses to our friendship. I put the wine to my lips. Suddenly I found myself in his arms, my waist torn open — his passionate kisses covered my face, neck, and breasts. Not until after the violent contact of our bodies and the excruciating pain he caused me did I come to my senses. I screamed, savagely beating against the man's chest with my fists. Suddenly I heard Helena's voice in the hall. "She must be here — she must be here!" I became speechless. The man, too, was terrorized. His grip relaxed, and we listened in breathless silence. After what seemed to me hours, Helena's voice receded. The man got up. I rose mechanically, mechanically buttoned my waist and brushed back my hair.

Strange, I felt no shame — only a great shock at the discovery that the contact between man and woman could be so brutal and so painful, I walked out in a daze, bruised in every nerve.

When I reached home I found Helena fearfully wrought up. She had been uneasy about me, aware of my meeting with the boy. She had made it her business to find out where he worked, and when I failed to return, she had gone to the hotel in search of me. The shame I did not feel in the arms of the man now overwhelmed me. I could not muster up courage to tell Helena of my experience.

After that I always felt between two fires in the presence of men. Their lure remained strong, but it was always mingled with violent revulsion. I could not bear to have them touch me.

These pictures passed through my mind vividly as I lay alongside my husband on our wedding night. He had fallen fast asleep.

The weeks went on. There was no change. I urged Jacob to consult a doctor. At first he refused, pleading diffidence, but finally he went. He was told it would take considerable time to "build up his manhood." My own passion had subsided. The material anxiety of making ends meet excluded everything else. I had stopped work: it was considered disgraceful for a married woman to go to the shop. Jacob was earning fifteen dollars a week. He had developed a passion for cards, which swallowed up a considerable part of our income. He grew jealous, suspecting everyone. Life became insupportable. I was saved from utter despair by my interest in the Haymarket events.

After the death of the Chicago anarchists I insisted on a separation from Kershner. He fought long against it, but finally consented to a divorce. It was given to us by the same rabbi who had performed our marriage ceremony. Then I left for New Haven, Connecticut, to work in a corset-factory.

During my efforts to free myself from Kershner the only one who stood by me was my sister Helena. She had been strenuously opposed to the marriage in the first place, but now she offered not a single reproach. On the contrary, she gave me help and comfort. She pleaded with my parents and with Lena in behalf of my decision to get a divorce. As always, her devotion knew no bounds.

In New Haven I met a group of young Russians, students mainly, now working at various trades. Most of them were socialists and anarchists. They often organized meetings, generally inviting speakers from New York, one of whom was A. Solotaroff. Life was interesting and colourful, but gradually the strain of the work became too much for my depleted vitality. Finally I had to return to Rochester.

I went to Helena. She lived with her husband and child over their little printing shop, which also served as an office for their steamship agency. But both occupations did not bring in enough to keep them from dire poverty. Helena had married Jacob Hochstein, a man ten years her senior. He was a great Hebrew scholar, an authority on the English and Russian classics, and a very rare personality. His integrity and independent character made him a poor competitor in the sordid business life. When anyone brought him a printing order worth two dollars, Jacob Hochstein devoted as much time to it as if he were getting fifty. If a customer showed a tendency to bargain over prices, he would send him away. He could not bear the implication that he might overcharge. His income was insufficient for the needs of the family, and the one to worry and fret most about it

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was my poor Helena. She was pregnant with her second child and yet had to drudge from morning till night to make ends meet, with never a word of complaint. But, then, she had been that way all her life, suffering silently, always resigned.

Helena's marriage had not sprung from a passionate love. It was the union of two mature people who longed for comradeship, for a quiet life. Whatever there had been of passion in my sister had burned out when she was twenty-four. At the age of sixteen, while we were living in Popelan, she had fallen in love with a young Lithuanian, a beautiful soul. But he was a *goi* (gentile) and Helena knew that marriage between them was impossible. After a great struggle and many tears Helena broke off the affair with young Sasha. Years later, while on our way to America, we stopped in Kovno, our native town. Helena had arranged for Sasha to meet her there. She could not bear to go away so far without saying good-bye to him. They met and parted as good friends — the fire of their youth was in ashes.

On my return from New Haven Helena received me, as always, with tenderness and with the assurance that her home was also mine. It was good to be near my darling again, with little Stella and my young brother Yegor. But it did not take me long to discover the pinched condition in Helena's home. I went back to the shop.

Living in the Jewish district, it was impossible to avoid those one did not wish to see. I ran into Kershner almost immediately after my arrival. Day after day he would seek me out. He began to plead with me to go back to him — all would be different. One day he threatened suicide — actually pulled out a bottle of poison. Insistently he pressed me for a final answer.

I was not naïve enough to think that a renewed life with Kershner would prove more satisfactory or lasting than at first. Besides, I had definitely decided to go to New York, to equip myself for the work I had vowed to take up after the death of my Chicago comrades. But Kershner's threat frightened me: I could not be responsible for his death. I remarried him. My parents rejoiced and so did Lena and her husband, but Helena was sick with grief.

Without Kershner's knowledge I took up a course in dressmaking, in order to have a trade that would free me from the shop. During three long months I wrestled with my husband to let me go my way. I tried to make him see the futility of living a patched life, but he remained obdurate. Late one night, after bitter recriminations, I left Jacob Kershner and my home, this time definitely.

I was immediately ostracized by the whole Jewish population of Rochester. I could not pass on the street without being held up to scorn. My parents forbade me their house, and again it was only Helena who stood by me. Out of her meagre income she even paid my fare to New York.

So I left Rochester, where I had known so much pain, hard work, and loneliness, but the joy of my departure was marred by separation from Helena, from Stella, and the little brother I loved so well.

The break of the new day in the Minkin flat still found me awake. The door upon the old had now closed for ever. The new was calling, and I eagerly stretched out my hands towards it. I fell into a deep, peaceful sleep.

I was awakened by Anna Minkin's voice announcing the arrival of Alexander Berkman. It was late afternoon.

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Helen Minkin was away at work. Anna was out of a job just then. She prepared tea, and we sat down to talk. Berkman inquired about my plans for work, for activity in the movement. Would I like to visit the *Freiheit* office? Could he be of help in any way? He was free to take me about, he said; he had left his job after a fight with the foreman. "A slave-driver," he commented; "he never dared drive me, but it was my duty to stand up for the others in the shop." It was rather slack now in the cigar-making trade, he informed us, but as an anarchist he could not stop to consider his own job. Nothing personal mattered. Only the Cause mattered. Fighting injustice and exploitation mattered.

How strong he was, I thought; how wonderful in his revolutionary zeal! Just like our martyred comrades in Chicago.

I had to go to West Forty-second Street to get my sewing-machine out of the baggage-room. Berkman offered to accompany me. He suggested that on our way back we might ride down to Brooklyn Bridge on the Elevated and then walk over to William Street, where the *Freiheit* office was located.

I asked him whether I could hope to establish myself in New York as a dressmaker. I wanted so much to free myself from the dreadful grind and slavery of the shop. I wanted to have time for reading, and later I hoped to realize my dream of a co-operative shop. "Something like Vera's venture in *What's to be Done?*" I explained. "You have read Chernishevsky?" Berkman inquired, in surprise, "surely not in Rochester?" "Surely not," I replied, laughing; "besides my sister Helena, I found no one there who would read such books. No, not in that dull town. In St. Petersburg." He looked at me doubtfully. "Chernishevsky was a Nihilist," he remarked, "and his works are prohibited in Russia. Were you connected with the Nihilists? They are the only ones who could have given you the book." I felt indignant. How dared he doubt my word! I repeated angrily that I had read the forbidden book and other similar works, such as Turgeniev's *Fathers and Sons*, and *Obriv (The Precipice)* by Gontcharov. My sister had got them from students and she let me read them. "I am sorry if I hurt you," Berkman said in a soft tone. "I did not really doubt your word I was only surprised to find a girl so young who had read such books."

How far I had wandered away from my adolescent days, I reflected. I recalled the morning in Königsberg when I had come upon a huge poster announcing the death of the Tsar, "assassinated by murderous Nihilists." The thought of the poster brought back to my memory an incident of my early childhood which for a time had turned our home into a house of mourning. Mother had received a letter from her brother Martin giving the appalling news of the arrest of their brother Yegor. He had been mixed up with Nihilists, the letter read, and he was thrown into the Petro-Pavlovsky Fortress and would soon be sent away to Siberia. The news struck terror in us. Mother decided to go to St. Petersburg. For weeks we were kept in anxious suspense. At last she returned, her face beaming with happiness. She had found that Yegor was already on the way to Siberia. After much difficulty and with the help of a large sum of money she had succeeded in getting an audience with Trepov, the Governor General of St. Petersburg. She had learned that his son was a college chum of Yegor and she urged it as proof that her brother could not have been mixed up with the terrible Nihilists. One so close to the Governor's own son would surely have nothing to do with the enemies of Russia. She pleaded Yegor's extreme youth, went on her knees, begged and wept. Finally Trepov promised that he would have the boy brought back from the *étape*. Of course, he would put him under strict surveillance; Yegor would have to promise solemnly never to go near the murderous gang.

Our mother was always very vivid when she related stories of books she had read. We children used to hang on her very lips. This time, too, her story was absorbing. It made me see Mother before the stern Governor-General, her beautiful face, framed by her massive hair, bathed in tears. The Nihilists, too, I saw — black, sinister

creatures who had ensnared my uncle in their plotting to kill the Tsar. The good, gracious Tsar — Mother had said — the first to give more freedom to the Jews; he had stopped the pogroms and he was planning to set the peasants free. And him the Nihilists meant to kill! “Cold-blooded murderers,” Mother cried, “they ought to be exterminated, every one of them!”

Mother’s violence terrorized me. Her suggestion of extermination froze my blood. I felt that the Nihilists must be beasts, but I could not bear such cruelty in my mother. Often after that I caught myself thinking of the Nihilists, wondering who they were and what made them so ferocious. When the news reached Königsberg about the hanging of the Nihilists who had killed the Tsar, I no longer felt any bitterness against them. Something mysterious had awakened compassion for them in me. I wept bitterly over their fate.

Years later I came upon the term “Nihilist” in *Fathers and Sons*. And when I read *What’s to be Done?* I understood my instinctive sympathy with the executed men. I felt that they could not witness without protest the suffering of the people and that they had sacrificed their lives for them. I became the more convinced of it when I learned the story of Vera Zassulich, who had shot Trepov in 1879. My young teacher of Russian related it to me. Mother had said that Trepov was kind and humane, but my teacher told me how tyrannical he had been, a veritable monster who used to order out his Cossacks against the students, have them lashed with *nagaikas*, their gatherings dispersed, and the prisoners sent to Siberia. “Officials like Trepov are wild beasts,” my teacher would say passionately; “they rob the peasants and then flog them. They torture idealists in prison.”

I knew that my teacher spoke the truth. In Popelan everyone used to talk about the flogging of peasants. One day I came upon a half naked human body being lashed with the knout. It threw me into hysterics, and for days I was haunted by the horrible picture. Listening to my teacher revived the ghastly sight: the bleeding body, the piercing shrieks, the distorted faces of the *gendarmes*, the knouts whistling in the air and coming down with a sharp hissing upon the half-naked man. Whatever doubts about the Nihilists I had left from my childhood impressions now disappeared. They became to me heroes and martyrs, henceforth my guiding stars.

I was aroused from my reverie by Berkman’s asking why I had become so silent. I told him of my recollections. He then related to me some of his own early influences, dwelling particularly on his beloved Nihilist uncle Maxim and on the shock he had experienced on learning that he had been sentenced to die. “We have much in common, haven’t we?” he remarked. “We even come from the same city. Do you know that Kovno has given many brave sons to the revolutionary movement? And now perhaps also a brave daughter,” he added. I felt myself turn red. My soul was proud. “I hope I shall not fail when the time comes,” I replied.

The train was passing narrow streets, the dreary tenements so close by that I could see into the rooms. The fire-escapes were littered with dirty pillows and blankets and hung with laundry streaked with dirt. Berkman touched my arm and announced that the next station was Brooklyn Bridge. We got off and walked to William Street.

In an old building, up two dark and creaking flights, was the office of the *Freiheit*. Several men were in the first room setting type. In the next we found Johann Most standing at a high desk, writing. With a side-glance he invited us to sit down. “My damned torturers there are squeezing the blood out of me,” he declared querulously. “Copy, copy, copy! That’s all they know! Ask them to write a line — not they. They are too stupid and too lazy.” A burst of good-natured laughter from the composing-room greeted Most’s outburst. His gruff voice, his twisted jaw, which had so repelled me on my first meeting him, recalled to me the caricatures of Most in the Rochester papers. I could not reconcile the angry man before me with the inspired speaker of the previous evening whose oratory had so carried me away.

Berkman noticed my confused and frightened look. He whispered in Russian not to mind Most, that he was always in such a mood when at work. I got up to inspect the books which covered the shelves from floor to ceiling, row upon row. How few of them I had read, I mused. My years in school had given me so little. Should I ever be able to make up? Where should I get the time to read? And the money to buy books? I wondered whether Most would lend me some of his, whether I dared ask him to suggest a course of reading and study. Presently another outburst grated on my ears. “Here’s my pound of flesh, you Shylocks!” Most thundered; “more than enough to fill the paper. Here, Berkman, take it to the black devils in there!”

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Most approached me. His deep blue eyes looked searchingly into mine. "Well, young lady," he said, "have you found anything you want to read? Or don't you read German and English?" The harshness of his voice had changed to a warm, kindly texture. "Not English," I said, soothed and emboldened by his tone, "German." He told me I could have any book I wanted. Then he plied me with questions — where I hailed from and what I intended to do. I said I had come from Rochester. "Yes, I know the city. It has good beer. But the Germans there are a bunch of *Kaffern*. Why New York exactly?" he inquired; "it is a hard city. Work poorly paid, not easily found. Have you enough money to hold out?" I was deeply touched by the interest of this man in me, a perfect stranger. I explained that New York had lured me because it was the centre of the anarchist movement, and because I had read of him as its leading spirit. I had really come to him for suggestions and help. I wanted very much to talk to him. "But not now, some other time," I said, "somewhere away from your black devils."

You have a sense of humor," — his face lit up — you'll need it if you enter our movement." He suggested that I come next Wednesday, to help with expediting the *Freiheit*, to write addresses and fold the papers — "and afterwards we may be able to talk."

With several books under my arm and a warm handshake, Most sent me off. Berkman left with me.

We went to Sachs's. I had had nothing to eat since the tea Anna had given us. My escort, too, was hungry, but evidently not so much as the night before: he did not call for extra steak or extra cups of coffee. Or was he broke? I suggested that I was still rich and begged him to order more. He refused brusquely, telling me that he couldn't accept it from anyone out of a job who had just arrived in a strange city. I felt both angry and amused. I explained that I did not wish to hurt him; I believed that one always shared with a comrade. He repented his abruptness, but assured me that he was not hungry. We left the restaurant.

The August heat was suffocating. Berkman suggested a trip to the Battery to cool off. I had not seen the harbour since my arrival in America. Its beauty gripped me again as on the memorable day. But the Statue of Liberty had ceased to be an alluring symbol. How childish naïve I had been, how far I had advanced since that day!

We returned to our talk of the afternoon. My companion expressed doubt about my finding work as a dress-maker, having no connexion in the city. I replied that I would try a factory, one for corsets, gloves, or men's suits. He promised to inquire among the Jewish comrades who were in the needle trade. They would surely help find a job for me.

It was late in the evening when we parted. Berkman had told me little about himself, except that he had been expelled from the *Gymnasium* for an anti-religious essay he had composed, and that he had left home for good. He had come to the United States in the belief that it was free and that here everyone had an equal chance in life. He knew better now. He had found exploitation more severe, and since the hanging of the Chicago anarchists he had become convinced that America was as despotic as Russia.

"Lingg was right when he said: 'If you attack us with cannon, we will reply with dynamite.' Some day I will avenge our dead," he added with great earnestness. "I too! I too!" I cried; "their death gave me life. It now belongs to their memory — to their work." He gripped my arm until it hurt. "We are comrades. Let us be friends, too — let us work together." His intensity vibrated through me as I walked up the stairs to the Minkin flat.

The following Friday, Berkman invited me to come to a Jewish lecture by Solotaroff at 54 Orchard Street, on the East Side. In New Haven Solotaroff had impressed me as an exceptionally fine speaker, but now, after having heard Most, his talk appeared flat to me, and his badly modulated voice affected me unpleasantly. His ardour, however, made up for much. I was too grateful for the warm reception he had given me on my first arrival in the city to allow myself any criticism of his lecture. Besides, everybody could not be an orator like Johann Most, I reflected. To me he was a man apart, the most remarkable in all the world.

After the meeting Berkman introduced me to a number of people, "all good active comrades," as he put it. "And here is my chum Fedya," he said, indicating a young man beside him; "he is also an anarchist, of course, but not so good as he should be."

The young chap was probably of the same age as Berkman, but not so strongly built, nor with the same aggressive manner about him. His features were rather delicate, with a sensitive mouth, while his eyes, though

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somewhat bulging, had a dreamy expression. He did not seem to mind in the least the banter of his friend. He smiled good-naturedly and suggested that we retire to Sachs's, "to give Sasha a chance to tell you what a good anarchist is."

Berkman did not wait till we reached the café. "A good anarchist," he began with deep conviction, "is one who lives only for the Cause and gives everything to it. My friend here" — he indicated Fedya — "is still too much of a *bourgeois* to realize that. He is a *mamenkin sin* (mother's spoilt darling), who even accepts money from home." He continued to explain why it was inconsistent for a revolutionary to have anything to do with his *bourgeois* parents or relatives. His only reason for tolerating his friend Fedya's inconsistency, he added, was that he gave most of what he received from home to the movement. "If I'd let him, he'd spend all his money on useless things — 'beautiful,' he calls them. Wouldn't you, Fedya?" He turned to his friend, patting him on the back affectionately.

The café was crowded, as usual, and filled with smoke and talk. For a little while my two escorts were much in demand, while I was greeted by several people I had met during the week. Finally we succeeded in capturing a table and ordered some coffee and cake. I became aware of Fedya watching me and studying my face. To hide my embarrassment I turned to Berkman. "Why should one not love beauty?" I asked; "flowers, for instance, music, the theatre — beautiful things?"

"I did not say one should not," Berkman replied; "I said it was wrong to spend money on such things when the movement is so much in need of it. It is inconsistent for an anarchist to enjoy luxuries when the people live in poverty."

"But beautiful things are not luxuries," I insisted; "they are necessities. Life would be unbearable without them." Yet, at heart, I felt that Berkman was right. Revolutionists gave up even their lives — why not also beauty? Still the young artist struck a responsive chord in me. I, too, loved beauty. Our poverty-stricken life in Königsberg had been made bearable to me only by the occasional outings with our teachers in the open. The forest, the moon casting its silvery shimmer on the fields, the green wreaths in our hair, the flowers we would pick — these made me forget for a time the sordid home surroundings. When Mother scolded me or when I had difficulties at school, a bunch of lilacs from our neighbour's garden or the sight of the colourful silks and velvets displayed in the shops would cause me to forget my sorrows and make the world seem beautiful and bright. Or the music I would on rare occasions be able to hear in Königsberg and, later, in St. Petersburg. Should I have to forgo all that to be a good revolutionist, I wondered. Should I have the strength?

Before we parted that evening Fedya remarked that his friend had mentioned that I would like to see something of the city. He was free the next day and would be glad to show me some of the sights. "Are you also out of work, that you can afford the time?" I asked. "As you know from my friend, I am an artist," he replied, laughing. "Have you ever heard of artists working?" I flushed, having to admit that I had never met an artist before. "Artists are inspired people," I said "everything comes easy to them." "Of course," Berkman retorted, "because the people work for them." His tone seemed too severe to me, and my sympathy went out to the artist boy. I turned to him and asked him to come for me the next day. But alone in my room, it was the uncompromising fervour of the "arrogant youngster," as I mentally called Berkman, that filled me with admiration.

The next day Fedya took me to Central Park. Along Fifth Avenue he pointed out the various mansions, naming their owners. I had read about those wealthy men, their affluence and extravagance, while the masses lived in poverty. I expressed my indignation at the contrast between those splendid palaces and the miserable tenements of the East Side. "Yes, it is a crime that the few should have all, the many nothing," the artist said. "My main objections," he continued, "is that they have such bad taste — those buildings are ugly." Berkman's attitude to beauty came to my mind. "You don't agree with your chum on the need and importance of beauty in one's life, do you?" I asked. "Indeed I do not. But, then, my friend is a revolutionist above everything else. I wish I could also be, but I am not." I liked his frankness and simplicity. He did not stir me as Berkman did when speaking of revolutionary ethics; Fedya awakened in me the mysterious yearning I used to feel in my childhood at sight of the sunset turning the Popelan meadows golden in its dying glow, as the sweet music of Petrushka's flute did also.

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The following week I went to the *Freiheit* office. Several people were already there, busy addressing envelopes and folding the papers. Everybody talked. Johann Most was at his desk. I was assigned a place and given work. I marvelled at Most's capacity to go on writing in that hubbub. Several times I wanted to suggest that he was being disturbed, but I checked myself. After all, they must know whether he minded their chatter.

In the evening Most stopped writing and gruffly assailed the talkers as "toothless old women," "cackling geese," and other appellations I had hardly ever before heard in German. He snatched his large felt hat from the rack, called to me to come along, and walked out. I followed him and we went up on the Elevated. "I'll take you to Terrace Garden," he said; "we can go into the theatre there if you like. They are giving *Der Zigeunerbaron* tonight. Or we can sit in some corner, get food and drink, and talk." I replied that I did not care for light opera, that what I really wanted was to talk to him, or rather have him talk to me. "But not so violently as in the office," I added.

He selected the food and the wine. Their names were strange to me. The label on the bottle read: *Liebfrauenmilch*. "Milk of woman's love — what a lovely name!" I remarked. "For wine, yes," he retorted, "but not for woman's love. The one is always poetic — the other will never be anything but sordidly prosaic. It leaves a bad taste."

I had a feeling of guilt, as if I had made some bad break or had touched a sore spot. I told him I had never tasted any wine before, except the kind Mother made for Easter. Most shook with laughter, and I was near tears. He noticed my embarrassment and restrained himself. He poured out two glassfuls, saying: "*Prosit*, my young, naïve lady," and drank his down at a gulp. Before I could drink half of mine, he had nearly finished the bottle and ordered another.

He became animated, witty, sparkling. There was no trace of the bitterness, of the hatred and defiance his oratory had breathed on the platform. Instead there sat next to me a transformed human being, no longer the repulsive caricature of the Rochester press or the gruff creature of the office. He was a gracious host, an attentive and sympathetic friend. He made me tell him about myself and he grew thoughtful when he learned the motive that had decided me to break with my old life. He warned me to reflect carefully before taking the plunge. "The path of anarchism is steep and painful," he said; "so many have attempted to climb it and have fallen back. The price is exacting. Few men are ready to pay it, most women not at all. Louise Michel, Sophia Perovskaya — they were the great exceptions." Had I read about the Paris Commune and about that marvellous Russian woman revolutionist? I had to admit ignorance. I had never heard the name of Louise Michel before, though I did know about the great Russian. "You shall read about their lives — they will inspire you," Most said.

I inquired whether the anarchist movement in America had no outstanding woman. "None at all, only stupids," he replied; "most of the girls come to the meetings to snatch up a man; then both vanish, like the silly fishermen at the lure of the Lorelei." There was a roguish twinkle in his eye. He didn't believe much in woman's revolutionary zeal. But I, coming from Russia, might be different and he would help me. If I were really in earnest, I could find much work to do. "There is great need in our ranks of young, willing people — ardent ones, as you seem to be — and I have need of ardent friendship," he added with much feeling.

"You?" I questioned; "you have thousands in New York — all over the world. You are loved, you are idolized." "Yes, little girl, idolized by many, but loved by none. One can be very lonely among thousands — did you know that?" Something gripped my heart. I wanted to take his hand, to tell him that I would be his friend. But I dared not speak out. What could I give this man — I, a factory girl, uneducated; and he, the famous Johann Most, the leader of the masses, the man of magic tongue and powerful pen?

He promised to supply me with a list of books to read — the revolutionary poets, Freiligrath, Herwegh, Schiller, Heine, and Börne, and our own literature, of course. It was almost daybreak when we left Terrace Garden. Most called a cab and we drove to the Minkin flat. At the door he lightly touched my hand. "Where did you get your silky blond hair?" he remarked; "and your blue eyes? You said you were Jewish." "At the pigs' market," I replied; "my father told me so." "You have a ready tongue, *mein Kind*." He waited for me to unlock the door, then took my hand, looked deeply into my eyes, and said: "This was my first happy evening in a long while." A great gladness filled my being at his words. Slowly I climbed the stairs as the cab rolled away.

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The next day, when Berkman called, I related to him my wonderful evening with Most. His face darkened. "Most has no right to squander money, to go to expensive restaurants, drink expensive wines," he said gravely; "he is spending the money contributed for the movement. He should be held to account. I myself will tell him."

"No, no, you musn't," I cried. "I couldn't bear to be the cause of any affront to Most, who is giving so much. Is he not entitled to a little joy?"

Berkman persisted that I was too young in the movement, that I didn't know anything about revolutionary ethics or the meaning of revolutionary right and wrong. I admitted my ignorance, assured him I was willing to learn, to do anything, only not to have Most hurt. He walked out without bidding me good-bye.

I was greatly disturbed. The charm of Most was upon me. His remarkable gifts, his eagerness for life, for friendship, moved me deeply. And Berkman, too, appealed to me profoundly. His earnestness, his self-confidence, his youth — everything about him drew me with irresistible force. But I had the feeling that, of the two, Most was more of this earth.

When Fedya came to see me, he told me that he had already heard the story from Berkman. He was not surprised, he said; he knew how uncompromising our friend was and how hard he could be, but hardest towards himself. "It springs from his absorbing love of the people," Fedya added, "a love that will yet move him to great deeds."

For a whole week Berkman did not show up. When he came back again, it was to invite me for an outing in Prospect Park. He liked it better than Central Park, he said, because it was less cultivated, more natural. We walked about a great deal, admiring its rough beauty, and finally selected a lovely spot in which to eat the lunch I had brought with me.

We talked about my life in St. Petersburg and in Rochester. I told him of my marriage to Jacob Kershner and its failure. He wanted to know what books I had read on marriage and if it was their influence that had decided me to leave my husband. I had never read such works, but I had seen enough of the horrors of married life in my own home. Father's harsh treatment of Mother, the constant wrangles and bitter scenes that ended in Mother's fainting spells. I had also seen the debasing sordidness of the life of my married aunts and uncles, as well as in the homes of acquaintances in Rochester. Together with my own marital experiences they had convinced me that binding people for life was wrong. The constant proximity in the same house, the same room, the same bed, revolted me. "If ever I love a man again, I will give myself to him without being bound by the rabbi or the law," I declared, "and when that love dies, I will leave without permission."

My companion said he was glad to know that I felt that way. All true revolutionists had discarded marriage and were living in freedom. That served to strengthen their love and helped them in their common task. He told me the story of Sophia Perovskaya and Zhelyabov. They had been lovers, had worked in the same group, and together they elaborated the plan for the execution of Alexander II. After the explosion of the bomb Perovskaya vanished. She was in hiding. She had every chance to escape, and her comrades begged her to do so. But she refused. She insisted that she must take the consequences, that she would share the fate of her comrades and die together with Zhelyabov. "Of course, it was wrong of her to be moved by personal sentiment," Berkman commented; "her love for the Cause should have urged her to live for other activities." Again I found myself disagreeing with him. I thought that it could not be wrong to die with one's beloved in a common act — it was beautiful, it was sublime. He retorted that I was too romantic and sentimental for a revolutionist, that the task before us was hard and we must become hard.

I wondered if the boy was really so hard, or was he merely trying to mask his tenderness, which I intuitively sensed in him. I felt myself drawn to him and I longed to throw my arms around him, but I was too shy.

The day ended in a glowing sunset. Joy was in my heart. All the way home I sang German and Russian songs, *Veeyut, vitri, veeyut booyniy*, being one of them. "That is my favourite song, Emma, *dorogaya* (dear)," he said. "I may call you that, may I not? And will you call me Sasha?" Our lips met in a spontaneous embrace.

I had begun to work in the corset factory where Helen Minkin was employed. But after a few weeks the strain became unbearable. I could hardly pull through the day; I suffered most from violent headaches. One evening I met a girl who told me of a silk waist factory that gave out work to be done at home. She would try to get

me some, she promised. I knew it would be impossible to sew on a machine in the Minkin flat, it would be too disturbing for everybody. Furthermore, the girls' father had got on my nerves. He was a disagreeable person, never working, and living on his daughters. He seemed erotically fond of Anna, fairly devouring her with his eyes. The more surprising was his strong dislike of Helen, which led to constant quarrelling. At last I decided to move out.

I found a room on Suffolk Street, not far from Sachs's café. It was small and half-dark, but the price was only three dollars a month, and I engaged it. There I began to work on silk waists. Occasionally I would also get some dresses to make for the girls I knew and their friends. The work was exhausting, but it freed me from the factory and its galling discipline. My earnings from the waists, once I acquired speed, were not less than in the shop.

Most had gone on a lecture tour. From time to time he would send me a few lines, witty and caustic comments on the people he was meeting, vitriolic denunciation of reporters who interviewed him and then wrote vilifying articles about him. Occasionally he would include in his letters the caricatures made of him, with his own marginal comments: "Behold the wife-killer!" or "Here's the man who eats little children."

The caricatures were more brutal and cruel than anything I had seen before. The loathing I had felt for the Rochester papers during the Chicago events now turned into positive hatred for the entire American press. A wild thought took hold of me and I confided it to Sasha. "Don't you think one of the rotten newspaper offices should be blown up — editors, reporters, and all? That would teach the press a lesson." But Sasha shook his head and said that it would be useless. The press was only the hireling of capitalism. "We must strike at the root."

When Most returned from his tour, we all went to hear his report. He was more masterly, more witty and defiant against the system than on any previous occasion. He almost hypnotized me. I could not help going up after the lecture to tell him how splendid his talk was. "Will you go with me to hear *Carmen* Monday at the Metropolitan Opera House?" he whispered. He added that Monday was an awfully busy day because he had to keep his devils supplied with copy, but that he would work ahead on Sunday if I would promise to come. "To the end of the world!" I replied impulsively.

We found the house sold out — no seats to be had at any price. We should have to stand. I knew that I was in for torture. Since childhood I had had trouble with the small toe of my left foot; new shoes used to cause me suffering for weeks, and I was wearing new shoes. But I was too ashamed to tell Most, afraid he would think me vain. I stood close to him, jammed in by a large crowd. My foot burned as if it were being held over a fire. But the first bar of the music, and the glorious singing, made me forget my agony. After the first act, when the lights went on, I found myself holding on to Most for dear life, my face distorted with pain. "What's the matter?" he asked. "I must get off my shoe," I panted, "or I shall scream out." Leaning against him, I bent down to loosen the buttons. The rest of the opera I heard supported by Most's arm, my shoe in my hand. I could not tell whether my rapture was due to the music of *Carmen* or the release from my shoe!

We left the Opera House arm in arm, I limping. We went to a café, and Most teased me about my vanity. But he was rather glad, he said, to find me so feminine, even if it was stupid to wear tight shoes. He was in a golden mood. He wanted to know if I had ever before heard an opera and asked me to tell him about it.

Till I was ten years of age I had never heard any music, except the plaintive flute of Petrushka, Father's stable-boy. The screeching of the violins at the Jewish weddings and the soundings of the piano at our singing lessons had always been hateful to me. When I heard the opera *Trovatore* in Königsberg, I first realized the ecstasy music could create in me. My teacher may have been largely responsible for the electrifying effect of that experience: she had imbued me with the romance of her favourite German authors and had helped to rouse my imagination about the sad love of the Troubadour and Leonore. The tortuous suspense of the days before Mother gave her consent to my accompanying my teacher to the performance aggravated my tense expectancy. We reached the Opera a full hour before the beginning, myself in a cold sweat for fear we were late. Teacher, always in delicate health, could not keep up with my young legs and my frenzied haste to reach our places. I flew up to the top gallery, three steps at a time. The house was still empty and half-lit, and somewhat disappointing at first. As if by magic, it soon became transformed. Quickly the place filled with a vast audience

Chapter 3

— women in silks and velvets of gorgeous hue, with glistening jewels on their bare necks and arms, the flood of light from the crystal chandeliers reflecting the colours of green, yellow, and amethyst. It was a fairyland more magnificent than any ever pictured in the stories I had read. I forgot the presence of my teacher, the mean surroundings of my home; half-hanging over the rail, I was lost in the enchanted world below. The orchestra broke into stirring tones, mysteriously rising from the darkened house. They sent tremors down my back and held me breathless by their swelling sounds. Leonore and the Troubadour made real my own romantic fancy of love. I lived with them, thrilled and intoxicated by their passionate song. Their tragedy was mine as well, and I felt their joy and sorrow as my own. The scene between the Troubadour and his mother, her plaintive song “*Ach, ich vergehe und sterbe hier,*” Troubadour’s response in “*O, teuere Mutter,*” filled me with deep woe and made my heart palpitate with compassionate sighs. The spell was broken by the loud clapping of hands and the new flood of light. I, too, clapped wildly, climbed on my bench, and shouted frantically for Leonore and the Troubadour, the hero and heroine of my fairy world. “Come along, come along,” I heard my teacher say, tugging at my skirts. I followed in a daze, my body shaken with convulsive sobs, the music ringing in my ears. I had heard other operas in Königsberg and later in St. Petersburg, but the impression of *Trovatore* stood out for a long time as the most marvellous musical experience of my young life.

When I had finished relating this to Most, I noticed that his gaze was far away in the distance. He looked up as if from a dream. He had never heard, he remarked slowly, the stirrings of a child more dramatically told. I had great talent, he said, and I must begin soon to recite and speak in public. He would make me a great speaker — “to take my place when I am gone,” he added.

I thought he was only making fun, or flattering me. He could not really believe that I could ever take his place or express his fire, his magic power. I did not want him to treat me that way — I wanted him to be a true comrade, frank and honest, without silly German compliments. Most grinned and emptied his glass to my “first public speech.”

After that we went out together often. He opened up a new world to me, introduced me to music, books, the theatre. But his own rich personality meant far more to me — the alternating heights and depths of his spirit, his hatred of the capitalist system, his vision of a new society of beauty and joy for all.

Most became my idol. I worshipped him.

Chapter 4

The 11th of November was approaching, the anniversary of the Chicago martyrdoms. Sasha and I were busy with preparations for the great event of so much significance to us. Cooper Union had been secured for the commemoration. The meeting was to be held jointly by anarchists and socialists, with the co-operation of advanced labour organizations.

Every evening for several weeks we visited various trade unions to invite them to participate. This involved short talks from the floor, which I made. I always went in trepidation. On previous occasions, at German and Jewish lectures, I had mustered up courage to ask questions, but every time I would experience a kind of sinking sensation. While I was listening to the speakers, the questions would formulate themselves easily enough, but the moment I got up on my feet, I would feel faint. Desperately I would grip the chair in front of me, my heart throbbing, my knees trembling — everything in the hall would turn hazy. Then I would become aware of my voice, far, far away, and finally I would sink back in my seat in a cold sweat.

When I was first asked to make short speeches, I declined; I was sure I could never manage it. But Most would accept no refusal, and the other comrades sustained him. For the Cause, I was told, one must be able to do everything, and I so eagerly wanted to serve the Cause.

My talks used to sound incoherent to me, full of repetitions, lacking in conviction; and always the dismal feeling of sinking would be upon me. I thought everyone must see my turmoil, but apparently no one did. Even Sasha often commented on my calm and self-control. I do not know whether it was due to my being a beginner, to my youth, or to my intense feeling for the martyred men, but I never once failed to interest the workers I had been sent to invite.

Our own little group, consisting of Anna, Helen, Fedya, Sasha, and I, decided on a contribution — a large laurel-wreath with broad black and red satin ribbons. At first we wanted to buy eight wreaths, but we were too poor, since only Sasha and I were working. At last we decided in favour of Lingg: in our eyes he stood out as the sublime hero among the eight. His unbending spirit, his utter contempt for his accusers and judges, his will-power, which made him rob his enemies of their prey and die by his own hand — everything about that boy of twenty-two lent romance and beauty to his personality. He became the beacon of our lives.

At last the long-awaited evening arrived — my first public meeting in memory of the martyred men. Since I had read the accounts in the Rochester papers of the impressive march to Waldheim — the five mile line of workers who followed the great dead to their last resting place — and the large meetings that had since been held all over the world, I had ardently looked forward to being present at such an event. Now the moment had at last come. I went with Sasha to Cooper Union.

We found the historic hall densely packed, but with our wreath held high over our heads we finally managed to get through. Even the platform was crowded. I was bewildered until I saw Most standing next to a man and a woman; his presence made me feel at ease. His two companions were distinguished-looking people; the man radiated friendliness, but the woman, clad in a tight-fitting black velvet dress with a long train, her pale face framed in a mass of copper hair, seemed cold and aloof. She evidently belonged to another world.

Presently Sasha said: "The man near Most is Sergey Shevitch, the famous Russian revolutionist, now editor-in-chief of the socialist daily *Die Volkszeitung*; the woman is his wife, the former Helene von Donniges." "Not the one Ferdinand Lassalle loved — the one he lost his life for?" I asked. "Yes, the same; she has remained an aristocrat. She really doesn't belong among us. But Shevitch is splendid."

Chapter 4

Most had given me Lassalle's works to read. They had impressed me by their profound thought, force, and clarity. I had also studied his manifold activities in behalf of the incipient workers' movement in Germany in the fifties. His romantic life and untimely death at the hands of an officer in a duel fought over Helene von Dönniges had affected me deeply.

I was repelled by the woman's haughty austerity. Her long train, the lorgnette through which she scrutinized everybody, filled me with resentment. I turned to Shevitch. I liked him for his frank, kindly face and the simplicity of his manner. I told him I wanted to put our wreath over Lingg's portrait, but it was hung so high that I would have to get a ladder to reach it. "I'll lift you up, little comrade, and hold you until you have hung your wreath," he said pleasantly. He picked me up as if I were a baby.

I felt greatly embarrassed, but I hung the wreath. Shevitch set me down and asked why I had chosen Lingg rather than some one of the other martyrs. I replied that his appeal was strongest to me. Raising my chin gently with his strong hands, Shevitch said: "Yes, he was more like our Russian heroes." He spoke with much feeling.

Soon the meeting began. Shevitch and Alexander Jonas, his coeditor on the *Volkszeitung*, and a number of other speakers in various languages told the story I had first heard from Johanna Greie. I had since read and reread it until I knew every detail by heart.

Shevitch and Jonas were impressive speakers. The rest left me cold. Then Most ascended the platform, and everything else seemed blotted out. I was caught in the storm of his eloquence, tossed about, my very soul contracting and expanding in the rise and fall of his voice. It was no longer a speech, it was thunder interspersed with flashes of lightning. It was a wild, passionate cry against the terrible thing that had happened in Chicago — a fierce call to battle against the enemy, a call to individual acts, to vengeance.

The meeting was at an end. Sasha and I filed out with the rest. I could not speak; we walked on in silence. When we reached the house where I lived, my whole body began to shake as in a fever. An overpowering yearning possessed me, an unutterable desire to give myself to Sasha, to find relief in his arms from the fearful tension of the evening.

My narrow bed now held two human bodies, closely pressed together. My room was no longer dark; a soft, soothing light seemed to come from somewhere. As in a dream I heard sweet, endearing words breathed into my ear, like the soft, beautiful Russian lullabies of my childhood. I became drowsy, my thoughts in confusion.

The meeting ... Shevitch holding me up ... the cold face of Helene von Dönniges ... Johann Most ... the force and wonder of his speech, his call to extermination — where had I heard that word before? Ah, yes, Mother — the Nihilists! The horror I had felt at her cruelty again came over me. But, then, she was not an idealist! Most was an idealist, yet he, too, urged extermination. Could idealists be cruel? The enemies of life and joy and beauty are cruel. They are relentless, they have killed our great comrades. But must we, too, exterminate?

I was roused from my drowsiness as if by an electric current. I felt a trembling, shy hand tenderly glide over me. Hungrily I reached for it, for my lover. We were engulfed in a wild embrace. Again I felt terrific pain, like the cut of a sharp knife. But it was numbed by my passion, breaking through all that had been suppressed, unconscious, and dormant.

The morning still found me eagerly reaching out, hungrily seeking. My beloved lay at my side, asleep in blissful exhaustion. I sat up, my head resting on my hand. Long I watched the face of the boy who had so attracted and repelled me at the same time, who could be so hard and whose touch was yet so tender. Deep love for him welled up in my heart — a feeling of certainty that our lives were linked for all time. I pressed my lips to his thick hair and then I, too, fell asleep.

The people from whom I rented my room slept on the other side of the wall. Their nearness always disturbed me, and now in Sasha's presence it gave me a feeling of being seen. He also had no privacy where he lived. I suggested that we find a small apartment, and he consented joyfully. When we told Fedya of our plan, he asked to be taken in. The fourth of our little commune was Helen Minkin. The friction with her father had become more violent since I had moved out, and she could not endure it. She begged to come with us. We rented a four room flat on Forty-second Street and we all felt it a luxury to have our own place.

Chapter 4

From the very first we agreed to share everything, to live like real comrades. Helen continued to work in the corset factory, and I divided my time between sewing silk waists and keeping house. Fedya devoted himself to painting. The expense of his oils, canvases, and brushes often consumed more than we could afford, but it never occurred to any one of us to complain. From time to time he would sell a picture to some dealer for fifteen or twenty-five dollars, whereupon he would bring an armful of flowers or some present for me. Sasha would up braid him for it: the idea of spending money for such things, when the movement needed it so badly, was intolerable to him. His anger had no effect on Fedya. He would laugh it off, call him a fanatic, and say he had no sense of beauty.

One day Fedya arrived with a beautiful blue and white striped silk jersey, considered very stylish then. When Sasha came home and saw the jersey, he flew into a rage, called Fedya a spendthrift and an incurable *bourgeois*, who would never amount to anything in the movement. The two nearly came to blows, and finally both left the flat. I felt sick with the pain of Sasha's severity. I began to doubt his love. It could not be very deep or he would not spoil the little joys that Fedya brought into my life. True, the jersey cost two dollars and a half. Perhaps it was extravagant of Fedya to spend so much money. But how could he help loving beautiful things? They were a necessity to his artist's spirit. I grew bitter, and was glad when Sasha did not return that night.

He stayed away for some days. During that time I was a great deal with Fedya. He had so much that Sasha lacked and that I craved. His susceptibility to every mood, his love of life and of colour, made him more human, more akin to me. He never expected me to live up to the Cause. I felt release with him.

One morning Fedya asked me to pose for him. I experienced no sense of shame at standing naked before him. He worked away for a time, and neither of us talked. Then he began to fidget about and finally said he would have to stop: he could not concentrate, the mood was gone. I went back behind the screen to dress. I had not quite finished when I heard violent weeping. I rushed forward and found Fedya stretched on the sofa, his head buried in the pillow, sobbing. As I bent over him, he sat up and broke loose in a torrent — said he loved me, that he had from the very beginning, though he had tried to keep in the background for Sasha's sake; he had struggled fiercely against his feeling for me, but he knew now that it was of no use. He would have to move out.

I sat by him, holding his hand in mine and stroking his soft wavy hair. Fedya had always drawn me to him by his thoughtful attention, his sensitive response, and his love of beauty. Now I felt something stronger stirring within me. Could it be love for Fedya, I wondered. Could one love two persons at the same time? I loved Sasha. At that very moment my resentment at his harshness gave way to yearning for my strong, arduous lover. Yet I felt Sasha had left something untouched in me, something Fedya could perhaps waken to life. Yes, it must be possible to love more than one! All I had felt for the boy artist must have really been love without my being aware of it till now, I decided.

I asked Fedya what he thought of love for two or even for more persons at once. He looked up in surprise and said he did not know, he had never loved anyone before. His love for me had absorbed him to the exclusion of anyone else. He knew he could not care for another woman while he loved me. And he was certain that Sasha would never want to share me; his sense of possession was too strong.

I resented the suggestion of sharing. I insisted that one can only respond to what the other is able to call out. I did not believe that Sasha was possessive. One who so fervently wanted freedom and preached it so wholeheartedly could never object to my giving myself to someone else. We agreed that, whatever happened, there must be no deception. We must go to Sasha and tell him frankly how we felt. He would understand.

That evening Sasha returned straight from work. The four of us sat down, as usual, to our supper. We talked about various things. No reference was made to Sasha's long absence and there was no chance to speak to him alone about the new light that had come into my life. We all went to Orchard Street to a lecture.

After the meeting Sasha went home with me, Fedya and Helen remaining behind. In our flat he asked permission to come to my room. Then he began to talk, pouring out his whole soul. He said he loved me dearly, that he wanted me to have beautiful things; that he, too, loved beauty. But he loved the Cause more than anything else in the world. For that he would forgo even our love. Yes, and his very life.

Chapter 4

He told me about the famous Russian revolutionary catechism that demanded of the true revolutionist that he give up home, parents, sweetheart, children, everything dear to one's being. He agreed with it absolutely and he was determined to allow nothing to stand in the way. "But I do love you," he repeated. His intensity, his uncompromising fervour, irritated and yet drew me like a magnet. Whatever longing I had experienced when near Fedya was silent now. Sasha, my own wonderful, dedicated, obsessed Sasha, was calling. I felt entirely his.

Later in the day I had to meet Most. He had spoken to me about a short lecture tour he was planning for me, but though I did not take it seriously, he had asked me to come to see him about it.

The *Freiheit* office was crowded. Most suggested a nearby saloon, which he knew to be quiet in the early afternoon. We went there. He began to explain his plans for my tour; I was to visit Rochester, Buffalo, and Cleveland. It threw me into a panic. "It is impossible!" I protested; "I don't know a thing about lecturing." He waved my objections aside, declaring that everybody felt that way in the beginning.

He was determined to make a public speaker of me, and I would simply have to begin. He had already chosen the subject for me and he would help me prepare it. I was to speak on the futility of the struggle for the eight-hour workday, now again much discussed in labour ranks. He pointed out that the eight-hour campaigns in '84, '85, and '86 had already taken a toll far beyond the value of the "damned thing." "Our comrades in Chicago lost their lives for it, and the workers still work long hours." But even if the eight-hour day were established, there would be no actual gain, he insisted. On the contrary, it would serve only to distract the masses from the real issue — the struggle against capitalism, against the wage system, for a new society. At any rate, all I would have to do would be to memorize the notes he would give me. He was sure that my dramatic feeling and my enthusiasm would do the rest. As usual, he held me by his eloquence. I had no power to resist.

When I got home; away from Most's presence, I again experienced the sinking feeling that had come upon me when I had first tried to speak in public. I still had three weeks in which to read up, but I was sure I never could go through with it.

Stronger than my lack of faith in myself was my loathing for Rochester. I had completely broken with my parents and my sister Lena, but I yearned for Helena, for little Stella, now in her fourth year, and for my youngest brother. Oh, if I were really an accomplished speaker, I would rush to Rochester and fling my accumulated bitterness into the smug faces of the people who had treated me so brutally. Now they would only add ridicule to the hurt they had given me. Anxiously I waited for the return of my friends.

How great was my astonishment when Sasha and Helen Minkin grew enthusiastic about Most's plan! It was a marvellous opportunity, they said. What if I would have to work hard to prepare my talk? It would be the making of me as a public lecturer, the first woman speaker in the German anarchist movement in America! Sasha was especially insistent: I must set aside every consideration, I must think only of how useful I would become to the Cause. Fedya was dubious.

My three good friends insisted that I stop work to have more time for study. They would also relieve me of every domestic responsibility. I devoted myself to reading. Now and then Fedya would come with flowers. He knew that I had not yet spoken to Sasha. He never pressed me, but his flowers spoke more appealingly than anything he could have said. Sasha no longer scolded him for wasting money. "I know you love flowers," he would say; "they may inspire you in your new work."

I read up a great deal on the eight-hour movement, went to every meeting where the matter was to be discussed; but the more I studied the subject, the more confused I became. "The iron law of wages," "supply and demand," "poverty as the only leaven of revolt" — I could not follow it all. It left me as cold as the mechanistic theories I used to hear expounded in the Rochester Socialist local. But when I read Most's notes, everything seemed clear. The imagery of his language, his unanswerable criticism of existing conditions, and his glorious vision of the new society awakened enthusiasm in me. I continued to doubt myself, but everything Most said seemed irrefutable.

One thought took definite shape in my mind. I would never memorize Most's notes. His phrases, the flower and spice of his invective, were too well known for me to repeat them parrot-like. I would use his ideas and present them in my own way. But the ideas — were they not also Most's? Ah, well, they had become such a

Chapter 4

part of me that I could not distinguish how far I was repeating him or to what extent they had been reborn as my own.

The day of my departure for Rochester arrived. I met Most for a last talk; I came in a depressed mood, but a glass of wine and Most's spirit soon lifted the weight. He talked long and ardently, made numerous suggestions, and said I must not take the audiences too seriously; most of them were dullards, anyway. He impressed upon me the need of burnout. "If you can make people laugh, sailing will be easy." He told me that the construction of my lecture did not matter much. I must talk in the way I related to him my impressions of my first opera. That would move the audience. "For the rest, be bold, be arrogant, I am sure you will be brave."

He took me to the Grand Central in a cab. On the way he moved close to me. He yearned to take me in his arms and asked if he might. I nodded, and he held me pressed to him. Conflicting thoughts and emotions possessed me; the speeches I was going to make, Sasha, Fedya, my passion for the one, my budding love for the other. But I yielded to Most's trembling embrace, his kisses covering my mouth as of one famished with thirst. I let him drink; I could have denied him nothing. He loved me, he said; he had never known such longing for any woman before. Of late years he had not even been attracted to anyone. A feeling of growing age was overcoming him, and he felt worn from the long struggle and the persecution he had endured. More depressing even was the consciousness that his best comrades misunderstood him. But my youth had made him young, my ardour had raised his spirit. My whole being had awakened him to a new meaning in life. I was his *Blondkopf*, his "blue eyes"; he wanted me to be his own, his helpmate, his voice.

I lay back with my eyes closed. I was too overpowered to speak, too limp to move. Something mysterious stirred me, something entirely unlike the urge towards Sasha or the sensitive response to Fedya. It was different from these. It was infinite tenderness for the great man-child at my side. As he sat there, he suggested a rugged tree bent by winds and storm, making one supreme last effort to stretch itself towards the sun. "All for the Cause," Sasha had so often said. The fighter next to me had already given all for the Cause. But who had given all for him? He was hungry for affection, for understanding. I would give him both.

At the station my three friends were already waiting for me. Sasha held out an American Beauty rose to me. "As a token of my love, *Dushenka*, and as a harbinger of luck on your first public quest."

Precious Sasha; only a few days before, when we went shopping on Hester Street, he had protested strenuously because I wanted him to spend more than six dollars for a suit and twenty-five cents for a hat. He would not have it. "We must get the cheapest we can," he reiterated. And now — what tenderness there was under his stern exterior! Like Hannes. Strange, I had never before realized how much alike they were. The boy and the man. Both hard; one because he had never yet tasted life, and the other because it had struck him so many blows. Both equally unyielding in their zeal, both so childlike in their need for love.

The train sped on towards Rochester. Only six months had passed since I had cut loose from my meaningless past. I had lived years in that time.

Chapter 5

I had begged Most not to give the time of my arrival to the German Union in Rochester, before which I was to speak. I wanted to see my beloved sister Helena first. I had written her about my coming, but not the purpose of my visit. She met me at the station and we clung to each other as if we had been separated for decades.

I explained to Helena my mission in Rochester. She stared at me open-mouthed. How could I undertake such a thing, face an audience? I had been away only six months; what could I have learned in such a brief time? Where did I get the courage? And in Rochester, of all cities! Our parents would never get over the shock.

I had never before been angry with Helena; there never had been occasion for it. In fact, it was always I who tried her patience to the breaking-point. But the reference to our parents made me wroth. It brought back Popelan, Helena's crushed young love for Susha, and all the other ghastly pictures. I broke out in a bitter arraignment of our people, especially picking out my father, whose harshness had been the nightmare of my childhood, and whose tyranny had held me even after my marriage. I reproached Helena for having allowed our parents to rob her of her youth. "They came near doing it to me, too!" I cried. I had finished with them when they joined the Rochester bigots and cast me out. My life was now my own, the work I had chosen more precious to me than my life! Nothing could take me from it, least of all consideration for my parents.

The pain in my darling's face checked me. I took her in my arms and assured her that there was nothing to worry about, that our family need not know about my plans. The meeting was to be only before a German union; no publicity would be connected with it. Besides, the Jews on St. Joseph's Street knew nothing about the advanced Germans, or about anything else, for that matter, outside of their own colourless, petty lives. Helena brightened up. She said that if my public speech was as eloquent as my arguments to her, I would make a hit.

When I faced the audience the next evening, my mind was a blank. I could not remember a single word of my notes. I shut my eyes for an instant; then something strange happened. In a flash I saw it — every incident of my three years in Rochester: the Garson factory, its drudgery and humiliation, the failure of my marriage, the Chicago crime. The last words of August Spies rang in my ears: "Our silence will speak louder than the voices you strangle today."

I began to speak. Words I had never heard myself utter before came pouring forth, faster and faster. They came with passionate intensity; they painted images of the heroic men on the gallows, their glowing vision of an ideal life, rich with comfort and beauty: men and women radiant in freedom, children transformed by joy and all affection. The audience had vanished, the hall itself had disappeared, I was conscious only of my own words, of my ecstatic song.

I stopped. Tumultuous applause rolled over me, the buzzing of voices, people telling me something I could not understand. Then I heard someone quite close to me: "It was an inspired speech; but what about the eight-hour struggle? You've said nothing about that." I felt hurled down from my exalted heights, crushed. I told the chairman I was too tired to answer questions, and I went home feeling ill in body and mind. I let myself quietly into Helena's apartment and threw myself on the bed in my clothes.

Exasperation with Most for forcing the tour on me, anger with myself for having so easily succumbed to his influence, the conviction that I had cheated the audience — all seethed in my mind together with a new revelation. I could sway people with words! Strange and magic words that welled up from within me, from some unfamiliar depth. I wept with the joy of knowing.

I went to Buffalo, determined to make another effort. The preliminaries of the meeting threw me into the same nervous tension, but when I faced the audience, there were no visions to inflame my mind. In an endless, repetitious manner I made my speech about the waste of energy and time the eight-hour struggle involved,

scoffing at the stupidity of the workers who fought for such trifles. At the end of what seemed to me several hours I was complimented on my clear and logical presentation. Some questions were asked, and I answered them with a sureness that brooked no gainsaying. But on the way home from the meeting my heart was heavy. No words of exaltation had come to me, and how could one hope to reach other hearts when one's own remained cold? I decided to wire Most the next morning, begging him to relieve me of the necessity of going to Cleveland. I could not bear to repeat once more the meaningless prattle.

After a night's sleep my decision seemed childish and weak. How could I give up so soon? Would Most have given up like that? Would Sasha? Well, I, too, would go on. I took the train for Cleveland.

The meeting was large and animated. It was a Saturday night, and the workers attended with their wives and children. Everybody drank. I was surrounded by a group, offered refreshments, and asked questions. How did I happen to come into the movement? Was I German? What was I doing for a living? The petty curiosity of people supposed to be interested in the most advanced ideas reminded me of the Rochester grilling on the day of my arrival in America. It made me thoroughly angry.

The gist of my talk was the same as in Buffalo, but the form was different. It was a sarcastic arraignment, not of the system or of the capitalists, but of the workers themselves — their readiness to give up a great future for some small temporary gains. The audience seemed to enjoy being handled in such an outspoken manner. They roared in some places, and in others vigorously applauded. It was not a meeting; it was a circus, and I was the clown!

A man in the front row who had attracted my attention by his white hair and lean, haggard face rose to speak. He said that he understood my impatience with such small demands as a few hours less a day, or a few dollars more a week. It was legitimate for young people to take time lightly. But what were men of his age to do? They were not likely to live to see the ultimate overthrow of the capitalist system. Were they also to forgo the release of perhaps two hours a day from the hated work? That was all they could hope to see realized in their lifetime. Should they deny themselves even that small achievement? Should they never have a little more time for reading or being out in the open? Why not be fair to people chained to the block?

The man's earnestness, his clear analysis of the principle involved in the eight-hour struggle, brought home to me the falsity of Most's position. I realized I was committing a crime against myself and the workers by serving as a parrot repeating Most's views. I understood why I had failed to reach my audience. I had taken refuge in cheap jokes and bitter thrusts against the toilers to cover up my own inner lack of conviction. My first public experience did not bring the result Most had hoped for, but it taught me a valuable lesson. It cured me somewhat of my childlike faith in the infallibility of my teacher and impressed on me the need of independent thinking.

In New York my friends had prepared a grand reception for me; our flat was spotlessly clean and filled with flowers. They were eager for an account of my tour and they felt apprehensive of the effect upon Most of my changed attitude.

The next evening I went out with Most, again to Terrace Garden. He had grown younger during my two weeks' absence: his rough beard was trimmed neatly and he wore a natty new grey suit, a red carnation in his buttonhole. He joined me in a gay mood, presenting me with a large bouquet of violets. The two weeks of my absence had been unbearably long, he said, and he had reproached himself for having let me go just when we had grown so close. But now he would never again let me go — not alone, anyhow.

I tried several times to tell him about my trip, hurt to the quick that he had not asked about it. He had sent me forth against my will, he had been so eager to make a great speaker of me; was he not interested to know whether I had proved an apt pupil?

Yes, of course, he replied. But he had already received the reports from Rochester that I had been eloquent, from Buffalo that my presentation had silenced all opponents, and from Cleveland that I had flayed the dullards with biting sarcasm. "What about my own reactions?" I asked. "Don't you want me to tell you about that?" "Yes, another time." Now he wanted only to feel me near — his *Blondkopf*, his little girl-woman.

I flared up, declaring I would not be treated as a mere female. I blurted out that I would never again follow blindly, that I had made a fool of myself, that the five-minute speech of the old worker had convinced me more than all his persuasive phrases. I talked on, my listener keeping very silent. When I had finished, he called the waiter and paid the bill. I followed him out.

On the street he burst out in a storm of abuse. He had reared a viper, a snake, a heartless coquette, who had played with him like a cat with a mouse. He had sent me out to plead his cause and I had betrayed him. I was like the rest, but he would not stand for it. He would rather cut me out of his heart right now than have me as a lukewarm friend. "Who is not with me is against me," he shouted; "I will not have it otherwise!" A great sadness overwhelmed me, as if I had just experienced an irreparable loss.

Returning to our flat, I collapsed. My friends were disturbed and did everything to soothe me. I related the story from beginning to end, even to the violets I had mechanically carried home. Sasha grew indignant. "Violets at the height of winter, with thousands out of work and hungry!" he exclaimed. He had always said that Most was a spendthrift, living at the expense of the movement. And what kind of a revolutionist was I, anyway, to accept Most's favours? Didn't I know that he only cared for women physically? Most of the Germans were that way. They considered women only as females. I would have to choose once for all between Most and him. Most was no longer a revolutionist; he had gone back on the Cause.

Angrily he left the house, and I remained bewildered, bruised, with my new-found world in debris at my feet. A gentle hand took mine, led me quietly into my room, and left me. It was Fedya.

Soon a new call came to me, of workers on strike, and I followed it eagerly. It came from Joseph Barondess, whom I had previously met; he was of the group of young Jewish socialists and anarchists who had organized the cloakmakers and other Yiddish unions. The aggregation numbered more informed men and abler speakers than Barondess, but he stood out by reason of his greater simplicity. There was no bombast about this attractive, lanky chap. His mind was not of a scholarly type; it was of a practical turn. He was just the man the workers needed to help them in their daily struggle. Barondess was now at the head of the union, directing the cloakmakers' strike.

Everybody on the East Side who was able to say a few words in public was drawn into the struggle. They were nearly all men, except Annie Netter, a young girl who had already made a name for herself by her untiring activity in the anarchist and labour ranks. She had been one of the most intelligent and indefatigable women workers in various strikes, including those of the Knights of Labor, an organization which had been for a number of years the storm-centre of the intense campaigns of the eighties. It had reached its zenith in the eight-hour fight led by Parsons, Spies, Fielden and the other men who had died in Chicago. It began its downward course when Terence V. Powderly, Grand Master of the Knights of Labor, had allied himself with the enemies of his comrades who were being rushed to their doom. It was well known that Powderly, in return for thirty pieces of silver, had helped to pull the strings that strangled the men in Chicago. Militant workers withdrew from the Knights of Labor, and it became a dumping-ground for unscrupulous job-hunters.

Annie Netter had been among the first to turn from the Judas organization. She was now a member of the Pioneers of Liberty, to which most of the active Jewish anarchists in New York belonged. An ardent worker, she gave unstintingly of her time and meagre earnings. In her efforts she was sustained by her father who had developed himself out of religious orthodoxy to atheism and socialism. He was a man of exceptional quality, a great scholar, of warm humanity, a lover of life and youth. The Netter home, behind their little grocery store, became the oasis for the radical element, an intellectual centre. Mrs. Netter kept open house: the *samovar* and a generous spread of *zakusky* were never off the table. We young rebels were appreciative, if not profitable, customers of the Netter grocery.

I had never known a real home. At the Netters' I basked in the sunny atmosphere of the beautiful understanding that existed between the parents and their children. The gatherings there were intensely interesting, the evenings spent in discussions, enlivened by the entertaining banter of our kindly host. Among the frequenters were some very able young men whose names were well known in the New York ghetto; among others, David Edelstadt, a fine idealistic nature, a spiritual petrel whose songs of revolt were beloved by every

Yiddish-speaking radical. Then there was Bovshover, who wrote under the name of Basil Dahl, a high-strung and impulsive man of exceptional poetic gifts. Young Michael Cohn, M. Katz, Girzhdansky, Louis, and other young men of ability and promise used to meet at the Netters', all helping to make the evenings real intellectual feasts. Joseph Barondess often participated, and it was he who sent for me to help in the strike.

I threw myself into the work with all the ardour of my being and I became absorbed in it to the exclusion of everything else. My task was to get the girls in the trade to join the strike. For that purpose meetings, concerts, socials, and dances were organized. At these affairs it was not difficult to press upon the girls the need of making common cause with their striking brothers. I had to speak often and I became less and less disturbed when on the platform. My faith in the justice of the strike helped me to dramatize my talks and to carry conviction. Within a few weeks my work brought scores of girls into the ranks of the strikers.

I became alive once more. At the dances I was one of the most untiring and gayest. One evening a cousin of Sasha, a young boy, took me aside. With a grave face, as if he were about to announce the death of a dear comrade, he whispered to me that it did not behoove an agitator to dance. Certainly not with such reckless abandon, anyway. It was undignified for one who was on the way to become a force in the anarchist movement. My frivolity would only hurt the Cause.

I grew furious at the impudent interference of the boy. I told him to mind his own business, I was tired of having the Cause constantly thrown into my face. I did not believe that a Cause which stood for a beautiful ideal, for anarchism, for release and freedom from conventions and prejudice, should demand the denial of life and joy. I insisted that our Cause could not expect me to become a nun and that the movement should not be turned into a cloister. If it meant that, I did not want it. "I want freedom, the right to self-expression, everybody's right to beautiful, radiant things." Anarchism meant that to me, and I would live it in spite of the whole world — prisons, persecution, everything. Yes, even in spite of the condemnation of my own closest comrades I would live my beautiful ideal.

I had worked myself into a passion, my voice ringing out. I found myself surrounded by many people. There was applause, mingled with protests that I was wrong, that one must consider the Cause above everything. All the Russian revolutionists had done that, they had never been conscious of self. It was nothing but narrow egotism to want to enjoy anything that would take one away from the movement. In the hubbub Sasha's voice was the loudest.

I turned in his direction. He was standing near Anna Minkin. I had noticed their growing interest in each other long before our last altercation. Sasha had then moved out of our flat, where Anna used to be almost a daily visitor. It was now the first time in weeks that I had seen either of them. My heart contracted with yearning for my impetuous, headstrong lover. I longed to call him by the name he loved best, *Dushenka* — to stretch out my arms to him — but his face was set, his eyes full of reproach, and I checked myself. I danced no more that evening.

Presently I was called into the committee room, where I found Joseph Barondess and other strike leaders already at work. Next to Barondess I noticed Professor T. H. Garside, a Scotchman, formerly lecturer for the Knights of Labor, and now at the head of the strike. Garside was about thirty-five, tall, pale, and languid-looking. His manner was gentle and ingratiating, and he resembled somewhat the pictures of Christ. He was always trying to pacify conflicting elements, to smooth things over.

Garside informed us that the strike would be lost if we did not consent to a compromise. I disagreed with him and objected to his proposal. Several members of the committee upheld me, but Garside's influence prevailed. The strike was settled according to his suggestions.

The strenuous weeks of the strike now gave way to less arduous activities: lectures, evenings at the Netters' or at our flat, and efforts to secure employment again. Fedya had begun to work with crayons, enlarging photographs; he declared that he could not keep on wasting our money, Helen's and mine, on paints. He felt he would never become a great painter, anyway. I suspected it was something else: no doubt his desire to earn money so that he could relieve me of hard work.

Chapter 5

I had not been feeling very well, especially during periods, on which occasions I always had to take to bed, in excruciating pain for days. It had been so since my great shock when Mother slapped my face. It grew worse when I caught a cold on our way from Königsberg to St. Petersburg. We had to be smuggled across the border, Mother, my two brothers, and I. It was in the latter part of 1881 and the winter was particularly severe. The smugglers had told Mother that we would have to wade through deep snow, even across a half-frozen brook. Mother worried about me because I was taken sick a few days earlier than my time, owing to the excitement of our departure from Königsberg. At five in the morning, shivering with cold and fear, we started out. Soon we reached the brook that separated the German and Russian frontiers. The very anticipation of the icy water was paralysing, but there was no escape; we had to plunge in or be overtaken and perhaps shot by soldiers patrolling the border. A few roubles finally induced them to turn their backs, but they had cautioned us to be quick.

We plunged in, Mother loaded with bundles and I carrying my little brother. The sudden chill froze my blood; then I felt a stinging sensation in my spine, abdomen, and legs, as if I were being pierced with hot irons. I wanted to scream, but terror of the soldiers checked me. Soon we were over, and the stinging ceased; but my teeth kept chattering and I was in a hot sweat. We ran as fast as we could to the inn on the Russian side. I was given hot tea with *maliny*, packed in hot bricks, and covered with a large feather bed. I felt feverish all the way to St. Petersburg, and the pain in my spine and legs was racking. I was laid up for weeks, and my spine remained weak for years afterwards.

In America I had consulted Solotaroff about my trouble, and he took me to a specialist, who urged an operation. He seemed surprised that I could have stood my condition so long and that I had been at all able to have physical contact. My friends informed me that the physician had said I would never be free from pain, or experience full sexual release, unless I submitted to the operation.

Solotaroff asked me whether I had ever wanted a baby. "Because if you have the operation," he explained, "you will be able to have a child. So far your condition has made that impossible."

A child! I had loved children madly, ever since I could remember. As a little girl I used to look with envious eyes on the strange little babies our neighbour's daughter played with, dressing them up and putting them to sleep. I was told they were not real babies, they were only dolls, although to me they were living things because they were so beautiful. I longed for dolls, but I never had any.

When my brother Herman was born, I was only four years old. He replaced the need of dolls in my life. The arrival of little Leibale two years later filled me with ecstatic joy. I was always near him, rocking and singing him to sleep. Once when he was about a year old, Mother put him in my bed. After she left, the child began to cry. He must be hungry, I thought. I remembered how Mother gave him the breast. I, too, would give him my breast. I picked him up in my arms and pressed his little mouth close to me, rocking and cooing and urging him to drink. Instead he began to choke, turned blue in the face, and gasped for breath. Mother came running in and demanded to know what I had done to Baby. I explained. She broke out into laughter, then slapped and scolded me. I wept, not from pain, but because my breast had no milk for Leibale.

My compassion for our servant Amalia had surely been due to the circumstance that she was going to have *ein Kindchen*. I loved babies passionately, and now — now I might have a child of my own and experience for the first time the mystery and wonder of motherhood! I closed my eyes in blissful day-dreaming.

A cruel hand clutched at my heart. My ghastly childhood stood before me, my hunger for affection, which Mother was unable to satisfy. Father's harshness towards the children, his violent outbreaks, his beating my sisters and me. Two frightful experiences were particularly fresh in my mind: Once Father lashed me with a strap so that my little brother Herman, awakened by my cries, came running up and bit Father on the calf. The lashing stopped. Helena took me to her room, bathed my bruised back, brought me milk, held me to her heart, her tears mingling with mine, while Father outside was raging: "I'll kill her! I will kill that brat! I will teach her to obey!"

Another time, in Königsberg, my people, having lost everything in Popelan, were too poor to afford decent schooling for Herman and myself. The city's rabbi, a distant relative, had promised to arrange the matter, but he

insisted on monthly reports of our behaviour and progress at school. I hated it as a humiliation that outraged me, but I had to carry the report. One day I was given a low mark for bad behaviour. I went home in trembling fear. I could not face Father — I showed my paper to Mother. She began to cry, said that I would be their ruin, that I was an ungrateful and willful child, and that she would have to let Father see the paper. But she would plead with him for me, although I did not deserve it. I walked away from her with a heavy heart. At our bay window I looked out over the fields in the distance. Children were playing there; they seemed to belong to another world — there never had been much play in my life. A strange thought came to me: how wonderful it would be if I were stricken with some consuming disease! It would surely soften Father's heart. I had never known him soft save on *Sukcess*, the autumnal holiday of rejoicing. Father did not drink, except a little on certain Jewish fêtes, on this day especially. Then he would grow jolly, gather the children about him, promise us new dresses and toys. It was the one bright spot in our lives and we always eagerly looked forward to it. It happened only once a year. As long as I could think back, I remembered his saying that he had not wanted me. He had wanted a boy, the pig woman had cheated him. Perhaps if I should become very ill, near death, he would become kind and never beat me again or let me stand in the corner for hours, or make me walk back and forth with a glass of water in my hand. "If you spill a drop, you will get whipped!" he would threaten. The whip and the little stool were always at hand. They symbolized my shame and my tragedy. After many attempts and considerable punishment I had learned to carry the glass without spilling the water. The process used to unnerve me and make me ill for hours after.

My father was handsome, dashing, and full of vitality. I loved him even while I was afraid of him. I wanted him to love me, but I never knew how to reach his heart. His hardness served only to make me more contrary. Why was he so hard, I was wondering, as I looked out of the bay window, lost in recollections.

Suddenly I felt a terrific pain in my head, as if I had been struck with an iron bar. It was Father's fist that had smashed the round comb I wore to hold my unruly hair. He pounded me and pulled me about, raging: "You are my disgrace! You will always be so! You can't be *my* child; you don't look like me or like your mother; you don't act like us!"

Sister Helena wrestled with him for my life. She tried to tear me away from his grip, and the blows intended for me fell upon her. At last Father became tired, grew dizzy, and fell headlong to the floor. Helena shouted to Mother that Father had fainted. She hurried me along to her room and locked the door.

All my love and longing for my father were turned to hatred. After that I avoided him and never talked to him, unless in answer. I did what I was told mechanically; the gulf between us widened with the years. My home had become a prison. Every time I tried to escape, I was caught and put back in the chains forged for me by Father. From St. Petersburg to America, from Rochester to my marriage, there were repeated attempts to escape. The last and final one was before I left Rochester for New York.

Mother had not been feeling well and I went over to put her house in order. I was on the floor scrubbing while Father was nagging me for having married Kershner, for having left him, and again for returning to him. "You are a loose character," he kept on saying; "you have always disgraced yourself in the family." He talked, while I continued scrubbing.

Then something snapped within me; my lone and woeful childhood, my tormented adolescence, my joyless youth — I flung them all into Father's face. He stood aghast as I denounced him, emphasizing every charge by beating my scrubbing-brush on the floor. Every cruel incident of my life stood out in my arraignment. Our large barn of a home, Father's angry voice resounding through it, his ill-treatment of the servants, his iron grip on my mother — everything that had haunted my days and terrorized my nights I now recalled in my bitterness. I told him that if I had not become the harlot he repeatedly called me, it was not his fault. I had been on the verge even of going on the street more than once. It was Helena's love and devotion that had saved me.

My words rushed on like a torrent, the brush pounding the floor with all the hatred and scorn I felt for my father. The terrible scene ended with my hysterical screams. My brothers carried me up and put me to bed. The next morning I left the house. I did not see Father again before I went to New York.

Chapter 5

I had learned since then that my tragic childhood had been no exception, that there were thousands of children born unwanted, marred and maimed by poverty and still more by ignorant misunderstanding. No child of mine should ever be added to those unfortunate victims.

There was also another reason: my growing absorption in my new found ideal. I had determined to serve it completely. To fulfil that mission I must remain unhampered and untied. Years of pain and of suppressed longing for a child — what were they compared with the price many martyrs had already paid? I, too, would pay the price, I would endure the suffering, I would find an outlet for my mother-need in the love of *all* children. The operation did not take place.

Several weeks' rest and the loving care of my friends — of Sasha, who had returned to the house, the Minkin sisters, Most, who called often and sent flowers, and, above all, the artist boy — gave me back to health. I rose from my sick-bed renewed in faith in my own strength. Like Sasha I now felt that I, too, could overcome every difficulty and face every test for my ideal. Had I not overcome the strongest and most primitive craving of a woman — the desire for a child?

During those weeks Fedya and I became lovers. It had grown clear to me that my feelings for Fedya had no bearing on my love for Sasha. Each called out different emotions in my being, took me into different worlds. They created no conflict, they only brought fulfilment.

I told Sasha about my love for Fedya. His response was bigger and more beautiful than I had expected. "I believe in your freedom to love," he said. He was aware of his possessive tendencies and hated them like everything else he had got from his *bourgeois* background. Perhaps if Fedya were not his friend, he might be jealous; he knew he had a large streak of jealousy in his make-up. But not only was Fedya his friend, he was his comrade in battle; and I was more to him than merely a woman. His love for me was intense, but the revolutionist and the fighter meant more to him.

When our artist friend came home that day, the boys embraced. Late into the night we talked of our plans for further activities. When we separated, we had made a pact — to dedicate ourselves to the Cause in some supreme deed, to die together if necessary, or to continue to live and work for the ideal for which one of us might have to give his life.

The days and weeks that followed were illumined by the glorious new light in us. We became more patient with each other, more understanding.

Chapter 6

Most had told me that he was planning a short lecture tour through the New England States. Now he informed me that he was about to leave, and he invited me to accompany him. He said that I looked worn and thin and that a change of scene would do me good. I promised to consider his invitation.

The boys urged me to go; Fedya stressed the need of getting away from household duties, while Sasha said it would help me to get acquainted with the comrades and open up a way for further activities.

Two weeks later I went with Most by the Fall River Line to Boston. I had never before seen such a spacious, luxurious boat, such cosy state-rooms; mine, not far from Most's, looked bright with a bunch of lilacs he had sent. We stood on the deck as the boat steamed out, and presently a beautiful green island came into view, with large stately trees shading grey stone buildings. The sight was pleasing after the endless tenement-houses. I turned to Most. His face was ashy, his fist clenched. "What is it?" I cried in alarm. "That is Blackwell's Island Penitentiary, the Spanish Inquisition transferred to the United States," he replied; "soon it will again hold me within its walls."

Soothingly I placed my hand on his convulsed fingers. Gradually they relaxed, and his hand stretched out in mine. We stood for a long time, each absorbed in his thoughts. The night was warm, pungent with the May air. Most's arm was around me as he related his experiences on Blackwell's Island, and of his early life and development.

He was, it seems, the offspring of a clandestine affair. His father had at first led an adventurous life, later becoming a copyist in a lawyer's office. His mother had been a governess in a wealthy family. He was born without legal, moral, or religious sanction; subsequently the union was legalized.

It was his mother who had the most potent influence on him as a child. She taught him his first lessons and, most important of all, kept his young mind free from prevalent religious dogmas. His first seven years were care-free and happy. Then his great tragedy happened — the poisoning of his cheek and the consequent disfigurement of his face as the result of an operation. Perhaps if his beloved mother had remained alive, her affection would have helped him over the taunts his distorted appearance brought upon him, but she had died when he was only nine. Some time later his father married again. His stepmother turned the erstwhile joyous home into a purgatory for the child. His life became unbearable. At fifteen he was taken out of school and apprenticed to a bookbinder. That only changed one hell for another. His deformity pursued him like a curse and caused him untold misery.

He loved the theatre madly, and every pfennig he could save he used to invest in tickets. He became obsessed by a yearning to go on the stage. Schiller's plays, especially *Wilhelm Tell*, *Die Räuber*, and *Fiesco*, were his inspirations and he longed to play in them. Once he had applied to a manager of a theatre, but he was curtly told that his face was more fit for a clown than for an actor. The disappointment was crushing and made him still more sensitive about his affliction. It became the horror of his existence. It made him pathologically self-conscious, particularly in the presence of women. He wanted them passionately, but the harrowing thought of his deformity always drove him from them. For many years, until he was able to grow a beard, he could not overcome his morbid shyness. It came near driving him to end his life, when he was saved by his spiritual awakening. The new social ideas he had become acquainted with inspired him with a great purpose and made him hold on to life. Blackwell's Island revived his old horror of his appearance. They had there shaved his beard, and the sight of the hideous image looking back at him from a piece of mirror he had smuggled into his cell was more terrifying than the prison. He was sure that a great deal of his fierce hatred of our social system, of

the cruelty and injustice of life, was due to his own maimed condition, to the indignities and maltreatment it had caused him.

He spoke with intense feeling. He had been married twice, he continued; both marriages were failures. Since then, he went on, he had given up hope for a great love — until he met me, when the old yearning came upon him again. But with it returned the monster of tormenting shyness. For months a great conflict had been raging within him. Fear that he was repellent to me haunted him. He became obsessed by one thought — to win me, to bind me to himself, to make himself indispensable to me. When he realized that I had talent and the making of a forceful speaker, he clutched at it as a means of reaching my heart. In the cab on the way to Forty-second Street his love had overcome his fears. He hoped that I also loved him, in spite of his affliction. But when I returned from my trip, he saw the change at once: I had awakened to independent thinking, I had slipped out of his reach. It made him frantic, roused bitter recollections, and drove him to attack the one he loved and wanted so much. Now, he concluded, he asked for nothing more than friendship.

I was stirred to my depths by the simple, frank confession of a tormented being. It was too overwhelming for speech. In silence I took Most's hand. Years of suppressed intensity crushed my body, cried out ecstatically, dissolving in me. His kisses mingled with my tears covering the poor mutilated face. It was beautiful now.

During the two weeks of our tour I saw Most alone only occasionally: for an hour or two during the day or while journeying from one city to another. The rest of the time he was busy with comrades. I marvelled how he could talk and drink until the last moment before going on the platform and then speak with such fire and abandon. He seemed oblivious of the audience, yet I was sure that he was aware of everything that went on around him. Most could, in the midst of an oratorical pitch, take out his watch to see if he had not spoken too long. Was his speech studied, I wondered; not at all spontaneous? It troubled me considerably. I hated to think that he did not intensely feel what he said, that his eloquence and his expressive gestures were conscious theatricality rather than inspiration. I was impatient with myself for such thoughts and I could not tell Most about them. Besides, the little time we could spend together was too precious: I was eager to hear about the social struggle in the various countries in which he had played an important part. Germany, Austria, Switzerland, and, later, England had all been Most's arena. His enemies had not been slow to understand the danger of the young, fiery rebel. They strove to crush him. Repeated arrests, years of imprisonment and exile, followed; even the customary immunity accorded to members of the German parliament was denied him.

Most had been elected to the Reichstag by a large Socialist vote, but unlike his colleagues he soon discovered what was going on behind the scenes of the "House of Marionettes," as he had nicknamed that legislative assembly. He realized that the masses had nothing to gain from that source. He lost faith in the political machinery. By August Reinsdorf, a very remarkable young German who was later executed for conspiracy against the life of the Kaiser, Most was introduced to anarchist ideas. Subsequently, in England, he definitely broke with his Social Democratic adherents and became the spokesman of anarchism.

Our two weeks together, or what we had of them alone, gave me more information about the political and economic struggle in European countries than years of reading could have done. Most had revolutionary history at his fingers' tips: the rise of socialism as sponsored by Lassalle, Marx, and Engels; the formation of the Social Democratic Party, originally imbued with revolutionary fire, but gradually absorbing political ambitions; the difference between the various social schools; the bitter struggle between social democracy and anarchism, as personified by Marx and Engels on one side and Michael Bakunin and the Latin sections on the other — a feud that finally broke the First International.

Most spoke interestingly of his past and he also wanted to know about my childhood and youthful life. All that had preceded my coming to New York seemed to me insignificant, but Most disagreed with me about it. He insisted that early environment and conditions are powerful factors in moulding one's life. He wondered whether my awakening to social problems was due entirely to the shock the Chicago tragedy had given me, or whether it was the flowering of what had its roots in myself, in the past and in the conditions of my childhood.

I related to him incidents of my recollections — some experiences of my schooldays, which seemed particularly to interest him.

Chapter 6

When I was eight years of age, Father sent me to Königsberg to live with my grandmother and go to school there. Grandmother was the owner of a hairdressing parlour managed by her three daughters, while she herself continued to ply the trade of smuggler. Father took me as far as Kovno, where we were met by Grandmother. On the way he sternly impressed upon my mind what a sacrifice it was going to be for him to pay forty roubles a month for my board and schooling. I was going to be in a private school, as he would not permit his child in the *Volkschule*. He was willing to do anything for me if I would be a good girl, study hard, obey my teachers, grandmother, aunts, and uncles. He would never take me back if there should be any complaint against me and he would come to Königsberg to thrash me. My heart was heavy with fear of my father. I was even too miserable to care for Grandmother's loving reception. I had only one desire, to get away from Father.

Grandmother's quarters in Königsberg were cramped, consisting of only three rooms and a kitchen. The best room had been assigned to my aunt and uncle, while I had to sleep with my youngest aunt. I had always hated sharing my bed with anyone else. In fact, that was a constant bone of contention between my sister Helena and myself. Every night we would repeat the same argument: who should sleep next to the wall and who on the outside? I insisted always on the outside; it gave me the feeling of greater freedom. Now, too, the prospect of having to sleep with my aunt was oppressing me. But there was no other place.

From the very first I took a violent dislike to my uncle. I missed our large yard, the fields, and the hills. I felt stifled and alone in the world. Before long I was sent to school. I made friends there with the other children and began to feel a little less lonely. All went well for a month; then Grandmother had to go away indefinitely. Almost immediately my purgatory began. Uncle insisted that it was no use wasting money on my schooling, and that forty roubles were barely enough for my keep. My aunts protested, but to no purpose. They were afraid of the man who bullied them all. I was taken out of school and put to work in the house.

From early morning, when I had to fetch the rolls, milk, and chocolate for our breakfast, until late at night I was kept busy, making beds, cleaning boots, scrubbing floors, and washing clothes. After a while I was even put to cooking, but my uncle was never satisfied. His gruff voice shouting orders all day long would send cold shivers down my spine. I drudged on. At night I would weep myself to sleep.

I became thin and pale; my shoes were run down at the heels, my clothes were threadbare, and I had no one to go to for comfort. My only friends were the two old maids who owned our flat and lived below, and one of my mother's sisters, a noble soul. She was ill most of the time, and I could rarely get away to see her, but I was often taken in by the two dear ladies, fed on coffee, and treated to burnt almonds, my favourite delicacy. I used to see such sweets in the *Konditorei* and look yearningly at them, but I never had ten pfennige to buy any. My two friends gave me all I wanted, as well as flowers from their lovely garden.

I never dared slip into their place until my uncle was away, but their friendly greeting was balm to my aching heart. It was always the same: "*Na, Emmchen, noch immer im Gummi?*" That was because I wore large rubbers, my shoes having become too worn out.

On the rare occasions when I could get away to see my aunt Yetta she insisted that my people must be written to and told to come and take me away. I would not listen to it. I had not forgotten Father's last words; besides, Grandmother was expected every day and I knew she would save me from my dreaded uncle.

One afternoon, after an especially hard day's work and endless errands, Uncle came into the kitchen to say that I would have to deliver one more parcel. I knew by the address that it was far away. Whether from fatigue or because I disliked the man so violently, I took the courage to say that I could not make the journey; my feet hurt me too much. He slapped me full in the face, shouting: "You are not earning your keep! You are lazy!" When he left the room, I went out into the corridor, sat down on the stairs, and began to cry bitterly. All of a sudden I felt a kick in the back. I tried to grab the banister as I rolled to the bottom, landing below in a heap. The clatter roused the sisters, who came running to see what had happened. "*Das Kind is tot!*" they screamed. "The scoundrel has killed her!" They took me to their room and I clung to them, beseeching them not to let me go back to my uncle. A doctor was called, who found no bones broken, but my ankle was sprained. I was put to bed, nursed and petted as I had never been before, except by my own Helena.

The elder of the two sisters, Wilhelmina, went upstairs, stick in hand. I don't know what she said to my uncle, but after that he never came near me again. I remained with my benefactors, basking in their garden and their love, and eating burnt almonds to my heart's content.

Soon my father and grandmother arrived. Aunt Yetta had telegraphed them to come. Father was shocked by my appearance; he actually took me in his arms and kissed me. Such a thing had not happened since I was four. There was a terrible scene between Grandmother and her son-in-law, which ended in his moving out of the house with his wife. Before long, Father took me back to Popelan. I then discovered that he had been sending forty roubles regularly every month, and that my uncle had just as regularly been reporting to him that I was doing splendidly at school.

Most was deeply moved by my story. He patted my head and kissed my hands. "*Armes Aschenprödelchen*," he kept on saying; "your childhood was like mine after that beast of a stepmother came to our house." He was now more convinced than ever, he told me, that it was the influence of my childhood that had made me what I was.

I returned to New York much strengthened in my faith, proud of having the confidence and love of Johann Most. I wanted my young friends to see him as he appeared to me. In glowing colours I told them everything that had occurred during the two weeks on tour — everything except the episode on the boat. To do otherwise, I felt, would have meant to tear open Most's heart. I could not bear even the least reflection on anything he said or did.

We had moved to Thirteenth Street. Helen Minkin had gone back to live with her sister, as their father was no longer with them. Sasha, Fedya, and I shared our new flat. It became an oasis for Most from the bedlam of the *Freiheit* office. Often there would be verbal clashes between him and Sasha: nothing personal, it seemed, but about revolutionary consistency, methods of propaganda, the difference in zeal between the German and Russian comrades, and such matters. But I could not free myself from the feeling that underneath there might be something else, something concerning me. Their disputes used to make me uneasy, but as I always succeeded in diverting their particular arguments into general issues, the discussions ended in a friendly manner.

In the winter of that year (1890) the radical ranks were aroused over the report brought from Siberia by George Kennan, an American journalist. His account of the harrowing conditions of the Russian political prisoners and exiles moved even the American press to lengthy comments. We on the East Side had all along known of the horrors through underground messages. A year before, fearful things had taken place in Yakutsk. Politicals who had protested against the maltreatment of their comrades were lured into the prison yard and fired upon by guards; a number of prisoners were killed, among them women, while several others were subsequently hanged in the prison for "inciting an outbreak." We knew of other cases equally terrible, but the American press had kept silent on the inhumanities committed by the Tsar.

Now, however, an American had brought back authentic data and photographs, and he could not be ignored. His story aroused many public-spirited men and women, among them Julia Ward Howe, William Lloyd Garrison, Edmund Noble, Lucy Stone Blackwell, James Russell Lowell, Lyman Abbott, and others, who organized the first society of the Friends of Russian Freedom. Their monthly journal, *Free Russia*, initiated the movement against the proposed extradition treaty with Russia, and their activity and agitation brought splendid results. Among other things they succeeded in preventing the delivery of the famous revolutionist Hartmann into the clutches of the Tsarist henchmen.

When we first learned of the Yakutsk outrage, Sasha and I began discussing our return to Russia. What could we hope to achieve in barren America? It would require years to acquire the language thoroughly, and Sasha had no aspirations to become a public speaker. In Russia we could engage in conspiratorial work. We belonged to Russia. For months we went about nursing the idea, but the lack of necessary funds compelled us to give it up. But now, with George Kennan's *exposé* of the Russian horrors, our plans were revived. We decided to speak to Most about them. He became enthusiastic over the idea. "Emma is fast developing into a good speaker," he said; "when she will have mastered the language, she will become a force here. But you can do more in Russia," he agreed with Sasha. He would issue a confidential appeal for funds to some trustworthy comrades in order

to equip Sasha for his trip and for his work afterwards. In fact, Sasha himself could help draw up the document. Most also suggested that it would be advisable for Sasha to learn the printing trade so as to enable him to start a secret press for anarchist literature in Russia.

I was happy to see Most become rejuvenated by his ardour over our plans. I loved him for his confidence in my boy, but my heart contracted with the thought that he did not want me to go also. He surely did not realize what it would mean to me to let Sasha go alone to Russia. No, that could never be, I decided inwardly.

It was agreed that Sasha should go to New Haven; in the printing shop of a comrade there he would familiarize himself with every aspect of the work. I too, would go to New Haven to be near Sasha. I would invite Helen and Anna Minkin to join us, and also Fedya. We could rent a house and there we would at last carry out my original purpose: start a co-operative dressmaking establishment. We could work for the Cause, too; organize lectures and invite Most and other speakers, arrange concerts and plays, and raise funds for the propaganda. Our friends welcomed the idea, and Most said he would be glad to have a home and friends to go to, a real place of rest. Sasha immediately left for New Haven. With Fedya I disposed of the household things we could not take with us, and the rest, together with my faithful sewing-machine, we carried to New Haven. Once there, we hung out a shingle: "Goldman and Minkin, Dressmakers," but we were soon compelled to realize that customers were not exactly standing in line on the corner and that it would be necessary at first to earn money by other means. I went back to the corset factory where I had worked after my first separation from Kershner. Three years only had passed since then, but it seemed ages, my world had changed so completely, and I with it.

Helen joined me in the factory, while Anna remained at home. She was a good seamstress, but she was not able to cut or fit dresses. I prepared the work for her in the evening, so she could finish it in the day-time.

It was a great physical strain to run the machine all day in the factory, come home to prepare supper (no one else in our little commune could cook), then cut and fit dresses for the next day. But I had been in good health for some time and we had a great purpose. Then, too, there were our social interests. We organized an educational group, arranged lectures, socials, and dances. We hardly had time to think of ourselves; our lives were busy and full.

Most came for a series of lectures and visited with us. Solotaroff also, and we celebrated the event in memory of my first hearing him in New Haven. Our group became a centre for the progressive Russian, Jewish, and German elements. Our work, being carried on in foreign languages, did not arouse the attention of the press or police.

Gradually we built up a good clientele, which gave promise of my leaving the factory soon. Sasha was making great headway at the printer's. Fedya had gone back to New York because he could secure no work in New Haven. Our propaganda activities were bringing results. The lectures drew large crowds, much literature was sold, and many subscribers to the *Freiheit* gained. Our life was active and interesting, but presently it was disturbed. Anna, who had been ailing in New York, now grew worse, showing signs of consumption; and one Sunday afternoon, at the close of Most's lecture, Helen became hysterical. There seemed to be no particular cause for her attack, but the next morning she confided to me her love for Most, declaring that she would have to leave for New York, as she could not bear being away from where he was.

I myself had of late not been much with Most alone. He would come to us after his lecture, but there were always other visitors about, and in the evening he would take the train for New York. Occasionally I went to New York at Most's request, but our meetings there generally ended in a scene. He would urge closer contact, which I could not grant. Once he grew angry, declaring he didn't have to beg from me; he could "get Helen any time." I thought he was joking, until Helen's confession. Now I wondered if Most really loved the child.

The following Sunday he lunched at our place and we went out for a walk. I asked him to tell me about his feelings for Helen. "Ridiculous," he replied; "the girl simply needs a man. She thinks she loves me. I am sure any other man would do as well." I resented the insinuation, for I knew Helen; I knew she was not one who could give herself in the way he hinted. "She yearns for love," I replied. Most laughed cynically. "Love, love — it's all sentimental nonsense," he cried; "there is only sex!" So Sasha was right, after all, I thought. Most cared for women only as females. Probably he had also never wanted me for any other reason.

I had realized long before that Most's appeal to me was not physical. It was his intellect, his brilliant abilities, his peculiar, contradictory personality that fascinated me; the suffering and persecution he had endured melted my heart, even though I resented many of his traits. He would charge me with being cold, with not loving him. Once, while we were walking in New Haven, he became especially insistent. My refusal made him angry and he launched into a tirade against Sasha. He had known long ago, he said, that I preferred "that arrogant Russian Jew" who had dared to hold him, Most, to account; to tell him what was in keeping with revolutionary ethics. He had ignored the criticism of "the young fool who knew nothing of life." But he was tired of the whole thing, and that was why he was helping him go to Russia, far away from me. I would have to choose between him and Sasha.

I had been aware of the silent antagonism between the two, but Most had never spoken of Sasha before in such a manner. It stung me to the quick. I forgot Most's greatness; I was conscious only that he had dared to attack what was the most precious thing to me, my Sasha, my wild, inspired boy. I wanted Most and the very hills to know my love for this "arrogant Russian Jew." I cried it out, impulsively, passionately. I, too, was a Russian Jew. Was he, Most, the anarchist, an anti-Semite? And how dare he say that he wanted me all to himself? Was I an object, to be taken and owned? What kind of anarchism was that? Sasha had been right in claiming that Most was no longer an anarchist.

Most kept silent. Presently I heard a moan as of a wounded animal. My outburst came to an abrupt stop. He lay stretched on the ground, face downward, his hands clenched. Various emotions struggled within me — love for Sasha, mortification that I had spoken so harshly, anger with Most, intense compassion for him, as he lay like a child before me, crying. I lifted his head gently. I longed to tell him how sorry I felt, but words seemed banal. He looked up into my face and whispered: "*Mein Kind, mein Kind*, Sasha is a lucky dog to have such love. I wonder if he appreciates it." He buried his head in my lap and we sat in silence.

Suddenly voices broke upon our ears. "Get up, you two, get up! What do you mean making love in public? You are arrested for disorderly conduct." Most was about to raise himself. Cold terror clutched me, not for myself, but for him. I knew that if they recognized him they would take him to the station-house, and the next day the papers would again carry scurrilous stories about him. Quick as lightning the thought came to me to make up some yarn, anything that would prevent a scandal. "I am so glad you have come," I said; "my father had a sudden attack of dizziness. I was hoping someone would pass along so we could get a doctor. Won't one of you gentlemen do something?" The two broke out into loud laughter. "Father, huh, you shrew! Well, if your father will give us five bucks, we'll let you off this time." I fumbled in my purse nervously and got out the only five-dollar bill I owned. The men left, their suggestive laugh grating on my ears.

Most sat bolt upright, trying hard to suppress a chuckle. "You are clever," he said; "but I can see now that I shall never be anything else to you but a father." That evening, after the lecture, I did not go to the station to see Most off.

Early next morning I was torn out of sleep by Sasha. Anna had had a hemorrhage of the lungs. The physician, hurriedly summoned, said the case was serious and ordered Anna to a sanatorium. Some days later Sasha took her to New York. I remained in New Haven to wind up our affairs. My great plan of a co-operative venture had gone to smash.

In New York we rented a flat on Forsythe Street. Fedya continued to make crayon enlargements whenever he was lucky enough to get orders. I again took up piece-work. Sasha worked as compositor on the *Freiheit*, still clinging to the hope that Most would enable him to go to Russia. The appeal for funds, composed by Most and Sasha, had been sent out, and we anxiously awaited the results.

I spent much time in the *Freiheit* office, where the tables were piled high with European exchanges. One of them particularly attracted my attention. It was *Die Autonomie*, a German anarchist weekly published in London. While not comparable with the *Freiheit* in force and picturesqueness of language, it nevertheless seemed to me to express anarchism in a clearer and more convincing manner. One time, when I had mentioned the publication to Most, he became enraged. He told me curtly that the people behind the venture were shady characters, that

they had been mixed up with “the spy Peukert, who betrayed John Neve, one of our best German comrades, into the hands of the police.” It had never occurred to me then to doubt Most and I ceased reading the *Autonomie*.

But nearer acquaintance with the movement and my other experiences showed me Most’s partiality. I began to read the *Autonomie* again. Soon I came to the conclusion that, however correct Most might be about the personnel of the paper, its tenets were much closer to what anarchism had come to mean to me than those of the *Freiheit*. The *Autonomie* stressed more the freedom of the individual and the independence of groups. Its entire tone held a powerful appeal for me. My two friends felt the same way. Sasha suggested that we get in touch with the comrades in London.

Before long we learned of the existence of the Group *Autonomie* in New York. Its weekly gatherings were on Saturdays, and we decided to visit the place on Fifth Street. It bore the peculiar name *Zum Groben Michel*, which well corresponded with the rough exterior and gruff manner of its giant owner. The leading spirit of the group was Joseph Peukert.

Having been influenced by Most against Peukert, we long fought the latter’s version of the story that held him responsible for the arrest and imprisonment of Neve. But after months of association with Peukert we became convinced that, whatever might have been his share in that terrible affair, he could not have been a deliberate party to treachery.

Joseph Peukert had at one time played a very important rôle in the socialist movement of Austria. But he could in no sense compare with Johann Most. He lacked the vivid personality of the latter, his genius and fascinating spontaneity. Peukert was grave, pedantic, utterly devoid of humour. At first I believed that his sombreness was due to the persecution he had suffered, the accusation of traitor cast against him, which had made him a pariah. But soon I came to understand that his inferiority was conditioned in himself, and that, in fact, it was the dominant force in his hatred of Most. Still our sympathies went out to Peukert. We felt that the feud between the two anarchistic camps — between the followers of Most and those of Peukert — was to a large extent the result of personal vanities. We thought it fair that Peukert be given a hearing before a group of impartial comrades. In this view we were supported by some members of the Pioneers of Liberty, to which both Sasha and Fedya belonged.

At the national conference of the Yiddish anarchist organizations in December 1890 Sasha proposed that the Most-Peukert charges be taken up for a thorough investigation, and that both men be asked to bring their evidence. When Most learned of it, all his personal antagonism and bitterness against Sasha broke out into uncontrolled fury. “That arrogant young Jew,” he cried; “that *Grünschnabel* — how dare he doubt Most and the comrades who long ago proved that Peukert was a spy?” Again I felt that Sasha was right in his estimate of Most. Had he not maintained for a long time that Most was a tyrant who wanted to rule with an iron hand under the guise of anarchism? Had he not repeatedly told me that Most was no longer a revolutionist? “You can do what you please,” Sasha now said to me, “but I am through with Most and the *Freiheit*.” He would give up his job on the paper at once.

I had been too close to Most, had looked too deeply into his soul, had felt too strongly his charm and fascination, his heights and depths, to give him up so easily. I would go to him and try to smooth his troubled spirit, as I had done so often. I was sure Most loved our beautiful ideal. Had he not given up everything for it? Had he not suffered pain and indignities for its sake? Surely he could be made to see the great harm to the movement which his feud with Peukert had already caused. I would go to him.

Sasha called me a blind worshipper; he had known all along, he said, that Most the man meant more to me than Most the revolutionist. Yet I could not agree with Sasha’s rigid distinctions. When I had first heard him emphasize the greater importance of the Cause over life and beauty, something in me had rebelled. But I was never convinced that he was wrong. No one with such singleness of purpose, such selfless devotion, could be wrong. It must be something in myself, I felt, that bound me to the earth, to the human side of those who came into my life. I often thought that I must be weak, that I would never reach Sasha’s revolutionary, idealistic heights. But — well, at least I could love him for his zeal. Some day I would show him how great my devotion could be.

I went to the *Freiheit* office to see Most. How changed was his manner to me, what a contrast to my first memorable visit! I felt it even before he said one word. "What do you want with me, now that you are with that dreadful group?" he greeted me. "You have chosen my enemies as your friends." I stepped close to him, remarking that I could not argue in the office. Would he not go out with me that evening — just for old friendship's sake? "Old friendship's sake!" he cried derisively; "it was beautiful while it lasted. Where is it now? You have seen fit to go with my enemies and you have preferred a mere youngster to me! Whoever is not with me is against me!" But while he kept on talking angrily, I thought I detected a change in his tone. It was no longer so harsh. It had been his voice that had originally struck deep into my being; I had learned to love it, to understand its tremulous changeability from the hardness of steel to mellow tenderness. I was always able to distinguish the heights and depths of his emotion by the timbre of his voice. By this I now knew that he was no longer angry.

I took him by the hand. "Please, Hannes, come, won't you?" He pressed me to his heart. "You are a *Hexe*; you are a terrible woman. You will be the undoing of every man. But I love you, I will come."

We went to a café on Sixth Avenue and Forty-second Street. It was a famous gathering-place for theatrical people, gamblers, and prostitutes. He chose the place because comrades never frequented it.

It was a long time since we had been out together, since I had watched the wonderful transformation that Most always underwent after a few glasses of wine. His changed mood would transport me to a different world, a world without discord and strife, without a Cause to bind one, or opinions of comrades to consider. All differences were forgotten. When we separated, I had not spoken to him about the Peukert case.

The next day I received a letter from Most, enclosing data on the Peukert affair. I read the letter first. Again he poured out his heart as on our trip to Boston. His plaint was love, and why it must end; it was not only that he could not continue to share me with another, but that he could no longer support the increasing differences between us. He was sure that I would go on growing, becoming an ever-increasing force in the movement. But this very assurance convinced him that our relations were bound to lack permanence. A home, children, the care and attention ordinary women can give, who have no other interest in life but the man they love and the children they bear him — that was what he needed and felt he had found in Helen. Her attraction for him was not the tempestuous passion I had awakened. Our last embrace was only one more proof of the hold I had on him. It was ecstatic, but it left him in a turmoil, in a conflict, unhappy. The squabbles in the ranks, the precarious condition of the *Freiheit*, and his own impending return to Blackwell's Island, all combined to rob him of peace, to unfit him for work which was, after all, his great task in life. He hoped that I would understand, that I would even help him to find the peace he sought.

I read and reread the letter, locked in my room. I wanted to be alone with all that Most had meant to me, all he had given me. What had I given him? Not so much as even the ordinary woman gives the man she loves. I hated to admit, even to myself, that I lacked what he wanted so much. I knew I could bring him children if I would have the operation. How wonderful it would be to have a child by this unique personality! I sat lost in the thought. But soon something more insistent awakened in my brain — Sasha, the life and work we had together. Would I give it all up? No, no, that was impossible, that should never be! But why Sasha rather than Most? To be sure, Sasha had youth and indomitable zeal. Ah, yes, his zeal — was not that the cement that had bound me to him? But suppose Sasha, too, should want a wife, home, children. What then? Should I be able to give him that? But Sasha would never expect such a thing — he lived only for the Cause and he wanted me also to live only for it.

An agonized night followed that day. I could find no answer and no peace.

Chapter 7

At the International Socialist Congress held in Paris in 1889 the decision had been made to turn the first of May into a world-wide holiday of labour. The idea caught the imagination of the progressive workers in every land. The birth of spring was to mark the reawakening of the masses to new efforts for emancipation. In this year, 1891, the decision of the Congress was to find wide application. On the first of May the toilers were to lay down their tools, stop their machines, leave the factories and mines. In festive attire they were to demonstrate with their banners, marching to the inspiring strains of revolutionary music and song. Everywhere meetings were to take place to articulate the aspirations of labour.

The Latin countries had already begun their preparations. The socialist and anarchist publications carried detailed reports of the intense activities scheduled for the great day. In America, too, the call went out to make the first of May an impressive demonstration of the strength and power of the workers. Nightly sessions took place to organize for the event. I was again assigned to canvass the trade unions. The press of the country began a campaign of vituperation, charging the radical elements with plotting revolution. The unions were urged to purge their ranks of the "foreign riff-raff and criminals who came to our country to destroy its democratic institutions." The campaign had its effect. The conservative labour bodies refused to lay down their tools and to participate in the first-of-May demonstration. The others were too small, numerically, and still too terrorized by the attacks on the German unions during the Chicago Haymarket days. Only the most radical among German, Jewish, and Russian organizations held to their original decision. They would demonstrate.

The celebration in New York was arranged by the socialists. They secured Union Square and promised to permit the anarchists to speak from their own platform. But at the last moment the socialist organizers refused to let us erect our platform on the square. Most did not arrive on time, but I was there with a group of young people, including Sasha, Fedya, and several Italian comrades. We were determined to have our say on this great occasion. When it became evident that we could not have our platform, the boys lifted me up on one of the socialist trucks. I began to speak. The chairman left, but in a few minutes he returned with the owner of the wagon. I continued to speak. The man hitched his horse to the truck and started off at a trot. I still continued to speak. The crowd, failing to take in the situation, followed us out of the square for a couple of blocks while I was speaking.

Presently the police appeared and began beating back the crowd. The driver stopped. Our boys quickly lifted me off and hurried me away. The morning papers were filled with a story about a mysterious young woman on a truck who had waved a red flag and urged revolution, "her high-pitched voice putting the horse to flight."

A few weeks later the news arrived that the Supreme Court had decided against John Most's appeal. We knew it meant Blackwell's Island again. Sasha forgot his differences with Most, and I no longer cared that he had cast me out of his heart and life. Nothing mattered now except the cruel fact that Most would be returned to prison, that he would be shaved again, that his deformity, from which he had suffered so much, would again become the butt of ridicule and humiliation.

We were the first in court. Most was brought in, accompanied by his attorneys and his bondsman, our old comrade Julius Hoffmann. Many friends streamed in, Helen Minkin among them. Most seemed indifferent to his doom, holding himself erect and proud. He was again the old warrior, the unflinching rebel.

The proceedings lasted only a few minutes. In the corridor I rushed over to Most, took his hand, and whispered: "Hannes, dear Hannes, I'd give anything to take your place!" "I know you would, my *Blondkopf*. Write to me at the island." Then he was led away.

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Sasha accompanied Most to Blackwell's Island. He returned enthusiastic about his splendid bearing: he had never seen him more rebellious, more dignified, more brilliant. Even the newspaper men had been impressed. "We must bury our differences, we must work with Most," Sasha declared.

A mass meeting was decided upon to voice our protest against the decision of the Supreme Court and to raise funds to continue the fight for Most and help make his life in prison as endurable as possible. Sympathy with our imprisoned comrade was general in the radical ranks. Within forty-eight hours we succeeded in filling a large hall, where I was one of the speakers. My speech was not merely about Johann Most, the symbol of universal revolt, the spokesman of anarchism, but also of the man who had been my great inspiration, my teacher and comrade.

During the winter Fedya left for Springfield, Massachusetts, to work for a photographer. After a while he wrote that I could have a job at the same place, taking care of the orders. I was glad of the chance; it would take me away from New York, from the everlasting grind of the sewing-machine. Sasha and I had been supporting ourselves with piece-work on boys' jumpers. Often we worked eighteen hours a day in the one light room of our flat, and I had to do the cooking and the housework besides. Springfield would be a change and a relief.

The work was not hard, and it was soothing to be with Fedya, who was so different from both Most and Sasha. We had many tastes in common outside of the movement: our love for beauty, for flowers, for the theatre. There was very little of the last in Springfield; in fact, the American play and theatre had become abhorrent to me. After Königsberg, St. Petersburg, and the German Irving Place Theatre in New York the ordinary American play seemed flat and tawdry.

Fedya was so successful with his work that it seemed folly to keep enriching our employer. It occurred to us that we might start out for ourselves and have Sasha with us. Though Sasha had never complained, I could sense in his letters that he was not happy in New York. Fedya suggested that we open our own studio. We decided to go to Worcester, Massachusetts, and to invite Sasha to join us.

We fixed up an office, put out a sign, and waited for customers. But none came, and our little savings were dwindling. We hired a horse and buggy to enable us to visit near-by places and secure orders from the farmers for crayon enlargements of family photographs. Sasha would drive, and whenever we bumped into trees and sidewalks, he would dilate on the natural cussedness of our horse. Often we travelled for hours before securing any work.

We were struck by the great difference between the New Englanders and the Russian peasant. The latter seldom had enough for himself to eat, yet he would never fail to offer the stranger bread and kvass (cider). The German peasants also, as I remembered from my schooldays, would invite us to their "best room," put milk and butter on the table, and urge us to partake. But here, in free America, where the farmers owned acres of land and much cattle, we were lucky to be admitted at all or be given a glass of water. Sasha used to say that the American farmer lacked sympathy and kindness because he himself had never known want. "He is really a small capitalist," he argued. "It is different with the Russians, or even with the German peasants; they are proletarians. That is why they are warm-hearted and hospitable." I was not convinced. I had worked with proletarians in factories and I did not always find them helpful and generous. But Sasha's faith in the people was infectious and dispelled my doubts.

Frequently we were on the point of giving up. The family we lived with used to advise us to open a lunch-room or ice-cream parlour. The suggestion at first seemed to us absurd; we had neither funds nor aspirations for such a venture. Besides, it was against our principles to engage in business.

Just at that time the radical press was again aroused by new atrocities in Russia. The old yearning took hold of us to return to our native country. But where get enough money for the purpose? The private call sent out by Most had found no adequate response. Then it occurred to us that an ice-cream parlour might prove the means to our end. The more we thought of it, the more convinced we became that it offered the only solution.

Our savings consisted of fifty dollars. Our landlord, who had suggested the idea, said he would lend us a hundred and fifty dollars. We secured a store, and within a couple of weeks Sasha's skill with hammer and saw, Fedya's with his paint and brush, and my own German housekeeping training succeeded in turning the

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neglected ramshackle place into an attractive lunch-room. It was spring and not yet warm enough for an ice-cream rush, but the coffee I brewed, our sandwiches and dainty dishes, were beginning to be appreciated, and soon we were kept busy till early morning hours. Within a short time we had paid back our landlord's loan and were able to invest in a soda-water fountain and some lovely coloured dishes. We felt we were on the way to the realization of our long-cherished dream.

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It was May 1892. News from Pittsburgh announced that trouble had broken out between the Carnegie Steel Company and its employees organized in the Amalgamated Association of Iron and Steel Workers. It was one of the biggest and most efficient labour bodies of the country, consisting mostly of Americans, men of decision and grit, who would assert their rights. The Carnegie Company, on the other hand, was a powerful corporation, known as a hard master. It was particularly significant that Andrew Carnegie, its president, had temporarily turned over the entire management to the company's chairman, Henry Clay Frick, a man known for his enmity to labour. Frick was also the owner of extensive coke-fields, where unions were prohibited and the workers were ruled with an iron hand.

The high tariff on imported steel had greatly boomed the American steel industry. The Carnegie Company had practically a monopoly of it and enjoyed unprecedented prosperity. Its largest mills were in Homestead, near Pittsburgh, where thousands of workers were employed, their tasks requiring long training and high skill. Wages were arranged between the company and the union, according to a sliding scale based on the prevailing market price of steel products. The current agreement was about to expire, and the workers presented a new wage schedule, calling for an increase because of the higher market prices and enlarged output of the mills.

The philanthropic Andrew Carnegie conveniently retired to his castle in Scotland, and Frick took full charge of the situation. He declared that henceforth the sliding scale would be abolished. The company would make no more agreements with the Amalgamated Association; it would itself determine the wages to be paid. In fact, he would not recognize the union at all. He would not treat with the employees collectively, as before. He would close the mills, and the men might consider themselves discharged. Thereafter they would have to apply for work individually, and the pay would be arranged with every worker separately. Frick curtly refused the peace advances of the workers' organization, declaring that there was "nothing to arbitrate." Presently the mills were closed. "Not a strike, but a lockout," Frick announced. It was an open declaration of war.

Feeling ran high in Homestead and vicinity. The sympathy of the entire country was with the men. Even the most conservative part of the press condemned Frick for his arbitrary and drastic methods. They charged him with deliberately provoking a crisis that might assume national proportions, in view of the great numbers of men locked out by Frick's action, and the probable effect upon affiliated unions and on related industries.

Labour throughout the country was aroused. The steel-workers declared that they were ready to take up the challenge of Frick: they would insist on their right to organize and to deal collectively with their employers. Their tone was manly, ringing with the spirit of their rebellious forebears of the Revolutionary War.

Far away from the scene of the impending struggle, in our little ice-cream parlour in the city of Worcester, we eagerly followed developments. To us it sounded the awakening of the American worker, the long-awaited day of his resurrection. The native toiler had risen, he was beginning to feel his mighty strength, he was determined to break the chains that had held him in bondage so long, we thought. Our hearts were fired with admiration for the men of Homestead.

We continued our daily work, waiting on customers, frying pancakes, serving tea and ice-cream; but our thoughts were in Homestead, with the brave steel-workers. We became so absorbed in the news that we would not permit ourselves enough time even for sleep. At daybreak one of the boys would be off to get the first editions of the papers. We saturated ourselves with the events in Homestead to the exclusion of everything else. Entire nights we would sit up discussing the various phases of the situation, almost engulfed by the possibilities of the gigantic struggle.

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One afternoon a customer came in for an ice-cream, while I was alone in the store. As I set the dish down before him, I caught the large headlines of his paper: "LATEST DEVELOPMENTS IN HOMESTEAD — FAMILIES OF STRIKERS EVICTED FROM THE COMPANY HOUSES — WOMAN IN CONFINEMENT CARRIED OUT INTO THE STREET BY SHERIFFS." I read over the man's shoulder Frick's dictum to the workers: he would rather see them dead than concede to their demands, and he threatened to import Pinkerton detectives. The brutal bluntness of the account, the inhumanity of Frick towards the evicted mother, inflamed my mind. Indignation swept my whole being. I heard the man at the table ask: "Are you sick, young lady? Can I do anything for you?" "Yes, you can let me have your paper," I blurted out. "You won't have to pay me for the ice-cream. But I must ask you to leave. I must close the store." The man looked at me as if I had gone crazy.

I locked up the store and ran full speed the three blocks to our little flat. It was Homestead, not Russia; I knew it now. We belonged in Homestead. The boys, resting for the evening shift, sat up as I rushed into the room, newspaper clutched in my hand. "What has happened, Emma? You look terrible!" I could not speak. I handed them the paper.

Sasha was the first on his feet. "Homestead!" he exclaimed. "I must go to Homestead!" I flung my arms around him, crying out his name. I, too, would go. "We must go tonight," he said; "the great moment has come at last!" Being internationalists, he added, it mattered not to us where the blow was struck by the workers; we must be with them. We must bring them our great message and help them see that it was not only for the moment that they must strike, but for all time, for a free life, for anarchism. Russia had many heroic men and women, but who was there in America? Yes, we must go to Homestead, tonight!

I had never heard Sasha so eloquent. He seemed to have grown in stature. He looked strong and defiant, an inner light on his face making him beautiful, as he had never appeared to me before.

We immediately went to our landlord and informed him of our decision to leave. He replied that we were mad; we were doing so well, we were on the way to fortune. If we would hold out to the end of the summer, we would be able to clear at least a thousand dollars. But he argued in vain — we were not to be moved. We invented the story that a very dear relative was in a dying condition, and that therefore we must depart. We would turn the store over to him; all we wanted was the evening's receipts. We would remain until closing-hours, leave everything in order, and give him the keys.

That evening we were especially busy. We had never before had so many customers. By one o'clock we had sold out everything. Our receipts were seventy-five dollars. We left on an early morning train.

On the way we discussed our immediate plans. First of all, we would print a manifesto to the steel-workers. We would have to find somebody to translate it into English, as we were still unable to express our thoughts correctly in that tongue. We would have the German and English texts printed in New York and take them with us to Pittsburgh. With the help of the German comrades there, meetings could be organized for me to address. Fedya was to remain in New York till further developments.

From the station we went straight to the flat of Mollock, an Austrian comrade we had met in the *Autonomie* group. He was a baker who worked at night; but Peppie, his wife, with her two children was at home. We were sure she could put us up.

She was surprised to see the three of us march in, bag and baggage, but she made us welcome, fed us, and suggested that we go to bed. But we had other things to do.

Sasha and I went in search of Claus Timmermann, an ardent German anarchist we knew. He had considerable poetic talent and wrote forceful propaganda. In fact, he had been the editor of an anarchist paper in St. Louis before coming to New York. He was a likable fellow and entirely trustworthy, though a considerable drinker. We felt that Claus was the only person we could safely draw into our plan. He caught our spirit at once. The manifesto was written that afternoon. It was a flaming call to the men of Homestead to throw off the yoke of capitalism, to use their present struggle as a stepping-stone to the destruction of the wage system, and to continue towards social revolution and anarchism.

A few days after our return to New York the news was flashed across the country of the slaughter of steel-workers by Pinkertons. Frick had fortified the Homestead mills, built a high fence around them. Then, in the

dead of night, a barge packed with strike-breakers, under protection of heavily armed Pinkerton thugs, quietly stole up the Monongahela River. The steel-men had learned of Frick's move. They stationed themselves along the shore, determined to drive back Frick's hirelings. When the barge got within range, the Pinkertons had opened fire, without warning, killing a number of Homestead men on the shore, among them a little boy, and wounding scores of others.

The wanton murders aroused even the daily papers. Several came out in strong editorials, severely criticizing Frick. He had gone too far; he had added fuel to the fire in the labour ranks and would have himself to blame for any desperate acts that might come.

We were stunned. We saw at once that the time for our manifesto had passed. Words had lost their meaning in the face of the innocent blood spilled on the banks of the Monongahela. Intuitively each felt what was surging in the heart of the others. Sasha broke the silence. "Frick is the responsible factor in this crime," he said; "he must be made to stand the consequences." It was the psychological moment for an *Attentat*; the whole country was aroused, everybody was considering Frick the perpetrator of a coldblooded murder. A blow aimed at Frick would re-echo in the poorest hovel, would call the attention of the whole world to the real cause behind the Homestead struggle. It would also strike terror in the enemy's ranks and make them realize that the proletariat of America had its avengers.

Sasha had never made bombs before, but Most's *Science of Revolutionary Warfare* was a good text-book. He would procure dynamite from a comrade he knew on Staten Island. He had waited for this sublime moment to serve the Cause, to give his life for the people. He would go to Pittsburgh.

"We will go with you!" Fedya and I cried together. But Sasha would not listen to it. He insisted that it was unnecessary and criminal to waste three lives on one man.

We sat down, Sasha between us, holding our hands. In a quiet and even tone he began to unfold to us his plan. He would perfect a time regulator for the bomb that would enable him to kill Frick, yet save himself. Not because he wanted to escape. No; he wanted to live long enough to justify his act in court, so that the American people might know that he was not a criminal, but an idealist.

"I will kill Frick," Sasha said, "and of course I shall be condemned to death. I will die proudly in the assurance that I gave my life for the people. But I will die by my own hand, like Lingg. Never will I permit our enemies to kill me."

I hung on his lips. His clarity, his calmness and force, the sacred fire of his ideal, enthralled me, held me spellbound. Turning to me, he continued in his deep voice. I was the born speaker, the propagandist, he said. I could do a great deal for his act. I could articulate its meaning to the workers. I could explain that he had had no personal grievance against Frick, that as a human being Frick was no less to him than anyone else. Frick was the symbol of wealth and power, of the injustice and wrong of the capitalistic class, as well as personally responsible for the shedding of the workers' blood. Sasha's act would be directed against Frick, not as a man, but as the enemy of labour. Surely I must see how important it was that I remain behind to plead the meaning of his deed and its message throughout the country.

Every word he said beat upon my brain like a sledgehammer. The longer he talked, the more conscious I became of the terrible fact that he had no need of me in his last great hour. The realization swept away everything else — message, Cause, duty, propaganda. What meaning could these things have compared with the force that had made Sasha flesh of my flesh and blood of my blood from the moment that I had heard his voice and felt the grip of his hand at our first meeting? Had our three years together shown him so little of my soul that he could tell me calmly to go on living after he had been blown to pieces or strangled to death? Is not true love — not ordinary love, but the love that longs to share to the uttermost with the beloved — is it not more compelling than aught else? Those Russians had known it, Jessie Helfmann and Sophia Perovskaya; they had gone with their men in life and in death. I could do no less.

"I will go with you, Sasha," I cried; "I must go with you! I know that as a woman I can be of help. I could gain access to Frick easier than you. I could pave the way for your act. Besides, I simply must go with you. Do you understand, Sasha?"

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We had a feverish week. Sasha's experiments took place at night when everybody was asleep. While Sasha worked, I kept watch. I lived in dread every moment for Sasha, for our friends in the flat, the children, and the rest of the tenants. What if anything should go wrong — but, then, did not the end justify the means? Our end was the sacred cause of the oppressed and exploited people. It was for them that we were going to give our lives. What if a few should have to perish? — the many would be made free and could live in beauty and in comfort. Yes, the end in this case justified the means.

After we had paid our fare from Worcester to New York we had about sixty dollars left. Twenty had already been used up since our arrival. The material Sasha bought for the bomb had cost a good deal and we still had another week in New York. Besides, I needed a dress and shoes, which, together with the fare to Pittsburgh, would amount to fifty dollars. I realized with a start that we required a large sum of money. I knew no one who could give us so much; besides, I could never tell him the purpose. After days of canvassing in the scorching July heat I succeeded in collecting twenty-five dollars. Sasha finished his preparatory work and went to Staten Island to test the bomb. When he returned, I could tell by his expression that something terrible had happened. I learned soon enough; the bomb had not gone off.

Sasha said it was due either to the wrong chemical directions or to the dampness of the dynamite. The second bomb, having been made from the same material, would most likely also fail. A week's work and anxiety and forty precious dollars wasted! What now? We had no time for lamentations or regrets; we had to act quickly.

Johann Most, of course. He was the logical person to go to. He had constantly propagated the doctrine of individual acts; every one of his articles and speeches was a direct call to the *Tat*. He would be glad to learn that someone in America had come forward at last to commit a heroic act. Most was certainly aware of the heinous crime of Frick: the *Freiheit* had pointed him out as the responsible person. Most would help.

Sasha resented the suggestion. He said it had been evident from Most's behaviour since his release from Blackwell's Island that he wanted nothing more to do with us. He was too bitter over our affiliation with the Group *Autonomie*. I knew Sasha was right. While Most was in the penitentiary, I had written repeatedly to him, but he never replied. Since he had come out, he had not asked to see me. I knew he was living with Helen, that she was with child; and I had no right to break in on their life. Yes, Sasha was right, the gulf had grown too wide.

I recalled that Peukert and one of his friends had been given charge of a small legacy recently left by a comrade. Among the latter's effects a paper was found authorizing Peukert to use the money and a gun for propaganda purposes. I had known the man and I was sure he would have approved of our plan. And Peukert? He was not, like Most, an outspoken champion of individual revolutionary deeds, but he could not fail to see the significance of an act against Frick. He would surely want to help. It would be a wonderful opportunity for him to silence for ever the current suspicions and doubts about him.

I sought him out the following evening. He refused his aid point-blank. He could not give me the money, much less the gun, he declared, unless he knew for whom and for what. I struggled against the disclosure, but, fearing that all might be lost if I failed to get the money, I finally told him it was for an act on the life of Frick, though I did not mention who was to commit the act. He agreed that such a deed would prove of propagandistic value; but he said that he would have to consult the other members of his group before he could give me what I asked. I could not consent to having so many people know about the plan. They would be sure to spread the news, and it would get to the ears of the press. More than these considerations was the distinct feeling that Peukert did not want to have anything to do with the matter. It bore out my first impression of the man: he was not made of the stuff of heroes or martyrs.

I did not have to tell the boys of my failure. It was written on my face. Sasha said that the act must be carried out, no matter how we got the money. It was now clear that the two of us would not be able to go. I would have to listen to his plea and let him go alone. He reiterated his faith in me and in my strength and assured me of the great joy I had given him when I insisted upon going with him to Pittsburgh. "But," he said, "we are too poor. Poverty is always a deciding factor in our actions. Besides, we are merely dividing our labours, each doing what he is best fitted for." He was not an agitator; that was my field, and it would be my task to interpret

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his act to the people. I cried out against his arguments, though I felt their force. We had no money. I knew that he would go in any event; nothing would stop him, of that I was certain.

Our whole fortune consisted of fifteen dollars. That would take Sasha to Pittsburgh, buy some necessities, and still leave him a dollar for the first day's food and lodging. Our Allegheny comrades Nold and Bauer, whom Sasha meant to look up, would give him hospitality for a few days until I could raise more money. Sasha had decided not to confide his mission to them; there was no need for it, he felt, and it was never advisable for too many people to be taken into conspiratorial plans. He would require at least another twenty dollars for a gun and a suit of clothes. He might be able to buy the weapon cheap at some pawnshop. I had no idea where I could get the money, but I knew that I would find it somehow.

Those with whom we were staying were told that Sasha would leave that evening, but the motive for his departure was not revealed. There was a simple farewell supper, everyone joked and laughed, and I joined in the gaiety. I strove to be jolly to cheer Sasha, but it was laughter that masked suppressed sobs. Later we accompanied Sasha to the Baltimore and Ohio Station. Our friends kept in the distance, while Sasha and I paced the platform, our hearts too full for speech.

The conductor drawled out: "All aboard!" I clung to Sasha. He was on the train, while I stood on the lower step. His face bent low to mine, his hand holding me, he whispered: "My sailor girl," (his pet name for me), "comrade, you will be with me to the last. You will proclaim that I gave what was dearest to me for an ideal, for the great suffering people."

The train moved. Sasha loosened my hold, gently helping me to jump off the step. I ran after the vanishing train, waving and calling to him: "Sasha, Sashenka!" The steaming monster disappeared round the bend and I stood glued, straining after it, my arms outstretched for the precious life that was being snatched away from me.

I woke up with a very clear idea of how I could raise the money for Sasha. I would go on the street. I lay wondering how such a notion could have come to me. I recollected Dostoyevsky's *Crime and Punishment*, which had made a profound impression on me, especially the character of Sonya, Marmeladov's daughter. She had become a prostitute in order to support her little brothers and sisters and to relieve her consumptive stepmother of worry. I visioned Sonya as she lay on her cot, face to the wall, her shoulders twitching. I could almost feel the same way. Sensitive Sonya could sell her body; why not I? My cause was greater than hers. It was Sasha — his great deed — the people. But should I be able to do it, to go with strange men — for money? The thought revolted me. I buried my face in the pillow to shut out the light. "Weakling, coward," an inner voice said. "Sasha is giving his life, and you shrink from giving your body, miserable coward!" It took me several hours to gain control of myself. When I got out of bed my mind was made up.

My main concern now was whether I could make myself attractive enough to men who seek out girls on the street. I stepped over to the mirror to inspect my body. I looked tired, but my complexion was good. I should need no make-up. My curly blond hair showed off well with my blue eyes. Too large in the hips for my age, I thought; I was just twenty-three. Well, I came from Jewish stock. Besides, I would wear a corset and I should look taller in high heels (I had never worn either before).

Corsets, slippers with high heels, dainty underwear — where should I get money for it all? I had a white linen dress, trimmed with Caucasian embroidery. I could get some soft flesh-coloured material and sew the underwear myself. I knew the stores on Grand Street carried cheap goods.

I dressed hurriedly and went in search of the servant in the apartment who had shown a liking for me, and she lent me five dollars without any question. I started off to make my purchases. When I returned, I locked myself in my room. I would see no one. I was busy preparing my outfit and thinking of Sasha. What would he say? Would he approve? Yes, I was sure he would. He had always insisted that the end justified the means, that the true revolutionist will not shrink from anything to serve the Cause.

Saturday evening, July 16, 1892, I walked up and down Fourteenth Street, one of the long procession of girls I had so often seen plying their trade. I felt no nervousness at first, but when I looked at the passing men and saw their vulgar glances and their manner of approaching the women, my heart sank. I wanted to take flight,

run back to my room, tear off my cheap finery, and scrub myself clean. But a voice kept on ringing in my ears: "You must hold out; Sasha — his act — everything will be lost if you fail."

I continued my tramp, but something stronger than my reason would compel me to increase my pace the moment a man came near me. One of them was rather insistent, and I fled. By eleven o'clock I was utterly exhausted. My feet hurt from the high heels, my head throbbed. I was close to tears from fatigue and disgust with my inability to carry out what I had come to do.

I made another effort. I stood on the corner of Fourteenth Street and Fourth Avenue, near the bank building. The first man that invited me — I would go with him, I had decided. A tall, distinguished looking person, well dressed, came close. "Let's have a drink, little girl," he said. His hair was white, he appeared to be about sixty, but his face was ruddy. "All right," I replied. He took my arm and led me to a wine house on Union Square which Most had often frequented with me. "Not here!" I almost screamed; "please, not here." I led him to the back entrance of a saloon on Thirteenth Street and Third Avenue. I had once been there in the afternoon for a glass of beer. It had been clean and quiet then.

That night it was crowded, and with difficulty we secured a table. The man ordered drinks. My throat felt parched and I asked for a large glass of beer. Neither of us spoke. I was conscious of the man's scrutiny of my face and body. I felt myself growing resentful. Presently he asked: "You're a novice in the business, aren't you?" "Yes, this is my first time — but how did you know?" "I watched you as you passed me," he replied. He told me that he had noticed my haunted expression and my increased pace the moment a man came near me. He understood then that I was inexperienced; whatever might have been the reason that brought me to the street, he knew it was not mere looseness or love of excitement. "But thousands of girls are driven by economic necessity," I blurted out. He looked at me in surprise. "Where did you get that stuff?" I wanted to tell him all about the social question, about my ideas, who and what I was, but I checked myself. I must not disclose my identity: it would be too dreadful if he should learn that Emma Goldman, the anarchist, had been found soliciting on Fourteenth Street. What a juicy story it would make for the press!

He said he was not interested in economic problems and did not care what the reason was for my actions. He only wanted to tell me that there was nothing in prostitution unless one had the knack for it. "You haven't got it, that's all there is to it," he assured me. He took out a ten-dollar bill and put it down before me. "Take this and go home," he said. "But why should you give me money if you don't want me to go with you?" I asked. "Well, just to cover the expenses you must have had to rig yourself out like that," he replied; "your dress is awfully nice, even if it does not go with those cheap shoes and stockings." I was too astounded for speech.

I had met two categories of men: vulgarians and idealists. The former would never have let an opportunity pass to possess a woman and they would give her no other thought save sexual desire. The idealists stoutly defended the equality of the sexes, at least in theory, but the only men among them who practiced what they preached were the Russian and Jewish radicals. This man, who had picked me up on the street and who was now with me in the back of a saloon, seemed an entirely new type. He interested me. He must be rich. But would a rich man give something for nothing? The manufacturer Garson came to my mind; he would not even give me a small raise in wages.

Perhaps this man was one of those soul-savers I had read about, people who were always cleansing New York City of vice. I asked him. He laughed and said he was not a professional busybody. If he had thought that I really wanted to be on the street, he would not have cared. "Of course, I may be entirely mistaken," he added, "but I don't mind. Just now I am convinced that you are not intended to be a streetwalker, and that even if you do succeed, you will hate it afterwards." If he were not convinced of it, he would take me for his mistress. "For always?" I cried. "There you are!" he replied; "you are scared by the mere suggestion and yet you hope to succeed on the street. You're an awfully nice kid, but you're silly, inexperienced, childish." "I was twenty-three last month," I protested, resentful of being treated like a child. "You are an old lady," he said with a grin, "but even old folks can be babes in the woods. Look at me; I'm sixty one and I often do foolish things." "Like believing in my innocence, for instance," I retorted. The simplicity of his manner pleased me. I asked for his name and

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address so as to be able to return his ten dollars some day. But he refused to give them to me. He loved mysteries, he said. On the street he held my hand for a moment, and then we turned in opposite directions.

That night I tossed about for hours. My sleep was restless; my dreams were of Sasha, Frick, Homestead, Fourteenth Street, and the affable stranger. Long after waking the next morning the dream pictures persisted. Then my eye caught my little purse on the table. I jumped up, opened it with trembling hands — it did contain the ten dollars! It had actually happened, then!

On Monday a short note arrived from Sasha. He had met Carl Nold and Henry Bauer, he wrote. He had set the following Saturday for his act, provided I could send some money he needed at once. He was sure I would not fail him. I was a little disappointed by the letter. Its tone was cold and perfunctory, and I wondered how the stranger would write to the woman he loved. With a start I shook myself free. It was crazy to have such thoughts when Sasha was preparing to take a life and lose his own in the attempt. How could I think of that stranger and Sasha in the same breath? I must get more money for my boy.

I would wire Helena for fifteen dollars. I had not written my dear sister for many weeks, and I hated to ask her for money, knowing how poor she was. It seemed criminal. Finally I wired her that I had been taken ill and needed fifteen dollars. I knew that nothing would prevent her from getting the money if she thought that I was ill. But a sense of shame oppressed me, as once before, in St. Petersburg, when I had deceived her.

I received the money from Helena by wire. I sent twenty dollars to Sasha and returned the five I had borrowed for my finery.

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Since our return to New York I had not been able to look for work. The tension of the weeks since Sasha's departure, my desperate struggle against letting him go alone, my street adventure, together with the misery I felt for having deceived Helena, completely upset me. My condition was aggravated now by the agonizing wait for Saturday, July 23, the date set by Sasha for his act. I grew restless and aimlessly walked about in the July heat, spending the evenings in *Zum Groben Michel*, the nights at Sachs's café.

In the early afternoon of Saturday, July 23, Fedya rushed into my room with a newspaper. There it was, in large black letters: "YOUNG MAN BY THE NAME OF ALEXANDER BERGMAN SHOOTS FRICK — ASSASSIN OVERPOWERED BY WORKING-MEN AFTER DESPERATE STRUGGLE."

Working-men, working-men overpowering Sasha? The paper was lying! He did the act for the working-men; they would never attack him.

Hurriedly we secured all the afternoon editions. Every one had a different description, but the main fact stood out — our brave Sasha had committed the act! Frick was still alive, but his wounds were considered fatal. He would probably not survive the night. And Sasha — they would kill him. They were going to kill him, I was sure of it. Was I going to let him die alone? Should I go on talking while he was being butchered? I must pay the same price as he — I must stand the consequences — I must share the responsibility!

I had read in the *Freiheit* that Most was to lecture that evening before the German Anarchist Local No. 1. "He will surely speak of Sasha's act," I said to Fedya. "We must go to the meeting."

I had not seen Most for a year. He now looked aged; Blackwell's Island had left its mark. He spoke in his usual manner, but Sasha's act he mentioned only at the end, in a casual way. "The papers report the attempt on the life of Frick by a young man by the name of Bergman," he said. "It is probably the usual newspaper fake. It must be some crank or perhaps Frick's own man, to create sympathy for him. Frick knows that public opinion is against him. He needs something to turn the tide in his favour."

I did not believe my own ears. I sat dumbfounded, fixedly staring at Most. He was drunk, of course, I thought. I looked about me and saw surprise on many faces. Some in the audience seemed impressed by what he had said. I noticed several suspicious-looking men near the exits; detectives, evidently.

When Most finished, I demanded the floor. I spoke scathingly of a lecturer who dared come before the public in a drunken condition. Or was Most sober, I demanded, and merely afraid of the detectives? Why did he invent the ridiculous story about Frick's "own man"? Did he not know who "Bergman" was?

Objections and protests began to be heard and soon the uproar became so great that I had to stop. Most descended from the platform; he would not answer me. Sick at heart, I left with Fedya. We noticed two men following us. For several hours we zigzagged through the streets, finally succeeding in losing them. We walked to Park Row, there to wait for the Sunday morning papers.

In feverish excitement we read the detailed story about the "assassin Alexander Berkman." He had forced his way into Frick's private office on the heels of the Negro porter who had taken in his card. He had immediately opened fire, and Frick had fallen to the ground with three bullets in his body. The first to come to his aid, the paper said, was his assistant Leishman, who was in the office at the time. Working-men, engaged on a carpenter job in the building, rushed in, and one of them felled Berkman to the ground with a hammer. At first they thought Frick dead. Then a cry was heard from him. Berkman had crawled over and got near enough to strike Frick with a dagger in the thigh. After that he was pounded into unconsciousness. He came to in the station-house, but he would answer no questions. One of the detectives grew suspicious about the appearance of Berkman's face and he nearly broke the young man's jaw trying to open his mouth. A peculiar capsule was

found hidden there. When asked what it was, Berkman replied with defiant contempt: "Candy." On examination it proved to be a dynamite cartridge. The police were sure of conspiracy. They were now looking for the accomplices, especially for "a certain Bakhmetov, who had registered at one of the Pittsburgh hotels."

I felt that, on the whole, the newspaper accounts were correct. Sasha had taken a poisoned dagger with him. "In case the revolver like the bomb, fails to work," he had said. Yes, the dagger was poisoned — nothing could save Frick. I was certain that the papers lied when they said that Sasha had fired at Leishman. I remembered how determined he was that no one except Frick should suffer, and I could not believe that working-men would come to the assistance of Frick, their enemy.

In the Group *Autonomie* I found everybody elated over Sasha's act. Peukert reproached me for not having told him for whom I wanted the money and the gun. I waved him aside. He was a weak-kneed revolutionist, I told him; I was convinced that he had been too concerned about himself to respond to my plea. The group decided that the next issue of the *Anarchist*, its weekly paper, should be entirely devoted to our brave comrade, Alexander Berkman, and his heroic deed. I was asked to write an article about Sasha. Except for a small contribution to the *Freiheit* upon one occasion, I had never written for publication before. I was much worried, fearing I should not be able to do justice to the subject. But after a night's struggle and the waste of several pads of paper, I succeeded in writing an impassioned tribute to "Alexander Berkman, the avenger of the murdered Homestead men."

The eulogistic tone of the *Anarchist* seemed to act on Most like a red rag on a bull. He had stored up so much antagonism against Sasha, and his bitterness was so great against us for our participation in the hated Peukert group, that he now began pouring it out in the *Freiheit*, not openly, but in an indirect and insidious way. The following week the *Freiheit* carried a sharp attack on Frick. But the *Attentat* against him was belittled and Sasha made to appear ludicrous. In his article Most hinted that Sasha had "shot off a toy pistol." The arrest of Nold and Bauer in Pittsburgh Most condemned in unmeasured terms, pointing out that they could have had nothing to do with the attempt on Frick, because they had "mistrusted Berkman from the first."

It was true, of course, that the two comrades knew nothing about the planned act. Sasha had decided before he left not to tell them, but I knew that Most had lied when he said that they mistrusted him. Certainly not Carl Nold; Sasha had written me how friendly Carl had been to him. It was only Most's vindictiveness, his desire to discredit Sasha, that had induced him to write as he did.

It was cruelly disillusioning to find the man I had worshipped, loved, and believed in prove himself so unspeakably small. Whatever his personal feelings against Sasha, whom he had always considered his rival, how could Johann Most, the stormy petrel of my fancy, attack Sasha? Great bitterness welled up in my heart against him. I was consumed by the desire to beat back his thrusts, to proclaim aloud the purity and idealism of Sasha, to shout it so passionately that the whole world should hear and know it. Most had declared war — so be it! I would meet his attacks in the *Anarchist*.

Meanwhile the daily press carried on a ferocious campaign against the anarchists. They called for the police to act, to round up "the instigators, Johann Most, Emma Goldman, and their ilk." My name had rarely before been mentioned in the papers, but now it appeared every day in the most sensational stories. The police got busy; a hunt for Emma Goldman began.

My friend Peppie, with whom I was living, had a flat on Fifth Street and First Avenue, round the corner from the police station. I used to pass the latter frequently, going about openly and spending considerable time at the headquarters of the *Autonomie*. Yet the police seemed unable to find me. One evening, while we were away at a meeting, the police, having discovered my whereabouts at last, broke into the flat through the fire-escape and stole everything they could lay their hands on. My fine collection of revolutionary pamphlets and photographs, my entire correspondence, vanished with them. But they did not find what they came to look for. At the first mention of my name in the papers I had disposed of the material left over from Sasha's experiments. Since the police found nothing incriminating, they went after Peppie's servant, but she was too terrorized by the very sight of an officer to give them information. She stoutly denied that she had ever seen any man in the flat who looked like the photograph of Sasha which the detectives had shown her.

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Two days after the raid the landlord ordered us out of the flat. This was followed by a more serious blow — Mollock, Peppie's husband who was working on Long Island, was kidnapped and spirited away to Pittsburgh, charged with complicity in Sasha's act.

Several days after the *Attentat* militia regiments were marched into Homestead. The more conscious of the steel-workers opposed the move, but they were overruled by the conservative labour element, who foolishly saw in the soldiers protection against new attacks by Pinkertons. The troops soon proved whom they came to protect. It was the Carnegie mills, not the Homestead workers.

However, there was one militiaman who was wide awake enough to see in Sasha the avenger of labour's wrongs. This brave boy gave vent to his feelings by calling in the ranks for "three cheers for the man who shot Frick." He was court-martialled and strung up by his thumbs, but he stuck to his cheers. This incident was the one bright moment in the black and harassing days that followed Sasha's departure.

After a long, anxious wait a letter came from Sasha. He had been greatly cheered by the stand of the militiaman, W. L. Iams, he wrote. It showed that even American soldiers were waking up. Could I not get in touch with the boy, send him anarchist literature? He would be a valuable asset to the movement. I was not to worry about himself; he was in fine spirits and already preparing his court speech — not as a defence, he emphasized, but in explanation of his act. Of course he would have no lawyer; he would represent his own case as true Russian and other European revolutionists did. Prominent Pittsburgh attorneys had offered their services free of charge, but he had declined. It was inconsistent for an anarchist to employ lawyers; I should make his attitude on the matter clear to the comrades. What was that about Hans Wurst (our nickname for Most in order to shield him)? Someone had written him that Most had not approved of his act. Could it possibly be? How stupid of the authorities to arrest Nold and Bauer! They had known nothing whatsoever about his act. In fact, he had told them he was leaving for St. Louis and bidding them goodbye, thereupon taking a hotel room and registering under the name of Bakhmetov.

I pressed the letter to my heart, covering it with kisses. I knew how intensely my Sasha felt, although he had said not one word about his love and his thoughts of me.

I was considerably alarmed about his decision to represent his own case. I loved his beautiful consistency, but I knew that his English, like my own, was too poor to be effective in court. I feared he would have no chance. But Sasha's wish, now more than ever, was sacred to me, and I consoled myself with the hope that he would have a public trial, that I could have his speech translated, and that we might give the whole proceedings countrywide publicity. I wrote him that I agreed with his decision, and that we were preparing a large meeting where his act would be fully explained and his motives properly presented. I told him of the enthusiasm in the *Autonomie* group and in the ranks of the Jewish comrades; of the fine stand the socialist *Volkszeitung* had taken, and of the encouraging attitude of the Italian revolutionists. I added that we all rejoiced over the courage of the young militiaman, but that he was not the only one who admired Sasha and gloried in his act. I tried to put the derogatory items that had appeared in the *Freiheit* as mildly as possible; I did not wish him disturbed. Still, it was bitterly hard to have to admit that Most had justified Sasha's opinion of him.

We began to prepare for the large meeting on behalf of Sasha. Joseph Barondess was one of the first to offer his help. Since I had seen him a year previously, he had been condemned to prison in connexion with a new cloakmaker strike, but had been pardoned by the Governor of New York State at the request of union labour and in response to his own letter asking for a pardon. Dyer D. Lum, who had been a close friend of Albert Parsons, volunteered to speak; Saverio Merlino, the brilliant Italian anarchist, then in New York, would also address the meeting. My spirits rose: Sasha still had true and devoted comrades.

Our large red posters announcing the mass meeting roused the ire of the press. Were the authorities not going to interfere? The police came out with the threat that our gathering would be stopped, but the appointed evening the audience was so large and looked so determined that the police did nothing.

I acted as chairman, a new experience for me; but we could get no one else. The meeting was very spirited, every one of the speakers paying the highest tribute to Sasha and his deed. My hatred of conditions which com-

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pelled idealists to acts of violence made me cry out in passionate strains the nobility of Sasha, his selflessness, his consecration to the people.

"Possessed by a fury," the papers said of my speech the next morning. How long will this dangerous woman be permitted to go on?" Ah, if they only knew how I yearned to give up my freedom, to proclaim loudly my share in the deed — if only they knew!

The new landlord notified Peppie that she would have either to ask me to move out or vacate. Poor Peppie! She was being made to suffer for me. When I returned home that night, after a late meeting, I missed the night key in my bag. I was sure I had put it there in the morning. Not wishing to wake the janitor, I sat on the stoop waiting for some tenant to arrive. At last someone came and let me into the house. When I tried to open the door of Peppie's apartment, it refused to yield. I knocked repeatedly, but there was no answer. I grew alarmed, thinking something might have happened. I knocked violently, and finally the servant came out and informed me that her mistress had sent her to say that I must keep away from the flat, because she could no longer endure being pestered by the landlord and the police. Dashing past the woman I seized hold of Peppie in the kitchen, shaking her roughly, berating her as a coward. In the bedroom I gathered up my things, while Peppie broke down in tears. She had locked me out, she whimpered, because of the children, who had been frightened by detectives. I walked out in silence.

I went to the home of my grandmother. She had not seen me for a long time, and she was startled by my looks. She insisted that I was ill and that I must remain with her. Grandmother kept a grocery store on Tenth Street and Avenue B. Her two rooms she shared with the family of her married daughter. The only place for me was the kitchen, where I could go in and out without disturbing the others. Grandmother offered to get me a cot, and both she and her daughter busied themselves to prepare breakfast for me and make me at home.

The papers began reporting that Frick was recovering from his wounds. Comrades visiting me expressed the opinion that Sasha, "had failed." Some even had the effrontery to suggest that Most might have been right in saying that "it was a toy pistol." I was stung to the quick. I knew that Sasha had never had much practice in shooting. Occasionally, at German picnics, he would take part in target-shooting, but was that sufficient? I was sure Sasha's failure to kill Frick was due to the cheap quality of his revolver — he had lacked enough money to buy a good one.

Perhaps Frick was recovering because of the attention he was getting? The greatest surgeons of America had been called to his bedside. Yes, it must be that; after all, three bullets from Sasha's revolver had lodged in his body. It was Frick's wealth that was enabling him to recover. I tried to explain this to the comrades, but most of them remained unconvinced. Some even hinted that Sasha was at liberty. I was frantic — how dared they doubt Sasha? I would write him! I would ask him to send me word that would stop the horrible rumours about him.

Soon a letter arrived from Sasha, written in a curt tone. He was provoked that I could even ask for an explanation. Did I not know that the vital thing was the motive of his act and not its physical success or failure? My poor, tortured boy! I could read between the lines how crushed he was at the realization that Frick remained alive. But he was right: the important thing was his motives, and these no one could doubt.

Weeks passed without any indication of when Sasha's trial would begin. He was still kept on "Murderers' Row" in the Pittsburgh jail, but the fact that Frick was improving had considerably changed Sasha's legal status. He could not be condemned to death. Through comrades in Pennsylvania I learned that the law called for seven years in prison for his attempt. Hope entered my heart. Seven years are a long time, but Sasha was strong, he had iron perseverance, he could hold out. I clung to the new possibility with every fibre of my being.

My own life was full of misery. Grandmother's place was too crowded and I could not prolong my visit with her. I went in search of a room, but my name seemed to frighten the landlords. My friends suggested that I give an assumed name, but I would not deny my identity.

Often I would sit in a café on Second Avenue until three in the morning, or I would ride back and forth to the Bronx in a street-car. The poor old horses seemed as tired as I, their pace was so slow. I wore a blue and white striped dress and a long, grey coat that resembled a nurse's uniform. Soon I found that it gave me considerable protection. Conductors and policemen would often ask me whether I had just come off duty and was taking a

breath of air. One young policeman on Tompkins Square was particularly solicitous about me. He frequently entertained me with stories in his luscious Irish brogue, or he would tell me just to snooze off, that he would be near enough to protect me. "You look all in, kid," he would say; "you're working too hard, ain't you?" I had told him that I was on day and night duty with only a few hours' respite. I could not help laughing inwardly over the humour of my being protected by a policeman! I wondered how my cop would act if he knew who the demure-looking nurse was.

On Fourth Street near Third Avenue I had often passed a house which always had a sign out: "Furnished Room to Rent." One day I went in. No questions were asked about my identity. The room was small, but the rent was high, four dollars a week. The surroundings looked rather peculiar, but I hired the room.

In the evening I discovered that the whole house was tenanted by girls. I paid no attention at first, being busy putting my belongings in order. Weeks had passed since I had unpacked my clothes and books. It was such a comforting sensation to be able to take a scrub, to lie down on a clean bed. I retired early, but was awakened at night by someone knocking on my door. "Who is it?" I called, still heavy with sleep. "Say, Viola, ain't you goin' to let me in? I've been knockin' for twenty minutes. What the hell is up? You said I could come tonight." "You're in the wrong place, mister," I replied; "I'm not Viola."

Similar episodes happened every night for some time. Men called for Annette, for Mildred, or Clothilde. It finally dawned on me that I was living in a brothel.

The girl in the room next to mine was a sympathetic-looking youngster, and one day I invited her for coffee. I learned from her that the place was not a "regular dump, with a Madam," but that it was a grooming-house where girls were allowed to bring their men. She asked if I was doing good business, as I was so young. When I told her that I was not in the business, that I was only a dressmaker, the girl jeered. It took me some time to convince her that I was not looking for men customers. What better place could I have found than this house full of girls who must need dresses? I began to consider whether to remain in the house or move out. The thought of living within sight and sound of the life around me made me feel ill. My gracious stranger had been right — I had no knack for such things. There was also the fear that the papers might find out about the nature of the place I was in. Anarchists were already outrageously misrepresented; it would be grist to the capitalistic mill if they could proclaim that Emma Goldman had been found in a house of prostitution. I saw the necessity of moving out. But I remained. The hardships of the weeks since Sasha had gone, the prospect of again having to join the host of the shelterless, outweighed all other considerations.

Before the week was over, I had become the confidante of most of the girls. They competed with one another in being kind to me, in giving me their sewing to do and helping in little ways. For the first time since my return from Worcester I was able to earn my living. I had my own corner and I had made new friends. But my life was not destined to run smoothly for long.

The feud between Most and our group continued. Hardly a week passed without some slur in the *Freiheit* against Sasha or myself. It was painful enough to be called vile names by the man who had once loved me, but it was beyond endurance to have Sasha slandered and maligned. Then came Most's article "*Attentats-Reflexionen* (Reflections on Propaganda by Deed)" in the *Freiheit* of August 27, which was a complete reversal of everything that Most had till then persistently advocated. Most, whom I had heard scores of times call for acts of violence, who had gone to prison in England for his glorification of tyrannicide — Most, the incarnation of defiance and revolt, now deliberately repudiated the *Tat!* I wondered if he really believed what he wrote. Was his article prompted by his hatred of Sasha, or written to protect himself against the newspaper charge of complicity? He dared even make insinuations against Sasha's motives. The world Most had enriched for me, the life so full of colour and beauty, all lay shattered at my feet. Only the naked fact remained that Most had betrayed his ideal, had betrayed us.

I resolved to challenge him publicly to prove his insinuations, to compel him to explain his sudden reversal of attitude in the face of danger. I replied to his article, in the *Anarchist*, demanding an explanation and branding Most as a traitor and a coward. I waited for two weeks for a reply in the *Freiheit*, but none appeared. There were no proofs, and I knew that he could not justify his base accusations. I bought a horsewhip.

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At Most's next lecture I sat in the first row, close to the low platform. My hand was on the whip under my long, grey cloak. When he got up and faced the audience, I rose and declared in a loud voice: "I came to demand proof of your insinuations against Alexander Berkman."

There was instant silence. Most mumbled something about "hysterical woman," but he said nothing else. I then pulled out my whip and leaped towards him. Repeatedly I lashed him across the face and neck, then broke the whip over my knee and threw the pieces at him. It was all done so quickly that no one had time to interfere.

Then I felt myself roughly pulled back. "Throw her out! Beat her up!" people yelled. I was surrounded by an enraged and threatening crowd and might have fared badly had not Fedya, Claus, and other friends come to my rescue. They lifted me up bodily and forced their way out of the hall.

Most's change of position regarding propaganda by deed, his inimical attitude towards Sasha's act, his insinuations against the latter's motive, and his attacks upon me caused widespread dissension in the anarchist ranks. It was no more a feud between Most and Peukert and their adherents. It raised a storm within the entire anarchist movement, splitting it into two inimical camps. Some stood by Most, others defended Sasha and eulogized his act. The strife grew so bitter that I was even refused admission to a Jewish meeting on the East Side, the stronghold of Most's faithful. My public punishment of their adored teacher roused furious antagonism against me and made me a pariah.

Meanwhile we were anxiously waiting for the date of Sasha's trial to be set, but no information was forthcoming. In the second week of September I was invited to speak in Baltimore, my lecture being scheduled for Monday, the 19th. As I was about to ascend the platform, a telegram was handed to me. The trial had taken place that very day and Sasha had been condemned to twenty-two years in prison! Railroaded to a living death! The hall and the audience began to swim before my eyes. Someone took the telegram out of my hands and pushed me into a chair. A glass of water was held to my lips. The meeting must be called off, the comrades said.

I looked wildly about me, gulped down some water, snatched up the telegram, and leaped to the platform. The yellow piece of paper in my hand was a glowing coal, its fire searing my heart and flaming it into passionate expression. It caught the audience and raised it to ferment. Men and women jumped to their feet, calling for vengeance against the ferocious sentence. Their burning fervour in the cause of Sasha and his act resounded like thunder through the great hall.

The police burst in with drawn clubs and drove the audience out of the building. I remained on the platform, the telegram still in my hand. Officers came up and put the chairman and me under arrest. On the street we were pushed into a waiting patrol wagon and driven to the station-house, followed by the incensed crowd.

I had been surrounded by people from the moment the crushing news had come, compelled to suppress the turmoil in my soul and force back the hot tears that kept swelling in my throat. Now, free from intrusion, the monstrous sentence loomed up before me in all its horror. Twenty-two years! Sasha was twenty-one, at the most impressionable and vivid age. The life he had not yet lived was before him, holding out the charm and beauty his intense nature could extract. And now he was cut down like a strong young tree, robbed of sun and of light. And Frick was alive, almost recovered from his wounds and now recuperating in his palatial summer house. He would go on spilling the blood of labour. Frick was alive, and Sasha doomed to twenty-two years in a living tomb. The irony, the bitter irony of the thing, struck me full in the face.

If only I could shut out the ghastly picture and give vent to tears, find forgetfulness in everlasting sleep! But there were no tears, there was no sleep. There was only Sasha — Sasha in convict's clothes, captive behind stone walls — Sasha with his pale set face pressed to the iron bars, his steady eyes gazing intently upon me, bidding me go on.

No, no, no, there must be no despair. I would live, I would fight for Sasha. I would rend the black clouds closing on him, I would rescue my boy, I would bring him back to life!

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When I returned to New York two days later, having been discharged by the Baltimore police magistrate with a strong admonition never again to come back to the city, a letter from Sasha was awaiting me. It was written in very small but distinct script and gave the details of the Monday in court. He had repeatedly tried to learn the date of his trial, the letter read, but he could not procure any information about it. On the morning of the 19th he was suddenly ordered to get ready. He had barely time to gather up the sheets of his speech. Strange and antagonistic faces met him in the court-room. In vain he strained his eye for the sight of his friends. He realized that they, too, must have been kept in ignorance of the day of the trial. Yet he hoped against hope for the miracle. But there was not a friendly face anywhere. He was confronted with six indictments, all manufactured from the one act, and among them one charging him with an attempt on the life of John G. A. Leishman, Frick's assistant. Sasha declared that he knew nothing of Leishman; it was Frick whom he had come to kill. He demanded that he be tried on that charge alone, and that the other indictments be quashed, because they were all involved in the major charge. But his objection was overruled.

The jurors were selected in a few minutes, Sasha making no use of his right of challenge. What difference did it make? They were all alike, and he would be convicted anyhow. He declared to the Court that he scorned to defend himself; he wanted only to explain his act. The interpreter assigned to him translated haltingly and wrongly, and after several attempts to correct him Sasha discovered to his horror that the man was blind, as blind as justice in the American courts. He then tried to address the jury in English, but he was impatiently stopped by Judge McClung, who declared that "the prisoner has said enough already." Sasha protested, but in vain. The District Attorney stepped into the jury-box and held a low conversation with the talesmen, whereupon they brought in a verdict of guilty without even leaving their seats. The Judge was curt and denunciatory. He passed sentence on each count separately, including three indictments for "entering a building with felonious intent," giving the prisoner the maximum on each charge. The total amounted to twenty-one years in the Western Penitentiary of Pennsylvania, at the expiration of which time an additional year was to be served in the Allegheny County Workhouse for "carrying concealed weapons."

Twenty-two years of slow torture and death! He had done his duty, Sasha's letter concluded, and now the end had come. He would depart as he had determined, by his own will and hand. He wanted no effort made in his behalf. It would be of no use and he could not give his consent to an appeal to the enemy. No need of further help for him; whatever campaign could be made must be for his act, and I was to see to that. He was sure that no one else felt and understood his motives so well, no one else could clarify the meaning of his deed with the same conviction. His one deep longing now was for me. If he could only look into my eyes once more and press me to his heart — but as that was denied him, he would keep on thinking of me, his friend and comrade. No power on earth could take that away from him.

I felt Sasha's spirit lifted above everything earthly. Like a brilliant star it illumined my own dark thoughts and brought home to me the realization that there was something greater than personal ties or even love: an all-embracing devotion that understands all and gives all to the last breath.

Sasha's terrible sentence aroused Most to a virulent attack on the courts of Pennsylvania and the judicial criminal who could give a man twenty-two years for an act that legally called for only seven. His article in the *Freiheit* increased my bitterness against him, for had he not helped to weaken the effect of Sasha's deed? I was certain that the enemy would not have dared to railroad Sasha if there had been a concerted radical protest in his behalf. I held Most much more responsible for the inhuman sentence than the Court of the State of Pennsylvania.

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Sasha was by no means without friends. They proved their loyalty from the very first. Now two groups came forward to organize the campaign for the commutation of his sentence. The East Side group comprised various social elements, labour men, and leading Jewish socialists. Among them were M. Zametkin, an old Russian revolutionary; Louis Miller, an energetic and influential man in the ghetto; and Isaac Hourwitch, a comparatively recent arrival in America after his exile in Siberia. The last was especially ardent as a spokesman for Sasha. There was also Shevitch, who had from the beginning defended Sasha in the German daily *Volkszeitung*, of which he was editor-in-chief. Our friend Solotaroff, Annie Netter, young Michael Cohn, and others were the most active in the East Side group.

The moving spirit of the American group was Dyer D. Lum, a man of exceptional abilities, a poet and writer on economic and philosophical subjects. With him were John Edelman, the gifted architect and publicist; William C. Owen, an Englishman of literary talents, and Justus Schwab, the well-known German anarchist.

It was most encouraging to see the splendid solidarity in the cause of Sasha. I kept him informed of the efforts in his behalf, painting them in exaggerated colours to cheer him. But nothing seemed to avail; he was in the grip of the twenty-two-year sentence. "It is no earthly use to try to do anything for me," he wrote. "It will take years to accomplish a commutation, and I know that Frick and Carnegie will never consent to it. Without their approval the Pennsylvania Board of Pardons will not act. Besides, I cannot continue for long in this living tomb." His letters were dispiriting, but I held on grimly. I knew his indomitable will and his iron strength of character. I clung tenaciously to the hope that he would arouse himself and not allow himself to be crushed. That hope alone gave me the courage to go on. I joined the newly organized efforts for him. Night after night I was at some meeting voicing the meaning and message of Sasha's act.

Early in November came the first sign of Sasha's reawakened interest in life. His letter informed me that he might have the privilege of a visitor. Prisoners were entitled to one visit a month, but only from a near relative. Could I get his sister from Russia to come to see him? I understood what he meant and wrote him immediately to get the pass.

I had been invited by anarchist groups in Chicago and St. Louis to speak at the approaching anniversary of the 11th of November and I decided to combine the trip with a visit to Sasha. I would go as his married sister, under the name of Niedermann. I was certain that the prison authorities knew nothing about Sasha's sister in Russia. I would impersonate her and they would never suspect my identity. I was hardly known then. The pictures of me in the papers in connexion with Sasha's act were so unlike me that no one could have recognized me from them. To see my boy again, to press him to my heart, to bring him hope and courage — I lived for nothing else during the weeks and days before the visit.

In a fever I made my preparations. My first stop was to be St. Louis; then Chicago; finally Pittsburgh. A letter from Sasha arrived a few days before my departure. It contained a pass from the Chief Prison Inspector of the Western Penitentiary for Mrs. E. Niedermann, sister of Prisoner A-7, for a visit on the 26th of November. Sasha had asked me to instruct his sister to remain in Pittsburgh two days. In view of the fact that she was coming all the way from Russia to see him, the Inspector had promised him a second visit. I was wild with joy, impatient of every hour that kept me from him. The pass for my visit became my amulet. I would not part with it for a moment.

I arrived in Pittsburgh early on the morning of Thanksgiving Day. I was met by Carl Nold and Max Metzkow, the latter a German comrade who had faithfully stood by Sasha. Nold and Bauer were out on bail awaiting trial "for complicity in the attempt on Frick's life." I had been in correspondence with Carl for some time and I was glad of the opportunity to meet the young comrade who had been kind to Sasha. He was of small stature, frail, with intelligent eyes and a shock of black hair. We greeted each other like old friends.

In the afternoon I went out to Allegheny, accompanied by Metzkow. It was decided that Nold should stay away; he was often followed by detectives and we were afraid that my identity might be discovered before I had a chance to get inside the prison. Not far from the penitentiary Metzkow remained to await my return.

The grey stone building, the high forbidding walls, the armed guards, the oppressive silence in the hall where I was told to wait, and the minutes creeping into endless time settled on my heart with the weight of a nightmare.

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In vain I tried to shake myself free. At last a harsh voice called: "This way, Mrs. Niedermann." I was taken through several iron doors, along twisting corridors, into a small room. Sasha was there, a tall guard beside him.

My first impulse was to rush up to him and cover him with kisses, but the presence of the guard checked me. Sasha approached me and put his arms around me. As he bent over to kiss me, I felt a small object pass into my mouth.

For weeks I had been looking forward eagerly, anxiously to this visit. A thousand times I had gone over in my mind all I would say to him of my love and undying devotion, of the struggle I was making for his release, but all I could do was to press his hand and look into his eyes.

We began to speak in our beloved Russian, but we were stopped immediately by the cold command of the guard: "Talk English. No foreign languages here." His lynx-like eyes followed our every movement, watched our lips, crept into our very minds. I became tongue-tied, numb in every nerve. Sasha, too, was mute; his fingers kept on playing with my watch-chain and he seemed to hold on to it as a drowning man to a straw. Neither of us could utter a word, but our eyes spoke to each other — of our fears, our hopes, our yearnings.

The visit lasted twenty minutes. Another embrace, another touch of our lips, and our "time was up." I whispered to him to hold on, to hold out, and then I found myself on the prison steps. The iron gate clattered shut behind me.

I wanted to scream, to throw my weight against the door, to pound it with my fists. But the gate stared back at me and mocked. I walked along the front of the prison and into the street. I walked, silently weeping, towards the spot where I had left Metzkwow. His presence brought me back to reality and made me conscious of the object Sasha had given me with his kiss. I took it out of my mouth — a small roll tightly wrapped. We went into the back room of a saloon and I unwound the several layers of paper. At last appeared a note with Sasha's diminutive handwriting, each word standing out like a pearl before me. "You must go to Inspector Reed," it read; "he promised me a second pass. Go to his jewellery shop tomorrow. I am counting on you. I'll give you another message of importance — the same way."

I went to Reed's store the next day. I looked shabby in my threadbare coat amid the sparkling jewellery, silver, and gold. I asked to see Mr. Reed. He was a tall, emaciated, thin-lipped creature, with hard and piercing eyes. No sooner had I given my name than he exclaimed: "So this is Berkman's sister!" Yes, he had promised him a second visit, though he did not deserve any kindness. Berkman was a murderer, he had tried to kill a good Christian man. I held on to myself by sheer force; my chance to see Sasha again was at stake. He would call up the prison, Reed continued, to find out at what time I could be admitted. I was to return in an hour.

My heart sank. I had a distinct premonition that there would be no more visits for Sasha. But I came back as directed. As soon as Mr. Reed saw me, his face turned purple and he fairly leaped at me. "You deceiver!" he yelled. "You have already been at the penitentiary! You sneaked in under a false name as his sister. You don't get away with such lies here — you have been recognized by a guard! You are Emma Goldman, that criminal's mistress! There will be no more visits. You might as well make up your mind about it — Berkman will never get out alive!"

He had gone behind the glass counter, which was covered with silverware. In my indignation and rage I swept everything to the floor — plates, coffee-pots and pitchers, jewellery and watches. I seized a heavy tray and was about to throw it at him when I was pulled back by one of the clerks, who shouted to someone to run for the police. Reed, white with fear and frothing at the mouth, signalled to the clerk. "No police," I heard him say; "no scandal. Just kick her out." The clerk advanced towards me, then stopped. "Murderer, coward!" I cried; "if you harm Berkman, I will kill you with my own hands!"

No one moved. I walked out and boarded a street-car. I made sure of not being followed before returning to Metzkwow's home. In the evening, when he came back with Nold from work, I told them what had happened. They were alarmed. They regretted that I had lost control of myself, because it would react on Sasha. They agreed that I would have to get out of Pittsburgh at once. The Inspector might put detectives on my trail and have me arrested. The Pennsylvania authorities had been trying to get me ever since Sasha's act.

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I was shocked by the thought that Sasha might indeed have to suffer as a result of my outbreak. But the threat of the Inspector that Sasha would never come out of prison alive had been too much for me. I was sure Sasha would understand.

The night was black as I walked with Nold to the station to take the train for New York. The steel-foundries belched huge flames that reflected the Allegheny hills blood-red and filled the air with soot and smoke. We made our way past the sheds where human beings, half man, half beast, were working like the galley-slaves of an era long past. Their naked bodies, covered only with small trunks, shone like copper in the glare of the red-hot chunks of iron they were snatching from the mouths of the flaming monsters. From time to time the steam rising from the water thrown on the hot metal would completely envelop the men; then they would emerge again like shadows. "The children of hell," I said, "damned to the everlasting inferno of heat and noise." Sasha had given his life to bring joy to these slaves, but they had remained blind and continued in the hell of their own forging. "Their souls are dead, dead to the horror and degradation of their lives."

Carl related to me what he knew about Sasha in his Pittsburgh days. It was true that Henry Bauer had suspected Sasha. Henry was a fanatical follower of Most, who had warned him against us as renegades, telling him that we had allied ourselves with "that spy Peukert." When Sasha arrived at the height of the Homestead trouble, Bauer was already prejudiced against him. Henry had confided to Nold that he would examine Sasha's bag while he was asleep and that if he found anything incriminating, he would kill Sasha. With loaded gun Bauer had slept in the same room with Sasha, alert for any suspicious movement and ready to shoot. Nold had been so impressed with Sasha by his open countenance and directness that he could not possibly suspect him. He had agreed with Bauer, trying to convince him that Most was unfair and prejudiced against everyone who disagreed with him. Carl no longer believed so implicitly in Hannes.

Carl's story filled me with horror. What if Sasha had happened to have something in his bag that Bauer might have taken as justifying his suspicions! Enough for the blind Most-worshipper to shoot him! And Most, to what depths his hatred of Sasha had driven him, to what despicable methods! What was there in human passion that forced men to such lengths? My own, for instance, that compelled me to horsewhip Most, to hate him now as he had always hated Sasha, to hate the man I had once loved, the man who had been my ideal. It was all so painfully disturbing, so frightful. I could not grasp it.

Of his own trial Carl spoke lightly. He would even welcome a few years in prison to be near Sasha, to help him bear his heavy ordeal. Faithful Carl! His trust in Sasha and his faith brought me close to him, made him very dear.

Far in the distance, as the train sped on, I could still see the belching flames shoot against the black sky, lighting up the hills of Allegheny. Allegheny, which held what was most precious to me immured perhaps for ever! I had planned the *Attentat* together with him; I had let him go alone; I had approved of his decision to have no lawyer. I strove to shake off the consciousness of guilt, but it would give me no rest until I found forgetfulness in sleep.

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Our work for the commutation of Sasha's sentence continued. At one of our weekly Meetings, in the latter part of December, I became conscious of the steady gaze of a man in the audience. He was tall and broad, well built, with soft blond hair and blue eyes. I particularly noticed the peculiar motion of his right leg, swinging back and forth regularly, while his hand kept steadily playing with matches. His monotonous movements were making me drowsy and I repeatedly had to rouse myself with an effort. Finally I walked over to the man and playfully took the matches away from him, remarking: "Children are not allowed to play with fire." "All right, grandmother," he replied in the same spirit, "but you should know that I am a revolutionist. I love fire. Don't you?" He smiled at me, exposing beautiful white teeth. "Yes, in its right place," I retorted, "not here, with so many people about. It makes me nervous. And please stop moving your leg." The man apologized; a bad habit he had acquired in prison, he remarked. A feeling of shame overcame me; I thought of Sasha. I begged the man to go on and not to mind me. Perhaps some day he would tell me about his prison experience. "I have a dear friend there now," I said. Evidently he understood whom I meant. "Berkman is a brave man," he replied. "We know about him in Austria and we admire him tremendously for what he did."

I learned that his name was Edward Brady and that he had just arrived from Austria after completing a term of ten years in prison for the publication of illegal anarchist literature. I found him the most scholarly person I had ever met. His field was not limited, like Most's, to social and political subjects; in fact, he rarely talked about them to me. He introduced me to the great classics of English and French literature. He loved to read Goethe and Shakespeare to me, or translate passages from the French, Jean Jacques Rousseau and Voltaire being his favourites. His English, although with a German accent, was perfect. On one occasion I asked him where he had received his schooling. "In prison," he replied unhesitatingly. He modified it by adding that he had passed through the *Gymnasium* first; but it was in prison that he had done his real studying. His sister used to send him English and French dictionaries, and he made it his practice to memorize so many words every day. In solitary confinement he had always read aloud to himself. It was the only way to survive. Many went crazy, particularly those who had nothing with which to occupy their minds. But for people with ideals prison is the best school, he said. "Then I ought to get to prison as quickly as possible," I remarked, "because I am awfully ignorant." "Don't be in such a hurry," he replied; "we have only just met and you are too young for prison." "Berkman was only twenty-one," I told him. "Yes, that is the pity of it." His voice trembled. "I was thirty when I was imprisoned. I had already lived intensely."

He asked about my childhood and schooldays, evidently trying to change the subject. I had only had three and a half years of *Realschule* in Königsberg, I told him. The régime was harsh, the instructors brutal; I learned scarcely anything. Only my teacher of German had been kind to me. She was a sick woman, slowly dying of consumption, but patient and tender. She would often invite me to her home and give me extra lessons. She was particularly anxious for me to know her favourite writers: Marlitt, Auerbach, Heise, Linden, and Spielhagen. She loved Marlitt more than the others; so I, too, loved Marlitt. We used to read her novels together and we would both grow tearful over the unhappy heroines. My teacher worshipped the royal house; Frederick the Great and Queen Louise were her idols. "The poor Queen so cruelly treated by that butcher, Napoleon — the gracious, beautiful Queen," she would say with much feeling. She often recited to me the poem, the daily prayer of the good Queen:

Wer nie sein Brot in Tränen ass —

Wer nie die kummervollen Nächte auf seinem Bette weinend sass —

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Der kennt euch nicht, Ihr himmlischen Mächte.

The moving stanza completely captured me. I, too, became a devotee of Queen Louise.

Two of my teachers had been altogether terrible. One, a German Jew was our instructor in religion; the other taught geography. I hated them both. Occasionally I would avenge myself on the former for his constant beatings, but I was too terrorized by the other even to complain at home.

The great joy of our religious instructor used to be to beat the palms of our hands with a ruler. I used to organize schemes to annoy him: stick pins in his upholstered chair, stealthily tie his long coattails to the table, put snails in his pockets — anything I could think of to pay him back for the pain of his ruler. He knew I was the ring-leader and he beat me the more for it. But it was a frank feud that could be met in the open.

Not so with the other man. His methods were less painful, but more dreadful. Every afternoon he would keep one or two of the girls after school-hours. When everybody had left the building, he would send one girl to the next classroom, then force the other on his knee and grasp her breasts or put his hands between her legs. He would promise her good marks if she kept quiet and threaten instant dismissal if she talked. The girls were terrorized into silence. I did not know for a long time about these things, until one day I found myself on his knee, I screamed, reached for his beard, and pulled it violently in my attempt to wriggle out of his hold. He jumped up, and I fell to the floor. He ran to the door to see if anyone was coming in response to my cry; then he hissed into my ear: "If you breathe one word, I'll kick you out of school."

For several days I was too sick with fright to return to school, but I would not say anything. The dread of being dismissed brought back the remembrance of Father's fury whenever I returned with bad marks. I went back to school at last, and for some days the geography lessons passed without incident. Because of my poor eyesight I had to stand close to the map. One day the teacher whispered to me: "You will remain behind." "I will not!" I whispered back. The next moment I felt a stinging pain in my arm. He had stuck his nails into my flesh. My cries broke up the class and brought other instructors to the room. I heard our teacher telling them that I was a dullard, that I never knew my lessons and therefore he had to punish me. I was sent home.

At night my arm hurt a great deal. Mother noticed that it was all swollen and she sent for the doctor, who questioned me. His kindly manner led me to tell him the whole story. "Terrible!" he exclaimed; "the fellow belongs to the madhouse." A week later when I returned to school our geography-teacher was no longer there. He had gone on a journey, we were told.

When the time came for me to join Father in St. Petersburg, I hated to go. I could not part from my sick teacher of German, who had taught me to love everything Teutonic. She had induced one of her friends to give me French and music lessons and had promised to help me through the *Gymnasium*. She wanted me to continue my education in Germany, and I dreamed of studying medicine so that I could be helpful in the world. After much pleading and many tears Mother consented to let me remain with my grandmother in Königsberg, provided I would pass the entrance examination for the *Gymnasium*. I worked day and night and I passed. But to become enrolled I needed a certificate of good character from my religious teacher. I loathed the idea of asking the man for anything; but I felt that my whole future depended on it, and I went to him. In front of the whole class he announced that he would never give me "a good character." I had none, he declared; I was a terrible child and would grow into a worse woman. I had no respect for my elders or for authority, and I would surely end on the gallows as a public menace. I went home heart-broken, but Mother promised to permit me to continue my studies in St. Petersburg. Unfortunately her plans did not materialize. I got only six months of study in Russia. However, the spiritual influences from my association with Russian students were most valuable.

"Those teachers must have been regular beasts," Brady declared; "but you will admit that your religious fellow had a prophetic eye. You are already considered a public menace, and if you go on, you may be given a distinguished death. But console yourself; better people die on the gallows than in palaces."

Gradually a beautiful comradeship matured between Brady and me. I now called him Ed. "The other sounds conventional," he had said. At his suggestion we started reading French together, beginning with *Candide*. I

read slowly, haltingly, my pronunciation atrocious. But he was a born teacher, and his patience was boundless. On Sundays Ed would play host in the two-room apartment to which I had moved. Fedya and I would be ordered out of the flat until the meat was ready. Ed was a marvelous cook. On rare occasions I would be given the privilege of watching him prepare the meal. He would explain minutely, with evident gusto, every dish and I soon proved a much better pupil in cooking than in French. I learned to prepare many dishes before we were through reading *Candide*.

On Saturdays when I did not have to lecture, we used to visit the saloon of Justus Schwab, the most famous radical center in New York. Schwab was the traditional Teuton in appearance, over six feet tall, broad-chested, and strait as a tree. On his wide shoulders and strong neck rested a magnificent head, trained in curly red hair and beard. His eyes were full of fire and intensity. But it was his voice, deep and tender, that was his peculiar characteristic. It would have made him famous if he had chosen an operatic career. Justus was too much the rebel and the dreamer, however, to care about such things. The rear room of his little place on First Street was a Mecca for French Communards, Spanish and Italian refugees, Russian politicals, and German socialists and anarchists who had escaped the iron heel of Bismarck. Everyone gathered at Justus's. Justus, as we affectionately called him, was the comrade, adviser, and friend of all. The circle was interspersed with many Americans, among them writers and artists. John Swinton, Ambrose Bierce, James Huneker, Sadakichi Hartmann, and other literati loved to listen to Justus's golden voice, drink his delicious beer and wine, and argue world-problems far into the night. Together with Ed I became a regular frequenter. Ed would dilate on the subtleties of some English, French, or German word, a group of philologists his forum. I would clash swords with Huneker and his friends about anarchism. Justus loved those battles and would urge me on. Then he would pat me on the back and say: "Emmachen, your head is not made for a hat; it is made for the rope. Just look at those soft curves — the rope would easily snuggle into them." At which Ed would wince.

The sweet companionship with Ed did not eliminate Sasha from my mind. Ed was also deeply interested in him and he joined the groups that were carrying on a systematic campaign in Sasha's behalf. Meanwhile Sasha had established an underground mail route. His official notes contained little about himself, but they spoke kindly of the prison chaplain, who had given him books and was showing human interest. His underground letters evidenced how outraged he felt over the sentence of Bauer and Nold. But they also breathed a little hope; he no longer felt so alone, with his two comrades under the same roof. He was trying to establish communication with them, his friends having been placed in a different wing of the prison. For the present, letters from the outside were his only link with life. I must urge our friends to write him often.

The consciousness that my correspondence would be read by the prison censor haunted me. The written words seemed cold and matter-of-fact, yet I wanted Sasha to feel that whatever happened in my life, whoever entered it, he would remain in it always. My letters left me dissatisfied and unhappy. But life went on. I had to work ten, sometimes twelve hours a day at the sewing-machine to earn my living. Almost nightly meetings and the need of improving my neglected education kept me engaged all the time. Somehow Ed made me feel that need more than anyone else had done.

Our friendship gradually ripened into love. Ed became indispensable to me. I had known for a long time that he also cared for me. Of unusual reserve, he had never spoken of his love, but his eyes and his touch were eloquent of it. He had had women in his life before. One of them had given him a daughter, who was living with her mother's parents. He felt grateful to those women, he would often say. They had taught him the mysteries and subtleties of sex. I could not follow Ed when he spoke of these matters, and I was too shy to ask for an explanation. But I used to wonder what he meant. Sex had seemed a simple process to me. My own sex life had always left me dissatisfied, longing for something I did not know. I considered love more important than all else, love which finds supreme joy in selfless giving.

In the arms of Ed I learned for the first time the meaning of the great life-giving force. I understood its full beauty, and I eagerly drank its intoxicating joy and bliss. It was an ecstatic song, profoundly soothing by its music and perfume. My little flat in the building known as the "Bohemian Republic," to which I had moved lately, became a temple of love. Often the thought would come to me that so much peace and beauty could not

last; it was too wonderful, too perfect. Then I would cling to Ed with a trembling heart. He would hold me close and his unfailing cheer and humour would dispel my dark thoughts. "You are overworked," he would say. "The machine and your constant anxiety about Sasha are killing you."

In the spring I fell ill, began to lose weight, and grew too weak to walk across the room. Physicians ordered immediate rest and a change of climate. My friends persuaded me to leave New York and I went to Rochester, accompanied by a girl who volunteered as nurse.

My sister Helena thought her place too cramped for a patient and she secured for me a room in a house with a large garden. She spent every spare moment with me, unfailing in her love and care. She took me to a lung-specialist who discovered an early stage of tuberculosis and put me on a special diet. Presently I began to improve, and within two months I had recovered sufficiently to take walks. My doctor was planning to send me for the winter to a sanatorium, when developments in New York gave a different turn to the situation.

The industrial crisis of that year had thrown thousands out of employment, and their condition now reached an appalling state. Worst of all was the situation in New York. Jobless workers were being evicted; suffering was growing and suicides multiplying. Nothing was being done to alleviate their misery.

I could no longer remain in Rochester. My reason told me it was reckless to go back in the middle of my cure. I had grown much stronger and had gained weight. I coughed less and the hemorrhages had stopped. I knew, however, that I was far from well. But something stronger than reason was drawing me back to New York. I longed for Ed; but more compelling was the call of the unemployed, of the workers of the East Side who had given me my labour baptism. I had been with them in their previous struggles: I could not stay away from them now. I left notes behind for the physician and Helena; I did not have the heart to face them.

I had wired Ed and he met me joyously. But when I told him that I had returned to devote myself to the unemployed, his mood changed. It was insanity, he urged; it would mean the loss of everything I had gained in health through my rest. It might even prove fatal. He would not permit it — I was his now — his, to love and protect and watch over.

It was bliss to know that someone cared so much for me, but I felt it at the same time a handicap. His "to hold and protect"? Did he consider me his property, a dependent or a cripple who had to be taken care of by a man? I had thought he believed in freedom, in my right to do as I wished. It was anxiety about me, fear for my health, he assured me, that prompted his words. But if I was determined to resume my efforts, he would help. He was no speaker, but he could be useful in other ways.

Committee sessions, public meetings, collection of food-stuffs, supervising the feeding of the homeless and their numerous children, and, finally, the organization of a mass meeting on Union Square entirely filled my time.

The meeting at Union Square was preceded by a demonstration, the marching columns counting many thousands. The girls and women were in front, I at their head carrying a red banner. Its crimson waved proudly in the air and could be seen for blocks. My soul, too, vibrated with the intensity of the moment.

I had prepared my speech in writing and it seemed to me inspiring, but when I reached Union Square and saw the huge mass of humanity, my notes appeared cold and meaningless.

The atmosphere in the ranks had become very tense, owing to the events of that week. Labour politicians had appealed to the New York legislature for relief of the great distress, but their pleas met with evasions. Meanwhile the unemployed went on starving. The people were outraged by this callous indifference to the suffering of men, women, and children. As a result the air at Union Square was charged with bitterness and indignation, its spirit quickly communicating itself to me. I was scheduled as the last speaker and I could barely endure the long wait. Finally the apologetic oratory was over and my turn came. I heard my name shouted from a thousand throats as I stepped forward. I saw a dense mass before me, their pale, pinched faces upturned to me. My heart beat, my temples throbbed, and my knees shook.

"Men and women", I began amidst sudden silence, "do you not realize that the State is the worst enemy you have? It is a machine that crushes you in order to sustain the ruling class, your masters. Like naïve children you put your trust in your political leaders. You make it possible for them to creep into your confidence, only to

have them betray you to the first bidder. But even where there is no direct betrayal, the labour politicians make common cause with your enemies to keep you in leash, to prevent your direct action. The State is the pillar of capitalism, and it is ridiculous to expect any redress from it. Do you not see the stupidity of asking relief from Albany with immense wealth within a stone's throw from here? Fifth Avenue is laid in gold, every mansion is a citadel of money and power. Yet there you stand, a giant, starved and fettered, shorn of his strength. Cardinal Manning long ago proclaimed that 'necessity knows no law' and that 'the starving man has a right to a share of his neighbour's bread.' Cardinal Manning was an ecclesiastic steeped in the traditions of the Church, which has always been on the side of the rich against the poor. But he had some humanity, and he knew that hunger is a compelling force. You, too, will have to learn that you have a right to share your neighbours bread. Your neighbours — they have not only stolen your bread, but they are sapping your blood. They will go on robbing you, your children, and your children's children, unless you wake up, unless you become daring enough to demand your rights. Well, then, demonstrate before the palaces of the rich; demand work. If they do not give you work, demand bread. If they deny you both, take bread. It is your sacred right!"

Uproarious applause, wild and deafening, broke from the stillness like a sudden storm. The sea of hands eagerly stretching out towards me seemed like the wings of white birds fluttering.

The following morning I went to Philadelphia to secure relief and help organize the unemployed there. The afternoon papers carried a garbled account of my speech. I had urged the crowd to revolution, they claimed. "Red Emma has great swaying power; her vitriolic tongue was just what the ignorant mob needed to tear down New York." They also stated that I had been spirited away by some husky friends, but that the police were on my track.

In the evening I attended a group meeting, where I met a number of anarchists I had not known before. Natasha Notkin was the active spirit among them. She was the true type of Russian woman revolutionist, with no other interests in life but the movement. A mass meeting was decided upon for Monday, August 21. On that morning the papers brought the news that my whereabouts had been discovered, that detectives were on their way to Philadelphia with a warrant for my arrest. I felt that the important thing for me was to manage to get into the hall and address the meeting before my arrest could take place. It was my first visit to Philadelphia, where I was unknown to the authorities. The New York detectives would hardly be able to identify me by the pictures that had so far appeared in the press. I decided to go to the hall unaccompanied and slip in unnoticed.

The streets near by were blocked with people. No one recognized me as I walked up the flight of steps leading to the meeting-place. Then one of the anarchists greeted me: "Here's Emma!" I waved him aside, but a heavy hand was immediately on my shoulder, and a voice said: "You're under arrest, Miss Goldman." There was a commotion, people ran towards me, but the officers drew their guns and held back the crowd. A detective gripped my arm and pulled me down the stairs into the street. I was given the choice of riding in the patrol wagon or walking to the police station. I chose to walk. The officers attempted to handcuff me, but I assured them there was no need of it, as I did not intend to escape. On our way a man broke through the crowd and ran up to me. He held out his wallet, in case I needed money. The detectives promptly nabbed him and he was put under arrest. I was taken to police headquarters, in the tower of the City Hall, and locked up for the night.

In the morning I was asked whether I was willing to go back with the detectives to New York. "Not of my own free will," I declared. "Very well, we'll keep you until your extradition has been arranged." I was taken into a room where I was weighed, measured, and photographed. I fought desperately against the photographing, but my head was held pinioned. I closed my eyes, and the photograph must have resembled a sleeping beauty that looked like an escaped felon.

My New York friends were alarmed. They deluged me with telegrams and letters. Ed wrote guardedly, but I sensed his love between the lines. He wanted to come to Philadelphia, bring money, and get a lawyer, but I wired him to await developments. Many comrades visited me in the jail, and from them I learned that the meeting had been allowed to proceed after my arrest. Voltairine de Cleyre had taken my place and had protested vigorously against my suppression.

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I had heard about this brilliant American girl and I knew that she had been influenced, like myself, by the judicial murder in Chicago, and that she had since become active in anarchist ranks. I had long wanted to meet her and I had visited her upon my arrival in Philadelphia, but I found her ill in bed. She always suffered a sick spell after a meeting, and she had lectured the previous evening. I thought it splendid of her to have gone to the meeting from a sickbed and to have spoken in my behalf. I was proud of her comradeship.

The second morning after my arrest I was transferred to Moyamensing Prison to await extradition. I was put into a fairly large cell, its door of solid sheet iron, with a small square in the centre opening from the outside. The window was high and heavily barred. The cell contained a sanitary toilet, running water, a tin cup, a wooden table, a bench, and an iron cot. A small electric lamp hung from the ceiling. From time to time the square in the door would open and a pair of eyes would look in, or a voice would call for the cup and it would be passed back to me filled with tepid water or soup and a slice of bread. Except for such interruptions silence prevailed.

After the second day the stillness became oppressive and the hours crept on endlessly. I grew weary from constant pacing between the window and the door. My nerves were tense with the strain for some human sound. I called for the matron, but no one answered. I banged my tin cup against the door. Finally it brought response. My door was unlocked and a large woman with a hard face came into the cell. It was against the rules to make so much noise, she warned me. If I did it again, she would have to punish me. What did I want? I wanted my mail, I told her. I was sure there was some from my friends, and I also wanted books to read. She would bring a book, but there was no mail, the matron said. I knew she was lying, for I was certain Ed had written, even if no one else. She went out, locking the door after her. Presently she returned with a book. It was the Bible and it recalled to my mind the cruel face of my religious instructor in school. Indignantly I flung the volume at the matron's feet. I had no need of religious lies; I wanted some human book, I told her. For a moment she stood horror-stricken; then she began raging at me. I had desecrated God's word; I would be put in the dungeon; later on I would burn in hell. I replied heatedly that she did not dare punish me, because I was a prisoner of the State of New York, that I had not yet been tried and therefore still had some civil rights. She flung out, slamming the door after her.

In the evening I had a violent headache, caused by the electric light scorching my eyes. I again knocked on the door and demanded to see the doctor. Another woman came, the prison physician. She gave me some medicine and I asked her for some reading-matter, or at least some sewing. Next day I was given towels to hem. Eagerly I stitched by the hour, my thoughts with Sasha and Ed. With crushing clarity I saw what Sasha's life in prison meant. Twenty-two years! I should go mad in a year.

One day the matron came to announce that extradition had been granted and that I was to be taken to New York. I followed her into the office, where I was handed a large package of letters, telegrams, and papers. I was informed that several boxes of fruit and flowers had come for me, but that it was against the rules for prisoners to have such things. Then I was handed over to a heavy-set man. A cab waited outside the prison and we were driven to the station.

We travelled in a Pullman car, and the man introduced himself as Detective-Sergeant — . He excused himself, saying he was only doing his duty; he had six children to support. I asked him why he had not chosen a more honourable occupation and why he had to bring more spies into the world. If *he* did not do it, someone else would, he replied. The police force was necessary; it protected society. Would I have dinner? He would have it brought to the car to save my going to the diner. I consented. I had not eaten anything decent for a week; besides, the City of New York was paying for the unsolicited luxury of my journey.

Over the dinner the detective referred to my youth and the life "such a brilliant girl, with such abilities" had before her. He went on to say that I never would earn anything by the work I was doing, not even my salt. Why shouldn't I be sensible and "look out for number one" first? He felt for me because he was a *Yehude* himself. He was sorry to see me go to prison. He could tell me how to get free, even to receive a large sum of money, if I would only be sensible.

"Out with it," I said; "what's on your mind?"

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His chief had instructed him to tell me that my case would be quashed and a substantial sum of money presented to me if I would give way a little. Nothing much, just a short periodic report of what was going on in radical circles and among the workers on the East Side.

A horrible feeling came over me. The food nauseated me. I gulped down some ice-water from my glass and threw what was left into the detective's face. "You miserable cur!" I shouted; "not enough that you act as a Judas, you try even to turn me into one — you and your rotten chief! I'll take prison for life, but no one will ever buy me!"

"All right, all right," he said soothingly; "have it your own way."

From the Pennsylvania Station I was driven to the Mulberry Street Police Station, where I was locked up for the night. The cell was small and ill-smelling, with only a wooden plank to sit or lie down upon. I heard the clank of cells being locked and unlocked, crying and hysterical weeping. But it was a relief not to see the bloated face and not to have to breathe the same air with the loathsome detective.

The next morning I was taken before the Chief. The detective had told him everything and he was furious. I was a fool, a stupid goose who did not know what was good for her. He would put me away for years where I could do no more harm. I let him rave, but before I left, I told him that the whole country should learn how corrupt the Chief of Police of New York can be. He raised a chair as if to strike me with it. Then, changing his mind, he called for a detective to take me back to the station-house.

I was overjoyed to find Ed, Justus Schwab, and Dr. Julius Hoffmann waiting for me there. In the afternoon I was brought before a judge and charged with inciting to riot on three counts. My trial was set for the 28th of September; my bail, to the amount of five thousand dollars, was given by Dr. Julius Hoffmann. In triumph my friends took me to Justus's den.

In my accumulated mail I found an underground letter from Sasha. He had read about my arrest. "Now you are indeed my sailor girl," he wrote. He had at last established communication with Nold and Bauer and they were arranging a *sub rosa* prison publication. They had already chosen a name; it was to be called "*Gefängnis-Blüthen* (Prison Blossoms)." I felt a weight lifted off my heart. Sasha had come back, he was beginning to take an interest in life, he would hold out! At most he would have to serve seven years on the first charge. We must work energetically to get his sentence commuted. I was light-hearted and happy in the thought that we might yet succeed in wrenching Sasha from his living grave.

Justus's place was crowded. People I had never before seen now came to express their sympathy. I had suddenly become an important personage, though I could not understand why, since I had done or said nothing that merited distinction. But I was glad to see so much interest in my ideas. I never doubted for a moment that it was the social theories I represented, and not I personally, that was attracting attention. My trial would give me a wonderful chance for propaganda. I must prepare for it. My defence in open court should carry the message of anarchism to the whole country.

I missed Claus Timmermann in the crowd and wondered what could be keeping him away. I turned to Ed and asked what had happened to cause Claus to neglect such an opportunity for free drinks. Ed was at first evasive, but on my insisting he informed me that the police had raided my grandmother's grocery store, expecting to find me there. Later on they arrested Claus. Knowing that he was often under the influence of liquor, the police hoped to learn from him my whereabouts. But Claus refused to talk, whereupon they beat him into unconsciousness and then railroaded him to six months in Blackwell's Island on the charge of resisting arrest.

As my own trial was approaching, Fedya, Ed, Justus, and other friends urged the need of counsel. I knew they were right. Sasha's mock trial had proved that, and now also the fate of Claus. I, too, would have no chance if I went into court without an attorney. But it seemed like a betrayal of Sasha to consent to legal defence. He had refused to compromise, although he knew that a long sentence was awaiting him. How could I do it? I would defend myself.

A week before the trial I received a *sub rosa* letter from Sasha. He had come to realize that as revolutionists we had small chance in an American court in any event, but we were altogether lost without legal defence. He did not regret his own stand; he still held that it was inconsistent for an anarchist to have a legal representative or

to spend the workers' money on lawyers; but he felt that my situation was different. As a good speaker I could do much propaganda for our ideals in court, and a lawyer would protect my right to talk. He suggested that some prominent attorney of liberal views, such as Hugh O. Pentecost, might offer his services gratis. I knew it was Sasha's concern for my welfare that induced him to urge me to something he had so bravely denied himself. Or was it that his own experience had taught him our mistake? Sasha's letter and an offer of free counsel from an unexpected quarter changed my mind. The offer came from A. Oakey Hall.

My friends were delighted. A. Oakey Hall was a great jurist, besides being a man of liberal ideas. He had once been mayor of New York, but had proved to be too humane and democratic for the politicians. His affair with a young actress presented the opportunity to make Hall politically impossible. Hall, tall, distinguished-looking, vivacious, gave one the impression of a much younger man than his white hair indicated. I was curious to know why he was willing to take my case free of charge. He explained that it was partly out of sympathy with me and partly because of his antagonism to the police. He knew their corruption, he knew how easily they swear away a man's freedom, and he was anxious to expose their methods. My case would give him the opportunity. The issue of free speech being of national importance, my defence would bring his name before the public again. I liked the man's frankness and agreed to let him plead my case.

My trial began on the 28th of September before Judge Martin, lasting ten days, during which time the courtroom was filled with reporters and my friends. The prosecuting attorney presented three indictments against me, but Oakey Hall spoiled his scheme. He pointed out that one could not justly be tried on three separate charges for one offence, and he was sustained by the judge. Two of the three counts were set aside and I was tried only on the charge of inciting to riot.

At noon on the first day of the trial I went out to lunch with Ed, Justus, and John Henry Mackay, the anarchist poet. But when the court adjourned and my attorney was about to accompany me home, we were stopped. For the remainder of the trial, we were informed, I would be in the custody of the court. I would have to be sent to the Tombs. My counsel protested that I was out on bail, and that only in cases of murder was such procedure permissible. But to no purpose. I had to remain in custody. My friends gave me an ovation, cheering and singing revolutionary songs, the voice of Justus thundering above the rest. I called to them to keep our banner flying and to drink my portion, in addition to their own, to the day when courts and jailers would be no more.

The star witness for the State was Detective Jacobs. He produced notes, taken by him on the Union Square platform, as he claimed, and purporting to represent a verbatim account of my speech. He quoted me as urging "revolution, violence, and bloodshed." Twelve persons who had been at the meeting and had heard me speak came forward to testify in my behalf. Every one of them stated that it would have been a physical impossibility to take notes at my meeting because of the overcrowding on the platform. Jacob's notes were submitted to a handwriting expert, who declared that the writing was too regular and even to have been written in a standing position in a crowded place. But neither his testimony nor that of the witnesses for the defence availed against the statements of the detective. When I took the stand in my own behalf, District Attorney MacIntyre persisted in questioning me on everything under the sun except my Union Square speech. Religion, free love, morality – what were my opinions on those subjects? I attempted to unmask the hypocrisy of morality, the Church as an instrument for enslavement, the impossibility of love that is forced and not free. Constant interruptions by MacIntyre and orders from the Judge to reply only with yes or no finally compelled me to give up the task.

In his closing speech MacIntyre waxed eloquent over what would happen if "this dangerous woman" were allowed to go free. Property would be destroyed, the children of the rich would be exterminated, the streets of New York would stream with blood. He talked himself into such frenzy that his starched collar and cuffs became flabby and began dripping sweat. It made me more uncomfortable than his oratory.

Oakey Hall delivered a brilliant address ridiculing Jacobs's testimony and castigating the police methods and the stand of the Court. His client was an idealist, he declared; all the great things in our world have been promulgated by idealists. More violent speeches than Emma Goldman had ever made were never prosecuted in court. The moneyed classes of America were seeing red since Governor Altgeld had pardoned the three surviving anarchists of the group hanged in Chicago in 1887. The New York police sought in the Union Square

meeting an opportunity to make Emma Goldman an anarchist target. It was clear that his client was the victim of police persecution. He closed his speech with an eloquent plea for the right of free expression and the acquittal of the prisoner.

The Judge enlarged on law and order, the sanctity of property, and the need of protecting "free American institutions." The jury deliberated for a long time; it was evidently loath to convict. Once the foreman came back for instructions: the jury seemed especially impressed by the testimony of one of my witnesses, a young reporter on the New York *World*. He had been at the meeting and had written a detailed account of it. When he saw his story in the paper the following morning, it was so garbled that he had at once offered to testify to the actual facts. While he was on the witness-stand, Jacobs bent over to MacIntyre, whispered something, and a court attendant was sent out. He soon returned with a copy of the *World* of the morning after the meeting. The reporter could not charge some desk editor in open court with having tampered with his account. He became embarrassed, confused, and obviously very miserable. His report as printed in the *World*, and not as testified to by him on the witness-stand, decided my fate. I was found guilty.

My attorney insisted on an appeal to the higher court, but I refused. The farce of my trial had strengthened my opposition to the State and I would ask no favours from it. I was ordered back to the Tombs until the 18th of October, the day set for sentence.

Before being taken to jail I was allowed a short visit with my friends. I repeated to them what I had already told Oakey Hall: I would not consent to an appeal. They agreed that nothing could be gained except some respite while the case would be pending. A moment's weakness overcame me, the thought of Ed and of our love, so young, so full of happy possibilities. The temptation was great. But I must go the way many had gone before me. I would get a year or two; what was that compared with Sasha's fate? I would go the way.

In the interval before my sentence the papers carried sensational stories about "anarchists planning to storm the court-room" and "preparations for a forcible rescue of Emma Goldman." The police were getting ready to "cope with the situation," radical quarters were being watched, and the court-house was well guarded. No one except the prisoner, counsel, and press representatives would be allowed in the court building on the day of sentence.

My attorney sent word to my friends of his decision not to be present in court on that date because of my "stubbornness in refusing an appeal to a higher tribunal." But Hugh O. Pentecost would be on hand, not as counsel, but as friend, to protect my legal rights and demand that I be permitted opportunity to speak. Ed informed me that the New York *World* had offered to publish the statement I had prepared for the Court. It would reach a great many more people in that way than my talk in the court-room. I wondered that the *World*, which had carried a falsified report of my Union Square speech, should now offer to publish my statement. Ed said that there was no accounting for the inconsistencies of the capitalist press. At any rate, the *World* had promised to permit him to see the proofs, and thus we should be assured against misrepresentation. My statement would appear in a special edition immediately after sentence had been passed. My friends urged me to let the *World* have the manuscript, and I consented.

On the way from the Tombs to the court New York looked as if it were under martial law. The streets were lined with police, the buildings surrounded by heavily armed cordons, the corridors of the court-house filled with officers. I was called to the bar and asked if I had "anything to say why sentence should not be passed." I had considerable to say; should I be given the chance? No, that was impossible; I could only make a very brief statement. Then I would say only that I had expected no justice from a capitalist court. The Court might do its worst, but it was powerless to change my views, I said.

Judge Martin sentenced me to one year in Blackwell's Island Penitentiary. On my way to the Tombs I heard the news-boys shout: "Extra! Extra! Emma Goldman's speech in court!" and I felt glad that the *World* had kept its promise. I was at once placed in the Black Maria and taken to the boat that delivers prisoners to Blackwell's Island.

It was a bright October day, the sun playing on the water as the barge sped on. Several newspaper men accompanied me, all pressing me for an interview. "I travel in queenly state," I remarked in light mood; "just

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look at my satraps.” “You can’t squelch that kid,” a young reporter kept on saying, admiringly. When we reached the island, I bade my escorts good-bye, admonishing them not to write any more lies than they could help. I called out to them gaily that I would see them again within a year and then followed the Deputy Sheriff along the broad, tree-lined gravel walk to the prison entrance. There I turned towards the river, took a last deep breath of the free air, and stepped across the threshold of my new home.

Chapter 12

I was called before the head matron, a tall woman with a stolid face. She began taking my pedigree. "What religion?" was her first question. "None, I am an atheist." "Atheism is prohibited here. You will have to go to church." I replied that I would do nothing of the kind. I did not believe in anything the Church stood for and, not being a hypocrite, I would not attend. Besides, I came from Jewish people. Was there a synagogue?

She said curtly that there were services for the Jewish convicts on Saturday afternoon, but as I was the only Jewish female prisoner, she could not permit me to go among so many men.

After a bath and a change into the prison uniform I was sent to my cell and locked in.

I knew from what Most had related to me about Blackwell's Island that the prison was old and damp, the cells small, without light or water. I was therefore prepared for what was awaiting me. But the moment the door was locked on me, I began to experience a feeling of suffocation. In the dark I groped for something to sit on and found a narrow iron cot. Sudden exhaustion overpowered me and I fell asleep.

I became aware of a sharp burning in my eyes, and I jumped up in fright. A lamp was being held close to the bars. "What is it?" I cried, forgetting where I was. The lamp was lowered and I saw a thin, ascetic face gazing at me. A soft voice congratulated me on my sound sleep. It was the evening matron on her regular rounds. She told me to undress and left me.

But there was no more sleep for me that night. The irritating feel of the coarse blanket, the shadows creeping past the bars, kept me awake until the sound of a gong again brought me to my feet. The cells were being unlocked, the door heavily thrown open. Blue and white striped figures slouched by, automatically forming into a line, myself a part of it. "March!" and the line began to move along the corridor down the steps towards a corner containing wash-stands and towels. Again the command: "Wash!" and everybody began clamouring for a towel, already soiled and wet. Before I had time to splash some water on my hands and face and wipe myself half-dry, the order was given to march back.

Then breakfast: a slice of bread and a tin cup of warm brownish water. Again the line formed, and the striped humanity was broken up in sections and sent to its daily tasks. With a group of other women I was taken to the sewing-room.

The procedure of forming lines — "Forward, march!" — was repeated three times a day, seven days a week. After each meal ten minutes were allowed for talk. A torrent of words would then break forth from the pent-up beings. Each precious second increased the roar of sounds; and then sudden silence.

The sewing-room was large and light, the sun often streaming through the high windows, its rays intensifying the whiteness of the walls and the monotony of the regulation dress. In the sharp light the figures in baggy and ungainly attire appeared more hideous. Still, the shop was a welcome relief from the cell. Mine, on the ground floor, was grey and damp even in the day-time; the cells on the upper floors were somewhat brighter. Close to the barred door one could even read by the help of the light coming from the corridor windows.

The locking of the cells for the night was the worst experience of the day. The convicts were marched along the tiers in the usual line. On reaching her cell each left the line, stepped inside, hands on the iron door, and awaited the command. "Close!" and with a crash the seventy doors shut, each prisoner automatically locking herself in. More harrowing still was the daily degradation of being forced to march in lock-step to the river, carrying the bucket of excrement accumulated during twenty-four hours.

I was put in charge of the sewing-shop. My task consisted in cutting the cloth and preparing work for the two dozen women employed. In addition I had to keep account of the incoming material and the outgoing

bundles. I welcomed the work. It helped me to forget the dreary existence within the prison. But the evenings were torturous. The first few weeks I would fall asleep as soon as I touched the pillow. Soon, however, the nights found me restlessly tossing about, seeking sleep in vain. The appalling nights — even if I should get the customary two months' commutation time, I still had nearly two hundred and ninety of them. Two hundred and ninety — and Sasha? I used to lie awake and mentally figure in the dark the number of days and nights before him. Even if he could come out after his first sentence of seven years, he would still have more than twenty-five hundred nights! Dread overcame me that Sasha could not survive them. Nothing was so likely to drive people to madness, I felt, as sleepless nights in prison. Better dead, I thought. Dead? Frick was not dead, and Sasha's glorious youth, his life, the things he might have accomplished — all were being sacrificed — perhaps for nothing. But — was Sasha's *Attentat* in vain? Was my revolutionary faith a mere echo of what others had said or taught me? "No, not in vain!" something within me insisted. "No sacrifice is lost for a great ideal."

One day I was told by the head matron that I would have to get better results from the women. They were not doing so much work, she said, as under the prisoner who had had charge of the sewing-shop before me. I resented the suggestion that I become a slave-driver. It was because I hated slaves as well as their drivers, I informed the matron, that I had been sent to prison. I considered myself one of the inmates, not above them. I was determined not to do anything that would involve a denial of my ideals. I preferred punishment. One of the methods of treating offenders consisted in placing them in a corner facing a blackboard and compelling them to stay for hours in that position, constantly before the matron's vigilant eyes. This seemed to me petty and insulting. I decided that if I was offered such an indignity, I would increase my offence and take the dungeon. But the days passed and I was not punished.

News in prison travels with amazing rapidity. Within twenty-four hours all the women knew that I had refused to act as a slave-driver. They had not been unkind to me, but they had kept aloof. They had been told that I was a terrible "anarchist" and that I didn't believe in God. They had never seen me in church and I did not participate in their ten-minute gush of talk. I was a freak in their eyes. But when they learned that I had refused to play the boss over them, their reserve broke down. Sundays after church the cells would be opened to permit the women an hour's visit with one another. The next Sunday I received visits from every inmate on my tier. They felt I was their friend, they assured me, and they would do anything for me. Girls working in the laundry offered to wash my clothes, others to darn my stockings. Everyone was anxious to do some service. I was deeply moved. These poor creatures so hungered for kindness that the least sign of it loomed high on their limited horizons. After that they would often come to me with their troubles, their hatred of the head matron, their confidences about their infatuations with the male convicts. Their ingenuity in carrying on flirtations under the very eyes of the officials was amazing.

My three weeks in the Tombs had given me ample proof that the revolutionary contention that crime is the result of poverty is based on fact. Most of the defendants who were awaiting trial came from the lowest strata of society, men and women without friends, often even without a home. Unfortunate, ignorant creatures they were, but still with hope in their hearts, because they had not yet been convicted. In the penitentiary despair possessed almost all of the prisoners. It served to unveil the mental darkness, fear, and superstition which held them in bondage. Among the seventy inmates, there were no more than half a dozen who showed any intelligence whatever. The rest were outcasts without the least social consciousness. Their personal misfortunes filled their thoughts; they could not understand that they were victims, links in an endless chain of injustice and inequality. From early childhood they had known nothing but poverty, squalor, and want, and the same conditions were awaiting them on their release. Yet they were capable of sympathy and devotion, of generous impulses. I soon had occasion to convince myself of it when I was taken ill.

The dampness of my cell and the chill of the late December days had brought on an attack of my old complaint, rheumatism. For some days the head matron opposed my being taken to the hospital, but she was finally compelled to submit to the order of the visiting physician.

Blackwell's Island Penitentiary was fortunate in the absence of a "steady" physician. The inmates were receiving medical attendance from the Charity Hospital, which was situated near by. That institution had six weeks' post-graduate courses, which meant frequent changes in the staff. They were under the direct supervision of a visiting physician from New York City, Dr. White, a humane and kindly man. The treatment given the prisoners was as good as patients received in any New York hospital.

The sick-ward was the largest and brightest room in the building. Its spacious windows looked out upon a wide lawn in front of the prison and, farther on, the East River. In fine weather the sun streamed in generously. A month's rest, the kindness of the physician, and the thoughtful attention of my fellow prisoners relieved me of my pain and enabled me to get about again.

During one of his rounds Dr. White picked up the card hanging at the foot of my bed giving my crime and pedigree. "Inciting to riot," he read. "Piffle! I don't believe you could hurt a fly. A fine inciter you would make!" he chuckled, then asked me if I should not like to remain in the hospital to take care of the sick. "I should, indeed," I replied, "but I know nothing about nursing." He assured me that neither did anyone else in the prison. He had tried for some time to induce the city to put a trained nurse in charge of the ward, but he had not succeeded. For operations and grave cases he had to bring a nurse from the Charity Hospital. I could easily pick up the elementary things about tending the sick. He would teach me to take the pulse and temperature and to perform similar services. He would speak to the Warden and the head matron if I wanted to remain.

Soon I took up my new work. The ward contained sixteen beds, most of them always filled. The various diseases were treated in the same room, from grave operations to tuberculosis, pneumonia, and childbirth. My hours were long and strenuous, the groans of the patients nerve-racking; but I loved my job. It gave me opportunity to come close to the sick women and bring a little cheer into their lives. I was so much richer than they: I had love and friends, received many letters and daily messages from Ed. Some Austrian anarchists, owners of a restaurant, sent me dinners every day, which Ed himself brought to the boat. Fedya supplied fruit and delicacies weekly. I had so much to give; it was a joy to share with my sisters who had neither friends nor attention. There were a few exceptions, of course; but the majority had nothing. They never had had anything before and they would have nothing on their release. They were derelicts on the social dung-heap.

I was gradually given entire charge of the hospital ward, part of my duties being to divide the special rations allowed the sick prisoners. They consisted of a quart of milk, a cup of beef tea, two eggs, two crackers, and two lumps of sugar for each invalid. On several occasions milk and eggs were missing and I reported the matter to a day matron. Later she informed me that a head matron had said that it did not matter and that certain patients were strong enough to do without their extra rations. I had had considerable opportunity to study this head matron, who felt a violent dislike of everyone not Anglo-Saxon. Her special targets were the Irish and the Jews, against whom she discriminated habitually. I was therefore not surprised to get such a message from her.

A few days later I was told by the prisoner who brought the hospital rations that the missing portions had been given by this head matron to two husky Negro prisoners. That also did not surprise me. I knew she had a special fondness for the coloured inmates. She rarely punished them and often gave them unusual privileges. In return her favourites would spy on the other prisoners, even on those of their own colour who were too decent to be bribed. I myself never had any prejudice against coloured people; in fact, I felt deeply for them because they were being treated like slaves in America. But I hated discrimination. The idea that sick people, white or coloured, should be robbed of their rations to feed healthy persons outraged my sense of justice, but I was powerless to do anything in the matter.

After my first clashes with this woman she left me severely alone. Once she became enraged because I refused to translate a Russian letter that had arrived for one of the prisoners. She had called me into her office to read the letter and tell her its contents. When I saw that the letter was not for me, I informed her that I was not employed by the prison as a translator. It was bad enough for the officials to pry into the personal mail of helpless human beings, but I would not do it. She said that it was stupid of me not to take advantage of her good-will. She could put me back in my cell, deprive me of my commutation time for good behaviour, and make

the rest of my stay very hard. She could do as she pleased, I told her, but I would not read the private letters of my unfortunate sisters, much less translate them to her.

Then came the matter of the missing rations. The sick women began to suspect that they were not getting their full share and complained to the doctor. Confronted with a direct question from him, I had to tell the truth. I did not know what he said to the offending matron, but the full rations began to arrive again. Two days later I was called downstairs and locked up in the dungeon.

I had repeatedly seen the effect of a dungeon experience on other women prisoners. One inmate had been kept there for twenty-eight days on bread and water, although the regulations prohibited a longer stay than forty-eight hours. She had to be carried out on a stretcher; her hands and legs were swollen, her body covered with a rash. The descriptions the poor creature and others had given me used to make me ill. But nothing I had heard compared with the reality. The cell was barren; one had to sit or lie down on the cold stone floor. The dampness of the walls made the dungeon a ghastly place. Worse yet was the complete shutting out of light and air, the impenetrable blackness, so thick that one could not see the hand before one's face. It gave me the sensation of sinking into a devouring pit. "The Spanish Inquisition come to life in America" — I thought of Most's description. He had not exaggerated.

After the door shut behind me, I stood still, afraid to sit down or to lean against the wall. Then I groped for the door. Gradually the blackness paled. I caught a faint sound slowly approaching; I heard a key turn in the lock. A matron appeared. I recognized Miss Johnson, the one who had frightened me out of my sleep on my first night in the penitentiary. I had come to know and appreciate her as a beautiful personality. Her kindness to the prisoners was the one ray of light in their dreary existence. She had taken me to her bosom almost from the first, and in many indirect ways she had shown me her affection. Often at night, when all were asleep, and quiet had fallen on the prison, Miss Johnson would enter the hospital ward, put my head in her lap, and tenderly stroke my hair. She would tell me the news in the papers to distract me and try to cheer my depressed mood. I knew I had found a friend in the woman, who herself was a lonely soul, never having known the love of man or child.

She came into the dungeon carrying a camp-chair and a blanket. "You can sit on that," she said, "and wrap yourself up. I'll leave the door open a bit to let in some air. I'll bring you hot coffee later. It will help to pass the night." She told me how painful it was for her to see the prisoners locked up in the dreadful hole, but she could do nothing for them because most of them could not be trusted. It was different with me, she was sure.

At five in the morning my friend had to take back the chair and blanket and lock me in. I no longer was oppressed by the dungeon. The humanity of Miss Johnson had dissolved the blackness.

When I was taken out of the dungeon and sent back to the hospital, I saw that it was almost noon. I resumed my duties. Later I learned that Dr. White had asked for me, and upon being informed that I was in punishment he had categorically demanded my release.

No visitors were allowed in the penitentiary until after one month had been served. Ever since my entry I had been longing for Ed, yet at the same time I dreaded his coming. I remembered my terrible visit with Sasha. But it was not quite so appalling in Blackwell's Island. I met Ed in a room where other prisoners were having their relatives and friends to see them. There was no guard between us. Everyone was so absorbed in his own visitor that no one paid any attention to us. Still we felt constrained. With clasped hands we talked of general things.

My second visit took place in the hospital, Miss Johnson being on duty. She thoughtfully put a screen to shut us out from the view of the other patients, she herself keeping at a distance. Ed took me in his arms. It was bliss to feel again the warmth of his body, to hear his beating heart, to cling hungrily to his lips. But his departure left me in an emotional turmoil, consumed by a passionate need for my lover. During the day I strove to subdue the hot desire surging through my veins, but at night the craving held me in its power. Sleep would come finally, sleep disturbed by dreams and images of intoxicating nights with Ed. The ordeal was too torturing and too exhausting. I was glad when he brought Fedya and other friends along.

Once Ed came accompanied by Voltairine de Cleyre. She had been invited by New York friends to address a meeting arranged in my behalf. When I had visited her in Philadelphia, she had been too ill to speak. I was glad of the opportunity to come closer to her now. We talked about things nearest to our hearts — Sasha, the movement. Voltairine promised to join me, on my release, in a new effort for Sasha. Meanwhile she would write to him, she said. Ed, too, was in touch with him.

My visitors were always sent up to the hospital. I was therefore surprised one day to be called to the Warden's office to see someone. It proved to be John Swinton and his wife. Swinton was a nationally known figure; he had worked with the abolitionists and had fought in the Civil War. As editor-in-chief of the *New York Sun* he had pleaded for the European refugees who came to find asylum in the United States. He was the friend and adviser of young literary aspirants, and he had been one of the first to defend Walt Whitman against the misrepresentations of the purists. Tall, erect, with beautiful features, John Swinton was an impressive figure.

He greeted me warmly, remarking that he had just been saying to Warden Pillsbury that he himself had made more violent speeches during the abolition days than anything I said at Union Square. Yet he had not been arrested. He had told the Warden that he ought to be ashamed of himself to keep "a little girl like that" locked up. "And what do you suppose he said? He said he had no choice — he was only doing his duty. All weaklings say that, cowards who always put the blame on others." Just then the Warden approached us. He assured Swinton that I was a model prisoner and that I had become an efficient nurse in the short time. In fact, I was doing such good work that he wished I had been given five years. "Generous cuss, aren't you?" Swinton laughed. "Perhaps you'll give her a paid job when her time is up?" "I would, indeed," Pillsbury replied. "Well, you'd be a damn fool. Don't you know she doesn't believe in prisons? Sure as you live, she'd let them all escape, and what would become of you then?" The poor man was embarrassed, but he joined in the banter. Before my visitor took leave, he turned once more to the Warden, cautioning him to "take good care of his little friend," else he would "take it out of his hide."

The visit of the Swintons completely changed the attitude of the head matron towards me. The Warden had always been quite decent, and she now began showering privileges on me: food from her own table, fruit, coffee, and walks on the island. I refused her favours except the walks; it was my first opportunity in six months to go out in the open and inhale the spring air without iron bars to check me.

In March 1894 we received a large influx of women prisoners. They were nearly all prostitutes rounded up during recent raids. The city had been blessed by a new vice crusade. The Lexow Committee, with the Reverend Dr. Parkhurst at its head, wielded the broom which was to sweep New York clean of the fearful scourge. The men found in the public houses were allowed to go free, but the women were arrested and sentenced to Blackwell's Island.

Most of the unfortunates came in a deplorable condition. They were suddenly cut off from the narcotics which almost all of them had been habitually using. The sight of their suffering was heart-breaking. With the strength of giants the frail creatures would shake the iron bars, curse, and scream for dope and cigarettes. Then they would fall exhausted to the ground, pitifully moaning through the night.

The misery of the poor creatures brought back my own hard struggle to do without the soothing effect of cigarettes. Except for the ten weeks of my illness in Rochester, I had smoked for years, sometimes as many as forty cigarettes a day. When we were very hard pressed for money, and it was a toss-up between bread and cigarettes, we would generally decide to buy the latter. We simply could not go for very long without smoking. Being cut off from the satisfaction of the habit when I came to the penitentiary, I found the torture almost beyond endurance. The nights in the cell became doubly hideous. The only way to get tobacco in prison was by means of bribery. I knew that if any of the inmates were caught bringing me cigarettes, they would be punished. I could not expose them to the risk. Snuff tobacco was allowed, but I could never take to it. There was nothing to be done but to get used to the deprivation. I had resisting power and I could forget my craving in reading.

Not so the new arrivals. When they learned that I was in charge of the medicine chest, they pursued me with offers of money; worse still, with pitiful appeals to my humanity. "Just a whiff of dope, for the love of Christ!" I rebelled against the Christian hypocrisy which allowed the men to go free and sent the poor women

to prison for having ministered to the sexual demands of those men. Suddenly cutting off the victims from the narcotics they had used for years seemed ruthless. I would have gladly given the addicts what they craved so terribly. It was not fear of punishment which kept me from bringing them relief; it was Dr. White's faith in me. He had trusted me with the medicines, he had been kind and generous — I could not fail him. The screams of the women would unnerve me for days, but I stuck to my responsibility.

One day a young Irish girl was brought to the hospital for an operation. In view of the seriousness of the case Dr. White called in two trained nurses. The operation lasted until late in the evening, and then the patient was left in my charge. She was very ill from the effect of the ether, vomited violently, and burst the stitches of her wound, which resulted in a severe hemorrhage. I sent a hurry call to the Charity Hospital. It seemed hours before the doctor and his staff arrived. There were no nurses this time and I had to take their place.

The day had been an unusually hard one and I had had very little sleep. I felt exhausted and had to hold on to the operating-table with my left hand while passing with my right instruments and sponges. Suddenly the operating-table gave way, and my arm was caught. I screamed with pain. Dr. White was so absorbed in his manipulations that for a moment he did not realize what had happened. When he at last had the table raised and my arm was lifted out, it looked as if every bone had been broken. The pain was excruciating and he ordered a shot of morphine. "We'll set the arm later. This has got to come first." "No morphine," I begged. I still remembered the effect of morphine on me when Dr. Julius Hoffmann had given me a dose against insomnia. It had put me to sleep, but during the night I had tried to throw myself out of the window, and it had required all of Sasha's strength to pull me back. The morphine had crazed me, now I would have none of it.

One of the physicians gave me something that had a soothing effect. After the patient on the operating-table had been returned to their bed, Dr. White examined my arm. "You're nice and chubby," he said; "that has saved your bones. Nothing has been broken — just flattened a bit." My arm was put in a splint. The doctor wanted me to go to bed, but there was no one else to sit up with the patient. It might be her last night: her tissues were so badly infected that they would not hold the stitches, and another hemorrhage would prove fatal. I decided to remain at her bedside. I knew I could not sleep with the case as serious as it was.

All night I watched her struggle for life. In the morning I sent for the priest. Everyone was surprised at my action, particularly the head matron. How could I, an atheist, do such a thing, she wondered, and choose a priest, at that! I had declined to see the missionaries as well as the rabbi. She had noticed how friendly I had become with the two Catholic sisters who often visited us on Sunday. I had even made coffee for them. Didn't I think that the Catholic Church had always been the enemy of progress and that it had persecuted and tortured the Jews? How could I be so inconsistent? Of course, I thought so, I assured her. I was just as opposed to the Catholic as to the other Churches. I considered them all alike, enemies of the people. They preached submission, and their God was the God of the rich and the mighty. I hated their God and would never make peace with him. But if I could believe in any religion at all, I should prefer the Catholic Church. "It is less hypocritical," I said to her; "it makes allowance for human frailties and it has a sense of beauty." The Catholic sisters and the priest had not tried to preach to me like the missionaries, the minister, and the vulgar rabbi. They left my soul to its own fate; they talked to me about human things, especially the priest, who was a cultured man. My poor patient had reached the end of a life that had been too hard for her. The priest might give her a few moments of peace and kindness; why should I not have sent for him? But the matron was too dull to follow my argument or understand my motives. I remained a "queer one," in her estimation.

Before my patient died, she begged me to lay her out. I had been kinder to her, she said, than her own mother. She wanted to know that it would be my hand that would get her ready for the last journey. I would make her beautiful; she wanted to look beautiful to meet Mother Mary and the Lord Jesus. It required little effort to make her as lovely in death as she had been in life. Her black curls made her alabaster face more delicate than the artificial methods she had used to enhance her looks. Her luminous eyes were closed now; I had closed them with my own hands. But her chiselled eyebrows and long, black lashes were remindful of the radiance that had been hers. How she must have fascinated men! And they destroyed her. Now she was beyond their reach. Death had smoothed her suffering. She looked serene in her marble whiteness now.

During the Jewish Easter holidays I was again called to the Warden's office. I found my grandmother there. She had repeatedly begged Ed to take her to see me, but he had declined in order to spare her the painful experience. The devoted soul could not be stopped. With her broken English she had made her way to the Commissioner of Corrections, procured a pass, and come to the penitentiary. She handed me a large white handkerchief containing matzoth, *gefüllte* fish, and some Easter cake of her own baking. She tried to explain to the Warden what a good Jewish daughter her *Chavele* was; in fact, better than any rabbi's wife, because she gave everything to the poor. She was fearfully wrought up when the moment of departure came, and I tried to soothe her, begging her not to break down before the Warden. She bravely dried her tears and walked out straight and proud, but I knew she would weep bitterly as soon as she got out of sight. No doubt she also prayed to her God for her *Chavele*.

June saw many prisoners discharged from the sick-ward, only a few beds remaining occupied. For the first time since coming to the hospital I had some leisure, enabling me to read more systematically. I had accumulated a large library; John Swinton had sent me many books, as did also other friends; but most of them were from Justus Schwab. He had never come to see me; he had asked Ed to tell me that it was impossible for him to visit me. He hated prison so much that he would not be able to leave me behind. If he should come, he would be tempted to use force to take me back with him, and it would only cause trouble. Instead he sent me stacks of books. Walt Whitman, Emerson, Thoreau, Hawthorne, Spencer, John Stuart Mill, and many other English and American authors I learned to know and love through the friendship of Justus. At the same time other elements also became interested in my salvation — spiritualists and metaphysical redeemers of various kinds. I tried honestly to get at their meaning, but I was no doubt too much of the earth to follow their shadows in the clouds.

Among the books I received was the *Life of Albert Brisbane*, written by his widow. The fly-leaf had an appreciative dedication to me. The book came with a cordial letter from her son, Arthur Brisbane, who expressed his admiration and the hope that on my release I would allow him to arrange an evening for me. The biography of Brisbane brought me in touch with Fourier and other pioneers of socialist thought.

The prison library had some good literature, including the works of George Sand, George Eliot, and Ouida. The librarian in charge was an educated Englishman serving a five-year sentence for forgery. The books he handed out to me soon began to contain love notes framed in most affectionate terms, and presently they flamed with passion. He had already put in four years in prison, one of his notes read, and he was starved for the love of woman and companionship. He begged me at least to give him the companionship. Would I write him occasionally about the books I was reading? I disliked becoming involved in a silly prison flirtation, yet the need for free, uncensored expression was too compelling to resist. We exchanged many notes, often of a very ardent nature.

My admirer was a splendid musician and played the organ in the chapel. I should have loved to attend, to be able to hear him and feel him near, but the sight of the male prisoners in stripes, some of them handcuffed, and still further degraded and insulted by the lip-service of the minister, was too appalling to me. I had seen it once on the fourth of July, when some politician had come over to speak to the inmates about the glories of American liberty. I had to pass through the male wing on an errand to the Warden, and I heard the pompous patriot spouting of freedom and independence to the mental and physical wrecks. One convict had been put in irons because of an attempted escape. I could hear the clanking of his chains with his every movement. I could not bear to go to church.

The chapel was underneath the hospital ward. Twice on Sundays I could listen on the stairway to my prison flame playing the organ. Sunday was quite a holiday: the head matron was off duty, and we were free from the irritation of her harsh voice. Sometimes the two Catholic sisters would come on that day. I was charmed with the younger one, still in her teens, very lovely and full of life. Once I asked her what had induced her to take the veil. Turning her large eyes upwards, she said: "The priest was young and so beautiful!" The "baby nun," as I called her, would prattle for hours in her cheery young voice, telling me the news and gossip. It was a relief from the prison greyness.

Of the friends I made on Blackwell's Island the priest was the most interesting. At first I felt antagonistic to him. I thought he was like the rest of the religious busybodies, but I soon found that he wanted to talk only about books. He had studied in Cologne and had read much. He knew I had many books and he asked me to exchange some of them with him. I was amazed and wondered what kind of books he would bring me, expecting the New Testament or the Catechism. But he came with works of poetry and music. He had free access to the prison at any time, and often he would come to the ward at nine in the evening and remain till after midnight. We would discuss his favourite composers — Bach, Beethoven, and Brahms — and compare our views on poetry and social ideas. He presented me with an English-Latin dictionary as a gift, inscribed: "With the highest respect, to Emma Goldman."

On one occasion I asked him why he never gave me the Bible. "Because no one can understand or love it if he is forced to read it," he replied. That appealed to me and I asked him for it. Its simplicity of language and legendry fascinated me. There was no make-believe about my young friend. He was devout, entirely consecrated. He observed every fast and he would lose himself in prayer for hours. Once he asked me to help him decorate the chapel. When I came down, I found the frail, emaciated figure in silent prayer, oblivious of his surroundings. My own ideal, my faith, was at the opposite pole from his, but I knew he was as ardently sincere as I. Our fervent was our meeting-ground.

Warden Pillsbury often came to the hospital. He was an unusual man for his surroundings. His grandfather had been a jailer, and both his father and himself had been born in the prison. He understood his wards and the social forces that had created them. Once he remarked to me that he could not bear "stool-pigeons"; he preferred the prisoner who had pride and who would not stoop to mean acts against his fellow convicts in order to gain privileges for himself. If an inmate asseverated that he would reform and never again commit a crime, the Warden felt sure he was lying. He knew that no one could start a new life after years of prison and with the whole world against him unless he had outside friends to help him. He used to say that the State did not even supply a released man with enough money for his first week's meals. How, then, could he be expected to "make good?" He would relate the story of the man who on the morning of his release told him: "Pillsbury, the next watch and chain I steal I'll send to you as a present." "That's my man," the Warden would laugh.

Pillsbury was in a position to do much good for the unfortunates in his charge, but he was constantly hampered. He had to allow prisoners to do cooking, washing, and cleaning for others than themselves. If the table damask was not properly rolled before ironing, the laundress stood in danger of confinement to the dungeon. The whole prison was demoralized by favouritism. Convicts were deprived of food for the slightest infraction, but Pillsbury, who was an old man, was powerless to do much about it. Besides, he was eager to avoid a scandal.

The nearer the day of my liberation approached, the more unbearable life in prison became. The days dragged and I grew restless and irritable with impatience. Even reading became impossible. I would sit for hours lost in reminiscences. I thought of the comrades in the Illinois penitentiary brought back to life by the pardon of Governor Altgeld. Since I had come to prison, I realized how much the release of the three men, Neebe, Fielden, and Schwab, had done for the cause for which their comrades in Chicago had been hanged. The venom of the press against Altgeld for his gesture of justice proved how deeply he had struck the vested interests, particularly by his analysis of the trial and his clear demonstration that the executed anarchists had been judicially killed in spite of their proved innocence of the crime charged against them. Every detail of the momentous days of 1887 stood out in strong relief before me. Then Sasha, our life together, his act, his martyrdom — every moment of the five years since I had first met him I now relived with poignant reality. Why was it, I mused, that Sasha was still so deeply rooted in my being? Was not my love for Ed more ecstatic, more enriching? Perhaps it was his act that had bound me to him with such powerful cords. How insignificant was my own prison experience compared with what Sasha was suffering in the Allegheny purgatory! I now felt ashamed that, even for a moment, I could have found my incarceration hard. Not one friendly face in the court-room to be near Sasha and comfort him — solitary confinement and complete isolation, for no more visits had been allowed him. The Inspector had kept his promise; since my visit in November 1892, Sasha had not again been permitted to see anyone. How he must have craved the sight and touch of a kindred spirit, how he must be yearning for it!

Chapter 12

My thoughts rushed on. Fedya, the lover of beauty, so fine and sensitive! And Ed. Ed — he had kissed to life so many mysterious longings, had opened such spiritual sources of wealth to me! I owed my development to Ed, tied to the others, too, who had been in my life. And yet, more than all else, it was the prison that had proved the best school. A more painful, but a more vital, school. Here I had been brought close to the depths and complexities of the human soul; here I had found ugliness and beauty, meanness and generosity. Here, too, I had learned to see life through my own eyes and not through those of Sasha, Most, or Ed. The prison had been the crucible that tested my faith. It had helped me to discover strength in my own being, the strength to stand alone, the strength to live my life and fight for my ideals, against the whole world if need be. The State of New York could have rendered me no greater service than by sending me to Blackwell's Island Penitentiary!

Chapter 13

The days and weeks that followed my release were like a nightmare. I needed quiet, peace, and privacy after my prison experience, but I was surrounded by people, and there were meetings nearly every evening. I lived in a daze: everything around me seemed incongruous and unreal. My thoughts continued in captivity; my fellow convicts haunted my waking and sleeping hours, and the prison noises kept ringing in my ears. The command “Close!” followed by the crash of iron doors and the clank-clank of the chains, pursued me when I faced an audience.

The strangest experience I had was at the meeting arranged to welcome me on my release. It took place in the Thalia Theatre and the house was crowded. Many well-known men and women of various social groups in New York had come to celebrate my liberation. I sat listless, in a stupor. I strove to keep contact with reality, to listen to what was going on, to concentrate on what I intended to say, but it was in vain. I kept drifting back to Blackwell’s Island. The vast audience imperceptibly changed to the pale, frightened faces of the women prisoners, the voices of the speakers took on the harshness of the head matron. Presently I became conscious of the pressure of a hand on my shoulder. It was Maria Louise, who was presiding at the meeting. She had called me several times and had announced that I was the next to address the gathering. “You seem as if asleep,” she said.

I got to my feet, walked to the footlights, saw the audience rise to greet me. Then I tried to speak. My lips moved, but there was no sound. Hideous figures in fantastic stripes emerged from every aisle, slowly moving towards me. I grew faint and helplessly turned to Maria Louise. In a whisper, as if fearing to be overheard, I begged her to explain to the audience that I felt dizzy and that I would speak later. Ed was near and he led me behind the stage into a dressing-room. I had never before lost control of myself or of my voice, and the occurrence frightened me. Ed talked reassuringly, telling me that every sensitive person carried the prison in his heart for a long time. He urged me to leave the city with him, find a quiet place and greater peace. Dear Ed, his soft voice and tender way always soothed me. Now, too, they had the same effect.

Presently the sound of a beautiful voice reached the dressing-room. Its speech was unfamiliar to me. “Who is speaking now?” I asked. “That is Maria Rodda, an Italian girl anarchist,” Ed replied; “she is only sixteen years old and has just come to America.” The voice electrified me and I was eager to see its owner. I stepped to the door leading to the platform. Maria Rodda was the most exquisite creature I had ever seen. She was of medium height, and her well-shaped head, covered with black curls, rested like a lily of the valley on her slender neck. Her face was pale, her lips coral-red. Particularly striking were her eyes: large, black coals fired by an inner light. Like myself, very few in the audience understood Italian, but Maria’s strange beauty and the music of her speech roused the whole assembly to tensest enthusiasm. Maria proved a veritable ray of sunlight to me. My spooks vanished, the prison weights dropped off; I felt free and happy, among friends.

I spoke after Maria. The audience again rose, to a man, applauding. I sensed that the people were spontaneously responsive to my prison story, but I was not deceived; I knew intuitively that it was Maria Rodda’s youth and charm that fascinated them and not my speech. Yet I, too, was still young—only twenty-five. I still had attraction, but compared with that lovely flower, I felt old. The sorrows of the world had matured me beyond my years; I felt old and sad. I wondered whether a high ideal, made more fervent by the test of fire, could stand out against youth and dazzling beauty.

After the meeting the closer comrades gathered at Justus’s place. Maria Rodda was with us and I was anxious to know all about her. Pedro Esteve, a Spanish anarchist, acted as interpreter. I learned that Maria had been a schoolmate of Santa Caserio, their teacher having been Ada Negri, the ardent poetess of revolt. Through Caserio,

Maria, then barely fourteen, had joined an anarchist group. When Caserio killed Carnot, President of France, their group had been raided and Maria, with all the other members, was sent to prison. On her release she came to America, together with her younger sister. What they learned about Sasha and me convinced them that America, like Italy, was persecuting idealists. Maria felt that she had work to do among her countrymen in the United States. Would I help her, would I be her teacher, she now begged me. I pressed her close to me as if to ward off the cruel thrusts I knew life would give her. I would be Maria's teacher, friend, comrade. The gnawing voice of envy of an hour ago was silent.

On the way to my room I spoke to Ed about Maria. To my surprise he did not share my enthusiasm. He admitted that she was ravishing, but he thought her beauty would not endure, much less her enthusiasm for our ideals. "Latin women mature young," he said; "they grow old with their first child, old in body and in spirit." "Well, then, Maria should guard against having children if she wants to devote herself to our movement," I remarked. "No woman should do that," Ed replied, emphatically. "Nature has made her for motherhood. All else is nonsense, artificial and unreal."

I had never before heard such sentiments expressed by Ed. His conservatism roused my anger. I demanded to know if he thought me also nonsensical because I preferred to work for an ideal instead of producing children. I expressed contempt for the reactionary attitude of our German comrades on these matters. I had believed that he was different, but I could see that he was like the rest. Perhaps he, too, loved only the woman in me, wanted me only as his wife and the bearer of his children. He was not the first to expect that of me, but he might as well know that I would never be that — never! I had chosen my path; no man should ever take me from it.

I had stopped walking. Ed also stood still. I saw the pained expression on his face, but all he said was: "Please, dearest, come along or we shall soon have a large audience." He took me gently by the arm, but I freed myself and hastened off alone.

My life with Ed had been glorious and complete, without any rift. But now it came; my dream of love and true comradeship suffered a rude awakening. Ed had never stressed his longing, except when he had protested against my joining the movement of the unemployed. I thought then that it was only his concern for my health. How was I to know that it was something else, the interest of the male? Yes, that is what it was, the man's instinct of possession, which brooks no deity except himself. Well, it should not be, even if I had to give him up. All my senses cried out for him. Could I live without Ed, without the joy he gave me?

Weary and miserable, my thoughts dwelt on Ed, on Maria Rodda, and on recollections of Santa Caserio. The latter's image brought to my mind the revolutionary events in France of recent occurrence. A number of *Attentats* had taken place there. There had been also the protests of Émile Henri and Auguste Vaillant against the political corruption, the frenzied speculation with the Panama Canal funds, and the resultant failure of the banks, in which the masses lost their last savings, causing widespread misery and want. Both had been executed. Vaillant's act had had no fatal result; no one had lost his life or even been wounded. Yet he was also condemned to death. Many leading men, among them François Coppée, Émile Zola, and others had pleaded with President Carnot to commute his sentence. He refused, ignoring even the pathetic letter of Vaillant's little child, a girl of nine, who had petitioned for the life of her father. Vaillant was guillotined. Some time later President Carnot, while driving in his carriage, was stabbed to death by a young Italian. On his dagger was found the inscription: "Revenge for Vaillant." The Italian's name was Santa Caserio, and he had tramped on foot from Italy to avenge his comrade, Vaillant.

I had read about his act and other similar occurrences in the anarchist papers Ed used to smuggle into prison. In the light of them my personal grief over my first serious quarrel with Ed now appeared like a mere speck on the social horizon of pain and blood. One by one the heroic names of those who had sacrificed their lives for their ideal or were still being martyred in prison came before me: my own Sasha and the others — all so finely attuned to the injustice of the world, so high-minded, driven by social forces to do the very thing they abhorred most, to destroy human life. Something deep in my consciousness rebelled against such tragic waste, yet I knew there was no escape. I had learned the fearful effects of organized violence: inevitably it begets more violence.

Sasha's spirit, fortunately, however, always hovered over me, helping me to forget everything personal. His letter of welcome on my release was the most beautiful I had so far received from him. It testified not only to his love and his faith in me, but also to his own valour and strength of character. Ed had kept the copies of the *Gefängniss-Blüthen*, the little underground magazine that Sasha, Nold, and Bauer were editing in prison. Sasha's will to life was apparent in every word, in his determination to fight on and not to permit the enemy to crush him. The spirit of the boy of twenty-three was extraordinary. It shamed me for my own faint heart. Yet I knew that the personal would always play a dominant part in my life. I was not hewn of one piece, like Sasha or other heroic figures. I had long realized that I was woven of many skeins, conflicting in shade and texture. To the end of my days I should be torn between the yearning for a personal life and the need of giving all to my ideal.

Ed came early the next day. He was his usual well-poised, outwardly calm self again. But I had looked into the turbulent waters of his soul too often to be misted by his reserve. He suggested that we take a trip. I had been out of prison about a fortnight and we had not yet had one complete day alone. We went to Manhattan Beach. The November air was sharp, the sea stormy; but the sun shone brightly. Ed was never much of a talker, but on this day he spoke a great deal about himself, his interest in the movement, his love for me. His ten years' incarceration had given him much time for reflection. He had come out believing as deeply in the truth and beauty of anarchism as when he had first entered prison. He continued to believe in the ultimate triumph of our ideas, but was now convinced that that time was far off. He no longer looked for great changes in his own lifetime. All he could do was to arrange his own life as nearly true to his vision as possible. In that life he wanted me; he wanted me with all the strength of his being. He admitted that he would be happier if I would give up the platform and devote my time to study, to writing or a profession. That would not keep him in constant anxiety about my life and freedom. You are so intense, so impetuous, he said, "I fear for your safety." He begged me not to be angry because he believed that woman was primarily a mother. He was sure that the strongest motive in my devotion to the movement was unsatisfied motherhood seeking an outlet. "You are a typical mother, my little Emma, by build, by feeling. Your tenderness is the greatest proof of it."

I was profoundly stirred. When I could find words, poor inadequate words, to convey what I felt, I could only tell him again of my love, of my need of him, of my longing to give him much of what he craved. My starved motherhood — was that the main reason for my idealism? He had roused the old yearning for a child. But I had silenced the voice of the child for the sake of the universal, the all-absorbing passion of my life. Men were consecrated to ideals and yet were fathers of children. But man's physical share in the child is only a moment's; woman's part is for years — years of absorption in one human being to the exclusion of the rest of humanity. I would never give up the one for the other. But I would give him my love and devotion. Surely it must be possible for a man and a woman to have a beautiful love-life and yet be devoted to a great cause. We must try. I proposed that we find a place where we could live together, no longer separated by silly conventions — a home of our own, even if poor. Our love would beautify it, our work would give it meaning. Ed became enthusiastic over the idea and took me in his arms. My strong, big lover, he had always hated the least demonstration of affection in public. Now in his joy he forgot that we were in a restaurant. I teased him on his having renounced his good manners, but he was like a child, gay and frolicsome as I had never seen him before.

Nearly four weeks passed before we could carry out our plans. The papers had turned me into a celebrity, and I soon learned the German truism: "*Man kann nicht ungestraft unter Palmen wandeln.*" I knew of the American craze for celebrities, especially the American women's hunt for anyone in the limelight, be it prize-fighter, baseball-player, matinée idol, wife-killer, or decrepit European aristocrat. Thanks to my imprisonment and the space given to my name in the newspapers, I also became a celebrity. Every day brought stacks of invitations to luncheons and dinners. Everyone seemed eager to "take me up."

Of the many invitations showered on me I welcomed most one from the Swintons. They wrote asking me to come to dinner and to bring Ed and Justus. Their apartment was simply and beautifully furnished and full of curios and gifts. I saw a lovely *samovar* sent them by Russian exiles in recognition of Swinton's tireless work in behalf of Russian freedom, an exquisite set of Sèvres given him by French Communards who had escaped

the fury of Thiers and Galliffet after the short-lived Paris Commune of 1871, beautiful peasant embroidery from Hungary, and other gifts of appreciation of the splendid spirit and personality of the great American libertarian.

On our arrival John Swinton, tall and erect, with a silk cap on his white hair, proceeded to scold me for what I had said about the Negroes in prison. He had read in the New York *World* my disclosures of conditions in the penitentiary. He liked the article, but he was grieved to see that Emma Goldman had "the white man's prejudice against the coloured race." I was dumbfounded. I could not understand how anyone, least of all a man like John Swinton, could read race prejudice into my story. I had pointed out the discrimination practised between sick and starved white women and Negro favourites. I should have protested as much had coloured women been robbed of their rations. "To be sure, to be sure," Swinton replied; "still, you should not have emphasized the partiality. We white people have committed so many crimes against the Negro that no amount of extra kindness can atone for them. The matron is no doubt a beast, but I forgive her much for her sympathy with the poor Negro prisoners." "But she was not moved by such considerations!" I protested; "she was kind because she could use them in every despicable way." Swinton was not convinced. He had been closely allied with the most active abolitionists, he had fought and been wounded in the Civil War; it was apparent that his feeling for the coloured race had made him partial. There was no use arguing the matter further; moreover, Mrs. Swinton was calling us to the table.

They were charming hosts. John was especially gracious and full of warmth. He was a man of wide experience in people and affairs and he proved a veritable mint of information to me. I learned for the first time of his share in the campaign to save the Chicago anarchists from the gallows and of other public-spirited Americans who had valiantly defended my comrades. I became acquainted with Swinton's activities against the Russian-American Extradition Treaty, and the part he and his friends had played in the labour movement. The evening with the Swintons showed me a new angle of my adopted country. Until my imprisonment I had believed that except for Albert Parsons, Dyer D. Lum, Voltairine de Cleyre, and a few others America was barren of idealists. Her men and women cared only for material acquisitions, I had thought. Swinton's account of the liberty-loving people who had been and still were in every struggle against oppression changed my superficial judgment. John Swinton made me see that Americans, once aroused, were as capable of idealism and sacrifice as my Russian heroes and heroines. I left the Swintons with a new faith in the possibilities of America. On our way down town I talked with Ed and Justus, telling them that from now on I meant to devote myself to propaganda in English, among the American people. Propaganda in foreign circles was, of course, very necessary, but real social changes could be accomplished only by the natives. Their enlightenment was therefore much more vital, we all agreed.

At last Ed and I had a place of our own. With one hundred and fifty dollars I received from the New York *World* for my article on prisons we furnished a four-room flat on Eleventh Street. Most of our furniture was second-hand, but we had a new bed and couch. The latter, together with a desk and a few chairs, made up my sanctum. Ed was surprised when I stressed the need of a room for myself. It was hard enough to be separated during work hours, he said; in our free hours he wanted me near him. But I held out for my own corner. My childhood and youth had been poisoned by being compelled to share my room with someone else. Ever since I had become a free being, I had insisted on privacy for at least a part of the day and the night.

But for this little cloud our life in our own home started gloriously. Ed was earning only seven dollars a week as an insurance agent, but he seldom returned from work without a flower or some other gift, a lovely china cup or a vase. He knew my love for colour and he never forgot to bring something that would help make our place cheerful and bright. We had many visitors, far too many for Ed's peace of mind. He wanted quiet and to be alone with me. But Fedya and Claus had shared my life in the past, had been part of my struggle. I needed their companionship.

Claus had got along satisfactorily on Blackwell's Island. He had missed his precious beer, of course, but otherwise he had done well. After his release from the island Claus started an anarchist paper, *Der Sturm*, of which he was the main contributor, besides setting up, printing, and even delivering the paper. But, busy as he was, he could not keep out of mischief. Ed had little patience with my friend, whom he nicknamed *Pechvogel*.

Fedya had secured a position for a New York publication soon after my imprisonment, he was doing pen-and-ink sketches and was already being recognized as one of the best in his field. He had begun at fifteen dollars a week, regularly contributing to my needs during my ten months in the penitentiary. Now that he was earning twenty-five, he insisted on my taking at least ten, so as to make any appeal to our comrades unnecessary, which he knew I could not bear. He had remained the same loyal soul, more matured, with growing confidence in himself and his art.

He felt that in order to keep his position he could no longer appear openly in our ranks. But his interest in the movement continued and his anxiety for Sasha did not abate. During my imprisonment he had helped to buy things for Sasha. It was little enough one was permitted in the Western Penitentiary: condensed milk, soap, underwear, and socks. Ed had looked after the matter. Now I was eager to attend to these things myself and I also decided to begin a new campaign for the commutation of Sasha's sentence.

I had been out two months, but I did not forget the unfortunates in prison. I wanted to do something for them. I needed money for this purpose and I also wanted to earn my own living.

Much against Ed's wishes, I began to work as a practical nurse. Dr. Julius Hoffmann sent me his private patients after treating them in St. Mark's Hospital. Dr. White had told me before I left the prison that he would give me work in his office. He could not recommend his patients to me, he had said. "They are mostly stupid, they would be afraid you'd poison them." The dear man kept his word: he employed me for several hours a day, and I also got work in the newly organized Beth-Israel Hospital on East Broadway. I loved my profession and I was able to earn more money than at any time previously. The joy of no longer having to grind at the machine, in or out of a shop, was great; greater still the satisfaction of having more time for reading and for public activity.

Ever since I had come into the anarchist movement I had longed for a friend of my own sex, a kindred spirit with whom I could share the inmost thoughts and feelings I could not express to men, not even to Ed. Instead of friendship from women I had met with much antagonism, petty envy and jealousy because men liked me. Of course, there were exceptions: Annie Netter, always big and generous, Natasha Notkin, Maria Louise, and one or two others. But my bond with these was the movement; there was no close personal, intimate point of contact. The coming into my life of Voltairine de Cleyre held out the hope of a fine friendship.

After her visit to me in prison she had kept on writing wonderful letters of comradeship and affection. In one of them she had suggested that on my release I come straight to her. She would make me rest before her fire-place, she would wait on me, read to me, and try to make me forget my ghastly experience. Shortly after that she wrote another letter saying that she and her friend A. Gordon were coming to New York and were anxious to visit me. I did not want to refuse her — she meant so much to me — but I could not bear to see Gordon. On my first visit to Philadelphia I had met the man at a group circle and he impressed me badly. He was a follower of Most and as such would hate me. At the gathering of the comrades he had denounced me as a disrupter of the movement, charging me with being in it only for sensational ends. He would not participate in any meeting where I was to speak. Not being naïve enough to believe that my imprisonment had added to my importance, I could see no cause for Gordon's change towards me. I wrote this frankly to Voltairine, explaining that I preferred not to see Gordon. I was permitted only two visits a month; I would not give up Ed's visit, the other being taken up by near friends. Since then I had not heard any more from Voltairine, but I ascribed her silence to illness.

On my release I had received many letters of congratulation from friends who shared my ideas as well as from persons unknown to me. But not one word did I get from Voltairine. When I expressed my surprise to Ed, he informed me that Voltairine had felt much hurt because I had refused to permit Gordon to visit me on the island. I was sorry to learn that such a splendid revolutionist could turn from me because I did not care to see a friend of hers. Noticing my disappointment, Ed remarked: "Gordon is not only her friend, he is more than that." But it made no difference; I did not see why a free woman should expect her friends to accept her lover. I felt that Voltairine had shown herself too narrow ever again to enable me to be free and at ease with her. My hope of a close friendship with her was destroyed.

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I was somewhat consoled by another woman, young and beautiful, coming into my life. Her name was Emma Lee. During my imprisonment she had written Ed expressing interest in my case. Her letters were signed only with her initials; her handwriting being very masculine, Ed had thought her to be a man. "Imagine my surprise," Ed told me on one of his visits, "when a young and charming woman walked into my bachelor quarters." But not only was Emma Lee charming; she also had brains and a fine sense of humor. I was drawn to her from the first moment when Ed brought her to see me in prison. After my release Emma Lee and I were much together. At first she was very reticent about herself, but in the course of time I learned her story. She had become interested in me because she had been in prison herself and knew its horrors. She had become a free-thinker and had emancipated herself from the belief that love is justified only when sanctioned by law. She had met a man who assured her that he shared her ideas. He was married and very unhappy. In her, he said, he had found more than a comrade; he had fallen in love with her. She loved him in return, but their relationship in the bigoted atmosphere of a small Southern town was soon made impossible. They went to Washington, but there, too, persecution followed. They planned to remove to New York, and Emma Lee returned to her native town to dispose of a piece of property she owned. She had not been there more than a week when her place was set on fire. The house was insured, and presently Emma was arrested on the charge of incendiarism. She was convicted and given five years in prison. During the entire time the man gave no sign of life; he left her to her doom and was keeping under cover in some Eastern city.

Her bitter disillusionment was harder to bear than the imprisonment. The descriptions Emma Lee gave of life in the Southern penitentiary made existence on Blackwell's Island seem like paradise. In that hell-hole Negro convicts, male and female, were flogged for the least infraction of the rules. White women had either to submit to the keepers or starve. The atmosphere was lurid with vile talk and viler acts by keepers and prisoners alike. Emma was forced to be on constant guard against the demands of the Warden and the prison doctor. On one occasion they nearly drove her to murder in self-defence. She would not have come out alive if she had not succeeded in getting a note to a friend in the town, a woman. This friend interested some people who began quietly petitioning the Governor, finally obtaining a pardon for Emma Lee after she had served two years.

Since then she had devoted herself entirely to bringing about fundamental changes in prison conditions. She had already succeeded in getting her former tormentors removed from office, and now she was co-operating with the Society for Prison Reform.

Emma Lee was a rare soul, educated, refined, and free-minded, although she had not read much libertarian literature. Through her own affairs she had also emancipated herself from the anti-Negro prejudice of the Southerner. Most admirable to me was her lack of bitterness towards men. Her own love tragedy had not narrowed her outlook on life. Men were egotistical and thoughtless towards women's needs, she would say; even the freest of them wanted only to possess women. But they were interesting and entertaining. I did not agree with her about the egotism of men, and when I would cite Ed as an exception, she would reply: "There is no doubt he loves you, but-but!" However, they got on famously. They fought about everything, but it was all done in a friendly spirit. I was their common tie. No woman except my own sister Helena loved me as much as Emma did. As for Ed, he showed his affection in so many ways that I could not doubt him. Yet I knew that of the two it was Emma Lee who had looked deeper into my soul.

Emma Lee was employed in the Nurses' Settlement on Henry Street and I often visited her there, sometimes as the guest of the women at the head of the institution. Miss Lillian D. Wald, Lavinia Dock, and Miss MacDowell were among the first American women I met who felt an interest in the economic condition of the masses. They were genuinely concerned with the people of the East Side. My contact with them, as with John Swinton, brought me close to new American types, men and women of ideals, capable of fine, generous deeds. Like some of the Russian revolutionists they, too, had come from wealthy homes and had completely consecrated themselves to what they considered a great cause. Yet their work seemed palliative to me. "Teaching the poor to eat with a fork is all very well," I once said to Emma Lee; "but what good does it do if they have not the food? Let them first become the masters of life; they will then know how to eat and how to live." She agreed with my view that, sincere as the settlement workers were, they were doing more harm than good. They were

creating snobbery among the very people they were trying to help. A young girl who had been active in a shirtwaist-makers' strike, for instance, was taken up by them and exhibited as the pet of the settlement. The girl put on airs and constantly talked of the "ignorance of the poor," who lacked understanding for culture and refinement. "The poor are so coarse and vulgar!" she once told Emma. Her wedding was soon to take place at the settlement, and Emma invited me to attend the affair.

It was gaudy, almost vulgar. The bride, dressed in cheap finery, looked utterly out of place in that background. Not that the settlement women were living in luxury; on the contrary, everything was of the simplest, though of the best quality. The very simplicity of the environment exaggerated the shamed poverty of the married couple and the embarrassment of their orthodox parents. It was very painful to behold, most of all the self-importance of the bride. When I congratulated her on choosing such a fine-looking fellow for her husband, she said: "Yes, he's quite nice, but of course he's not of my sphere. You see, I am really marrying below my station."

All winter Ed had been suffering from fallen arches; much walking and climbing of stairs was causing him unbearable pain. In the early spring his condition became so bad that he had to give up his job with the insurance agency. I was earning enough for both of us, but Ed would not accept "support from a woman." My proud sweetheart was compelled to join the ranks of the unemployed looking for work. There was nothing in the great city of New York for a man of his culture and knowledge of languages. "If I were a hod-carrier or a tailor," he would say, "I could get a job. But I'm only a useless intellectual." He worried, lost sleep, grew thin, and became very depressed. His worst misery was that he had to remain at home while I went to work. His male self-respect could not endure such a situation.

It occurred to me that we might try something like our ice-cream parlour in Worcester. It had been successful there; why not in New York? Ed approved of the project and suggested that we proceed at once.

I had saved a little money, and Fedya offered us more. Friends advised Brownsville: it was a growing centre, and a store could be got not far from the race-tracks, where thousands of people were passing daily. So to Brownsville we went, and fixed up a beautiful place. Thousands did pass by there, but they kept on passing. They were in a hurry to get to the race-track, and on their way home they had already visited some ice-cream store nearer the track. Our daily receipts were not enough to cover our expenses. We could not even keep up the weekly payments on the furniture we had bought for the two rooms we had rented in Brownsville. One afternoon a wagon drove up and proceeded to collect beds, tables, chairs, and everything else we had. Ed tried to laugh away our plight, but he was evidently unhappy. We gave up the business and returned to New York. In three months we had lost five hundred dollars, besides the work Ed, Claus, and I had put into the wretched venture.

I had realized at the very beginning of my nursing work that I should have to take up a regular course in a training-school. Practical nurses were paid and treated like servants, and without a diploma I could not hope to get employment as a trained nurse. Dr. Hoffmann urged me to enter St. Mark's Hospital, where he could get me credits for one year because of my experience. It was a great opportunity, but there was also another and a more alluring one. It was Europe.

Ed had always talked with glee of Vienna, of its beauty, charm, and possibilities. He wanted me to go there to study in the Allgemeines Krankenhaus. I could take up midwifery and other branches of nursing, he advised me. It would give me greater material independence later on and also enable us to be more together. It would be hard to endure another year's separation when I had barely been given back to him; but he was willing to let me go, knowing it was for my good. It seemed a fantastic idea for people as poor as we, but gradually Ed's enthusiasm infected me. I agreed to go to Vienna, but I would combine my trip abroad with a lecture tour in England and Scotland. Our British comrades had often asked me to come over.

Ed had found a job in the wood work shop of a Hungarian acquaintance. The man offered to lend him money, but Fedya insisted on his priority as my old friend. He would pay my passage and send me twenty-five dollars a month during my entire stay in Vienna.

There was a dark shadow, however: the thought of Sasha in prison. Europe was so far away! Ed and Emma Lee promised to keep in correspondence with him and look after his needs. Sasha himself urged me to go. Nothing

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could be done for him now, he wrote, and Europe would give me the opportunity to meet our great people — Kropotkin, Malatesta, Louise Michel. I should be able to learn much from them and be better equipped for my activities in the American movement. It was just like my consecrated Sasha to think of me always in terms of the Cause.

On the 15th of August 1895, exactly six years since my new life in New York had begun, I sailed for England. My departure was quite different from my arrival in New York in 1889. I was very poor then, poor in more than merely material things. I was a child, inexperienced and alone in the whirlpool of the American metropolis. Now I had experience, a name; I had been through the crucible; I had friends. Above all, I had the love of a beautiful personality. I was rich, yet I was sad. The Western Penitentiary lay heavily on my heart, with the thought of Sasha there.

I again travelled steerage, my means not permitting more than sixteen dollars for the passage. But there were only a few passengers, some of whom had been no longer in the States than I. They considered themselves Americans and they were treated accordingly, with more decency than the poor emigrants who had pilgrimed over as I did to the Promised Land in 1886.

Chapter 14

Outdoor meetings in America are rare, their atmosphere always surcharged with impending clashes between the audience and the police. Not so in England. Here the right to assemble constantly in the open is an institution. It has become a British habit, like bacon for breakfast. The most opposing ideas and creeds find expression in the parks and squares of English cities. There is nothing to cause undue excitement and there is no display of armed force. The lone bobby on the outskirts of the crowd is there as a matter of form; it is not his duty to disperse meetings or club the people.

The social centre of the masses is the out-of-door meeting in the park. On Sundays they flock there as they do to music-halls on weekdays. They cost nothing and they are much more entertaining. Crowds, often numbering thousands, drift from platform to platform as they would at a country fair, not so much to listen or learn as to be amused. The main performers at these gatherings are the hecklers, who hugely enjoy bombarding the speakers with questions. Pity him who fails to get the cue from these tormentors or who is not quick enough at repartee. He soon finds himself confused and the helpless butt for boisterous ridicule. All this I learned after I nearly came to grief at my first meeting in Hyde Park.

It was a novel experience to talk out of doors, with only a lone policeman placidly looking on. Alas, the crowd, too, was placid. It felt like climbing a steep mountain to speak against such inertia. I soon grew tired and my throat began to hurt, but I kept on. All at once the audience began to show signs of life. A volley of questions, like bullets, came flying at me from all directions. The unexpected attack, finding me quite unprepared, bewildered and irritated me. I felt my trend of thought slip from me, and my anger rise. Then a man in front called out: "Don't mind it, old girl, go right on. Heckling is a good old British custom." "Good, you call it?" I retorted; "I think it is rotten to interrupt a speaker like that. But all right, fire away, and don't blame me if you get the worst of the bargain." "That's right, old dear," the audience shouted; "go ahead, let's see what you can do."

I had been speaking on the futility of politics and its corrupting influence when the first shot was fired. "How about honest politicians — don't you believe there are such?" "If there are, I never heard of one," I hurled back. "Politicians promise you heaven before election and give you hell after." "Ear! 'Ear!" they screamed in approval. I had barely got back to my speech when the next bolt struck me. "I say, old girl, why do you speak of heaven? — Do you believe in such a place?" "Of course not," I replied; "I was only referring to the heaven you stupidly believe in." "Well, if there is no heaven, where else would the poor get their reward?" another heckler demanded. "Nowhere, unless they insist on their right here — take their reward by gaining possession of the earth." I continued that even if there were a heaven, the common people would not be tolerated there. "You see," I explained, "the masses have lived in hell so long they would not know how to behave in heaven. The angel at the gate would kick them out for disorderly conduct." This was followed by another half-hour of fencing, which kept the crowd in spasms. Finally they called for the hecklers to stop, admit defeat, and let me go on.

My fame travelled quickly; the crowds grew in size at every meeting. Our literature sold in large quantities, which delighted my comrades. They wanted me to remain in London because I could do so much good there. But I knew that out-of-door speaking was not for me. My throat would not hold out under the strain and I could not bear the disturbing noises of the street traffic so close at hand. Besides, I realized that people standing up for hours grew too restless and weary to be able to concentrate or to follow a serious talk. My work meant too much to me to turn it into a circus for the amusement of the British public.

More than my exploits in the park I enjoyed meeting people and witnessing the vital spirit which prevailed in the anarchist movement. In the United States activities were being carried on almost exclusively among the foreign element. There were few native anarchists in America, while the movement in England supported

several weekly and monthly publications. One of them was *Freedom*, among whose contributors and co-workers were some very brilliant and talented people, including Peter Kropotkin, John Turner, Alfred Marsh, William Wess, and others. *Liberty* was another anarchist publication, issued in London by James Tochatti, a follower of the poet William Morris. The *Torch* was a little paper published by two sisters, Olivia and Helen Rossetti. They were only fourteen and seventeen years old, respectively, but developed in mind and body far beyond their age. They did all the writing for the paper, even setting the type and attending to the press work themselves. The *Torch* office, formerly the nursery of the girls, became a gathering-place for foreign anarchists, particularly those from Italy, where severe persecution was taking place. The refugees naturally flocked to the Rossettis, who were themselves of Italian origin. Their grandfather, the Italian poet and patriot Gabriele Rossetti, had been condemned to death in 1824 by Austria, under whose yoke Italy then was. Gabriele fled to England, settling in London, where he became Professor of Italian at King's College. Olivia and Helen were the daughters of Gabriele Rossetti's second son, William Michael, the famous critic. Evidently the girls had inherited their revolutionary tendencies as well as their literary talents. While in London, I spent much time with them, greatly enjoying their prodigious hospitality and the inspiring atmosphere of their circle.

One of the members of the *Torch* group was William Benham, familiarly known as the "boy anarchist." He attached himself to me, constituting himself my companion at the meetings as well as on trips through the city.

Anarchist activities in London were not limited to the natives. England was the haven for refugees from all lands, who carried on their work without hindrance. By comparison with the United States the political freedom in Great Britain seemed like the millennium come. But economically the country was far behind America.

I had myself experienced want and I knew of the poverty in the large industrial centres of the United States. But never had I seen such abject misery and squalor as I did in London, Leeds, and Glasgow. Its effects impressed me as not being the results of yesterday or even of years. They were century-old, passed on from generation to generation, apparently rooted in the very marrow of the British masses. One of the most appalling sights was that of able-bodied men running ahead of a cab for blocks to be on the spot in time to open the door for a "gentleman." For such services they would receive a penny, or tuppence at most. After a month's stay in England I understood the reason for so much political freedom. It was a safety-valve against the fearful destitution. The British Government no doubt felt that as long as it permitted its subjects to let off steam in unhampered talk, there was no danger of rebellion. I could find no other explanation for the inertia and the indifference of the people to their slavish conditions.

One of my aims in visiting England was to meet the outstanding personalities in the anarchist movement. Unfortunately Kropotkin was out of town, but would be back before I left. Enrico Malatesta was in the city. I found him living behind his little shop, but there was no one to interpret for me, and I could not speak Italian. His kindly smile, however, mirrored a congenial personality and made me feel as if I had known him all my life. Louise Michel I met almost immediately upon my arrival. The French comrades I stayed with had arranged a reception for my first Sunday in London. Ever since I had read about the Paris Commune, its glorious beginning and its terrible end, Louise Michel had stood out sublime in her love for humanity, grand in her zeal and courage. She was angular, gaunt, aged before her years (she was only sixty-two); but there was spirit and youth in her eyes, and a smile so tender that it immediately won my heart. This, then, was the woman who had survived the savagery of the respectable Paris mob. Its fury had drowned the Commune in the blood of the workers and had strewn the streets of Paris with thousands of dead and wounded. Not being appeased, it had also reached out for Louise. Again and again she had courted death; on the barricades of Père Lachaise, the last stand of the Communards, Louise had chosen the most dangerous position for herself. In court she had demanded the same penalty as was meted out to her comrades, scorning clemency on the grounds of sex. She would die for the Cause. Whether out of fear or awe of this heroic figure, the murderous Paris *bourgeoisie* had not dared to kill her. They preferred to doom her to slow death in New Caledonia. But they had reckoned without the fortitude of Louise Michel, her devotion and capacity for consecration to her fellow sufferers. In New Caledonia she became the hope and inspiration of the exiles. In sickness she nursed their bodies; in depression she cheered

their spirits. The amnesty for the Communards brought Louise back with the others to France. She found herself the acclaimed idol of the French masses. They adored her as their *Mère Louise, bien aimée*.

Shortly after her return from exile Louise headed a demonstration of unemployed to the Esplanade des Invalides. Thousands were out of work for a long time and hungry. Louise led the procession into the bakery shops, for which she was arrested and condemned to five years' imprisonment. In court she defended the right of the hungry man to bread, even if he has to "steal" it. Not the sentence, but the loss of her dear mother proved the greatest blow to Louise at her trial. She loved her with an absorbing affection and now she declared that she had nothing else to live for except the revolution. In 1886 Louise was pardoned, but she refused to accept any favours from the State. She had to be taken forcibly from prison in order to be set at liberty.

During a large meeting in Havre someone fired two shots at Louise while she was on the platform talking. One went through her hat; the other struck her behind the ear. The operation, although very painful, called forth no complaint from Louise. Instead she lamented her poor animals left alone in her rooms and the inconvenience the delay would cause her woman friend who was waiting for her in the next town. The man who nearly killed her had been influenced by a priest to commit the act, but Louise tried her utmost to have him released. She induced a famous lawyer to defend her assailant and she herself appeared in court to plead with the judge in his behalf. Her sympathies were particularly stirred by the man's young daughter, whom she could not bear to have become fatherless by the man's being sent to prison. Louise's stand did not fail to influence even her fanatical assailant.

Later Louise was to participate in a great strike in Vienne, but she was arrested in the Gare du Lyon as she was about to board the train. The Cabinet member responsible for the massacre of the working-men in Fourmies saw in Louise a formidable force that he had repeatedly tried to crush. Now he demanded her removal from jail to an insane asylum on the ground that she was deranged and dangerous. It was this fiendish plan to dispose of Louise that induced her comrades to persuade her to move to England.

The vulgar French papers continued to paint her as a wild beast, as "*La Vierge Rouge*," without any feminine qualities or charm. The more decent wrote of her with bated breath. They feared her, but they also looked up to her as something far above their empty souls and hearts. As I sat near her at our first meeting, I wondered how anyone could fail to find charm in her. It was true that she cared little about her appearance. Indeed, I had never seen a woman so utterly oblivious of anything that concerned herself. Her dress was shabby, her bonnet ancient. Everything she wore was ill-fitting. But her whole being was illumined by an inner light. One quickly succumbed to the spell of her radiant personality, so compelling in its strength, so moving in its childlike simplicity. The afternoon with Louise was an experience unlike anything that had happened till then in my life. Her hand in mine, its tender pressure on my head, her words of endearment and close comradeship, made my soul expand, reach out towards the spheres of beauty where she dwelt.

After my return from Leeds and Glasgow, where I spoke at large meetings and became acquainted with many active and devoted workers, I found a letter from Kropotkin asking me to visit him. At last I was to realize my long-cherished dream, to meet my great teacher.

Peter Kropotkin was a lineal descendant of the Ruriks and in the direct succession to the Russian throne. But he gave up his title and wealth for the cause of humanity. He did more: since becoming an anarchist he had forgone a brilliant scientific career to be better able to devote himself to the development and interpretation of anarchist philosophy. He became the most outstanding exponent of anarchist communism, its clearest thinker and theoretician. He was recognized by friend and foe as one of the greatest minds and most unique personalities of the nineteenth century. On my way to Bromley, where the Kropotkins lived, I felt nervous. I feared I should find Peter difficult of approach, too absorbed in his work for ordinary social intercourse.

But five minutes in his presence put me at my ease. The family was away and Peter himself received me in such a gracious and kindly manner that I felt at home with him at once. He would have tea ready directly, he said. Meanwhile should I like to see his carpenter shop and the articles he had made with his own hands? He took me into his study and pointed with great pride to a table, a bench, and some shelves he had fashioned. They were very simple things, but he gloried in them; they represented labour and he had always stressed the need

of combining mental activity with manual effort. Now he could demonstrate how well the two can be blended. No artisan ever looked more lovingly and with greater reverence upon the things created by his hands than did Peter Kropotkin, the scientist and philosopher. His wholesome joy in the products of his toil were symbolic of the burning faith he had in the masses, in their capacity to create and fashion life.

Over the tea which he himself prepared, Kropotkin asked me about conditions in America, about the movement, and about Sasha. He had followed the latter's case and he knew every phase of it, expressing great regard and concern for Sasha. I related to him my impressions of England, the contrasts between its poverty and extreme wealth alongside of political freedom. Was it not a bone thrown to the masses to pacify them, I asked. Peter agreed with my view. He said that England was a nation of shopkeepers engaged in buying and selling instead of producing the necessities required to keep her people from starvation. "The British *bourgeoisie* has good reason to fear the spread of discontent, and political liberties are the best security against it. English statesmen are shrewd," he continued; "they have always seen to it that the political reins should not be pulled too tightly. The average Britisher loves to think he is free; it helps him to forget his misery. That is the irony and pathos of the English working classes. Yet England could feed every man, woman, and child of her population if she would but release the vast lands now held in monopoly by an old, decaying aristocracy." My visit with Peter Kropotkin convinced me that true greatness is always coupled with simplicity. He was the personification of both. The lucidity and brilliance of his mind combined with his warm-heartedness into the harmonious whole of a fascinating and gracious personality.

I was sorry to leave England; during my short visit I had met many people and made friends and I was enriched by personal contact with my great teachers. The days were indeed glorious. Never had I seen such a luscious green of trees and grass, such a profusion of gardens, parks, and flowers. At the same time I had never seen such dreary and dismal poverty. Nature herself seemed to be discriminating between rich and poor. The clear blue sky in Hampstead looked a dirty grey in the East End, the sunshine a blot of dull yellow. The crass distinctions between the different social layers in England were appalling. They increased my hatred of injustice and my determination to work for my ideal. I begrudged the loss of time which my proposed training as a nurse would involve. But I consoled myself with the hope that I should be better equipped on my return to America. I could not remain in London: my course was to begin on the first of October. I had to leave for Vienna.

Vienna proved even more fascinating than Ed had described it. Ringstrasse, the principal street, with its array of splendid old mansions and gorgeous cafés, the spacious promenades lined with stately trees, and particularly the Prater, more forest than park, made the city one of the most beautiful I had ever seen. The whole was enhanced by the gaiety and light-heartedness of the Viennese people. London seemed a tomb by comparison. There was colour here, life and joy. I longed to become part of it, to throw myself into its generous arms, to sit in the cafés or in the Prater and watch the crowds. But I had come for another purpose; I could not afford to be distracted.

My studies included, besides the subject of midwifery, a course in children's diseases. In my short experience as nurse I had seen how ill-fitted most graduate nurses were to take care of children. They were harsh and domineering and lacked understanding. My own childhood had been made hideous by these things, but it had also filled me with sympathy for children. I had much more patience with them than with grown-ups. Their dependence, aggravated by illness, always moved me deeply. I wanted not merely to give them affection, but to equip myself for their care.

The Allgerneines Krankenhaus, which gave courses on and treated every ill of the human body, offered splendid opportunities to the eager and willing student. I found the place a remarkable institution, a veritable city in itself, with its thousands of patients, nurses, doctors, and care-takers. The men in charge of the departments were world-renowned in their particular spheres. The obstetric courses were fortunate in having at their head a famous gynecologist, Professor Braun. He was not only a splendid teacher, but also a lovable man. His lectures were never dry or tedious. In the very midst of an explanation or even during an operation the Herr Professor would enliven things by a humorous anecdote or by remarks embarrassing to the German lady students. In

explaining, for example, the comparatively large birth-rate during the months of November and December, he would say: "It's the carnival, ladies. During that gayest Vienna festival even the most virtuous girls get caught. I do not mean to say that they give way easily to their natural urge. It is only that Nature has made them so fertile. A man has only to look at them, so to speak, and they become pregnant. So we must put it all on Nature and not blame the young things." Again, Professor Braun would outrage some of the more moral students by relating the story of a certain female patient. Several of the male students had been asked to examine her and diagnose the case. One by one they carried out the order, but no one ventured to speak out. They were waiting for the Professor to give his opinion. After his examination the great man said: "Gentlemen, it is a case most of you have already had, or you have it now, or you will have it in the future. Very few can resist the charm of its origin, the pain of its development, or the price of its cure. It happens to be syphilis."

Among those attending the obstetric courses were a number of Jewish girls from Kiev and Odessa. One had even come all the way from Palestine. None of them knew enough German to understand the lectures. The Russians were very poor, compelled to exist on ten roubles a month. It was an inspiration to find such courage and perseverance for the sake of a profession. But when I expressed my admiration, the girls replied that it was quite an ordinary thing: thousands of Russians, both Jewish and Gentile, were doing it. All the students abroad lived on very little; why could not they? "But your lack of German," I asked; "how will you get the lectures or read the text-books? How do you expect to pass your examinations?" They did not know, but they would manage somehow. After all, every Jew understands a little German, they said. Two of the girls were especially sympathetic to me. They were living in a wretched little hole, while I had a large and beautiful room. I asked them to share it with me. I knew that we should have to do night duty in the hospital, but most likely not at the same time. Our living together would reduce their expenses, and I should also be able to help them with their German. Soon our place became a centre for the Russian students of both sexes.

I was known in Vienna as Mrs. E. G. Brady. I had to come abroad under that name, for I should not have been admitted under my own. I had emancipated myself from the notion that one must not assume a fictitious name. I could, of course, have procured a passport on Kershner's citizenship papers, but, I had not used his name since I left him. In fact, after that I saw him only once, in 1893, when I was ill in Rochester. I had nothing but painful recollections of that name. Brady was Irish, and I knew it would arouse no suspicion as to my identity. Passports could then be had for the asking.

In Vienna I had to be extremely careful. The Habsburgs were despotic, the persecution of socialists and anarchists severe. I could therefore not associate openly with my comrades, as I did not wish to be expelled. But it did not prevent me from meeting interesting people active in various social movements.

My studies and frequent night duty in the hospital did not lessen my interest in the cultural events of Vienna, its music and theatres. I met a young anarchist, Stefan Grossmann, who was remarkably well informed about the life of the city. He had many traits I disliked: his efforts to hide his origin in chameleon-like acceptance of every silly Gentile habit irritated me. The very first time I met Grossmann he told me that his fencing-master had admired his *germanische Beine* (Germanic legs). "I don't think that's much of a compliment," I replied; "now, if he had admired your Yiddish nose, that would be something to boast about." However, he came often, and gradually I learned to like him. He was an omnivorous reader and a great admirer of the new literature — Friedrich Nietzsche, Ibsen, Hauptmann, von Hoffmansthal and its other exponents who were hurling their anathemas against old values. I had read some of their works in snatches in the *Arme Teufel*, the weekly published in Detroit by Robert Reitzel, a brilliant writer. It was the one German paper in the States that kept its readers in contact with the new literary spirit in Europe. What I had read in its columns from the works of the great minds that were stirring Europe only whetted my appetite.

In Vienna one could hear interesting lectures on modern German prose and poetry. One could read the works of the young iconoclasts in art and letters, the most daring among them being Nietzsche. The magic of his language, the beauty of his vision, carried me to undreamed-of heights. I longed to devour every line of his writings, but I was too poor to buy them. Fortunately Grossmann had a supply of Nietzsche and other moderns.

I had to do my reading at the expense of much-needed sleep; but what was physical strain in view of my raptures over Nietzsche? The fire of his soul, the rhythm of his song, made life richer, fuller, and more wonderful for me. I wanted to share these treasures with my beloved, and I wrote him long letters depicting the new world I had discovered. His replies were evasive; Ed evidently did not share my fervour for the new art. He was more interested in my studies and in my health, and he urged me not to tax my energies with idle reading. I was disappointed, but I consoled myself that he would appreciate the revolutionary spirit of the new literature when he had a chance to read it for himself. I must get money, I decided, to bring back a supply of books to Ed.

Through one of the students I learned of a lecture course given by an eminent young professor, Sigmund Freud. I found, however, that it would be difficult to attend his series, only physicians and holders of special cards being admitted. My friend suggested that I enroll for the course of Professor Bruhl, who also was discussing sex problems. As one of his students I should have a better chance to secure admission to Freud.

Professor Bruhl was an old man with a feeble voice. The subjects he treated were mystifying to me. He talked of "Urnings," "Lesbians," and other strange topics. His hearers, too, were strange: feminine-looking men with coquettish manners and women distinctly masculine, with deep voices. They were certainly a peculiar assembly. Greater clarity in these matters came to me later on when I heard Sigmund Freud. His simplicity and earnestness and the brilliance of his mind combined to give one the feeling of being led out of a dark cellar into broad daylight. For the first time I grasped the full significance of sex repression and its effect on human thought and action. He helped me to understand myself, my own needs; and I also realized that only people of depraved minds could impugn the motives or find impure so great and fine a personality as Freud.

My various interests in Vienna kept me occupied the greater part of the day. Still I managed to attend plays and hear a good deal of music. I heard for the first time the entire *Ring des Nibelungen* and other works of Wagner. His music had always stirred me; the Vienna performances — magnificent voices, splendid orchestra, and masterly leadership — were enthralling. After such an experience it was painful to sit through a Wagner concert conducted by his son. One night Siegfried Wagner conducted his own composition *Der Bärenhäuter*. It was pale enough; but when it came to a work of his illustrious father, he was completely ineffectual. I left the concert in disgust.

Vienna brought me many new experiences. One of the greatest was Eleonora Duse as Magda in Sudermann's *Heimat*. The play itself was a new dramatic event, but what Duse put into it of herself transcended Sudermann's talents and gave to his work its real dramatic depth. Years before, in New Haven, I had seen Sarah Bernhardt in *Fedora*. Her voice, her gestures, her intensity were a revelation. I thought then that no one could rise to greater heights, but Eleonora Duse attained a higher zenith. Hers was a genius too rich and too complete for artifice, her interpretation too real for stage tricks. There were no violent gestures, no unnecessary movements, no studied volume of sound. Her voice, rich and vibrant, held rhythm in every tone, her expressive features reflecting her own wealth of emotion. Eleonora Duse interpreted every nuance of the turbulent nature of Magda blended with her own spirit. It was art reaching towards the heavens, itself a star on the firmament of life.

When examinations drew near, I could no longer indulge in the temptations of the fascinating city on the Danube. Soon I was the proud holder of two diplomas, one for midwifery and one for nursing: I could return home. But I was loath to leave Vienna; it had given me so much. I lingered on for two more weeks. During that time I was a great deal with my comrades and learned much from them about the anarchist movement in Austria. At several small gatherings I lectured on America and our struggle in that country.

Fedya had sent me my return fare, second class, and a hundred dollars to buy myself some clothes. I preferred to invest the money in my beloved books, purchasing a supply of the works of the writers that were making literary history, especially the dramatists. No amount of wardrobe could have given me so much joy as my precious little library. I did not even dare to risk shipping it in my trunk. I took the books with me in a suit-case.

Standing on the deck as the French liner steamed towards the New York dock, I spied Ed long before he saw me. He stood near the gangplank holding a bunch of roses, but when I came down, he failed to recognize me. It was late afternoon of a rainy day, and I wondered whether it was because of the dusk, my large hat, or the fact that I had grown thin. For a moment I stood watching him scanning the passengers, but when I saw his

anxiety growing, I tiptoed up from behind and put my hands over his eyes. He spun round quickly, pressed me tempestuously to his heart, and exclaimed in a trembling voice: "What is the matter with my *Schatz*? Are you ill?" "Nonsense!" I replied, "I have only grown more spiritual. Let's get home and I'll tell you all about it."

Ed had written me that he had changed our quarters for a more comfortable flat, which Fedya had helped to decorate. What I found far excelled my expectations. Our new home was an old-fashioned apartment in the German-inhabited part of Eleventh Street. The windows of the large kitchen overlooked a beautiful garden. The front room was spacious and high-ceilinged, simply but cosily furnished with lovely old mahogany. There were rare prints on the walls, and my books were arranged on shelves. The place had atmosphere and taste.

Ed played the host to me at an elaborate dinner he had prepared, with wine sent by Justus Schwab. He was rich now, he informed me; he was earning fifteen dollars a week! Then he related news of our friends: Fedya, Justus, Claus, and, most of all, Sasha. While I was abroad, I had not been able to keep in direct touch with Sasha, and Ed had acted as our go-between, which meant anxious delays. I was overjoyed to learn that there was mail for me from my brave boy. I thought it wonderful that he should have been able to send out a missive to reach me on the very day of my arrival. Sasha's letter was, as always, permeated with his fine spirit. It contained no complaint about his own life, but showed great interest in activities outside, in my work and impressions of Vienna. Europe was so far away, he wrote; my return to America brought me closer, although he knew that he would never see me again. Perhaps I would come to Pittsburgh on a lecture tour. It would mean something to feel me in the same city.

Before my departure for Europe our friend Isaac Hourwich had proposed that we aid Sasha by an appeal to the Supreme Court on the ground of the illegal proceedings at his trial. After considerable effort and expense we had succeeded in procuring the trial records. It was then discovered that there were no legal reasons on which any procedure for a revision was to be based. Representing his own case, Sasha had omitted to take exceptions to the Judge's rulings, as a result of which no appeal could be made.

During my stay in Vienna several of our American friends had suggested an application to the Board of Pardons. Inwardly I rebelled against such a step on the part of an anarchist. I was certain that Sasha would not approve of it, and therefore I did not even write to him about the proposal. During my absence abroad he had been repeatedly put into the dungeon and kept in solitary confinement until his health gave way. I began to think that consistency, while admirable in oneself, was criminal if allowed to stand in the way of another. It led me to set aside all considerations and to implore Sasha to let us appeal to the Board of Pardons. His reply indicated that he felt indignant and hurt that I should want him to beg for pardon. His act bore its own justification, he wrote; it was a gesture of protest against the injustice of the capitalist system. The courts and the pardon boards were the bulwarks of that system. I must have grown less revolutionary, or perhaps it was only my concern for him that had decided me in favour of such a step. In any case he did not wish me to act against my principles in his behalf.

Ed had sent me that letter to Vienna. It had made me unhappy. It disappointed me, but it did not abate my efforts. Friends in Pennsylvania had informed me that the personal signature of the applicant for a pardon was not necessary in that State. I again wrote to Sasha, emphasizing that I considered his life and freedom too valuable to the movement to refuse to make an appeal. Some of the greatest revolutionists had, when serving long terms, appealed in order to gain their freedom. But if he still felt it inconsistent to take the step for his own sake, would he not permit our friends to do so for mine? I could no longer bear, I explained, the consciousness of his being in prison for an act in which I had been almost as much involved as he. My plea seemed to make some impression on Sasha. In his reply he reiterated that he had no faith whatever in the Board of Pardons; but his friends on the outside were in a better position to judge the step they intended to take and therefore he would offer no further objections. He added that there were certain other matters he would like to talk over; could not Emma Lee try to get a permit?

Emma had moved to Pittsburgh, where she secured a position in a hotel as supervisor of its linen department. She had begun a correspondence with the prison chaplain, whom she gradually interested in an attempt to have Sasha's right to visits restored. After months of waiting the chaplain succeeded in having a permit sent to Emma

Chapter 14

Lee. But when she called at the penitentiary, the Warden refused to let her see Sasha. "I, and not the chaplain, am the sole authority here," he told Emma; "as long as I am in charge, no one will be allowed to see Prisoner A-7."

Emma Lee felt that a violent protest on her part would only hurt Sasha's chances with the Board of Pardons. She showed greater control than I had on that fatal day at Inspector Reed's store. We continued to cling to the hope that our efforts would tear Sasha from the clutches of the enemy.

I communicated with Voltairine de Cleyre, reminding her of her promise to help in our efforts for Sasha. She replied promptly by composing a public call in his behalf, but she sent it to Ed instead of to me. For a moment I felt angry at what I considered a slight, but when I read the document, my wrath melted away. It was a prose poem full of moving power and beauty. I wrote her my thanks without reference to our misunderstanding. She did not reply.

The campaign for the appeal was launched, the entire radical element supporting our efforts. A prominent Pittsburgh lawyer had become interested and consented to take the case to the Pennsylvania Board of Pardons.

We worked energetically, driven on by great expectations. Sasha's hopes, too, were reviving; life, pulsating life, now seemed to open before him. But our joy was short-lived. The Board refused to act on the appeal. Berkman would have to complete his first seven years' sentence before the "actual wrong" of his other sentences could be considered, the Board held. It was evident that nothing displeasing to Carnegie and Frick would be done.

The shock to me was crushing, and I dreaded its effect on Sasha. How should I write to him, what should I say to help him over the cruel blow? Ed's reassuring words that Sasha was brave enough to hold out until 1897 did not help me. I lost hope that a commutation would ever be granted him. The threat of Inspector Reed that Sasha would not be allowed out alive was ringing in my ears. Before I could bring myself to write him, a letter arrived from Sasha. He had not banked much on a favourable outcome, his letter read, and he was not much disappointed. The action of the Board merely proved once more the close alignment of the American Government and the plutocracy. It was what we anarchists had always claimed. The promise of the Board to reconsider the appeal in 1897 was merely a trick to hoodwink public opinion and to tire out the friends who had been working for him. He was sure the flunkies of the steel interests would never act in his behalf. But it did not matter. He had survived the first four years and he meant to keep on fighting. "Our enemies shall never have the chance to say that they have broken me," he wrote. He knew he could always count on my support and on that of the new friends he had gained. I must not despair or relax in my zeal for our Cause. My Sasha, my wonderful Sasha — he was not only brave, as Ed had said; he was a tower of strength. As so often since that day when the steam monster at the Baltimore and Ohio Station had snatched him away from me, he stood out like a shining meteor on the dark horizon of petty interests, personal worries, and the enervating routine of everyday existence. He was like a white light that purged one's soul, inspiring even awe at his detachment from human frailties.

Chapter 15

A Renaissance was now taking place in anarchist ranks; greater activity was being manifested than at any time since 1887, especially among American adherents. *Solidarity*, an English publication started in 1892 by S. Merlino and suspended later on, reappeared in '94, gathering about itself a number of very able Americans. Among them were John Edelman, William C. Owen, Charles B. Cooper, Miss Van Etton, an energetic trade-unionist, and a number of others. A social science club was organized, with weekly lectures. The work attracted considerable attention among the intelligent native element, not failing, of course, also to call forth virulent attacks in the press. New York was not the only city where anarchism was being expounded. In Portland, Oregon, the *Firebrand*, another English weekly, was being published by a group of gifted men and women, including Henry Addis and the Isaak family. In Boston Harry M. Kelly, a young and ardent comrade, had organized a co-operative printing shop which was publishing the *Rebel*. In Philadelphia activities were carried on by Voltairine de Cleyre, H. Brown, Perle McLeod, and other courageous advocates of our ideas. In fact, all over the United States the spirit of the Chicago martyrs had been resurrected. The voice of Spies and his comrades was finding expression in the native tongue as well as in every foreign language of the peoples in America.

Our work had received considerable incentive through the arrival of two British anarchists, Charles W. Mowbray and John Turner. The former had come in 1894, shortly after my release from prison, and was now active in Boston. John Turner, who was the more cultivated and better informed of the two, had been invited to the States by Harry Kelly. For some reason his lectures were at first poorly attended and it became necessary for us in New York to look after the arrangements. I had met John and his sister Lizzie during my stay in London. Both of them had strongly appealed to me by reason of their warmth, geniality, and friendliness. I loved especially to talk to John; he was familiar with the social movements in England and was himself closely allied with the trade-union and co-operative elements, as well as with the *Commonweal*, founded by William Morris. But his best efforts were devoted to the propaganda of anarchism. John Turner's coming to America gave me an opportunity to test my ability to speak in English, as I often had to preside at his meetings.

The free-silver campaign was at its height. The proposition for the free coinage of silver at the ratio with gold of sixteen to one had become a national issue almost overnight. It gained in strength by the sudden ascendancy of William Jennings Bryan who had stampeded the Democratic Convention by an eloquent speech and the catch phrase: "You shall not press down upon the brow of labour the crown of thorns, you shall not crucify mankind upon the cross of gold." Bryan was running for the presidency: the "silver-tongued" orator had caught the fancy of the man in the street. The American liberals, who so easily fall for every new political scheme, went over to Bryan on free silver almost to a man. Even some anarchists were carried away by his slogans. One day a well-known Chicago comrade, George Schilling, arrived in New York to enlist the co-operation of the Eastern radicals. George was an ardent follower of Benjamin Tucker, the leader of the individualist school of anarchism, and a contributor to his paper, *Liberty*. But, unlike Tucker, he was closer to the labour movement and also more revolutionary than his teacher. The wish for a popular awakening in the United States was father to George's belief that the free-silver issue would become a force to undermine both monopoly and the State. The vicious attacks on Bryan in the press helped his cause by leading George and many others to regard him as a martyr. The papers spoke of Bryan as a "tool in the blood-stained hands of Altgeld, the anarchist, and Eugene Debs, the revolutionist."

I could not share the enthusiasm for Bryan, partly because I did not believe in the political machine as a means of bringing about fundamental changes, and also because there was something weak and superficial about Bryan. I had a feeling that his main aim was to get into the White House rather than "strike off the

chains" from the people. I resolved to steer clear of him. I sensed his lack of sincerity and I did not trust him. For this attitude I was assailed from two different sides on the same day. First it was Schilling who urged me to join the free-silver campaign. "What are you Easterners going to do," he asked when I met him, "when the West marches in revolutionary ranks towards the East? Are you going to continue talking, or will you join forces with us?" He assured me that my name had travelled to the West and that I could be a valuable factor in the popular movement to free the masses from their despoilers. George was very optimistic in his ardour, but he failed to convince me. We parted as friends, George shaking his head over my lack of judgment about the impending revolution.

In the evening we had a visitor, the former Burgess of Homestead, a man named John McLuckie. I remembered his determined stand during the steel strike against the importation of blacklegs and I appreciated his solidarity with the workers. I was glad to meet the large, jovial fellow, a true type of the old Jeffersonian democrat. He told me that he had been asked by Voltairine to see me about Sasha. He had gone to her to inform her that Berkman was no longer in the Western Penitentiary. He, as well as many other people in Homestead, believed that Berkman had never intended to kill Frick; he had committed the act only to arouse sympathy for the latter. The excessive sentence he had been given was merely a ruse on the part of the Pennsylvania courts to deceive the public. The Homestead workers felt sure that Alexander Berkman had been let out of prison long ago. Voltairine had given McLuckie material which proved how ridiculous his story was and had sent him to me for more proofs.

I listened to the man, unable to conceive that anyone in his senses could believe such a thing about Sasha. He had sacrificed his youth, he had already spent five years in the penitentiary, had suffered the dungeon, solitary confinement, and brutal physical attacks. Persecution by the prison authorities had even driven him to attempt suicide. Yet he was being suspected by the very people for whom he was willing to lay down his life. It was preposterous, cruel. I stepped into my room, took Sasha's letters, and handed them to McLuckie. "Read," I said, "and then tell me if you still believe the impossible stories you have just told me."

He took up one of the letters from the pile, read it carefully, then scanned several others. Presently he held out his hand. "My dear, brave girl," he said, "I am sorry, I am awfully sorry, to have doubted your friend." He assured me that he now realized how wrong he and his people had been. "You can count on me to help," he added, feelingly, "in any effort you may make to get Berkman out of prison." Then he referred to Bryan, dwelling on the exceptional opportunity to assist Sasha if I would join the free-silver campaign. My activities would bring me in close contact with the prominent politicians of the Democratic Party, and they could afterwards be approached to secure a pardon. He himself would undertake to see the leaders and he was certain of success if he could assure them of my services. He pointed out that I would have no responsibilities about the business end. He would travel with me and arrange everything. Of course, I would be paid a generous salary.

McLuckie was frank and decent, though evidently childishly ignorant of my ideas. Perhaps it was also his suggestion that I might help Sasha that made him sympathetic to me. Still, I could have nothing to do with Bryan, feeling he would use the workers merely as a stepping-stone to power.

My visitor took no offence. He left with regrets that I was so lacking in practical sense, but he promised faithfully to enlighten his people in Homestead in regard to Berkman.

Together with Ed and several other close friends I discussed the possible origin of the dreadful rumours about Sasha. I was sure that they had been created by the attitude of Most. I remembered that the press had widely commented on Most's statement that Sasha had used a "toy pistol to shoot Frick up a bit." Johann Most — my life was so full I had nearly forgotten him. The bitterness his betrayal of Sasha had aroused had given way to a dull feeling of disappointment in the man who had once meant so much to me. The wound he had struck had partly healed, yet leaving behind a sensitive scar. McLuckie's visit had torn the wounds open again.

My encounters with Schilling and McLuckie made me aware of a large new field for activity. What I had done so far was only the first step of usefulness in our movement. I would go on a tour now, study the country and its people, come close to the pulse of American life. I would bring to the masses the message of a new social ideal. I was eager to start at once, but I determined first to become more proficient in English and to earn some money.

I did not want to be dependent on the comrades or take pay for my lectures. Meanwhile I could continue my work in New York.

I was full of enthusiasm for the future, but in proportion as my spirits rose, Ed's interest in my aims waned. I had known for a long time that he begrudged every moment which took me away from him. I was also aware of our decided differences as far as the woman question was concerned. But outside of that, Ed had moved along with me, had always been helpful and ready to aid in my efforts. Now he became disgruntled, critical of everything I was doing. As the days passed, he grew more morose. Often on my return from a late meeting I would find him with a set face, frigidly silent, nervously swinging his leg. I yearned to come close to him, to share my thoughts and plans with him; but his reproachful look would numb me. In my room I would wait expectantly, but he would remain away and then I would hear him wearily drag himself to bed. It hurt me to the quick, for I loved him deeply. Outside of my interest in the movement and Sasha, my great passion for Ed had displaced everything else.

I still had a very tender feeling for my erstwhile artist lover, the more so because I thought he needed me. On my return from Europe I had found him very much changed. He had risen in his profession and was earning considerable money. He remained as generous to me as in our days of poverty, having aided me financially all through my stay in Vienna and later furnishing my new apartment. Indeed, there was no change in his attitude towards me. But it did not take me long to discover that the movement had lost its former meaning for Fedya. He now lived in a different circle, and his interests were different, Art auctions absorbed him, and all his leisure he spent at sales. He had craved beauty so long that, now that he had some means, he wanted to gorge himself with it. Studios became his great passion. Every few months he would furnish one with the most exquisite things, only to discard it shortly for another, which he would decorate with new hangings, vases, canvases, carpets, and what not. All the beautiful things in our flat had come from his *ateliers*. I could not bear the thought of Fedya's wandering so far away from our past interests that he would not offer any more financial help to the movement. But as he had never had much sense of material values, I was not surprised to find him so extravagant. I was even concerned more about his choice of new friends, nearly all of them men who worked on newspapers. A dissipated, cynical lot they were, their main objects in life being drink and women. Unhappily they had succeeded in imbuing Fedya with the same spirit; I was grieved to see my idealistic friend going the way of so many empty in head and heart. Sasha had always felt that the social struggle would prove a mere passing phase in Fedya's life, but I had hoped that when Fedya should be drawn into other channels, they would be those of art. His drift towards meaningless and trivial pleasures, for which he was entirely too fine, was most painful. Fortunately he still felt close to us. He had great regard for Ed, and his affection for me, while no longer the same as in the past, was yet warm enough to counteract at least partly, the disintegrating influence of his new surroundings.

He came often to our house. On one occasion he asked me to pose, this time for a pen-and-ink sketch he had promised Ed. During the sittings I thought of our common past, of our affection that had been so tender, perhaps too tender to survive the sway Ed's personality exercised over me; probably also because Fedya's love was too yielding for my turbulent nature, which could find expression only in the clashing of wills, in resistance and the surmounting of obstacles. Fedya still attracted me, but it was Ed who consumed me with intense longing, Ed who turned my blood to fire, Ed whose touch intoxicated and exalted me. The sudden change from his usual self to a disconnected and hypercritical attitude was too galling to endure. But my pride would not let me make the first step to break his silence. Fedya told me that Ed had greatly admired his sketch of me and had praised it as a splendid piece of work, expressive of much of my being. In my presence, however, Ed would not say a word about it.

But one evening Ed's reserve broke down. "You are drifting away from me!" he cried excitedly. "I can see that my hopes of a beautiful life with you must be given up. You have wasted a year in Vienna, you have acquired a profession only to throw it over for those stupid meetings. You have no concern about anything else; your love has no thought of me or my needs. Your interest in the movement, for which you are willing to break up our life, is nothing but vanity, nothing but your craving for applause and glory and the limelight. You are simply

incapable of a deep feeling. You have never understood or appreciated the love I have given you. I have waited and waited for a change, but I see it is useless. I will not share you with anybody or anything. You will have to choose!" He paced the room like a caged lion, turning from time to time to fasten his eyes on me. All that had been accumulating in him for weeks now streamed out in accusation and reproaches.

I sat in consternation. The familiar old demand that I "choose" kept droning in my ears. Ed, who had been my ideal, was like the others. He would have me forswear my interests and the movement, sacrifice everything for love of him. Most had repeatedly given me the same ultimatum. I stared at him unable to speak or move, while he continued stalking about the room in uncontrolled anger. Finally he picked up his coat and hat and left.

For hours I sat as if paralysed; then a violent ring brought me to my feet. It was a call to a confinement case. I took the bag which I had been keeping ready for weeks and walked out with the man who had come for me.

In a two-room flat on Houston Street, on the sixth floor of a tenement-house, I found three children asleep and the woman writhing in labour pains. There was no gas-jet, only a kerosene lamp, over which I had to heat the water. The man looked blank when I asked him for a sheet. It was Friday. His wife had washed Monday, he told me, and all the bed-linen had got dirty since. But I might use the table-cloth; it had been put on that very evening for the Sabbath. "Diapers or anything else ready for the baby?" I asked. The man did not know. The woman pointed to a bundle which consisted of a few torn shirts, a bandage, and some rags. Incredible poverty oozed from every corner.

With the use of the table-cloth and an extra apron I had brought I prepared to receive the expected comer. It was my first private case, and the shock over Ed's outburst helped to increase my nervousness. But I steeled myself and worked on desperately. Late in the morning I helped to bring the new life into the world. A part of my own life had died the evening before.

For a week my grief over Ed's absence was dulled by work. The care of several patients and Dr. White's operations, at which I assisted, left me little time for repining. The evenings were occupied with meetings in Newark, Paterson, and other near-by towns. But at night, alone in the flat, the scene with Ed haunted and tortured me. I knew he cared for me, but that he could leave as he did, stay away so long, and give no sign of his whereabouts made me resentful. It was impossible to reconcile myself to a love that denied the beloved the right to herself, a love that thrived only at the expense of the loved one. I felt I could not submit to such a sapping emotion, but the next moment I would find myself in Ed's room, my burning face on his pillow, my heart contracting with yearning for him. At the end of two weeks my longing mastered all my resolutions; I wrote him at his place of work and begged him to return.

He came at once. Folding me to his heart, between tears and laughter, he cried: "You are stronger than I; I have wanted you every moment, ever since I closed that door. Every day I meant to come back, but I was too cowardly. Nights I have been walking round the house like a shadow. I wanted to come in and beg you to forgive and forget. I even went to the station when I knew you had to go to Newark and Paterson. I could not bear to think of your going home alone late at night. But I was afraid of your scorn, afraid you would send me away. Yes, you are braver and stronger than I. You are more natural. Women always are. Man is such a silly, civilized creature! Woman has retained her primitive impulses and she is more real."

We took up our common life again, but I spent less time on my public interests. Partly it was due to the numerous calls on my professional services, but more to my determination to devote myself to Ed. As the weeks passed, however, the still small voice kept on whispering that the final rupture would only temporarily be deferred. I clung desperately to Ed and his love to ward off the impending end.

My profession of midwife was not very lucrative, only the poorest of the foreign element resorting to such services. Those who had risen in the scale of material Americanism lost their native diffidence together with many other original traits. Like the American women they, too, would be confined only by doctors. Midwifery offered a very limited scope; in emergencies one was compelled to call for the aid of a physician. Ten dollars was the highest fee; the majority of the women could not pay even that. But while my work held out no hope of worldly riches, it furnished an excellent field for experience. It put me into intimate contact with the very people my ideal strove to help and emancipate. It brought me face to face with the living conditions of the

workers, about which, until then, I had talked and written mostly from theory. Their squalid surroundings, the dull and inert submission to their lot, made me realize the colossal work yet to be done to bring about the change our movement was struggling to achieve.

Still more impressed was I by the fierce, blind struggle of the women of the poor against frequent pregnancies. Most of them lived in continual dread of conception; the great mass of the married women submitted helplessly, and when they found themselves pregnant, their alarm and worry would result in the determination to get rid of their expected offspring. It was incredible what fantastic methods despair could invent: jumping off tables, rolling on the floor, massaging the stomach, drinking nauseating concoctions, and using blunt instruments. These and similar methods were being tried, generally with great injury. It was harrowing, but it was understandable. Having a large brood of children, often many more than the weekly wage of the father could provide for, each additional child was a curse, "a curse of God," as orthodox Jewish women and Irish Catholics repeatedly told me. The men were generally more resigned, but the women cried out against Heaven for inflicting such cruelty upon them. During their labour pains some women would hurl anathema on God and man, especially on their husbands. "Take him away," one of my patients cried, "don't let the brute come near me-I'll kill him!" The tortured creature already had had eight children, four of whom had died in infancy. The remaining were sickly and undernourished, like most of the ill-born, ill-kept, and unwanted children who trailed at my feet when I was helping another poor creature into the world.

After such confinements I would return home sick and distressed, hating the men responsible for the frightful condition of their wives and children, hating myself most of all because I did not know how to help them. I could, of course, induce an abortion. Many women called me for that purpose, even going down on their knees and begging me to help them, "for the sake of the poor little ones already here." They knew that some doctors and midwives did such things, but the price was beyond their means. I was so sympathetic; wouldn't I do something for them? They would pay in weekly instalments. I tried to explain to them that it was not monetary considerations that held me back; it was concern for their life and health. I would relate the case of a woman killed by such an operation, and her children left motherless. But they preferred to die, they avowed; the city was then sure to take care of their orphans, and they would be better off.

I could not prevail upon myself to perform the much-coveted operation. I lacked faith in my skill and I remembered my Vienna professor who had often demonstrated to us the terrible results of abortion. He held that even when such practices prove successful, they undermine the health of the patient. I would not undertake the task. It was not any moral consideration for the sanctity of life; a life unwanted and forced into abject poverty did not seem sacred to me. But my interests embraced the entire social problem, not merely a single aspect of it, and I would not jeopardize my freedom for that one part of the human struggle. I refused to perform abortions and I knew no methods to prevent conception.

I spoke to some physicians about the matter. Dr. White, a conservative, said: "The poor have only themselves to blame; they indulge their appetites too much." Dr. Julius Hoffmann thought that children were the only joy the poor had. Dr. Solotaroff held out the hope of great changes in the near future when woman would become more intelligent and independent. "When she uses her brains more," he would tell me, "her procreative organs will function less." It seemed more convincing than the arguments of the other medicos, though no more comforting; nor was it of any practical help. Now that I had learned that women and children carried the heaviest burden of our ruthless economic system, I saw that it was mockery to expect them to wait until the social revolution arrives in order to right injustice. I sought some immediate solution for their purgatory, but I could find nothing of any use.

My home life was anything but harmonious, though externally all seemed smooth. Ed was apparently calm and contented again, but I felt cramped and nervous. If I attended a meeting and was detained later than expected, it would make me uneasy and I would hasten home in perturbation. Often I refused invitations to lecture because I sensed Ed's disapproval. Where I could not decline, I worked for weeks over my subject, my thoughts dwelling on Ed rather than on the matter in hand. I would wonder how this point or that argument might appeal to him and whether he would approve. Yet I never could get myself to read him my notes, and

if he attended my meetings, his presence made me self-conscious, for I knew that he had no faith in my work. It served to weaken my faith in myself. I developed strange nervous attacks. Without preliminary warning I would fall to the ground as if knocked down by a heavy blow. I did not lose consciousness, being able to see and understand what was going on around me, but I was not able to utter a word. My chest felt convulsed, my throat compressed; I had an agonizing pain in my legs as if the muscles were being pulled asunder. This condition would last from ten minutes to an hour and leave me utterly exhausted. Solotaroff, failing to diagnose the trouble, took me to a specialist, who proved no wiser. Dr. White's examination also gave no results. Some physicians said it was hysteria, others an inverted womb. I knew the latter was the real cause, but I would not consent to an operation. More and more I had become convinced that my life would never know harmony in love for very long, that strife and not peace would be my lot. In such a life there was no room for a child.

From various parts of the country came requests for a series of lectures. I was very eager to go, but I lacked the courage to broach the matter to Ed. I knew he would not consent, and his refusal would most likely bring us nearer to a violent separation. My physicians had strongly advised a rest and change of scene, and now Ed surprised me by insisting that I ought to go away. "Your health is more important than any other consideration," he said, "but first you must drop the silly notion that you have to earn your own living." He was making enough for both now, and it would make him happy if I would give up my nursing and stop making myself ill by helping hapless brats into the world. He welcomed the opportunity to take care of me, to afford me leisure and recuperation. Later on, he said, I should be in condition to go on a tour. He realized how much I wanted it and he knew what an effort it was to me to play the devoted wife. He enjoyed the home I had made so beautiful for him, he went on, but he could see that I was not contented. He was sure a change would do me good, give me back my old spirit, and bring me back to him.

The weeks that followed were happy and peaceful. We were much together, making frequent trips to the country, attending concerts and operas. We took up reading together again, and Ed helped me to understand Racine, Corneille, Molière. He cared only for the classics; Zola and his contemporaries were repellent to him. But when alone during the day I indulged in the more modern literature, besides planning a number of lectures for my forthcoming tour.

In the midst of my preparations came the news of tortures in the Spanish prison of Montjuich. Three hundred men and women, mostly trade-unionists, with a sprinkling of anarchists, had been arrested in 1896 as a result of a bomb explosion in Barcelona during a religious procession. The entire world was appalled by the resurrection of the Inquisition, by prisoners being kept for days without food or water, flogged, and burned with hot irons. One even had had his tongue cut out. The fiendish methods were used to extort confessions from the unfortunates. Several went mad and in their delirium implicated their innocent comrades, who were immediately condemned to death. The person responsible for these horrors was the Prime Minister of Spain, Canovas del Castillo. Liberal-minded papers in Europe, like the *Frankfurter Zeitung* and the Paris *Intransigeant*, were arousing public sentiment against the nineteenth-century Inquisition. Advanced members of the House of Commons, the Reichstag, and the Chamber of Deputies were calling for action to stay the hand of Canovas. Only America remained dumb. Excepting the radical publications, the press maintained a conspiracy of silence. Together with my friends I strongly felt the necessity of breaking through that wall. In conference with Ed, Justus, John Edelman, and Harry Kelly, who had come from Boston, and with the co-operation of Italian and Spanish anarchists, we decided to start our campaign with a large mass meeting. A demonstration in front of the Spanish Consulate in New York was to follow. As soon as our efforts became public, the reactionary papers began to urge the authorities to stop "Red Emma," that term having stuck to me since the Union Square meeting. On the night of our gathering the police appeared in full force, crowding even the platform so that the speakers could hardly make a gesture without touching an officer. When my turn came to speak, I gave a detailed account of the methods that were being used in Montjuich, and called for a protest against the Spanish horrors.

The pent-up emotions of the audience, aroused to a high pitch, broke into thunderous applause. Before it fully subsided, a voice from the gallery called out: "Miss Goldman, don't you think someone of the Spanish

Embassy in Washington or the Legation in New York ought to be killed in revenge for the conditions you have just described?" I felt intuitively that my questioner must be a detective, attempting to trap me. There was a movement among the police near me as if preparing to lay hands on me. The audience was hushed in tense expectation. For a moment I paused; then I replied calmly and deliberately: "No, I do not think any one of the Spanish representatives in America is important enough to be killed, but if I were in Spain now, I would kill Canovas del Castillo."

Several weeks later came the news that Canovas del Castillo had been shot dead by an anarchist whose name was Angiolillo. At once the New York papers started a veritable hunt for the leading anarchists to secure their opinions of the man and his deed. Reporters pestered me day and night for interviews. Did I know the man? Had I been in correspondence with him? Had I suggested to him that Canovas be killed? I had to disappoint them. I did not know Angiolillo and had never corresponded with him. All I knew was that he had acted while the rest of us had only talked about the fearful outrages.

We learned that Angiolillo had lived in London and that he was known among our friends as a sensitive young man, an ardent student, a lover of music and books, poetry being his passion. The Montjuich tortures had haunted him and he decided to kill Canovas. He went to Spain, expecting to find the Prime Minister in Parliament, but he learned that Canovas was recuperating from his "labours of State" at Santa Agueda, a fashionable summer resort. Angiolillo journeyed there. He met Canovas almost immediately, but the man was accompanied by his wife and two children. "I could have killed him then," Angiolillo said in court, "but I would not risk the lives of the innocent woman and children. It was Canovas I wanted; he alone was responsible for the crimes of Montjuich." He then visited the Castillo villa, introducing himself as the representative of a conservative Italian paper. When he was face to face with the Prime Minister, he shot him dead. Mme Canovas ran in at that moment and hit Angiolillo full in the face. "I did not mean to kill your husband," Angiolillo apologized to her, "I aimed only at the official responsible for the Montjuich tortures."

The *Attentat* of Angiolillo and his frightful death vividly recalled to me the period of July 1892. Sasha's Calvary had now lasted five years. How close I had come to sharing a similar fate! — the lack of a paltry fifty dollars had prevented my accompanying Sasha to Pittsburgh — but can one estimate the spiritual travail and suffering the experience involved? Yet the price was worth the lesson I had gained from Sasha's deed. Since then I had ceased to regard political acts, as some other revolutionists did, from a merely utilitarian standpoint or from the view of their propagandistic value. The inner forces that compel an idealist to acts of violence, often involving the destruction of his own life, had come to mean much more to me. I felt certain now that behind every political deed of that nature was an impressionable, highly sensitized personality and a gentle spirit. Such beings cannot go on living complacently in the sight of great human misery and wrong. Their reactions to the cruelty and injustice of the world must inevitably express themselves in some violent act, in supreme rending of their tortured soul.

I had spoken in Providence a number of times without the least trouble. Rhode Island was still one of the few States to maintain the old tradition of unabridged freedom of speech. Two of our open-air gatherings, attended by thousands, went off well. But the police had evidently decided to suppress our last meeting. Arriving with several friends at the square where the assembly was to take place, we found a member of the Socialist Labor Party talking, and, not wishing to interfere with him, we set up our box farther away. My good comrade John H. Cook, a very active worker, opened the meeting, and I began to speak. Just then a policeman came running towards us, shouting: "Stop your jabbering! Stop it this minute or I'll pull you off the box!" I went on talking. Someone called out: "Don't mind the bully — go right on!" The policeman came up, puffing heavily. When he got his breath he snarled, "Say, you, are you deaf? Didn't I tell you to stop? What d'you mean not obeying the law?" "Are you the law?" I retorted: "I thought it is your duty to maintain the law, not to break it. Don't you know the law in this State gives me the right of free speech?" "The hell it does," he replied, "I'm the law." The audience began hooting and jeering. The officer started to pull me off the improvised platform. The crowd looked threatening and began closing in on him. He blew his whistle. A patrol wagon dashed up to the square, and several policemen broke through the crowd with their clubs swinging. The officer, still holding on to me,

shouted: "Drive those damn anarchists back so I can get this woman. She's under arrest." I was led to the patrol wagon and literally thrown into it.

At the police station I demanded to know by what right I had been interfered with. "Because you're Emma Goldman," the sergeant at the desk replied. "Anarchists have no rights in this community, see?" He ordered me locked up for the night.

It was the first time since 1893 that I had been arrested, but, constantly expecting to fall into the clutches of the law, I had made it a practice to carry a book with me when going to meetings. I wrapped my skirts around me, climbed up on the board placed for a bed in my cell, pressed close to the barred door, through which shimmered a light, and started to read. Presently I became aware of someone moaning in the adjoining cell. "What is it?" I called in a whisper; "are you ill?" A woman's voice replied between sobs: "My children, my motherless children! Who is going to take care of them now? My sick husband, what'll become of him?" Her weeping became louder. "Say, you drunken lout, stop that squealing!" a matron shouted from somewhere. The crying was checked, and I heard the woman walking up and down her cell like a caged animal. When she quieted down a little I asked her to tell me her troubles; perhaps I could be of help. I learned that she was the mother of six children, the eldest fourteen, the baby only a year old. Her husband had been ill for ten months, unable to work, and in her despair she had helped herself to a loaf of bread and a can of milk from the grocery store in which she had once worked. She was caught in the act and turned over to the police. She begged to be let off for the night in order not to frighten her family, but the officer insisted on her going with him, not even giving her a chance to send a message to her home. She was brought to the station house after the evening meal. The matron told her she could order some food if she had the price. The woman had not eaten all day; she was faint with hunger and ill with anxiety; but she had no money.

I rapped for the matron and asked her to send out for supper for me. In less than fifteen minutes she returned with a tray of ham and eggs, hot potatoes, bread, butter, and a large pot of coffee. I had given her a two-dollar bill, and she handed back fifteen cents. "You have fancy prices here," I said. "Sure thing, kid, did you think this was a charity joint?" Seeing that she was in a good humour, I requested her to pass part of the meal to my neighbour. She did, but not without commenting: "You're a regular fool to waste such a feed on a common sneak-thief."

The next morning I was taken, together with my neighbour and other unfortunates, before a magistrate. I was held over under bond, and as the amount could not be raised immediately I was returned to the station-house. At one o'clock in the afternoon I was again called for, this time to see the Mayor. That individual, no less bulky and bloated than the policeman, informed me that if I would promise under oath never to return to Providence he would let me go. "That's nice of you, Mayor," I replied; "but inasmuch as you have no case against me, your offer isn't quite so generous as it appears, is it?" I told him that I would make no promises whatever, but that if it would relieve his mind, I could tell him that I was about to start on a lecture tour to California. "It may take three months or more, I don't know. But I do know that you and your city cannot do without me much longer than that, so I am determined to come back." The Mayor and his flunkies roared, and I was released.

On my arrival in Boston I was shocked by a report in the local papers of the shooting at Hazleton, Pennsylvania, of twenty-one strikers. The men were miners on their way to Latimer, in the same State, to induce the workers there to join the strike. The Sheriff had met them on the public road and would not allow them to go on. He commanded them to return to Hazleton, and when they refused, he and his posse opened fire.

The papers stated that the Sheriff had acted in self-defence; the mob had been threatening. Yet there was not one casualty among the posse, while twenty-one working-men had been mowed down and a number of others wounded. It was evident from the report that the men had gone out with empty hands, without any intention of offering resistance. Everywhere workers were slain, everywhere the same butchery! Montjuich, Chicago, Pittsburgh, Hazleton — the few for ever outraging and crushing the many. The masses were the millions, yet how weak! To awaken them from their stupor, to make them conscious of their power — that is the great need. Soon, I told myself, I should be able to reach them throughout America. With a tongue of fire I would rouse them to a realization of their dependence and indignity! Glowingly I visioned my first great tour and the

opportunities it would offer me to plead our Cause. But presently my reverie was disturbed by the thought of Ed. Our common life—what would become of it? Why could it not go hand in hand with my work? My giving to humanity would only increase my own need, would make me love and want Ed more. He would, he must, understand; he had himself suggested my going away for a time. The image of Ed filled me with warmth, but my heart fluttered with apprehension.

I had been away from Ed only two weeks, but my longing for him was more intense than it had been on my return from Europe. I could hardly contain myself until the train came to a stop in the Grand Central Station, where he met me. At home everything seemed new, more beautiful and enticing. Ed's endearing words sounded like music in my ears. Sheltered and protected from the strife and conflict outside, I clung to him and basked in the sunshine of our home. My eagerness to go on a long tour paled under the fascination of my lover. A month of joy and abandon followed, but my dream was soon to suffer a painful awakening.

It was caused by Nietzsche. Ever since my return from Vienna I had been hoping that Ed would read my books. I had asked him to do so and he promised he would when he had more time. It made me very sad to find Ed so indifferent to the new literary forces in the world. One evening we were gathered at Justus's place at a farewell party. James Huneker was present and a young friend of ours, P. Yelineck, a talented painter. They began discussing Nietzsche. I took part, expressing my enthusiasm over the great poet-philosopher and dwelling on the impression of his works on me. Huneker was surprised. "I did not know you were interested in anything outside of propaganda," he remarked. "That is because you don't know anything about anarchism," I replied, "else you would understand that it embraces every phase of life and effort and that it undermines the old, outlived values." Yelineck asserted that he was an anarchist because he was an artist; all creative people must be anarchists, he held, because they need scope and freedom for their expression. Huneker insisted that art has nothing to do with any ism. "Nietzsche himself is the proof of it," he argued; "he is an aristocrat, his ideal is the superman because he has no sympathy with or faith in the common herd." I pointed out that Nietzsche was not a social theorist but a poet, a rebel and innovator. His aristocracy was neither of birth nor of purse; it was of the spirit. In that respect Nietzsche was an anarchist, and all true anarchists were aristocrats, I said.

Then Ed spoke. His voice sounded cold and constrained, and I sensed the tempest behind it. "Nietzsche is a fool," he said, "a man with a diseased mind. He was doomed from birth to the idiocy which finally overtook him. He will be forgotten in less than a decade, and so will all those other pseudo-moderns. They are contortionists in comparison with the truly great of the past."

"But you haven't read Nietzsche!" I objected heatedly; "how can you talk about him?" "Oh, yes, I have," he retorted, "I read long ago all the silly books you brought from abroad." I was dumbfounded. Huneker and Yelineck turned on Ed, but my hurt was too great to continue the discussion.

He had known how I had wanted him to share my books, how I had hoped and waited for him to recognize their value and significance. How could he have kept me in suspense, how could he have remained silent after he had read them? Of course, he had a right to his opinion; that I believed implicitly. It was not his differing from me that had stabbed me to the quick; it was his scorn and ridicule of what had come to mean so much to me. Huneker, Yelineck, strangers in a measure, welcomed my appreciation of the new spirit, while my own lover made me appear silly, childish, incapable of judgment. I wanted to run away from Justus's place, to be alone; but I checked myself. I could not bear an open conflict with Ed.

Late at night, when we returned home, he said to me: "Let's not spoil our beautiful three months; Nietzsche is not worth it." I felt wounded to the heart. "It isn't Nietzsche, it is you — you," I cried excitedly. "Under the pretext of a great love you have done your utmost to chain me to you, to rob me of all that is more precious to me than life. You are not content with binding my body, you want also to bind my spirit! First the movement and my friends — now it's the books I love. You want to tear me away from them. You're rooted in the old. Very well, remain there! But don't imagine you will hold me to it. You are not going to clip my wings, you shan't stop my flight. I'll free myself even if it means tearing you out of my heart."

He stood leaning against the door of his room, his eyes closed, giving no sign of having heard a word I said. But I no longer cared. I stepped into my own room, my heart cold and empty.

Chapter 15

The last few days were outwardly calm, even friendly, Ed helping me to prepare for my departure. At the station he embraced me. I knew he wanted to say something, but he remained silent. I, too, could not speak.

When the train pulled out and Ed's form receded, I realized that our life would never be the same any more. My love had received too violent a shock. It was now like a cracked bell; never again would it ring the same clear, joyous song.

Chapter 16

My first stop was Philadelphia, I had visited the city many times since my arrest in 1893, always addressing Jewish audiences. On this occasion I was invited to lecture in English before several American organizations. While in the City of Brotherly Love I stayed at the house of Miss Perle McLeod, the president of the Ladies' Liberal League. I should have preferred the warmer hospitality of my old friend Natasha Notkin, with whom I felt at home, in the congenial atmosphere of my Russian comrades, but it had been suggested that the apartment of Miss McLeod was more accessible to the Americans who would want to meet me.

The meetings were not badly attended, but, still aching from the distressing scene with Ed, I did not feel fully equal to the situation, and my lectures lacked inspiration. Yet my visit was not altogether useless. I gained a footing and made a number of friends, among them a most interesting woman, Susan Patten. I knew through Sasha that she was one of his constant American correspondents. I liked her on account of that and for her fine spirit.

In Washington I spoke before a German free-thought society. After the lecture I met a group of *Reitzel Freunde*, as the readers of the *Armer Teufel* called themselves. Most of them looked more like butchers than idealists. One man, who boasted of being an employee of the United States Government, talked much of beauty in art and letters — not for the ignorant mob, of course, but for the choice few. He had no patience with anarchism, because “it wanted to make all alike.” “How could a hod-carrier, for instance, claim the same rights as I, an educated man?” he asked me. He didn't think that I seriously believed in such equality, or that any other leading anarchist did. He was sure we were merely using it as a bait. He did not blame us at all; “the rabble should be made to pay.”

“How long have you been reading the *Armer Teufel*?” I inquired. “Since its first issue,” he proudly replied. “And that is all you got from it? Well, all I can say is that my friend Robert has been casting his pearls before a swine.” The man jumped to his feet and angrily left the room amidst the boisterous laughter of the rest of the company.

Another Reitzel “friend” introduced himself as a brewer from Cincinnati. He moved closer to me and began to talk of sex. He had heard that I was the “great champion of free love” in the United States. He was delighted to see that I was not only clever, as I had just proved, but also young and charming, not at all like the rigid blue-stocking he had imagined me to be. He, too, believed in free love, though he didn't think most men and women were ripe for it, especially women who always try to hold on to the man. But “Emma Goldman, that's another matter.” His lewd and smirking manner nauseated me. I turned my back upon him and went to my room. Very tired, I fell asleep almost immediately. I was awakened by a persistent tap-tap on my door. “Who is it?” I called. “A friend,” came in reply; “won't you open?” It was the voice of the brewer from Cincinnati. Jumping out of bed, I shouted as loud as I could: “If you don't leave instantly, I shall wake the whole house!” “Please, please!” he pleaded through the door, “don't make any scene. I'm a married man, with grown children. I thought you believed in free love.” Then I heard him hurrying off.

Of what avail are lofty ideals, I wondered. The government clerk who dares put himself above the hod-carrier; the respectable pillar of society, to whom free love is only a means for clandestine affairs — both readers of Reitzel, the brilliant rebel and idealist! Their heads and hearts have remained as sterile as the Sahara. The world must be full of such people, the world I have set out to awaken. A sense of futility came over me and of dismal isolation.

On the way from Washington to Pittsburgh it poured incessantly. I was chilled to the bone and oppressed by the memory of Homestead and of Sasha. Always on my visits to the Steel City a heavy weight would settle on my heart. The sight of the belching fires from the huge furnaces scorched my soul.

The presence at the station of Carl Nold and Henry Bauer somewhat cheered my dejection. My two comrades had been liberated from the Western Penitentiary in May of that year (1897). I had never met Bauer before, but Carl brought back the days of our first meeting, in November 1892. The friendship begun then had become strengthened through our correspondence while Carl was in prison. Our meeting now was to cement further the bond between us. It was good to see the dear, vivacious face again. Prison had made him more thoughtful, yet it had not dampened his joy in life. Bauer, large and jovial, towered over us like a giant. "The elephant and his family," he remarked, walking between us, while Carl and I vainly tried to keep pace with his huge steps.

On my former visits in Pittsburgh I had always stopped with my good friend Harry Gordon and his family. Harry was one of our best workers, a faithful and enthusiastic friend. Mrs. Gordon, a simple and tender-hearted woman, was very much attached to me. She always went out of her way to make my stay in her home as pleasant and comfortable as her husband's small wages would permit. I loved being with the Gordons, and I asked my companions to take me to them. They, however, were bent on celebrating my arrival first.

There were to be no lectures in Pittsburgh. Carl and Henry had begun a new move for Sasha's release, an appeal to the Board of Pardons to be backed exclusively by labour elements. I had no faith left in such steps, but I did not want to communicate my pessimism to my friends. Both of them were in a jovial mood. They had arranged a little dinner in a near-by restaurant, in a room all by ourselves where we would be undisturbed. We drank our first glass standing, in silence. It was to Sasha. His spirit hovered over us and brought us closer to each other in our common aims and work. Then Carl and Henry recounted to me their prison experience and the years they had spent under the same roof with Sasha. They had brought out a message for me which they feared to trust to the mails: Sasha was planning an escape.

His scheme was a masterly one; it fairly took my breath away. But even if he should succeed in getting out of prison, I reflected, where would he go? In America he would have to keep under cover for the rest of his life. He would be a haunted man, to be captured in the end. It would be different in Russia. Similar escapes had been repeatedly carried out there. But Russia had a revolutionary spirit and the political was a persecuted unfortunate in the eyes of the workers and the peasant; he could count on their sympathy and assistance. In the United States, on the other hand, nine-tenths of the workers themselves would immediately join in the hunt for Sasha. Nold and Bauer agreed with me, but they asked me not to communicate my fears to Sasha. He had reached the limit of endurance; his eyes were failing, his health was breaking down, and he had again been brooding on suicide. The hope of escape and the elaboration of his plan energized his fighting spirit. We must not discourage him, but perhaps we would induce him to wait until every legal means for his release had been tried.

So deeply engrossed had we become in our talk that we had lost all sense of time. In surprise we discovered that it was long after midnight. My companions thought it too late to go to the Gordons' and suggested taking me to a little hotel kept by a reader of the *Armer Teufel*. On the way I related to them my experience with the Washington *Reitzel Freunde*, but Bauer assured me that the Pittsburgh hotel man was of a different type. He really turned out to be very friendly. "Indeed, there is surely room for Emma Goldman in my place," he said genially. We were about to mount the stairs when the hysterical voice of a woman burst upon our ears. "A room for Emma Goldman!" she screamed. "This is a respectable family hotel, no place for that shameless creature, the free lover of a convict!" "Let's get out of this," I urged my friends. Before we had a chance to move, the hen-pecked husband banged his fist on the counter, demanding to know who was boss. "Tell me that, you Xantippe!" he yelled. "Am I, or am I not, master in this house?" With a devastating look in my direction the woman slunk out of the room. The master became calm and kindly again. He couldn't let me go out in the awful weather, he protested; I must stay at least for the night. But I had had enough, and we left.

"Why not come to my den?" Carl suggested. Together with his wife and little boy he occupied one room and a kitchen, and they would be glad to share them with me. Dear, generous Carl did not know the dread I had of

going into people's houses uninvited. But I was very tired and weary and I did not wish to hurt Carl. "I will go anywhere you take me, Carolus, even to hell," I said; "only let's get there quickly."

At last we reached Nold's place, in Allegheny, Bauer having gone home. The door opened on a dimly lit room. A buxom young woman, somewhat dishevelled, met us, and Carl introduced her to me. I had the impression that she resented my intrusion. The place was small, containing only one bed, in which the child lay sleeping. I looked questioningly at Carl. "It's all right, Emma," he said; "Nellie and I will sleep on the floor, and you will share the bed with the kid." I hesitated, inclined to leave, but the rain was coming down in torrents. I turned to the woman to apologize for the discomfort I was causing, but she would not listen; in silence she walked into the kitchen, closing the door. Half dressed, I lay down on the bed alongside of the little boy and immediately fell asleep. I was awakened by someone shouting: "He's killing me! Help! Police!" The room was pitch-dark. I jumped up in terror, not realizing at first what was happening. Groping, I found a table and matches. When I had struck a light, I saw two bodies rolling on the floor, fighting. The woman held Carl pressed down with her knees and was trying to get at his throat, at the same time yelling for the police. Carl was beating back her hands and making frantic efforts to extricate himself. I had never seen a more disgusting sight. I pulled the woman off Carl, snatched up my things, and was out on the street before either of them had come to his senses. My mind in a turmoil, I ran in the beating rain to Henry's place, rousing him out of bed and telling him what had happened. He accompanied me immediately on my search for a hotel. Carl had dashed out after me and the three of us walked in the downpour to Pittsburgh, the hotels in Allegheny being closed at that late hour. We canvassed a number of hostleries, but were refused everywhere, no doubt because I looked so wet and disreputable, without any suitcase, for that had been left at Carl's. It was nearly morning when at last we found a little hotel that would receive me.

With shaking knees and chattering teeth I crawled into bed, drawing the blankets over my face to shut out the hideousness of life. But in vain I sought forgetfulness in sleep. Dark shadows seemed to envelop me on every side. The sinister walls of the penitentiary that held Sasha, his years of suffering, my own prison days, the ghastly experience of an hour ago, all blended into a grinning, fantastic mockery of darkness and despair. Yet somewhere in the distance there quivered a faint shimmer of light. I knew it; I recognized it; it emanated from Ed. The thought of our love, our home, pierced the gloom for an instant. I stretched out trembling hands, but they encountered only empty space, empty and cold as my own heart.

Three days later I arrived in Detroit. The lure of that city had always been to me Robert Reitzel. His wit and peerless pen had fascinated me from the time I began to read his paper. His courageous defence of the Chicago martyrs and his bold effort to save their lives had impressed him on my mind as an unflinching rebel and fighter. The vision I had of him had become strengthened by his revolutionary ardour, had calumniated him and disparaged his act, Reitzel had gloried in the man and his *Attentat*. His article "*Im Hochsummer fiel ein Schuss*" was an exalted and moving tribute to our brave boy. It brought Reitzel very close to me and made me long to know him personally.

Almost five years had passed since I had first met the editor of the *Armer Teufel*, while he was visiting New York. The recollection of that experience now stood out vividly before me. It was late one evening, while still at my sewing-machine, that I heard violent knocking on the shutters of my window. "Let in the errant knights!" boomed the bass of Justus. Beside him I saw a man almost as tall and broad-shouldered as himself, whom I at once recognized as Robert Reitzel. Before I could greet him, he began to upbraid me playfully. "A fine anarchist you are!" he thundered. "You preach the need of leisure, and work longer than a galley-slave. We have come to break your chains, and we are going to take you with us if we have to use force. March! Little girl, get ready! Come on out here, since you don't seem too anxious to invite us into your virgin chamber." My unexpected visitors were standing in full view of the street-lamp. Reitzel wore no hat. A shock of blond hair, already considerably greyed, fell in confusion over his high forehead. He looked big and strong, more youthful and vital than Justus. He was holding on to the windowsill with both hands, his eyes inquisitively scrutinizing my face. "What's the verdict?" he exclaimed; "am I acceptable?" "Am I?" I questioned in return. "You have passed long ago," he replied, "and I have come to give you the prize, to offer myself as your knight."

Soon I was walking between the two men in the direction of Justus's place. There we were met by hilarious hurrahs and "*Hoch soll er leben*," and calls for more wine. Justus, with his usual graciousness, rolled up his sleeves, got behind the counter, and insisted on playing host. Robert gallantly offered his arm to lead me to the head of the table. As we walked up the aisle Justus intoned the wedding-march from *Lohengrin*. The strains were taken up by the whole group of men, who had splendid voices.

Robert was the spirit of the gathering. His humour was more sparkling than the wine freely partaken of by all present. The amount he consumed transcended even Most's ability in that regard; and the more he imbibed, the more eloquent he grew. His stories, very colourful and amusing, came gushing like water from a brook. He was inexhaustible. Long after most of the others had caved in, my knight kept on singing and talking of life and love.

It was almost daybreak when, accompanied by Robert, I stepped into the street, clinging to his arm. A great longing possessed me to embrace the fascinating man at my side, so fine and beautiful in body and mind. I felt sure he was also strongly attracted to me; he had shown it all through the evening in his every glance and touch. As we walked along I could feel his agitation of passionate desire. Where could we go? The thought flitted through my mind, as in increasing excitement I walked close to him, waiting and madly hoping that he would make some suggestion.

"And Sasha?" he suddenly asked. "Do you hear often from our wonderful boy?" The spell was broken. I felt thrust back into the world of misery and strife. During the rest of the walk we talked of Sasha and his act, of Most's attitude and its dire effects. It was another Robert now; it was the rebel and fighter against injustice.

At my door he took me in his arms, with hot breath whispering: "I want you! Let's forget the ugliness of life." Gently I freed myself from his embrace. "Too late, my dear," I replied; "the mysterious voices of the night are silent, the dissonances of the day have begun." He understood. Gazing affectionately into my eyes, he said: "This is only the beginning of our friendship, my brave Emma. We will meet again soon in Detroit." I threw my window wide open and watched the rhythmic swing of his well-knit body until he disappeared round the corner. Then I went back to my life and to my machine.

A year later came the news of Reitzel's illness. He was suffering from spinal tuberculosis, which resulted in the paralysis of his lower extremities. He was bedridden, like Heine, whom he so greatly admired and whom in a certain measure he resembled in spirit and feeling. But even in his mattress-grave Robert could not be daunted. Every line he wrote was a clarion call to freedom and battle. From his sick-bed he had prevailed on the Central Labor Union of his city to invite me as speaker to that year's eleventh of November commemoration. "Come a few days earlier," he had written me, "so that we can resume our friendship of the days when I was still young."

I arrived in Detroit late in the afternoon on the day of the scheduled meeting and was met by Martin Drescher, whose stirring poems had often appeared in the *Armer Teufel*. To my amusement and the astonishment of the crowd at the station, Drescher, tall and awkward, kneeled before me, holding out a bunch of red roses, and delivering himself of the following: "From your knight, my Queen, with his undying love." "And who may be the knight?" I queried. "Robert, of course! Who else would dare send his love to the Queen of the Anarchists?" The crowd laughed, but the man on his knees before me was not disturbed. To save him from catching a bad cold (there was snow on the ground) I held out my hand, saying: "Now, vassal, take me to my castle." Drescher got up, bowed low, gave me his arm, and solemnly led me to a cab. "To the Randolph Hotel," he commanded. On our arrival there, we found half a score of Robert's friends awaiting us. The owner himself was one of the *Armer Teufel* admirers. "My best room and wines are at your disposal," he announced. I knew it was Robert's thoughtfulness and friendship that had paved the way and secured for me the affection and hospitality of his circle.

Turner Hall was filled to the limit, the audience in tune with the spirit of the evening. The event was made more festive by the singing of a chorus of children and the masterly reading of a fine revolutionary poem by Martin Drescher. I was scheduled to speak in German. The impression on me of the Chicago tragedy had not paled with the passing years. That night it seemed more poignant, perhaps because of the nearness of Robert Reitzel, who had known, loved, and fought for our Chicago martyrs and who was himself now slowly dying.

The memory of 1887 took living form, personifying their Calvary and inspiring me to heights of exaltation, of hope and life springing from heroic death.

At the conclusion of the meeting I was called back to the platform to receive from the hands of a golden-haired maiden of five a huge bouquet of red carnations, too large for her wee body. I pressed the child to my heart and carried her off, bouquet and all.

Later in the evening I met Joe Labadie, a prominent individualist anarchist of picturesque appearance, who introduced to me the Reverend Dr. H. S. McCowan. Both expressed regret that I had not spoken in English. "I came especially to hear you," Dr. McCowan informed me, whereupon Joe, as everyone affectionately called Labadie, remarked: "Well, why don't you offer Miss Goldman your pulpit? Then you could hear our 'Red Emma' in English." "That's an idea!" the minister replied; "but Miss Goldman is opposed to churches; would you speak in one?" "In hell if need be," I said, "provided the Devil won't pull at my skirts." "All right," he exclaimed, "you shall speak in my church, and no one shall pull at your skirts or curtail a word of what you want to say." We agreed that my lecture should be on anarchism, it being a subject most people knew almost nothing about.

With the flowers my "knight" had sent me came also a note asking me to visit him any time after the meeting, since he would be awake. It seemed strange for a sick person to keep such late hours, but Drescher assured me that Robert felt best after sundown. His house was the last on the street, overlooking a large open space. "Luginsland," Robert had named it; it was all his eye had looked upon for the past three and a half years. His inner vision, though, keen and penetrating, wandered to distant lands and climes, bringing to him all the cultural wealth they contained. The bright light streaming through his bay window could be seen from afar; it reminded me of a lighthouse, with Robert Reitzel its keeper. Song and laughter sounded from the house. On entering Reitzel's room I found it filled with people; the smoke was so thick that it obscured Robert from view and blurred the faces of those present. His voice called out jovially: "Welcome to our sanctum! Welcome to the den of your adoring knight!" Robert, in a white shirt open wide at the neck, sat in bed propped up against a mountain of pillows. Except for the ashy colour of his face, the increased greyness of his hair, and his thin, transparent hands, there was no indication of his illness. His eyes alone spoke of the martyrdom he was suffering. Their care-free light was gone. With aching heart I put my arms around him, pressing his beautiful head to me. "So motherly?" he objected. "Aren't you going to kiss your knight?" "Of course," I stammered.

I had almost forgotten the others in the room, to whom Robert now began introducing me as the "Vestal of the Social Revolution." "Look at her!" he cried, "look at her; does she resemble the monster pictured by the press, the fury of a hetæra? Behold her black dress and white collar, prim and proper, almost like a nun." He was making me embarrassed and self-conscious. "You are praising me as if I were a horse you wanted to sell," I finally objected. It did not dismay him in the least. "Didn't I say you are prim and proper?" he declared triumphantly; "you don't live up to your reputation. *Wein her*," he called; "let's drink to our Vestal!" The men surrounded Robert's bed, glasses in hand. He emptied his to the dregs and then flung it against the wall. "Emma is now one of us. Our pact is sealed; we will be true to her to our last breath!"

An account of the meeting and of my speech had preceded me to Reitzel, the manager of his paper having brought back a glowing report. When I mentioned McCowan's invitation, Robert was delighted. He knew the Reverend Doctor, whom he considered a rare exception in the "outfit of soul-savers." I told Robert about my friend in Blackwell's Island, the young priest, relating how fine and understanding he was. "A pity you met him in prison," Robert teased me, "else you might have found in him an ardent lover." I was sure I could not love a priest. "That's nonsense, my dear — love has no concern with ideas," he replied; "I have loved girls in every town and village and they were not remotely so interesting as your priest seems to be. Love has nothing to do with any ism, and you'll find it out when you grow older." In vain I insisted that I knew all about it. I was no child, being nearly twenty-nine. I was confident I should never fall in love with anyone who did not share my ideas.

The next morning I was awakened in my hotel by the announcement that a dozen reporters were waiting to interview me. They were eager for a story on my proposed speech in Dr. McCowan's church. They showed me the morning papers with the glaring headlines: "EMMA SHOWS MOTHER INSTINCT — FREE LOVER IN A

DETROIT PULPIT — RED EMMA CAPTURES HEART OF McCOWAN — CONGREGATIONAL CHURCH TO BE TURNED INTO HOTBED OF ANARCHY AND FREE LOVE.”

For several succeeding days the front page of every paper in Detroit was filled with the impending desecration of the church and the portending ruin of the congregation by “Red Emma.” Reports about members’ threatening to leave and committees’ besieging poor Dr. McCowan followed one another. “It will mean his neck,” I said to Reitzel when I saw him the day before the meeting, “and I’d hate to be the cause of it.” But Robert held that the man knew what he was doing; it was only right for him to stick to his guns, if only to test his independence in the church. “At any rate, I must offer to withdraw,” I suggested, “to give McCowan a chance to recall his invitation if he feels like it.” A friend was dispatched to the minister, but he sent word that he would go through with his plan no matter what happened. “A church that refuses the right of expression to the most unpopular person or creed is no place for me,” he said. “You must not mind the consequences to me.”

In the Tabernacle the Reverend Dr. McCowan presided. In a short speech, which he read from a prepared text, he set forth his own position. He was not an anarchist, he declared; he had never given much thought to it and he really knew very little about it. It was for that reason that he had visited Turner Hall on the night of November 11. Unfortunately Emma Goldman had spoken in German, and when it was suggested that he might hear her in English in his own pulpit, he had accepted the idea at once. He felt that the members of his church would be glad to hear the woman who had for years been persecuted as a “social menace”; as good Christians, he thought, they would be charitable to her. He then turned over the pulpit to me.

I had decided to stick strictly to the economic side of anarchism and to avoid as far as possible matters of religion and sexual problems. I felt I owed it to the man who was making such a courageous stand. At least his congregation should have no cause to say that I had used the Tabernacle to attack their God or to undermine the sacred institution of marriage. I succeeded better than I had expected. My lecture, lasting an hour, was listened to without any interruption and was much applauded at the end. “We won!” Dr. McCowan whispered to me when I sat down.

He rejoiced too soon. The applause had barely died away when an elderly woman rose belligerently. “Mr. Chairman,” she demanded, “does Miss Goldman believe in God or does she not?” She was followed by another. “Does the speaker favour killing off all rulers?” Then a small, emaciated man jumped to his feet and in a thin voice cried: “Miss Goldman! You’re a believer in free love, aren’t you? Now, wouldn’t your system result in houses of prostitution at every lamp-post?”

“I shall have to answer these people straight from the shoulder,” I remarked to the minister, “So be it,” he replied. “Ladies and gentlemen,” I began, “I came here to avoid as much as possible treading on your corns. I had intended to deal only with the basic issue of economics that dictates our lives from the cradle to the grave, regardless of our religion or moral beliefs. I see now that it was a mistake. If one enters a battle, he cannot be squeamish about a few corns. Here, then, are my answers: I do not believe in God, because I believe in man. Whatever his mistakes, man has for thousands of years past been working to undo the botched job your God has made.” The house went frantic. “Blasphemy! Heretic! Sinner!” the women screamed. “Stop her! Throw her out!”

When order was restored, I continued: “As to killing rulers, it depends entirely on the position of the ruler. If it is the Russian Tsar, I most certainly believe in dispatching him to where he belongs. If the ruler is as ineffectual as an American president, it is hardly worth the effort. There are, however, some potentates I would kill by any and all means at my disposal. They are Ignorance, Superstition, and Bigotry — the most sinister and tyrannical rulers on earth. As for the gentleman who asked if free love would not build more houses of prostitution, my answer is: they will all be empty if the men of the future look like him.”

There was instant pandemonium. In vain the chairman pounded for order. People jumped up on benches, waved their hats, shouted, and would not leave the church until the lights were turned out.

The next morning most of the papers reported the Tabernacle meeting as a disgraceful spectacle. There was general condemnation of the action of Dr. McCowan in permitting me to speak in the Tabernacle. Even the famous agnostic Robert Ingersoll joined the chorus. “I think that all the anarchists are insane, Emma Goldman

among the rest," he stated; "I also think that the Reverend Dr. McCowan is a generous man — not afraid. However, it is not commendable for a crazy man or woman to be invited to talk before any public assemblage." Dr. McCowan resigned from the church. "I'm going to a mining town," he told me; "I am sure the miners will appreciate my work much better." I was sure they would.

My correspondence with Ed after I left New York was of a friendly nature, though constrained. When I reached Detroit, I found a long letter from him in the old loving spirit. He made no reference to our last scene. He was anxiously waiting for me to return, he wrote, and he hoped to have me back for the holidays. "When one's sweetheart is married to public life, one must learn to be *genügsam* [content with little]," his letter read. I could not imagine Ed being *genügsam*, but I understood that he was trying to meet my needs. I loved Ed and I wanted him, but I was determined to go on with my work. I greatly missed him, however, and his charm, which had not ceased to attract me. I wired him that I was on my way to visit sister Helena and that I should be home within a week.

Outside of a brief visit after my release from prison, I had not been in Rochester since 1894. It seemed ages, so much had happened in my life. Changes had also taken place in the fortunes of my beloved sister Helena. The Hochsteins now occupied more comfortable quarters in a little house with a touch of green in the back. Their steamship agency, though yielding small returns, had nevertheless improved their condition. Helena continued to shoulder the main burden; her children needed her even more than before, and so did the business. Most of their customers were Lithuanian and Lettish peasants, who performed the hardest labour in the United States. Their wages were small, yet they managed to send money to their families and bring them over to America. Poverty and drudgery had made them dull and suspicious, and this required tact and patience in dealing with them. My brother-in-law, Jacob, usually extremely reserved and quiet, would often lose his temper when confronted with such stupidity. But for Helena most of the customers would have turned to some better business man than Jacob Hochstein, the scholar. She knew how to smooth the troubled waters. Her sympathies were with these wage-slaves and she understood their psychology. She did more than merely sell them tickets and forward their money; she entered into their barren lives. She wrote their letters home for them and helped them over many difficulties. Nor were they the only ones to come to Helena to be comforted and aided. Almost the entire neighbourhood brought their troubles to her. While my precious sister would lend an attentive ear to everybody's tale of woe, she herself never complained, never lamented her own unfulfilled hopes, the dreams and aspirations of her youth. I realized keenly what a force was lost in the rare creature; hers was a large nature compressed in too limited a space.

The day of my arrival offered no chance for communion with Helena. In the evening, when the children were asleep and the office closed, we could talk. She would not pry into my life; what I told her she accepted with understanding and affection. She herself spoke mostly about the children, hers and Lena's, and of the hard life of our parents. I knew well enough her reasons for constantly dwelling on the difficulties of our father. She strove to bring me closer to him and to help to a better understanding. She had suffered greatly because of our mutual antagonism, which in me had developed into hatred. She had been horrified at the message I had sent her three years previously when she had notified me that Father was near Death's door. He had undergone a dangerous operation on his throat, and Helena had called me to his bedside. "He should have died long ago," I had wired back. Since then she had tried repeatedly to change my attitude towards the man whose harshness had marred the childhood of all of us.

The memory of our sad past had made Helena more kind and generous. It was her beautiful spirit and my own development that gradually healed me of the bitterness I bore my father. I came to understand that it is ignorance rather than cruelty that makes parents do so many dreadful things to their helpless children. During my short stay in Rochester in 1894, I had seen my father for the first time in five years. I still felt estranged, but no longer so hostile. On that visit I found Father physically broken, a mere shadow of his former strong and energetic self. His condition was constantly growing worse. Ten hours' work in the shop on dry food were destructive to his weakened and nervous state of health, aggravated by the taunts and indignities he had to endure. He was the only Jew, a man of nearly fifty, a foreigner not familiar with the language of the country.

Most of the youngsters who worked with him were of foreign parents, but they had acquired the worst American traits without any of the fine qualities. They were crude, coarse, and heartless. They thrived on the pranks and tricks they played on the "sheeny." Repeatedly they had so molested and harassed him as to cause him to faint. He would be brought home, only to compel himself to go back the next day. He could not afford to lose the job that paid him ten dollars a week.

The sight of Father so ill and worn softened the last vestige of my animosity towards him. I began to regard him as one of the mass of the exploited and enslaved for whom I was living and working.

In our talks Helena had always argued that Father's violence in his youth had been due to his exceptional energy, which found no adequate outlet in such a small place as Popelan. He had been ambitious for himself and his family, dreaming of the large city and the big things he could do there. The peasants eked out a poor existence on their land; but most of the Jews, with practically every profession closed to them, lived upon the peasants. Father was too honest for such methods, and his pride smarted under daily indignities from the officials he had to deal with. The failure of his life, the lack of opportunity to put his abilities to good use, had embittered him and made him ill-natured and hard towards his own.

My years of contact with the lives of the masses, the social victims in and out of prison, and my wide reading had shown me the dehumanizing effect of misplaced energy. In numerous instances I had watched people who had started life with ambition and hope being thwarted by a hostile environment. Only too often they had grown vindictive and ruthless. The understanding I gained through my own struggle had come to my sister through her highly sensitive nature and her unusual intuitiveness. She was wise without having known much of life.

I saw a great deal of my sister Lena and her family on this visit. She already had four children, and a fifth was on the way. She was worn by too frequent child-bearing and the struggle to make ends meet. The only joy Lena had was her children. The most radiant of the four was little Stella, who had always been my sunbeam in grey Rochester. She was ten now, very intelligent, high-strung, and full of exaggerated fancies about her *Tante Emma*, as she called me. Since my previous visit Stella had begun to correspond with me, in quaint and extravagant outpourings of the yearnings of her young soul. The severity of her father and his preference for her younger sister were great and real tragedies to the sensitive child. Having to share the same bed with her caused Stella great misery. Her people had no patience with "such whims"; besides, they were too poor to afford extra space. But I understood Stella only too well: her tragedy was a repetition of what I myself had suffered at her age. I was happy in the thought that the little one had Helena near, to whom she could take her troubles, and that she felt the need of confiding in me. "I hate the people who are mean to my *Tante Emma*," Stella wrote when she was barely seven. "When I grow up, I will fight for her."

There was also my brother Yegor. Until the age of fourteen he was, like most American boys, crude and wild. He loved Helena because she had been so devoted to him. I had evidently not so impressed myself on his mind. I was just a sister, like Lena — nothing to be excited about. But on my visit in 1894 I seemed to awaken a deeper feeling in him. Since then he had become, like Stella, closely attached to me, perhaps because I had prevailed upon Father not to compel the boy to continue at school. Yegor had shown himself clever at his studies, and this led the old man to hope that his youngest son would realize his own bankrupt ambitions to be a man of learning. His eldest boy, Herman, had proved a disappointment in this regard. He could do wonders with his hands, but he hated school, and Father finally lost hope of ever seeing his Herman become a "man of the professions." He sent him to a machine shop, where the boy soon proved that he was much more at home with the most intricate machine, than with the simplest book lesson. He became a new being, serious and concentrated. Father could not get over the disappointment; yet hope springs eternal. With Yegor doing well at school, Father again began to vision college diplomas. But again his plans were frustrated. My visit saved the situation. My arguments in behalf of "our baby" had a better effect than the pleas I had once urged in my own behalf. Yegor went to work in the same shop with Herman. Subsequently the boy underwent a radical change: he became enamoured of study. The life of a working-man and the lunch-basket he had so greatly admired lost their glamour. The shop, with its noises and coarseness, revolted him. To read and learn was now his ambition. Contact with the misery

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of the workers' lot brought Yegor closer to me. "You have become my heroine," he wrote me; "you have been in prison, you are with the people and in touch with the aims of youth." I would understand his awakening, he added; his hopes were centred on me, for only I could induce our father to permit him to go to New York. He wanted to study. But, strange to say, instead of being glad, Father objected. He had lost faith in the fickle boy, he declared. Besides, the wages Yegor was earning were needed in the house now that his own health was failing and he could not continue much longer at work. It required days of pleading and my offer to take Yegor to my home in New York before Father yielded. Yegor had his wish and now saw his dream about to be fulfilled, and thus I won his lasting devotion.

My stay in Rochester this time proved to be my first unclouded visit with my family. It was a novel experience to be accepted with warmth and affection by those who had always been strangers to me. My dear sister Helena and the two young lives that needed me helped me to closer communion with my parents.

On my way to New York I thought much about my frequent talks with Ed in regard to my taking up a course of medicine. It had been my aspiration when I was still in Königsberg, and my studies in Vienna had again awakened that desire. Ed had seized upon the idea with enthusiasm, assuring me he would soon be able to pay my way through college. My arrangements to have Yegor in New York with us and to assist him would, however, postpone the realization of my hope of becoming a doctor. I also feared Ed might resent the new obstacle and dislike having my brother in the house. I would certainly not force him on Ed.

I found Ed in splendid condition and fine spirits. Our little apartment looked festive, as my sweetheart always made it on my homecomings. Far from objecting to my plans about Yegor, Ed immediately consented to have him: with my brother in the house, he said, he would not feel so lonely during my absences. Did Yegor talk much, he inquired anxiously. He himself could sit for hours without uttering a word, and he was greatly relieved when I told him that Yegor was a studious and reticent boy. As to my proposed study of medicine, Ed was confident that we should be able to carry out the idea before long. He was "on the way to riches," he assured me with a serious face; his partner had perfected an invention, a novelty in albums, which would certainly prove a great success. "We want you as our third partner," he announced jubilantly; "you might take the contraption on the road with you on your next tour." Again, as in the early stages of our life, he began to indulge in fancies of the things he would do for me when we became rich.

Yegor arrived after New Year's Day. Ed liked him from the first, and before long my brother was completely charmed by my beloved. I was soon to go on a new tour, and it was a great comfort to know that my two "children" would keep each other company in my absence.

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Equipped with a dozen carefully prepared lectures and supplied with a sample of the invention, I started out full of hope to win converts to our Cause and orders for the new album. My percentage on the sales would help to pay my travelling expenses, relieving me of the unpleasant necessity of the comrades supporting my tours.

Charles Shilling, a Philadelphia anarchist, whom I had met on my previous visits in that city, had undertaken all arrangements for my lectures and had also invited me to stay with his family. Both he and Mrs. Shilling were charming hosts, and Charles a most effective organizer. In six large meetings I spoke on the New Woman, the Absurdity of Non-Resistance to Evil, the Basis of Morality, Freedom, Charity, and Patriotism. Lecturing in English was still rather difficult, but I felt at home when the questions began. The more opposition I encountered, the more I was in my element and the more caustic I became with my opponents. After ten days of intensive activities and warm *camaraderie* with the Shillings and other new friends, I left for Pittsburgh.

Carl, Henry, Harry Gordon, and Emma Lee had arranged fourteen lectures in the Steel City and adjoining towns, except in the place I wanted most to go to, Homestead. No hall could be had there. My first pilgrimage was, as always, to the Western Penitentiary. I went out with Emma Lee. We walked close to the wall, and she noticed that now and then I ran my hand along the rough surface. If only thoughts and feelings could be transferred, the intensity of mine would penetrate the grey pile and reach through to Sasha. Almost five years had passed since his imprisonment. The Warden and the keepers had tried their utmost to break his spirit, but they had reckoned without Sasha's power of resistance. He remained undaunted, clinging with every fibre to the determination to come back to life and freedom. In that he was sustained by many friends, none more devoted than Harry Kelly, the Gordons, Nold, and Bauer. They had been working for months on the new appeal for pardon. Their efforts, begun in November 1897 found support among various elements. Through the help of Harry Kelly, who was canvassing the workers' organizations in Sasha's behalf, strong resolutions favouring his release had been passed by the United Labor League of Western Pennsylvania. The American Federation of Labor, at its convention in Cincinnati, the Bakers' International Union, the Boston Central Union, and many other labour bodies throughout the United States had taken favourable action. Two of the best Pittsburgh lawyers had been engaged, and the necessary funds raised. There was tremendous interest in Sasha and his case, and our friends were certain of results. I felt rather sceptical, but as I walked along the prison wall that separated me from our brave boy, I hoped against hope that I might be proved wrong.

Continuous lecturing and meeting many people were a strenuous job. It brought on several nervous attacks, which left me weak and spent. Yet I could not rest. I begrudged every minute that took me away from my work, especially because popular interest in our ideas seemed so great. Some of the newspapers, contrary to their usual custom, gave fair reports of my meetings; the Pittsburgh *Leader* even published a whole-page story, actually saying kind things about me. "Miss Goldman does not look at all the vicious being she is pictured," it wrote among other things. "You would not judge from her personal appearance that she carried bombs about in her clothes or that she was capable of the incendiary utterances which have marked her platform career. On the contrary, she is rather prepossessing than otherwise. As she converses, her face lights up with intelligent ardour. Indeed, the chances are ninety-nine in a hundred that a stranger asked to guess what and who she was would tell you she was a school-teacher or a woman whose mind runs in progressive channels."

The writer surely believed he was bestowing a compliment when he said I looked like a school-teacher. He meant it for the best, no doubt, but my vanity was hurt, nevertheless. Did I really look so inane, I wondered.

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In Cleveland I delivered three lectures. The reports in the papers were very amusing. One simply stated that "Emma Goldman is crazy" and "her doctrines demoniacal ravings." Another enlarged upon my "fine manners, more like a lady than a bomb-thrower."

To Detroit I returned as to a dear old friend, and I went to Robert Reitzel straight from the train. His condition had been steadily growing worse, but his will to live would not be extinguished. I found my knight paler and more emaciated than before. The suffering he had been through since my last visit lined his face, but he had not lost his characteristic wit and humour. It was both joy and agony to see him. Yet he would not have me sad. He launched into stories that were convulsing by virtue of his great gift for comical recital. Particularly funny were his experiences as pastor of a German Reformed congregation, a position he held when he first came to America. Once he was requested to preach in Baltimore. The evening before he had spent in the circle of gay friends, with whom he worshipped at the shrine of wine and song till early dawn. Spring was in the air; the trees were alive with birds singing lustily to their mates. All of nature was vibrant with naked voluptuousness. The spirit of adventure was upon Robert when he walked out into the breaking day. Hours later he was found riding astride a beer-barrel, stripped to the skin, and stentoriously serenading the lady of his heart. Alas, she happened to be the fair daughter of a prominent member of the congregation that had invited the young pastor. There was no German sermon in Baltimore that day.

Unforgettable were the hours I spent with my knight. The sunshine of his spirit drew me into its orbit and made me reluctant to tear myself away. I wished I could pour sustenance into the sick body from the youth and strength that were mine.

Cincinnati was dull and disappointing after Detroit. A complaining letter from Ed made it doubly so. He could not bear my long absence, he wrote; better a thousand times to make a radical break, to live without me, than to have me only in snatches. I replied, assuring Ed of my love and of my desire for a home with him; but I reiterated that I would not be bound and kept in a cage. In such a case I should have to give up our common life altogether. What I prized most was freedom, freedom to do my work, to give myself spontaneously and not out of duty or by command. I could not submit to such demands; rather would I choose the path of a homeless wanderer; yes, even go without love.

St. Louis was not less dreary, but on the last day the police came to the rescue. They broke up the meeting in the middle of my speech and hustled everybody out. There was some consolation in the thought that the extensive quotations from my speech in the papers would reach a greater audience than the hall could hold. Moreover, the action of the authorities gained me many friends among Americans who still believed in freedom of expression.

Chicago, city of our Black Friday, cause of my rebirth! Next to Pittsburgh it was the most ominous and depressing to me. But I no longer felt as friendless there as on previous occasions when the fury of 1887 was still active and the opposition from the followers of Most was blind and bitter against me. My imprisonment and succeeding activities had won me friends and turned the tide in my favour. I now had the support of various labour unions which the efforts of Peukert had secured for me. Since 1893 he had been living in Chicago and spreading propaganda there. I found sweet hospitality with Comrade Appel, a prominent local anarchist, who, together with his vivacious wife and children, made their home a pleasant place to visit. The *Free Society* group was doing splendid work in Chicago, and a series of fifteen lectures had been arranged by them for me.

The gatherings themselves were of the usual character, with no special incidents occurring. But several events lent significance to my stay in the city, proving a lasting factor in my life. Among them were my meeting Moses Harman and Eugene V. Debs, and my rediscovery of Max Baginski, a young comrade from Germany.

In the exciting August days of 1893 in Philadelphia, when the police were hunting for me, two young men had called to see me. One was my old friend John Kassel; the other was Max Baginski. I was particularly glad to meet Max, who was one of the young rebels who had played such an important part in the revolutionary movement in Germany. He was of medium height, spiritual-looking, and frail, as if he had just been through a long illness. His blond hair stood up in defiance of the persuasions of a comb, his intelligent eyes appearing small through the thick glasses he wore. His pronounced features were an unusually high forehead and a face contour that

looked as Slavic as his name sounded. I tried to engage him in conversation, but he seemed depressed and indisposed to talk. I wondered whether the large scar on his neck was the cause of his self-consciousness. In the years following I did not see Max again until my release from prison and then only casually. Subsequently I heard that he had gone to Chicago to take charge of the *Arbeiter Zeitung*, the publication formerly edited by August Spies.

On my previous visits to Chicago I had refrained from going to the office of the paper to seek out Baginski. I had heard that he was a staunch adherent of Most, and I had suffered too much persecution from the latter's followers to care to meet any more of them. The appearance of a friendly notice in the *Arbeiter Zeitung* about my lectures, and an unaccountable urge to see Max again, induced me to look him up on my arrival in the city.

The office of the *Arbeiter Zeitung*, made famous by the Chicago events, was on Clark Street. The medium-sized room was divided by grating, behind which I saw a man writing. By the scar on his neck I recognized Max Baginski. At the sound of my voice he rose quickly, opened the wire door, and with a buoyant: "Well, dear Emma, are you here at last?" he embraced me. The greeting was so unexpectedly warm that it immediately quieted my apprehensions of him as a blind follower of Most. He asked me to wait a moment to enable him to finish the last paragraph of the article he was writing. "Done!" he exclaimed cheerily after a short time; "let's get out of this prison. We'll go to lunch at the Blue Ribbon Restaurant."

It was past noon when we reached the place; five o'clock found us still there. The silent, depressed young man of my brief encounter in Philadelphia was very much alive and an interesting conversationalist, now intensely serious, again light-hearted as a boy. We discussed the movement, Most and Sasha. Far from being fanatical and narrow, Max showed greater breadth, sympathy, and understanding than I had found among even the best of the German anarchists. He greatly admired Most, he said, for the heroic struggle he had made and the persecutions he had endured. Yet Most's attitude towards Sasha had produced a very painful impression on Max and his co-workers in the "*Jungen*" group in Germany. They had all sided with Sasha, and still did, Max assured me; but since his coming to America he had begun better to appreciate Most's tragedy in the alien land in which he could never take root. In the United States Most was out of his sphere, without the inspiration and impetus that come from the life and struggle of the masses. Most, of course, had considerable German support in the country, but it is only the native element in a country that can bring about fundamental changes. It must have been the helplessness of his position in America and the absence of a native anarchist movement that had caused Most to turn against propaganda by deed and, with it, against Sasha.

I could not accept Max's explanation of Most's betrayal of what he had propagated for years. But his generous attempt objectively to analyse the causes that had brought about the change in Most gave me an insight into the character of Max. There was nothing petty about him, no trace of rancour or desire to censor, no vestige of a partisan spirit. He impressed me as a big personality; to be with him was like breathing the pure air of green fields.

My joy in Max was heightened by the discovery that he shared my admiration for Nietzsche, Ibsen, and Hauptmann, and that he knew many more whose names I had not even heard. He had known Gerhart Hauptmann personally and had accompanied him on his rounds through the districts where the weavers live in Silesia. Max was then editor of a labour paper, *Der Proletarier aus dem Eulengebirge*, published in the locality which had furnished the dramatist with the material for his two powerful social canvases, *Die Weber* and *Hannele*. The ghastly poverty and wretchedness had embittered the weavers and had made them suspicious. They were loath to talk to the young man with the ascetic face resembling a priest who had come to question them about their lives. But they knew Max. He was of the people and with them, and they trusted him.

Max related to me some of his experiences on his tramps with Gerhart Hauptmann. Everywhere they found appalling misery. Once they came upon an old weaver in a barren hut. On a bench lay a woman with a little baby, covered with rags. The child's emaciated body was a mass of sores. There was no food and no wood in the house. Utter destitution grinned from every corner. In another place there lived a widow with her granddaughter of thirteen, a girl of extraordinary beauty. They shared the room with a weaver and his wife. All during his talk with them Hauptmann had kept stroking the child's head. "It was no doubt she who gave him

the inspiration for his Hannele," Max commented; "I know how he was impressed by that tender flower in its dreadful environment." For a long time afterwards Hauptmann continued sending gifts to the little girl. He could sympathize with those disinherited because he knew from personal experience what poverty was; he had often gone hungry while a student in Zürich.

I felt I had found a kindred spirit in Max, one with understanding and appreciation of what had come to mean so much to me. The wealth of his mind and his sensitive personality held irresistible appeal. Our intellectual kinship was spontaneous and complete, finding also its emotional expression. We became inseparable, each day revealing to me new beauty and depth in his being. He was matured mentally far beyond his years, while psychically he was of the world of romance, of rare gentleness and refinement.

Another great event during my stay in Chicago was meeting Moses Harman, the courageous champion of free motherhood and woman's economic and sexual emancipation. His name had first become familiar to me through reading *Lucifer*, the weekly paper he was publishing. I knew of the persecution he had endured and of his imprisonment by the moral eunuchs of America, with Anthony Comstock at their head. Accompanied by Max, I visited Harman at the office of *Lucifer*, which was also the home that he shared with his daughter Lillian.

One's mental picture of great personalities usually proves false upon nearer contact. With Harman it was the contrary; I had not sufficiently visualized the charm of the man. His erect carriage (in spite of a lame leg, the result of a Civil War bullet), his striking head, with its flowing white hair and beard, together with his youthful eyes, combined to make the man a most impressive figure. There was nothing austere or forbidding about him; in fact, he was all kindliness. That characteristic explained his supreme faith in the country that had struck him so many blows. I was no stranger to him, he assured me. He had been outraged by the treatment I had received at the hands of the police, and he had protested against it. "We are comrades in more than one respect," he commented, with a pleasant smile. We spent the evening discussing problems affecting woman and her emancipation. During the talk I expressed doubt as to whether the approach to sex, so coarse and vulgar in America, was likely to change in the near future and Puritanism be banished from the land. Harman was sure it would. "I have seen such great changes since I began my work," he said, "that I am convinced we are not far now from a real revolution in the economic and sexual status of woman in the United States. A pure and ennobling feeling about sex and its vital rôle in human life is bound to develop." I called his attention to the growing power of Comstockism. "Where are the great men and women who can check that stifling force?" I asked; "outside of yourself and a handful of others the Americans are the most puritanical people in the world." "Not quite," he replied; "don't forget England, which has only recently suppressed Havelock Ellis's great work on sex." He had faith in America and in the men and women that had been fighting for years, even suffering calumny and imprisonment for the idea of free motherhood.

During my stay in Chicago I attended a Labour convention in session in the city. I met a number of people there prominent in trade-union and revolutionary ranks, among them Mrs. Lucy Parsons, widow of our martyred Albert Parsons, who took an active part in the proceedings. The most striking figure at the convention was Eugene V. Debs. Very tall and lean, he stood out above his comrades in more than a physical sense; but what struck me most about him was his naïve unawareness of the intrigues going on around him. Some of the delegates, non-political socialists, had asked me to speak and had the chairman put me on the list. By obvious trickery the Social Democratic politicians succeeded in preventing my getting the floor. At the conclusion of the session Debs came over to me to explain that there had been an unfortunate misunderstanding, but that he and his comrades would have me address the delegates in the evening.

In the evening neither Debs nor the committee was present. The audience consisted of the delegates that had extended the invitation to me and of our own comrades. Debs arrived, all out of breath, almost at the close. He had tried to get away from the various sessions in order to hear me, he said, but he had been detained. Would I forgive him and take lunch with him the next day? I had the feeling that possibly he had been a party to the petty conspiracy to suppress me. At the same time I could not reconcile his frank and open demeanour with mean actions. I consented. After spending some time with him I was convinced that Debs was in no way to blame. Whatever the politicians in his party might be doing, I was sure that he was decent and high-minded.

His belief in the people was very genuine, and his vision of socialism quite unlike the State machine pictured in Marx's communist manifesto. Hearing his views, I could not help exclaiming: "Why, Mr. Debs, you're an anarchist!" "Not Mister, but Comrade," he corrected me; "won't you call me that?" Claspings my hand warmly, he assured me that he felt very close to the anarchists, that anarchism was the goal to strive for, and that all socialists should also be anarchists. Socialism to him was only a stepping-stone to the ultimate ideal, which was anarchism. "I know and love Kropotkin and his work," he said; "I admire him and I revere our murdered comrades who lie in Waldheim, as I do also all the other splendid fighters in your movement. You see, then, I am your comrade. I am with you in your struggle." I pointed out that we could not hope to achieve freedom by increasing the power of the State, which the socialists were aiming at. I stressed the fact that political action is the death-nell of the economic struggle. Debs did not dispute me, agreeing that the revolutionary spirit must be kept alive notwithstanding any political objects, but he thought the latter a necessary and practical means of reaching the masses. We parted good friends. Debs was so genial and charming as a human being that one did not mind the lack of political clarity which made him reach out at one and the same time for opposite poles.

The following day I visited Michael Schwab, one of the Chicago martyrs whom Governor Altgeld had pardoned. Six years in the Joliet Penitentiary had undermined his health, and I found him in the hospital with tuberculosis. It was amazing to witness with what endurance and fortitude an ideal can imbue one. Schwab's wasted body, the hectic flush on his cheeks, his eyes shining with the fatal fever in his blood, convincingly spoke of the tortures he had endured during the harrowing trial, through the months of waiting for reprieve, followed by the execution of his comrades, and his own long years in prison. Yet Michael said hardly a word about himself, nor did he permit a complaint to escape him. His ideal was uppermost in his mind, and everything bearing upon it was still his sole interest. I felt with a feeling of awe for the man whose staunch and proud spirit the cruel powers had failed to break.

My presence in Chicago gave me the opportunity to fulfil a wish of long standing: to do honour to our precious dead by placing a wreath upon their grave in Waldheim Cemetery. Before the monument erected to their memory we stood in silence, Max and I, our hands clasped. The inspired vision of the artist had transformed stone into a living presence. The figure of the woman on a high pedestal, and the fallen hero reclining at her feet, were expressive of defiance and revolt, mingled with pity and love. Her face, beautiful in its great humanity, was turned upon a world of pain and woe, one hand pointing to the dying rebel, the other held protectingly over his brow. There was intense feeling in her gesture, and infinite tenderness. The tablet on the back of the base was engraved with a significant passage from Governor Altgeld's reasons for pardoning the three surviving anarchists.

It was nearly dark when we made our way out of the cemetery. My thoughts wandered back to the time when I had opposed the erection of the monument. I had argued that our dead comrades needed no stone to immortalize them. I realized now how narrow and bigoted I had been, and how little I had understood the power of art. The monument served as the embodiment of the ideals for which the men had died, a visible symbol of their words and their deeds.

Before I left Chicago, the news reached me of Robert Reitzel's death. While his friends knew that the end was only a question of weeks, yet we were stunned. My own loss was the more poignant because of my closeness to my dear "knight." His rebellious ardour and artistic soul stood so vividly before me that I could not think of him as dead. It was particularly on my last visit to him that I came fully to appreciate his true greatness, the heights to which he could rise. A thinker and poet, he was not content merely to fashion beautiful words, he wanted them to be living realities, to help in awakening the masses to the possibilities of an earth freed from the shackles the privileged few had forged. His dream was of things radiant, of love and freedom, of life and joy. He had lived and fought for that dream with all the passion of his soul.

Now Robert was dead, his ashes strewn over the lake. His great heart beat no more, his turbulent spirit was at rest. Life continued on its course, made more desolate without my knight, robbed of the force and beauty of his pen, the poetic splendour of his song. Life continued, and with it grew stronger the determination for greater effort.

Denver was a centre of our work, with a number of men and women of the individualist as well as of the communist school of anarchism active there. They were nearly all native born; some of them could trace their ancestry to the pioneers of colonial days. Lizzie and William Holmes, co-workers of Albert Parsons and his close friends, and their circle were persons of keen and clear minds, grounded in the economic aspects of the social struggle and well-informed otherwise also. Lizzie and William had been in the thick of the eight-hour struggle in Chicago and were contributors as well to the *Alarm* and other radical publications. The death of Albert Parsons had been an even greater blow to them than to most comrades because of their year-long friendship. Now living in Denver in poor quarters and barely earning enough to sustain life, they were still as devoted to the Cause as in the days when their faith was young and their hopes high. We spent much time discussing the movement and particularly the period of 1887. Their picture of Albert Parsons, the rebel and the man, was most vivid: To Parsons, anarchism had not been a mere theory of the future. He had made it a living force in his everyday existence, in his home life and relations with his fellows. Descended from an old Southern family that prided itself on caste, Albert Parsons felt kinship with the most degraded of humanity. He had grown up in an atmosphere that tenaciously clung to the idea of slavery as a divine right, and State honours as the only thing worth while in the world. He not only repudiated both, but married a young mulatto. There was no room for colour distinctions in Albert's ideal of human brotherhood, and love was more powerful than man-made barriers. The same generous quality had impelled him to leave his place of safety and deliberately walk into the clutches of the Illinois authorities. The urge of sharing the fate of his comrades was more important than anything else. And yet Albert passionately loved life. His fine spirit manifested itself even in his last moments. Far from giving way to rancour or lamentations, Parsons intoned his favourite song, *Annie Laurie*, its strains ringing in his prison cell on the very day of execution.

My journey from Denver to San Francisco through the Rocky Mountains was replete with new experience and sensations. I had looked at the Swiss mountains when I had stopped for a few days in Switzerland on my way from Vienna. But the sight of the Rockies, austere and forbidding, was overwhelming. I could not free myself from the thought of the puerility of all man's efforts. The whole human race, myself included, appeared like a mere blade of grass so insignificant, so pathetically helpless, in the face of those crushing mountains. They terrified me, yet held me in their beauty and grandeur. But when we reached the Royal Gorge, and our train slowly picked its way along the winding arteries hewn by the hand of labour, relief came and renewed faith in my own strength. The forces that had penetrated those colossi of stone were everywhere at work bearing witness to the creative genius and inexhaustible resources of man.

To see California for the first time in early spring, after twenty-four hours through drab Nevada, was like beholding a fairyland after a nightmare. Never before had I seen nature so lavish and resplendent. I was still under its spell when the scene changed to one of less exuberance, and the train pulled into Oakland.

My stay in San Francisco was most interesting and delightful. It enabled me to do the best work I had accomplished till then, and it brought me in contact with many free and rare spirits. The headquarters of anarchist activity on the Coast was *Free Society*, edited and published by the Isaak family. They were unusual people, Abe Isaak, Mary, his wife, and their three children. They had been Mennonites, a liberal religious sect in Russia, of German origin. In America the Isaaks had first settled in Portland, Oregon, where they came under the influence of anarchist ideas. Together with some native comrades, among whom were Henry Addis and H. J. Pope, the Isaaks founded an anarchist weekly called the *Firebrand*. Because of the appearance in the latter of Walt Whitman's poem, "A Woman Waits for Me," their paper was suppressed, its publishers arrested, and H. J. Pope imprisoned for obscenity. The Isaak family then started *Free Society*, later moving to San Francisco. Even the children co-operated in the undertaking, often working eighteen hours a day, writing, setting up type, and addressing wrappers. At the same time they did not neglect other propagandist activities.

The particular attraction of the Isaaks for me was the consistency of their lives, the harmony between the ideas they professed and their application. The comradeship between the parents and the complete freedom of every member of the household were novel things to me. In no other anarchist family had I seen children enjoy such liberty or so independently express themselves without the slightest hindrance from their elders. It

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was amusing to hear Abe and Pete, boys of sixteen and eighteen respectively, hold their father to account for some alleged infraction of principle, or criticize the propaganda value of his articles. Isaak would listen with patience and respect, even if the manner of the criticism were adolescently harsh and arrogant. Never once did I see the parents resort to the authority of superior age or wisdom. Their children were their equals; their right to disagree, to live their own lives and learn, was unquestioned.

"If you can't establish freedom in your own home," Isaak often said, "how can you expect to help the world to it?" To him and to Mary that was just what freedom meant: equality of the sexes in all needs, physical, intellectual, and emotional.

The Isaaks maintained this attitude in the *Firebrand*, and now again in *Free Society*. For their insistence on sex equality they were severely censored by many anarchists in the East and abroad. I had welcomed the discussion of these problems in their paper, for I knew from my own experience that sex expression is as vital a factor in human life as food and air. Therefore it was not mere theory that had led me at an early stage of my development to discuss sex as frankly as I did other topics and to live my life without fear of the opinion of others. Among American radicals in the East I had met many men and women who shared my view on this subject and had the courage to practise their ideas in their sex life. But in my own immediate ranks I was very much alone. It was therefore a revelation to find that the Isaaks felt and lived as I did. It helped to establish a strong personal bond between us besides our common anarchist ideal.

Notwithstanding nightly lectures in San Francisco and adjoining towns, a mass meeting to celebrate the first of May, and a debate with a socialist, we still found time for frequent social gatherings jovial enough to be disapproved by the purists. But we did not mind it. Youth and freedom laughed at rules and strictures, and our circle consisted of people young in years and in spirit. In the company of the Isaak boys and the other young chaps I felt like a grandmother — I was twenty-nine — but in spirit I was the gayest, as my young admirers often assured me. We had the joy of life in us, and the California wines were cheap and stimulating. The propagandist of an unpopular cause needs, even more than other people, occasional light-hearted irresponsibility. How else could he survive the hardships and travail of existence? My San Francisco comrades could work strenuously; they took their tasks very seriously, but they could also love, drink, and play.

Chapter 18

America had declared war with Spain. The news was not unexpected. For several months preceding, press and pulpit were filled with the call to arms in defence of the victims of Spanish atrocities in Cuba. I was profoundly in sympathy with the Cuban and Philippine rebels who were striving to throw off the Spanish yoke. In fact, I had worked with some of the members of the Junta engaged in underground activities to secure freedom for the Philippine Islands. But I had no faith whatever in the patriotic protestations of America as a disinterested and noble agency to help the Cubans. It did not require much political wisdom to see that America's concern was a matter of sugar and had nothing to do with humanitarian feelings. Of course there were plenty of credulous people, not only in the country at large, but even in liberal ranks, who believed in America's claim. I could not join them. I was sure that no one, be it individual or government, engaged in enslaving and exploiting at home, could have the integrity or the desire to free people in other lands. Thenceforth my most important lecture, and the best-attended, was on Patriotism and War.

In San Francisco it went over without interference, but in the smaller California towns we had to fight our way inch by inch. The police, never loath to break up anarchist meetings, stood complacently by and thus encouraged the patriotic disturbers who sometimes made speaking impossible. The determination of our San Francisco group and my own presence of mind saved more than one critical situation. In San Jose the audience looked so threatening that I thought it best to dispense with a chairman and carry the meeting myself. As soon as I began to speak, bedlam broke loose. I turned to the trouble-makers with the request that they choose someone of their own crowd to conduct the meeting. "Go on!" they shouted; "you're only bluffing. You know you wouldn't let us run your show!" "Why not?" I called back. "What we want is to hear both sides, isn't that so?" "Betcher life!" someone yelled. "We must secure order for that, mustn't we?" I continued; "I seem unable to do so. Supposing one of you boys comes up here and shows me how to keep the rest quiet until I have stated my side of the story. After that you can state yours. Now be good American sports."

Boisterous cries, shouts of "Hurrah," calls of "Smart kid, let's give her a chance!" kept the house in confusion for a few minutes. Finally an elderly man stepped up on the platform, banged his cane on the table, and in a voice that would have crumbled the walls of Jericho bellowed: "Silence! Let's hear what the lady has to say!" There was no further disturbance during my speech of an hour, and when I finished, there was almost an ovation.

Among the most interesting people I met in San Francisco were two girls, the Strunsky sisters. Anna, the elder, had attended my lecture on Political Action. She had been indignant, I afterwards learned, because of my "unfairness to the socialists." The next day she came to visit me "for a little while," as she said. She remained all afternoon, and then invited me to her home. There I met a group of students among them Jack London, and the younger Strunsky girl, Rose, who was ill. Anna and I became great friends. She had been suspended from Leland Stanford University because she had received a male visitor in her room instead of in the parlour. I told Anna of my life in Vienna and of the men students with whom we used to drink tea, smoke, and discuss all through the night. Anna thought that the American woman would establish her right to liberty and privacy, once she secured the vote. I did not agree with her. I argued that the Russian woman had long ago established, even without the vote, her social and moral independence. Out of it had developed a beautiful *camaraderie*, which makes the relations of the sexes so fine and wholesome among advanced Russians.

I wanted to go to Los Angeles, but I knew no one there capable of organizing my meetings. The few German anarchists I had corresponded with in that city advised me not to come. Certain of my lectures, especially the one on the sex question, they wrote, would militate against their work. I had almost abandoned the idea of Los Angeles when encouragement came from an unexpected quarter. A young man whom I knew as Mr. V.,

from New Mexico, offered to act as my manager. He was to be in Los Angeles on business, he informed me, and he would be glad to help me arrange one meeting. Mr. V., who was a fine Jewish type, at first attracted my attention at my lectures; he attended every evening and always asked intelligent questions. He was also a frequent visitor at the house of the Isaaks and was evidently interested in our ideas. He was a likable person and I agreed to have him organize one lecture.

In due time my "manager" wired me that all was ready. When I arrived, he met me at the station with a bunch of roses and took me to a hotel. It was one of the best in Los Angeles and I felt it inconsistent for me to put up at such a fashionable place; but Mr. V. argued that it was mere prejudice, a thing he had not expected from Emma Goldman. "Don't you want the meeting to be a success?" he asked. "Of course," I replied, "but what has it to do with staying in expensive hotels?" "Very much," he assured me; "it will help advertise the lecture." "Such matters are not considered from that viewpoint in anarchist ranks," I protested. "The worse for your ranks," he retorted; "that's why you reach so few people. Wait till the meeting; then we will talk." I consented to remain.

The luxurious room he had reserved for me, filled with flowers, was another surprise. Then I discovered a black velvet dress prepared for me. "Is this going to be a lecture or a wedding?" I demanded of Mr. V. "Both," he replied promptly, "though the lecture is to come first."

He had rented one of the best theatres in the town, and surely, my manager expostulated, I must understand that I could not appear in the shabby dress I had worn in San Francisco. Moreover, if I did not like the gown he had chosen, I could change it. It was necessary that I make the best possible showing on my first visit to Los Angeles. "But what interest have you in doing all this?" I persisted. "You told me you are not an anarchist." "I'm on the road to being one," he replied. "Now be sensible. You agreed to have me as your manager, so let me manage this affair in my own way." "Are all managers so solicitous?" I inquired. "Yes, if they know their business and like their artists a little," he said.

The following days the papers were full of Emma Goldman, "under the management of a wealthy man from New Mexico." To avoid the reporters Mr. V. took me out for long walks and rides in the Mexican quarter of the town, to restaurants and cafés. One day he induced me to accompany him to a Russian friend of his, who turned out to be the most fashionable tailor in town and who talked me into letting him take my measurements for a suit. On the afternoon of the lecture I found a simple but beautiful black chiffon dress in my room. Things appeared mysteriously, as in the fairy-tales my German nurse used to tell me. Almost every day brought new surprises, happening in a strange but unostentatious manner.

The meeting was large and rather tumultuous, with patriots present in great numbers. They repeatedly attempted to create confusion, but the clever chairmanship of the "rich man from New Mexico" steered the evening to a peaceful conclusion. Then many people came up to introduce themselves as radicals and to urge me to remain in Los Angeles, offering to arrange more lectures for me. From the obscurity of a complete stranger I had become almost a celebrity, thanks to the efforts of my manager.

Late that evening, in a little Spanish restaurant, away from the crowds, Mr. V. asked me to marry him. Under ordinary circumstances I should have considered such an offer an insult, but everything the man had done was in such good taste that I could not be angry with him. "I and marriage!" I exclaimed. "You didn't ask whether I love you. Besides, have you so little faith in love that you must put a lock and key on it?" "Well," he replied, "I don't believe in your free-love stuff. I should want you to continue your lectures; I'd be happy to help you and secure you so that you will be able to do more and better work. But I couldn't share you with anyone else."

The old refrain! How often had I heard it since I had become a free human being. Radical or conservative, every male wants to bind the woman to himself. I told him flatly: "No!"

He refused to take my answer as final. I might change my mind, he said. I assured him there was no chance of my marrying him: I did not propose to forge chains for myself. I had done it once before; it should not happen again. I wanted only "that free-love stuff"; no other "stuff" had any meaning to me. But Mr. V. was not in the least perturbed. His love was not of the moment only, he felt confident. He would wait.

I bade him good-bye, left the fashionable hotel, and went to stay with some Jewish comrades I had met. For another week I lectured at well-attended meetings, later organizing a group of sympathizers to continue the work. Then I returned to San Francisco.

As a sequel to my activities in Los Angeles an article appeared in the *Freiheit* denouncing me for having stayed in an expensive hotel and having allowed a rich man to arrange my meeting. My behaviour had “queered anarchism with the workers,” the writer claimed. Considering that anarchism had never before had a hearing in Los Angeles in English, and that as a result of my meeting systematic propaganda was now about to be carried on among Americans, the charges seemed to me ridiculous. It was another of the many silly accusations that often appeared against me in Most’s weekly. I ignored it, but *Free Society* published a reply by a German comrade who called attention to the good results accomplished by my visit to Los Angeles.

In New York Ed and my brother Yegor met me at the station. Yegor was overjoyed to have me back; Ed, always reserved in public, now appeared unusually so. I thought it was due to my brother’s presence, but when he continued to keep aloof even when we were alone, I realized that some change had taken place in him. He was as attentive and considerate as usual, and our home as sweet as ever; but he had become different.

For my part, I was not conscious of any emotional change towards Ed — I knew it even before my return. Now, in his presence, I felt sure that, whatever our intellectual differences, I still loved and wanted him. But his frigid behaviour held me in check.

Although very busy during my tour, I had not neglected the commission Ed had given me for his firm. I had solicited orders for the “invention” and had succeeded in closing several substantial contracts with large stationery stores in Western cities. Ed was delighted and praised my efforts. But about my tour and my work, he asked no questions and showed not the slightest interest. This served to add resentment to my dissatisfaction with the condition of things at home. The haven that had given me so much joy and peace now became stifling.

Fortunately there was no time for brooding. The textile strike in Summit, New Jersey, was demanding my services. It presented the usual situation; meetings were either prohibited or broken up by police clubs. It required skilful manoeuvring to meet in the woods outside of Summit. I was kept very much engaged, with hardly any time to see Ed. On the rare occasions when we were together, he would remain silent. Only his eyes spoke and they were full of reproach.

When the strike was over I decided to have it out with Ed. I could bear the situation no longer. I did not get to it for several weeks, however, owing to the international hunt for anarchists that resulted from the shooting of the Empress of Austria by Luccheni. Though I had never before heard the name of the man, I was nevertheless shadowed by the police and pilloried by the press as if I were the one who had killed the unfortunate woman. I refused to raise the cry of “Crucify!” against Luccheni, especially because I had learned through the Italian anarchist press that he had been a child of the street, forced into military service in his youth. He had witnessed the savagery of war on the African front, had been brutally treated in the Army, and had led a life of wretchedness ever since. It was sheer desperation that had driven the man to his deed of misplaced protest. Everywhere in our social scheme life was cheap, wasted, and degraded. Why should this boy, then, be expected to have any reverence for it? I declared my sympathy with the woman who had long been *persona non grata* at the Austrian court and who therefore could not have been responsible for the crimes committed by the Crown. I saw no propagandistic value in Luccheni’s act. He was a victim no less than the Empress; I refused to join in the savage condemnation of the one or in the sickening sentimentality expressed for the other.

My attitude again called forth the anathema of the press and the police. Naturally I was not alone; nearly every leading anarchist throughout the world had to endure similar attacks. But in the States, and particularly in New York City, I was the black sheep.

Luccheni’s act had evidently struck terror into the hearts of the crowned and even the elected rulers, between whom the bonds of sympathy were evident. The secret conclaves of the powers resulted in the decision to hold an international anti-anarchist congress in Rome. The revolutionary and liberty-loving elements in the United States and Europe realized the impending danger to freedom of thought and expression and immediately set

to work to stem the tide. Everywhere meetings were held to protest against the international conspiracy of authority. In New York no hall could be found where my appearance would be tolerated.

In the midst of this work came an urgent request from the Alexander Berkman Defense Association in Pittsburgh for greater activity in behalf of his pardon. The case, which was to be heard in September, was now set for December 21. The attorneys advised that the decision of the Board of Pardons would largely depend on the stand of Andrew Carnegie in the matter and therefore they urged seeing the steel-magnate. It was an inane suggestion, which would certainly not be approved by Sasha; such a step was sure to put us all in a ridiculous position. I knew no one likely to consent to approach Carnegie, and I was positive he would not act in the case, anyway. Some of our well-wishers insisted, nevertheless, that he was humane and interested in advanced ideas. As proof of it they adduced the fact that, some time previously, Carnegie had invited Peter Kropotkin to be his guest. I knew that Peter had refused the doubtful honour, replying in effect that he could not accept the hospitality of a man whose interests had imposed an inhumanly excessive sentence on his comrade Alexander Berkman and continued to keep him buried in the Western Penitentiary. Carnegie's eagerness to have Kropotkin visit him was an indication that he would listen favourably to a plea for the liberation of Sasha, some of our friends held. I opposed the idea, but finally succumbed to the arguments of Justus and Ed, who pointed out that we should not allow our own feelings to stand in the way of Sasha's freedom. Justus suggested that we write to Benjamin R. Tucker, requesting him to see Carnegie in the matter.

I knew Tucker only through his writings in *Liberty*, the individualist-anarchist publication, of which he was founder and editor. He wielded a forceful pen and he had done much to introduce his readers to some of the best works in German and French literature. But his attitude towards communist-anarchists was very narrow and charged with insulting rancour. "Tucker doesn't impress me as a large nature," I said to Justus, who insisted that I was wrong and that we must at least give the man a chance. A short letter, signed by Justus Schwab, Ed Brady and me, was sent to Benjamin R. Tucker, stating our case and asking whether he would consent to see Carnegie, who was expected shortly from Scotland.

Tucker's reply was a lengthy epistle setting forth the conditions on which he would approach Carnegie. He would, he wrote, say to him: "In determining your attitude you surely will take it for granted, as I take it for granted, that they approach you as penitent sinners asking forgiveness and seeking remission of penalty. Their very appearance before you in person or by proxy on such an errand must be taken to indicate that what they once regarded as a wise act of heroism they now regard as a foolish act of barbarism ... that the six years of Mr. Berkman's imprisonment have convinced them of the error of their ways... Any other explanation of the prayer of these petitioners is inconsistent with their lofty character; certainly it is not to be supposed for a moment that men and women of their courage and dignity after shooting a man down deliberately and in cold blood would then descend to the basely humiliating course of begging their victims to grant them the freedom to assault them again... I myself do not appear here today before you as a penitent sinner. In my record in this matter there is nothing for which I have occasion to apologize. I reserve all my rights... I have refused to commit, counsel, or sanction violence, but since circumstances may arise when a policy of violence might seem advisable, I decline to surrender my liberty of choice..."

The letter contained not a word about Sasha's sentence, which, even from a legal view-point, was barbarous; not a word about the torture he had already endured; not a single expression of ordinary humanity from Mr. Tucker, the exponent of a great social ideal. Nothing but cold calculation how to belittle Sasha and his friends while at the same time advancing his own lofty position. He was incapable of seeing that one might feel a wrong done to others more intensely than one done to oneself. He could not grasp the psychology of a man whom the brutality of Frick during the Homestead lock-out had caused to express his protest by an act of violence. Nor was he apparently willing to comprehend that Sasha's friends could endeavour to secure his liberation without necessarily having become convinced of "the error of their ways."

We now turned to Ernest Crosby, a leading single-taxer and Tolstoyan, who was also a gifted poet and writer. He was a man of a very different calibre, understanding and sympathetic even where he did not entirely agree. He visited us in the company of a younger man, whom I knew to be Leonard D. Abbott. When we placed

our case before Mr. Crosby, he agreed at once to see Carnegie. There was only one thing that troubled him, he explained. If Carnegie should demand a guarantee that Alexander Berkman, when free, would not again commit an act of violence, what answer was he to give? He himself would never ask such a thing, aware that no one could say what he might do under pressure. But as the intermediary he felt it necessary to be informed by us on the matter. Of course, it was impossible for us to give such a guarantee, and I knew that Sasha would never make any pledges of "reform" or allow them to be made for him.

The matter finally ended with our decision not to apply to Carnegie at all. Sasha's case was not even brought before the Board of Pardons at the time intended. Its members were found to be too prejudiced against him, and it was hoped that the new Board, which was to take office in the following year, might prove more impartial.

After long efforts to procure a hall for our protest meeting against the anti-anarchist congress we succeeded in obtaining Cooper Union. It still adhered to the principle established by its founder to give every political opinion a hearing. My friends feared that I should be arrested, but I was determined to see the thing through. I felt desperate at the attempt to crush the last vestiges of free speech, and sick at heart over my personal life at home. In fact, I was really hoping for an arrest as an escape from everybody and everything.

On the eve of the meeting Ed unexpectedly broke his silence. "I can't bear to have you face this danger," he said, "without trying once more to reach you. While you were on tour, I had definitely decided to stifle my love and try to meet you on terms of comradeship. But I realized the absurdity of such a decision the moment I saw you at the station. Since then I have gone through a severe struggle, deciding even to leave you altogether. But I cannot do it. I would let things drift till you go on tour again, but now that you are in danger of arrest, I have to speak out, to try to bridge the gap between us."

"But there is no gap," I exclaimed excitedly, "unless you persist in making one! Of course, I have outgrown many of the conceptions still so dear to you. I can't help it; but I love you, don't you understand? I love you, no matter what or who comes into my life. I need you, and I need our home. Why will you not be free and big and take what I can give?"

Ed promised to try again, to do anything not to lose me. Our reunion brought back memories of our young love in my little flat in the Bohemian Republic.

The meeting at Cooper Union passed without trouble. Johann Most, who had promised to address the audience, failed to appear. He would not speak on the same platform with me; he still preserved all his bitterness.

Three weeks later Ed fell ill with pneumonia. All my care and love were pitted against the great dread I felt at the possibility of losing the precious life. The big strong man, who used to make light of illness and who had often hinted "that such things were inherent only in the female species," now clung to me like an infant and would not have me out of sight even for a moment. His impatience and irascibility transcended those of ten sick women. But he was so ill that I did not mind his constant demands upon my care and attention.

Fedya and Claus came to offer their help as soon as they learned of Ed's condition. One of them would relieve me at night to permit me a few hours' rest. During the crisis my anxiety was too intense for sleep. Ed was in a high fever, tossing about and even trying to jump out of bed. His vacant look gave no indication of recognition, yet he would grow more restless at the touch of either of the boys. At one moment when he had got quite frenzied, Fedya and Claus were about to try to hold him down by force. "Let me manage him myself," I said, bending over my darling, trying to pour my very soul into his wild eyes and pressing him to my anxious heart. Ed struggled for a while, then his rigid body relaxed, and with a sigh he fell back on his pillow, all covered with sweat.

At last the crisis was over. In the morning Ed opened his eyes. His hand groped for me, and in a faint voice he asked: "Dear nurse, must I kick the bucket?" "Not this time," I comforted him, "but you must be very quiet." His face lit up with his old beautiful smile, and he dozed off again.

When Ed was already on his feet, though still very weak, I had to leave for a meeting I had promised to address long before his illness. Fedya remained with him. When I returned, late at night, Fedya was gone and Ed fast asleep. There was a note from Fedya saying that Ed was feeling fine and had urged him to go home.

In the morning Ed was still asleep. I took his pulse and noticed that he was breathing heavily. I became alarmed and sent for Doctor Hoffmann. The latter expressed concern over Ed's unusually protracted sleep. He asked to see the box of morphine he had left for Ed to take. Four powders were missing! I had given Ed one before going away, and I had impressed upon Fedya that he was not to get any more. Ed had taken four times the ordinary dose — no doubt in an attempt to end his life! He wanted to die — now — after I had barely rescued him from the grave! Why? Why?

"We must get him on his feet and walk the floor with him," the doctor ordered; "he is alive, he is breathing, we must keep him alive." We supported his drooping body up and down the room, from time to time applying ice to his hands and face. Gradually his face began to lose its deathly pallor, and his lids responded to pressure. "Who would ever have thought that a reserved and quiet person like Ed would be capable of such a thing?" the doctor remarked. "He'll sleep on for many more hours, but no need to worry. He'll live."

I was shocked by Ed's attempted suicide and tried to fathom what particular cause had induced his action. On several occasions I was on the point of asking him for an explanation, but he was in such cheerful humour and recuperating so well that I was afraid to dig up the ghastly affair. He himself never referred to it.

Then one day he surprised me by mentioning that he had not intended to take his life at all. My leaving him to go to the meeting when he was still so ill had enraged him. He knew from past experience that he could stand a large dose of morphine, and he swallowed several powders, "just to scare you a little and cure you of your mania for meetings, which stops at nothing, not even at the illness of the man you pretend to love."

His words staggered me. I felt that the seven years of our life together had failed to make Ed grasp the pain and travail of my inner growth. A "mania for meetings" — that was all that it meant to him.

There followed days of conflict between my love for Ed and the realization that life had lost its content and meaning. At the end of my bitter struggle I knew that I must leave him. I told Ed that I should have to go, for good.

"Your desperate act to tear me from my work," I said, "has convinced me that you have no faith in me or my aims. Whatever little of it you had in former years is no more. Without your faith and your co-operation our relationship has no value to me." "I love you more now than I did in the early days!" he interrupted me excitedly. "It is no use, dear Ed, to deceive ourselves or each other," I continued. "You want me only as your wife. Well, that is not enough for me. I need understanding, harmony, the exaltation that results from unity of ideas and purpose. Why go on until our love is poisoned by bitterness and made ugly with recrimination? Now we can still part as friends. I'm going on tour anyway; it will be less painful that way."

His frenzied pacing of the room came to a stop. He looked at me in silence, as if trying to penetrate my innermost being. "You're all wrong, you're terribly wrong," he cried desperately; then he turned and left the room.

I began preparations for my tour. The day of departure was approaching, and Ed pleaded with me to permit him to see me off. I declined; I was afraid I might give way at the last moment. That day Ed came home at noon to have lunch with me. Both of us pretended to be cheerful. But at parting his face darkened for a moment. Before leaving he embraced me, saying: "This isn't the end, dearest — it cannot be! This is your home, now and for ever!" I could not speak my heart was too full of grief. When the door had closed on Ed, I was unable to restrain my sobs. Every object about me assumed a strange fascination, speaking to me in many tongues. I realized that to linger meant to weaken my determination to leave Ed. With palpitating heart I walked out of the house I had loved and cherished as my home.

Chapter 19

The first stop on my tour was in Barre, Vermont. The active group there consisted of Italians employed mostly in the stone-quarries which furnished the principal industry of the city. Very little time was left me for introspection into my personal life; there were numerous meetings, debates, private gatherings, and discussions. I found generous hospitality with my host, Palavicini, a comrade who had worked together with me in the textile strike in Summit. He was a cultivated man, well-informed not only on the international labour movement but also on the new tendencies in Italian art and letters. At the same time I met also Luigi Galleani, the intellectual leader of the Italian activities in the New England States.

Vermont was under the blessings of Prohibition, and I was interested in learning its effects. In company with my host I made the rounds of some private homes. To my astonishment I found that almost all of them had been turned into saloons. In one such place we came upon a dozen men visibly under the influence of liquor. Most of them were city officials, my companion informed me. The stuffy kitchen, with the children of the family inhaling the foul air of whisky and tobacco, constituted the drinking-den. Many such places were thriving under the protection of the police, to whom part of the income was regularly paid. "That is not the worst evil of Prohibition," my comrade remarked; "its most damnable side is the destruction of hospitality and good-fellowship. Formerly you could offer a drink to callers or have one offered to you. Now, with most people turned into saloon-keepers, your friends expect you to buy booze or to buy it from you."

Another result of Prohibition was the increase of prostitution. We sited several houses on the outskirts of the town, all doing a flourishing business. Most of the "guests" were travelling salesmen, with a sprinkling of farmers. By the closing of the saloons the brothel became the only place where the men coming into town could find some distraction.

After two weeks' activity in Barre the police suddenly decided to prevent my last meeting. The official reason for it was supposed to be my lecture on war. According to the authorities, I had said: "God bless the hand that blew up the Maine." It was of course obviously ridiculous to credit me with such an utterance. The unofficial version was more plausible. "You caught the Mayor and the Chief of Police in Mrs. Colletti's kitchen, dead drunk," my Italian friend explained, "and you have looked into their stakes in the brothels. No wonder they consider you dangerous now and want to get you out."

It was not until I reached Chicago that I began to make my efforts count. As on my preceding tour, I was invited to speak by many labour organizations, including the conservative Woodworkers' Union, which had never before allowed an anarchist within its sacred portals. A number of lectures were also arranged for me by American anarchists. It was strenuous work and I should probably not have been able to carry it through but for the exhilarating companionship of Max Baginski.

As on previous occasions my headquarters were again with the Appels. At the same time Max and I rented a little place near Lincoln Park, our *Zauberschloss* (fairy-castle), as he christened it, to which we might escape in our free hours. There we would often feast on the basketfuls of delicacies, fruit, and wine the extravagantly big-natured Max would bring. Then we would read *Romeo und Juliet auf dem Lande*, the beautiful story by Gottfried Keller, and the works of our favourites: Strindberg, Wedekind, Gabriele Reuter, Knut Hamsun, and, best of all, Nietzsche. Max knew and understood Nietzsche and deeply loved him. It was only by the aid of his remarkable appreciation that I became aware of the full significance of the great poet-philosopher. After readings came long walks in the park and talks about interesting people in the German movement, about art and literature. The month in Chicago was filled with interesting work, the fine comradeship of new friends, and exquisite hours of joy and harmony with Max.

The Paris Exposition, which was being planned for 1900, suggested the idea to our European comrades of holding an anarchist congress at about the same time. There would be reduced fares, and many of our friends would be able to come from different countries. I had received an invitation; I spoke to Max about it and asked him to come with me. A trip to Europe together — the very thought of it transported us with ecstasy. My tour would last till August; then we could carry out our new plan. We might journey to England first; I was sure the comrades would want me to lecture there. Then to Paris. “Think of it, dearest — Paris!” “Wonderful, glorious!” he cried. “But the fare — have you thought of that, my romantic Emma?” “That’s nothing. I will rob a church or a synagogue — I’ll get the money somehow! We must go anyhow. We must go in quest of the moon!” “Two babes in the woods,” Max commented; “two sane romantics in a crazy world!”

On my way to Denver I made a side trip to Caplinger Mills, an agricultural district in south-western Missouri. My only previous contact with farm life in the United States had been years before when I had canvassed Massachusetts farmers for orders to enlarge the pictures of their worthy ancestors. I had found them so dull, so rooted in old social traditions, that I did not even care to tell them what I stood for. I was sure they would think me possessed of the devil. It very much surprised me, therefore, to receive an invitation from Caplinger Mills to lecture there. The comrade who wrote that she had arranged my meetings was Kate Austen, whose articles I had read in *Free Society* and other radical publications. Her writings showed her to be a logical thinker, well-informed, and of revolutionary fibre, while her letters to me indicated an affectionate, sensitive being.

At the station I was met by Sam Austen, Kate’s husband, who announced that Caplinger Mills was twenty-two miles distant from the railroad. “The roads are very bad,” he said; “I’m afraid I’ll have to tie you to the seat of my wagon, else you may be shaken out.” I soon found he had not been exaggerating. We had hardly covered half the way when there came a violent jolt and the cracking of wheels. Sam landed in a ditch, and when I attempted to get up, I felt sore all over. He lifted me out of the wagon and set me down by the wayside. Waiting and rubbing my aching joints, I tried to smile to encourage Sam.

While he was tinkering the broken wheel, my thoughts went back to Popelan and our long rides in the big sleigh drawn by a fiery *troika*. My blood tingled with the mystery of the night, the starry heavens above me, the white-clad expanse, the music of the merry bells, and the peasant songs of Petrushka at my side. The danger from the wolves, whose howling could be heard in the distance, made the outings more adventurous and romantic. On our return home there would be a feast of hot potato pancakes baked in delicious goose grease, steaming tea with *varenya* (jam) Mother had made, and vodka for the servants. Petrushka always let me taste a little from his glass. “You’re a regular drunkard,” he would tease me. That was indeed my reputation since the day when they had found me in a stupor in our cellar underneath a beer-barrel. Father would never permit us to taste liquor, but one day — I was about three years old then — I had trotted down to the cellar, put my mouth to a faucet, and drank the queer-tasting stuff. I woke up in my bed, deathly sick, and would no doubt have been given a sound thrashing had not our dear old nurse kept me hidden away from Father...

At last we arrived in Caplinger Mills at the Austen farm. “Put her to bed right away and give her a hot drink,” Sam directed, “else she’ll hate us for the rest of her life for having taken her over that road.” After a hot bath and a good massage I felt much refreshed, though still aching in every joint.

My week with the Austens showed me new angles of the small American farmer’s life. It made me see that we had been wrong to regard the farmer in the States as belonging to the *bourgeoisie*. Kate said it was true only of the very rich landowner who raised everything on a large scale; the vast mass of farmers in America were even more dependent than the city workers. They were at the mercy of the bankers and the railroads, not to speak of their natural enemies, storm and drought. To combat the latter and nourish the leeches who sap the farmer he must slave endless hours in every kind of weather and live almost on the edge of penury. It is his toilsome lot that makes him hard and close-fisted, Kate thought. She lamented especially the drab existence of the farmer’s wife. “The womenfolk have nothing but cares, drudgery, and frequent child-bearing.”

Kate had come to Caplinger only after her marriage. Before that she had lived in small towns and villages. Left in charge of eight brothers and sisters at her mother’s death, when she herself was only eleven years old, she had had no time for much study. Two years in a district school was all the learning her father had been

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able to afford for her. I wondered how she had managed to gain so much knowledge as her numerous articles implied. "From reading," she informed me. Her father had been a constant reader, at first of Ingersoll's works, later of *Lucifer* and other radical publications. The events in Chicago in 1887 had exerted upon her, as also upon me, the greatest influence. Since then she had closely followed the social struggle and had studied everything she could get hold of. The range of her reading, judging by the books I found in the Austen household, was very wide. Works on philosophy, on social and economic questions, and on sex were side by side with the best in poetry and fiction. They had been her school. She was thoroughly informed, besides possessing an enthusiasm extraordinary in a woman who had hardly come in contact with life.

"How can a woman of your brains and abilities go on living in such a dull and limited sphere?" I inquired.

"Well, there is Sam," she replied, "who shares everything with me and whom I love, and the children. And there are my neighbours who need me. One can do much even here."

The attendance at my three meetings testified to Kate's influence. From a radius of many miles the farmers came, on foot, in wagons, and on horseback. Two lectures I gave in the little country schoolhouse, the third in a large grove. It was a most picturesque gathering, with the faces of my listeners lit up by lanterns they had brought with them. From the questions some of the men asked, which centred mainly on the right to the land under anarchism, I could see that at least some of them had not come out of mere curiosity, and that Kate had awakened them to the realization that their own difficulties were part of the larger problems of society.

The whole Austen family dedicated itself to me during my stay. Sam took me over the fields on horseback, having given me a sober old mare to ride. The children fulfilled my wishes almost before I had a chance to express them, and Kate was all affectionate devotion. We were much alone together, which gave her a chance to tell me about herself and her surroundings. The greatest objection some of her neighbours had to her was her stand on the sex question. "What would you do if your husband fell in love with another woman?" a farmer's wife had once asked her. "Wouldn't you leave him?" "Not if he still loved me," Kate had promptly replied. "And shouldn't you hate the woman?" "Not if she were a fine person and really loved Sam." Her neighbour had said that if she didn't know Kate so well, she would consider her immoral or crazy; even as it was, she was sure Kate could not possibly love her husband or she would never consent to share him with anybody else. "The joke of it is," Kate added, that the husband of this neighbour is known to be after every skirt, and she is not aware of it. You have no idea what the sexual practices of these farmers are. But it is the result mostly of their dreary existence, she hastened to add; "no other outlet, no distraction, no colour of any sort in their lives. It is different in the city: even the poorest working-man there can sometimes go to a show or a lecture, or find some interest in his union. The farmer has nothing but long and arduous toil in the summer, and empty days in the winter. Sex is all they have. How should these people understand sex in its finer expressions, or love that cannot be sold or bound? It's an uphill fight, but we must strive on," my dear comrade concluded.

Time passed only too quickly. Presently I had to leave in order to keep my engagements in the West. Sam offered to take me to the station by a shorter route, which was "only fourteen miles." Kate and the rest of the family accompanied us.

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At the height of my California activities a letter came that shattered my visions of harmonious love: Max wrote me that he and his comrade “Puck” were about to go abroad together, financed by a friend. I laughed aloud at the folly of my hopes. After the failure with Ed how could I have dreamed of love and understanding with anyone else? Love and happiness — empty, meaningless words, vain reaching out for the unattainable. I felt robbed by life, defeated in my yearning for a beautiful relationship. I still had my ideal to live for, as I consoled myself, and the work I had set myself to do. Why expect more from life? But where get strength and inspiration to keep up the struggle? Men had been able to do the world’s work without the sustaining power of love; why should not also women? Or is it that woman needs love more than man? A stupid, romantic notion, conceived to keep her for ever dependent on the male. Well, I would not have it; I would live and work without love. There is no permanency anywhere in nature or in life. I must drain the moment and then let the goblet fall to the ground. It is the sole protection against taking root, only to be painfully pulled up again. My young friends in San Francisco had been calling. The vision of life with Max had stood in the way. Now I could respond; I must respond in order to forget.

After visiting Portland and Seattle I went to Tacoma, Washington. Everything had been prepared for a meeting there, but when I arrived, I found that the owner of the hall had backed out, and no other place could be secured. At the last moment, when all hopes had been given up, the spiritualists came to the rescue. I delivered several lectures before them, but at the subject of Free Love even they balked. Evidently the spirits continued in heaven the moral standards they had set during their embodiment.

Spring Valley, Illinois, a large mining section, had a strong anarchist group, consisting mostly of Belgians and Italians. They had invited me for a series of lectures, culminating in a demonstration on Labour Day. Their efforts were crowned with great success. Although it was broiling hot, the miners turned out with their wives and children, dressed in their finest. I headed the procession, carrying a large red flag. In the garden hired for the speeches the platform had no awning. I spoke with the hot sun beating down on my head, which had already begun to ache during the long march. In the afternoon, at our picnic, the comrades brought nineteen babies to be baptized by me in “true anarchist fashion,” as they said. I got on an empty beer barrel, no other stand being available, and addressed the audience. I felt that the ones who needed baptism were really the parents, baptism in the new ideas of the rights of the child.

The local papers the following day carried two leading stories: one that Emma Goldman “drank like a trooper”; the other that she “had baptized anarchist children in a barrel of beer.”

During my previous visit in Detroit with Max I had met one of Robert Reitzel’s staunchest friends, Herman Miller, and another devotee of the *Armer Teufel*, Carl Stone. Miller was president of the Cleveland Brewing Company and a man of considerable means. How he ever came to his position was a puzzle to all who knew him. He was a dreamer and visionary, a lover of freedom and beauty, and a very generous spirit. For years he had been the main support of the *Armer Teufel*. His finest trait was his art of giving. Even when he tipped a waiter, it was done in a delicate and almost apologetic way. As for his friends, Herman fairly showered gifts on them, in a manner as though they were bestowing a favour on him. On this occasion my host outdid himself in thoughtfulness and generosity. The days spent with him and Stone, in the company of the Ruedebuschs, Emma Clausen, and other friends, were a round of good fellowship and comradeship.

Both Miller and Stone showed great interest in my struggle and plans for the future. Asked about the latter, I informed them that I had none, except to work for my ideal. Didn’t I wish to secure myself materially, by having some profession, for instance, Herman suggested. I had always wanted to study medicine, I told him,

but had never had the means for it. I was completely taken off my feet by Herman's unexpectedly offering to finance my studies. Stone also wanted to share the expense, but the two friends thought it impracticable to turn the entire amount over to me. "I understand you always have a string of people needing help; you will be sure to give the money away," Herman said. They agreed to secure me for five years with an income of forty dollars a month. The same day Herman, accompanied by Julia Ruedebusch, took me to the best store in Detroit, "to help rig Emma out for her trip." A beautiful blue Scotch cloth cape was among the numerous things I cherished from my shopping tour. Carl Stone presented me with a gold watch; it was clam-shaped, and I wondered why he had chosen such a peculiar form. "In token of a gift you have, so rare in your sex: the ability to keep mum," he said. "That is indeed a compliment from a male!" I retorted, to the amusement of the rest.

Before I took leave of my dear friends in Detroit, Herman shyly and unobtrusively put an envelope in my hand. "A love-letter," he said, "to be read on the train." The "love-letter" contained five hundred dollars, with a note: "For your passage, dear Emma, and to keep you from care until we meet in Paris."

The last hope of legal redress for Sasha was gone when the new Board of Pardons refused to hear our appeal. There was nothing left except the desperate venture Sasha had been planning for a considerable time — an escape. His friends used every means to dissuade him from the idea during the campaign made in his behalf by Carl, Henry, Gordon, and Harry Kelly. With the possibility of release gone, I could do nothing but submit to Sasha's wishes, though with an anxious heart.

His letters, after I informed him that we would go ahead with his scheme, showed him to have undergone a wonderful transformation. He was buoyant again, full of hope and vigour. Soon he would send a friend to us, he wrote, a most trustworthy person, a fellow prisoner whom he called "Tony." The man would be released within a few weeks, and he would then bring us the necessary details of the plan. "It will not fail if my instructions are faithfully carried out," he wrote. He explained that two things would be required: dependable comrades of grit and endurance, and some money. He was sure I would find both.

Before long "Tony" was released, but certain preparatory work in Sasha's behalf kept him in Pittsburgh, and we could not get in personal touch with him. I learned, however, that Sasha's plan involved the digging of a tunnel from the outside into the prison, and that Sasha had entrusted "Tony" with all the necessary diagrams and measurements to enable us to do the work. The scheme seemed fantastic, the desperate design of one driven to stake everything, even his life, upon the throw of a card. Yet I was carried away by the project, so cleverly conceived, and worked out with utmost care. I reflected a long time upon whom to approach in regard to the undertaking. There were plenty of comrades who would be willing to risk their lives to rescue Sasha, but few who had the requisites for such a difficult and hazardous task. I finally decided upon our Norwegian friend Eric B. Morton whom we had nicknamed "Ibsen." He was a veritable viking, in spirit and physique, a man of intelligence, daring, and will-power.

The plan appealed to him at once. Without hesitation he promised to do anything that would be required, and he was ready to start there and then. I explained that there would be an unavoidable delay, we had to wait for "Tony." Something was apparently detaining him much longer than he had expected. I was loath to leave for Europe without being sure that Sasha's plan was being carried out and I confessed to Eric that I felt uneasy about going at all. "It will be maddening to be three thousand miles away while Sasha's fate is hanging in the balance," I said. Eric understood my feelings in the matter, but he thought that as far as the proposed tunnel was concerned, I could do nothing. "In fact, your absence may prove of greater value," he argued, "than your presence in America. It will serve to ward off suspicion that something is being done for Sasha." He agreed with me that the question of Sasha's safety after the escape was of paramount importance. He feared, as I did, that Sasha could not remain very long in the country without being apprehended.

"We'll have to get him away as quickly as possible to Canada or Mexico, and thence to Europe," he suggested. "The tunnel will require months of work, and that will give you time to prepare a place for him abroad. There he will be recognized as a political refugee and as such he will not be extradited."

I knew Eric was a very level-headed man, entirely reliable. Still I hated to go away without seeing "Tony," learning the details of the plan, and finding out all he could tell us about Sasha. Eric quieted my apprehensions

by promising to take charge of the entire matter and to begin operations as soon as "Tony" arrived. He was a man of convincing manner and strong personality, and I had the fullest faith in his courage and ability to carry out successfully Sasha's directions. He was, moreover, splendid company, full of cheer, and with a fine sense of humour. At parting he jubilantly assured me that together with Sasha we should soon all meet in Paris to celebrate his escape.

Still "Tony" failed to appear and his absence filled me with misgivings. Involuntarily I thought of the unreliability of prisoners' promises. I remembered the great things several of the women in Blackwell's Island were going to do for me upon their release. They were all soon drawn into the whirlpool of life and personal interests, their best prison intentions slipping away from them. It is rare indeed that a released prisoner is willing and able to carry out the promises made to his fellow sufferers remaining behind the bars. "Tony" was probably like the majority, I thought. Still, I had several weeks yet before sailing — perhaps "Tony" would turn up in the meantime.

Since leaving New York on my last tour I had not corresponded with Ed, but on my return I had received a letter from him begging me to come to the apartment and occupy it until I left for Europe. He could not endure the idea that I should be with strangers when I had a home of my own. "There is no reason for your not staying here, he wrote; "we are still friends, and the flat, with everything in it is yours." At first I was inclined to refuse; I dreaded a revival of our former relationship and the old struggle. But Ed was so persistent in his letters that I finally returned to the place that had been my home for so many years. Ed was charming, full of tact, considerably noninvasive. Our flat had separate entrances; we came and went our different ways. It was the busy season for Ed's firm, and my time was fully occupied by raising money for Sasha's project and getting ready for my trip abroad. On my occasional free evenings or Saturday afternoons Ed would invite me to dinner or to the theatre, afterwards going to Justus's place. He never once referred to our old life. Instead we discussed my plans for Europe and he seemed greatly interested in them. He was pleased to hear that Herman Miller and Carl Stone were to finance my study of medicine, and he promised to pay me a visit in Europe, as he was planning to go abroad the following year. His mother had been ailing of late; she was growing old and he was anxious to see her as soon as possible.

Justus's place continued to be the most interesting in New York, but its former gaiety was dampened by the alarming condition of its host. I had not been informed, while touring the country, of his illness, and on my return I was appalled to find him wasted and weak. His needs had urged him to go for a rest; Mrs. Schwab and their son could manage the place in his absence. But Justus would not consent. He laughed and joked as usual, but his glorious voice had lost its old ring. It was heart-rending to see our "giant oak" beginning to break.

Funds to carry out Sasha's undertaking had to be raised under cover of a supposed new legal move. Only very few comrades could be told about the real object for which the money was needed. The man who could help most was S. Yanofsky, editor of the *Freie Arbeiter Stimme*, the Yiddish anarchist weekly. He had only recently come from England, where he had edited the *Arbeiter Freund*; he was clever and wielded an incisive pen. I knew him as a worshipper of Most which was no doubt the reason for his antagonistic attitude towards me at our first meeting. His sarcastic manner had made a disagreeable impression on me, and I disliked having to approach him. But it was for Sasha's sake, and I went to see him.

To my surprise I found Yanofsky very much interested and willing to help. He expressed doubts about the chances of the plan's success but when I informed him that Sasha was desperate at the thought of continuing eleven more years in his grave, Yanofsky promised to do his utmost to raise the necessary money. With "Ibsen" and several other reliable friends in Pittsburgh to look after the undertaking, and with Yanofsky to assist with the financial end my anxiety was considerably allayed.

Harry Kelly was then in England. I had written him about my coming to Europe and he immediately invited me to stay in the house where he was living with his wife and child. The London comrades, Harry wrote, were planning a large eleventh-of-November meeting and would be glad to have me as one of the speakers. At the same time a letter arrived from the anarchists in Glasgow, inviting me for lectures. Besides, there was much to be done for our congress. I had received credentials as a delegate from several groups. Some of the American

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comrades, among them Lizzie and William Holmes, Abe Isaak, and Susan Patten, asked me to present their papers on various topics. I had a great deal of work before me and it was time to start on my journey. But to my distress there was still no word from "Tony."

One evening I went to Justus's place, where I had promised to meet Ed. I found him in the circle of his philologic cronies, discussing, as usual, the etymology of words. An old literary friend, whom I had not seen for a long time, was there, and while I waited for Ed, I conversed with him. It grew late, but Ed showed no disposition to leave. I told him I was going home, and I left, accompanied by the writer, who lived in the same neighbourhood. At my door I bade him good-bye and immediately went to bed.

I awoke from a ghastly dream that terrified me by lightning and rumbling. But the thunder and crashing of things seemed to continue, and presently I became aware that it was real, happening next door, in Ed's room. He must be crazed by drink, I thought. Yet I had never seen Ed intoxicated to the extent of losing control of himself. What had happened to make Ed so violent as to come home and smash up things in the middle of the night? I wanted to call, to cry out to him, but I was somehow restrained by the continued clatter of objects falling and breaking. After a while it subsided and I heard Ed throw himself heavily on the couch. Then all was quiet.

I kept awake, my eyes burning, my heart beating tumultuously. At daybreak I dressed hastily and opened the door separating my room from Ed's. The sight was appalling: the floor was littered with broken furniture and china; the sketch Fedya had made of me, which Ed had cherished as his greatest treasure, lay torn and trampled upon, its frame smashed. Table and chairs were overturned and broken. In the midst of the confusion lay Ed, half-dressed and fast asleep. In anger and disgust I ran back to my room, slamming the door behind me.

I saw Ed once more, the next day, before I sailed. His haggard look of misery sealed my lips. What was there to say or explain? The debris of our things were the symbol of our wrecked love, of the life that had been so full of colour and promise.

Many friends came to the steamer to say adieu to me and to Mary Isaak, who was sailing with me. Ed was not among them, and I was grateful for it. It would have been even more difficult to control my tears in his presence. It was most painful to say good-bye to Justus, whom we all knew to be dying of tuberculosis. He looked very ill, and I felt saddened by the thought that I might never see him alive again. It was hard also to part from my brother. I was glad to be able to leave him some money, and I would contribute to his needs from the monthly allowance my Detroit friends were to send me. I could manage on less; I had done it in Vienna. The boy had taken deep hold on my heart; he was so tender and considerate that his affection had become something very precious in my life. As the big liner steamed out, I remained on deck to watch the receding silhouettes of New York.

Our crossing was uneventful, except for a raging storm. We arrived in London two days too late for the eleventh-of-November meeting and at the height of the Boer War. In the house where Harry Kelly and his family were living there was only one room vacant, and that was in the basement. Even in clear weather it had but little day light, while on foggy days the gas-jet had to be kept going all the time. The fire-place warmed only one's side or back, never the entire body, and I constantly had to keep changing my position to balance, to some extent, the atmospheric difference between the fire and the cold room.

Having been in London during its best season, in late August and September, I used to think that people exaggerated when they spoke of the horrors of the London fogs, the dampness and greyness of its winter. But I realized this time that they had hardly done justice to the reality. The fog was like a monster, stealthily creeping up and enveloping the victim in its chilly embrace. Mornings I would awaken with a leaden feeling, my mouth parched. In vain the hope of enjoying a ray of light by opening the blinds; the blackness from the outside would soon creep into the room. Poor Mary Isaak, coming from sunny California, was depressed by the London weather even worse than I. She had planned to stay a month, but after one week she was anxious to leave.

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The war madness in England was so great, some of the comrades informed me, that it would be almost impossible to deliver my lectures as had been planned. Harry Kelley was of the same opinion. "Why not hold anti-war mass meetings?" I suggested. I referred to the splendid gatherings we had in America during the Spanish War. Now and then there had been attempts at interference, and several lectures had to be given up, but on the whole we had been able to carry through our campaign. Harry thought, however, that it would be impossible in England. His description of violent attacks on speakers (the jingo spirit being at its height) and of meetings being broken up by patriotic mobs sounded discouraging. He was sure it would be even more dangerous for me, a foreigner, to speak on the war. I was in favour of trying it, anyhow. I simply could not be in England and keep silent on the matter. Did not Great Britain believe in free speech? "Mind you," he warned me, "it is not the authorities who interfere with meetings, as in America; it is the mob itself, both rich and poor." I insisted, nevertheless, on making an attempt. Harry promised to consult the other comrades about it.

At the invitation of the Kropotkins I went out with Mary Issac to Bromley. This time Mrs. Kropotkin and her little daughter, Sasha, were at home. Both Peter and Sophia Grigorevna received us with affectionate cordiality. We discussed America, our movement there, and conditions in England. Peter had visited the States in 1898, but I was at the time on the Coast and unable to attend his lectures. I knew, however, that his tour had been very successful and that he had left a most gratifying impression. The proceeds of his meetings had helped to revive *Solidarity* and inject new life into our movement. Peter was particularly interested in my tours through the Middle West and California. "It must be a splendid field," he remarked, "if you can cover the same ground three times in succession." I assured him that it was, and that much of the credit for my success in California had been due to *Free Society*. "The paper is doing splendid work," he warmly agreed, "but it would do more if it would not waste so much space discussing sex." I disagreed, and we became involved in a heated argument about the place of the sex problem in anarchist propaganda. Peter's view was that woman's equality with man had nothing to do with sex; it was a matter of brains. "When she is his equal intellectually and shares in his social ideals," he said, "she will be as free as he." We both got somewhat excited, and our voices must have sounded as if we were quarreling. Sophia, quietly sewing a dress for her daughter, tried several times to direct our talk into less vociferous channels, but in vain. Peter and I paced the room in growing agitation, each strenuously upholding his side of the question. At last I paused with the remark: "All right, dear comrade, when I have reached your age, the sex question may no longer be of importance to me. But it is now, and it is a tremendous factor for thousands, millions even, of young people." Peter stopped short, an amused smile lighting up his kindly face. "Fancy, I didn't think of that," he replied. "Perhaps you are right, after all." He beamed affectionately upon me, with a humorous twinkle in his eye.

During dinner I broached the plan for the anti-war meetings. Peter was even more emphatic than Harry had been. It was out of the question, he thought; it would endanger my life; moreover, because I was a Russian, my stand on the war would unfavourably affect the status of the Russian refugees. "I'm not here as a Russian, but as an American," I protested. "Moreover, what do these considerations matter when such a vital issue as war is involved?" Peter pointed out that it mattered very much to people who had death or Siberia staring them in the face. He insisted, nevertheless, that England was still the only asylum in Europe for political refugees and that its hospitality should not be forfeited by meetings.

My first public appearance in London, in the Athenaeum Hall, was a dismal failure. I had caught a severe cold that affected my throat so that my speaking was painful not only to myself but to the audience as well. I could hardly be heard. No less distressing was my nervousness when I learned that the most distinguished

Russian refugees and some noted Englishmen had come to hear me. The names of those Russians had always symbolized to me all that was heroic in the struggle against the tsars. The thought of their presence filled me with awe. What could I say to such men, and how say it?

Harry Kelly acted as chairman, straightway proceeding to tell the audience that his comrade Emma Goldman, who had faced squadrons of police in America, had just confided to him that she was panicky before this assembly. The latter thought it a good joke and laughed heartily. Inwardly I raged at Harry, but the good humour of the audience and its evident desire to put me at my ease somewhat relieved my nervous tension. I plodded through my lecture, aware all the time that I was delivering a rotten speech. The questions that followed, however, gave me back my self-possession. I felt more in my element, and I did not care any more who was present. I regained my ordinary determined and aggressive manner.

My meetings in the East End offered no difficulties. There I was among my people; I knew their lives, hard and barren everywhere, but more so in London. I was able to find the right words to reach them; I was my own self in their midst. My nearer comrades were a warm and genial lot. The moving spirit of the work in the East End was Rudolph Rocker, a young German, who presented the peculiar phenomenon of a Gentile editor of a Yiddish paper. He had not associated much with Jews until he came to England. In order to fit himself the better for his activities in the ghetto, he had lived among the Jews and mastered their language. As editor of the *Arbeiter Freund* and by his brilliant lectures Rudolph Rocker was doing more for the education and revolutionizing of the Jews in England than the ablest members of their own race.

The same good-fellowship which prevailed among my Jewish comrades was evident also in the English anarchist circles, especially in the group that published *Freedom*. That monthly had gathered about it a coterie of able contributors and workers who co-operated most harmoniously. It was a joy to find things going so well, to meet the dear old friends and make so many new ones.

At a social evening at the Kropotkins', I met a number of illustrious people, among them Nikolai Tchaikovsky. He had been the genius of the revolutionary movement of the Russian youth in the seventies that crystallized in the famous circles bearing his name. It was a great event to meet the man who was to me the personification of everything that was inspiring in the emancipation movement of Russia. He was of magnificent physique and idealistic appearance, a personality that could easily appeal to young and eager souls. Tchaikovsky was surrounded by friends, but after a while he came over to the corner where I was sitting and engaged me in conversation. Peter had told him that I intended to study medicine. How did I propose to do it and go on with my activities at the same time, he wondered. I explained that I planned to come to England for lectures, during the summer, perhaps even go to America; in any case I did not think of giving up the movement altogether. "Unless you do that," he said, "you'll be a bad doctor; and if you are in earnest about your profession, you'll become a bad propagandist. You can't do both." He advised me to think it over before undertaking something that was sure to destroy my usefulness in the movement. His words disturbed me. I was confident that I could do both things if I was determined enough and continued with my social interests. But somehow he had succeeded in putting doubt into my mind. I began to question myself; did I really want to take five years out of my life to gain a doctor's degree?

Before long, Harry Kelly came to inform me that some of the comrades had agreed to arrange an anti-war meeting and that steps would be taken to ensure security. Their plan was to bring a score of men from Canning Town, a suburb known for the fighting spirit and strength of its men. They would protect the platform and prevent a possible rush of the jingoes. Tom Mann, the labour man who had played a leading part in the recent dockers' strike, would be asked to preside. I should have to be smuggled into the hall before the patriots could have a chance to do anything, Harry explained. Tchaikovsky was to attend to that.

On the appointed day, accompanied by my escort, I reached South Place Institute a few hours before the crowd began to gather. Very soon the hall was filled. When Tom Mann stepped on to the platform, there was loud booing, which drowned the applause of our friends. For a time the situation looked hopeless, but Tom was an experienced speaker, skilled in the handling of crowds. The audience soon subsided. When I made my appearance, however, the patriots got out of leash again. Several tried to get on the platform, but the Canning

Town men held them back. I stood silent for some moments, not knowing just how to approach the infuriated Britishers. I was certain I could achieve nothing by the direct and blunt manner that had invariably succeeded with my American audiences. Something different was needed, something that would touch their pride. My visit in 1895 and my experiences this time had taught me to know the pride of Englishman in their traditions. "Men and women of England!" I shouted above the din, "I have come here in the firm belief that people whose history is surcharged with the spirit of rebellion and whose genius in every field is a shining star upon the firmament of the world can be naught but liberty- and justice-loving. Nay, more, the immortal works of Shakespeare, Milton, Byron, Shelley, and Keats, to mention only the greatest in the galaxy of poets and dreamers of your country, must needs have enlarged your vision and quickened your appreciation of what is the most precious heritage of a truly cultivated people; I mean the race of hospitality and a generous attitude towards the stranger in your midst."

Complete silence in the hall.

"Your behavior tonight hardly sustains my belief in the superior culture and breeding of your country," I went on; "or is it that the fury of war has so easily destroyed what it has taken centuries to build up? If that is so, it should be enough to repudiate war. Who is there who would supinely sit by when what is best and highest in a people is being throttled before his very eyes? Certainly not your Shelley, whose song was of liberty and revolt. Certainly not your Byron, whose soul could find no peace when the greatness of Greece was endangered. Not they, not they! And you, are you so forgetful of your past, is there no echo in your soul of your poets' songs, your dreamers' dreams, your rebels' calls?"

Silence continued, my hearers apparently bewildered by the unexpected turn of my speech, dumbfounded by the high-sounding words and compelling gestures. The audience became absorbed in my talk, carried to a pitch of enthusiasm which finally broke forth in loud applause. After that it was easy sailing. I delivered my lecture on War and Patriotism as I had given it all through the United States, merely changing the parts that had dealt with the causes of the Spanish-American hostilities to those behind the Anglo-Boer War. I concluded with the gist of Carlyle's idea of war as a quarrel between two thieves, themselves too cowardly to fight, compelling boys of one village and another into uniforms with guns in their hands and then letting them loose like ferocious beasts against each other.

The house went wild. Men and women waved their hats and shouted themselves hoarse in approval. Our resolution, a powerful protest against the war, was read by the Chair and adopted with only one dissenting voice. I bowed in the direction of the objector and said "There is what I call a brave man who deserves our admiration. It requires great courage to stand alone, even if one is mistaken. Let us all join in hearty applause for our daring opponent."

Even our guard from Canning Town could no longer hold back the surging crowd. But there was no danger any more. The audience had turned from fierce antagonism to equally burning devotion, ready to protect me to the last drop of its blood. In the committee room Tchaikovsky, who had joined in enthusiastic demonstration, waving his hat like an excited youngster, embraced me, praising my mastery of the situation. "I am afraid I was somewhat of a hypocrite," I remarked. "All diplomats are," he replied, "but diplomacy is necessary at times."

My first mail from America contained letters from Yegor, Ed, and Eric Morton. My brother wrote that Ed had sought him out the day after my departure and had begged him to come back to the house, as he could not bear the loneliness. "You know, my dear *Chavele*, I always liked Ed," his letter read; "I simply couldn't refuse, and so I went back. Two weeks later Ed brought some woman into the apartment and she has been there ever since. It made me sick to see her among your things, in the atmosphere you had created. That's why I moved out again." Ed had asked Yegor to take the furniture, books, and other things that belonged to me, but he could not do it: he felt too unhappy over the whole matter. Ed had consoled himself quickly, I reflected. Well, why not? I wondered who the woman was.

Ed's letter contained no mention of the new relationship in his life. He merely inquired what he should do with my things. He was planning to move up-town, he wrote, and he did not want to take what he had always

considered mine. I cabled him that I wanted nothing but my books and asked him to pack them in a box and store it with Justus.

Eric wrote in his usual jovial way. All was well with our plans. A house had been rented, and he was going to move into it with his friend K. They were expecting a strenuous ordeal, because K "was preparing for her forthcoming concert." They had already hired a piano so she could practise, and he would be busy with his invention. The money I had left him would cover the trip of himself and K to Pittsburgh and keep them going for a time. "As to our engineer, T, he seems to suffer from self-importance, but he will do. Everything else when we meet in Paris to celebrate my invention."

I was amused at the manner in which Eric had worded his letter, with a view to safety, of course. But even I was puzzled by some of its contents. K was no doubt Kinsella, his friend, whom I had met in Chicago. But what on earth did he mean by a concert and a piano? I knew the woman had a good voice and was also a trained pianist, but what would she do with these talents in the house from which the tunnel was to be dug? The "engineer" was apparently "Tony." Evidently he had shown up at last, but it was obvious that Eric did not like him. I hoped that they could get along until the project was completed. I must write dear Eric, I decided, to be very, very patient.

During my London stay I also spoke at a German meeting arranged by comrades of the *Autonomie* Club. In the discussion I was attacked by a young German. "What does Emma Goldman know about the life of the workers, anyway?" my opponent demanded; "she never worked in a factory and she's just like the other agitators, having a good time, traveling round and enjoying herself. We, the proletarians, we of the blue blouse, are the only ones who have a right to talk about the suffering of the masses." It was obvious that the boy knew nothing about me, nor did I find it necessary to enlighten him on my work in factories and my knowledge of the lives of the people. But I was intrigued by his reference to the blue blouse. What could that signify, I wondered.

After the meeting two men of about my own age came up to see me. They begged me not to hold all the comrades responsible for the stupid attack of the youth. They knew him well; he was doing nothing in the movement except boast of his proletarian trade mark, the blue blouse. In the early period of the movement, the men explained, the German intelligentsia began to wear the blue blouse of the workers, partly in protest against conventional and formal attire, but more especially to be able to approach the masses more easily. Since then some charlatans in the social movement had used that mode of dressing as a sign of their adherence to strict revolutionary principles. "And also because they haven't a white shirt," the dark-looking man put in, "or because they don't have to wash their necks so often." I laughed heartily and asked him why he was so vindictive. "Because I can't bear sham!" the man replied almost gruffly. The two introduced themselves as Hippolyte Havel and X, the former a Czech, the latter a German. X soon excused himself, and Havel asked me to take dinner with him.

My escort was of small stature, very dark, with large eyes gleaming in his pale face. He was dressed fastidiously, even to the point of gloves, which no men in our ranks wore. It struck me as dandyish, especially in a revolutionist. In the restaurant I noticed that Havel took off only one glove, keeping the other on all through the meal. I was on the point of asking him the reason, but he seemed so self-conscious that I did not wish to embarrass him. After a few glasses of wine he became more animated, talking in nervous staccato sentences. He had come to London from Zurich, he told me, and though not long in the city, he knew it well and would be happy to take me about. It would have to be Sunday afternoon, or late in the evening, his only free time.

Hippolyte Havel proved to be a veritable encyclopedia. He knew everybody and everything in the movement of the various European countries. I detected bitterness in his tone when he spoke of certain comrades in the *Autonomie* Club. It affected me unpleasantly, but on the whole he was exceedingly entertaining. It was already too late to catch a bus, and Havel hailed a cab to take me home. When I offered to pay the driver, he became incensed. "Just like an American, flaunting your money! I'm working, and I can afford to pay!" he protested. I ventured to suggest that for an anarchist he was strangely conventional to object to a woman's right to pay. Havel smiled for the first time during the whole evening, and I could not help noticing that he had beautiful

white teeth. When I shook his hand, still encased in the glove, he gave a suppressed groan. "What is it?" I asked. "Oh, nothing," he replied, "but for a little lady you do have a strong grip."

There was something strange and exotic about the man. He was evidently very nervous and ungenerous in his estimate of people. Still, he was fascinating, even disturbing.

My Czech comrade came frequently, sometimes with his friend, but usually alone. He was far from gay company; in fact, he rather depressed me. Unless he had drunk a little, it was difficult to get him to converse; at other times he seemed tongue-tied. Gradually I learned that he had come into the movement when only eighteen and that he had been in prison several times, once for a term of eighteen months. On the last occasion he had been sent to the psychopathic ward, on where he might have remained had he not aroused the interest of Professor Krafft-Ebing, who declared him sane and helped him back to freedom. He had been active in Vienna and expelled from there, after which he had tramped through Germany, lecturing and writing for anarchist publications. He had visited Paris, but was not allowed to remain there long, being expelled. Finally he had gone to Zürich and thence to London. As he had no trade, he was compelled to accept any kind of job. At the time, he was working in an English boarding-house as an all-round man. His duties began at five in the morning and consisted in lighting the fires, cleaning the boots of the guests, washing dishes, and doing other kinds of "degrading and humiliating work." "But why degrading? Labour is never degrading," I protested. "Labour, as it is now, is always degrading!" he insisted vehemently; "in an English boarding-house it is even worse; it is an outrage on all human sensibilities, besides the drudgery it involves. Look at my hands!" With a nervous jerk he tore off his glove and the bandage underneath. His hand, red and swollen, was a mass of blisters. "How did it happen, and how can you keep on working?" I asked. "I got it from cleaning filthy boots in the early morning chill and carrying coals and wood to keep the fires going. What else can I do without a trade in a foreign country? I might starve, sink into the gutter, or end in the Thames," he added. "But I'm not just ready for it. Besides, I'm only one of the many thousands; why fuss about it? Let's talk about more cheerful things." He continued conversing, but I hardly heard what he said. I took his poor blistered hand, conscious of an irresistible desire to put it to my lips, in infinite sympathy and tenderness.

We went about together a good deal, visiting the poor quarters, Whitechapel and similar districts. On week-days the streets were littered with foul rubbish, and the smell of fried fish was nauseating. On Saturday nights the spectacle was even more harrowing. I had seen drunken women on the Bowery, old social dregs, their scraggy hair loose, their incongruous hats tilted to one side and skirts sweeping the sidewalk. "Bummerkes," the Jewish children called them. It used to make me furious to see the thoughtless youngsters taunt and chase those poor derelicts. But nothing compared in brutality and degradation with the sights I witnessed in the East End of London: drunken women lurching out of the public houses, using the vilest language and fighting until they would literally tear the clothes off one another. Small boys and girls hanging round the drinking-places in sleet and cold, infants in dilapidated carriages in a stupor from the whisky-soaked "suckers," the elder children keeping watch and greedily drinking the ale their parents would bring out to them from time to time. Too often I saw such pictures, more terrible than any conceived by Dante. Every time, filled with rage, disgust, and shame, I would promise myself never to go back to the East End, yet I would invariably return. When I broached the situation to some of my comrades, they thought me overwrought. Such conditions existed in every large city, they claimed; it was capitalism with its resultant sordidness. Why should I feel more disturbed in London than anywhere else?

Gradually I began to realize that the pleasure I found in Havel's company was due to more than ordinary comradeship. Love was making its claims again, daily more insistent. I was afraid of it, afraid of the new pain, the new disappointments in store. Yet my need of it in the dismal surroundings was stronger than my apprehensions. Havel, too, cared for me. He had grown more timid, more restless and fidgety. He had been in the habit of coming to see me alone, but one evening he visited me with his friend, who remained for hours and showed no intention of leaving. I suspected that Havel had brought him because he did not trust himself to be alone with me, and that only increased my yearning. Finally, long after midnight, his friend left. No sooner was he gone than we

found ourselves, hardly conscious how, in each other's embrace. London receded, the cry of the East End was far away. Only the call of love sounded in our hearts, and we listened and yielded to it.

I felt reborn with the new joy in my life. We would go together to Paris and later to Switzerland, we decided. Hippolyte also wanted to study and we planned to live very frugally on thirty dollars a month, ten out of my forty going to my brother. Hippolyte thought he could earn a little with articles, but we would not mind if we should have to forgo some comforts. We had each other and our love. But it was first necessary to induce my sweetheart to give up his dreadful job. I wanted him to have a month's rest from his boarding-house grind. It took considerable argument to persuade him, but two weeks away from cleaning filthy boots raised his spirits so much that he seemed a different being.

One afternoon we called on the Kropotkins. Hippolyte was a great admirer of the *Genossenschafts-Bewegung*, a co-operative movement more advanced, as he believed, than the British. He soon got into heated discussion with Peter, who did not see any particular merit in the German experiment. I had noticed on previous occasions that Hippolyte could not hold his own in an argument. He would grow irritable and frequently become personal. He tried to avoid it with Peter, but, the discussion presently getting beyond his control, he broke off suddenly and became oppressively silent. Kropotkin was unpleasantly impressed, and, on the pretext of having work to do, I made haste to leave. On the street he began to abuse Peter, denouncing him as the "pope of the anarchist movement," who could not tolerate a dissenting opinion. I felt outraged and we exchanged hot words. By the time we reached my room we realized how childish it was to allow our tempers to becloud our young love.

Accompanied by Hippolyte, I attended the Russian New Year *vetcherinka*, which proved a great event for me. There I met some of the outstanding personalities of the Russian colony, among them I. Goldenberg, with whom I had worked in New York in the campaign against the Russian-American Extradition Treaty; E. Serebriakov, well known for his revolutionary activities; V. Tcherkesoff, a prominent theoretician of anarchism, as well as Tchaikovsky and Kropotkin. Almost everyone present had a record of heroic effort, of years of prison and exile. Among those present was also Michael Hambourg, with his sons Mark, Boris, and Jan, already promising musicians.

The affair was more sedate than similar gatherings in New York. Serious problems were discussed, only the younger people caring to dance. Later in the evening Peter entertained us at the piano, while Tcherkesoff swung twelve-year-old Sasha Kropotkin round the floor, their example followed by some of the others. Tchaikovsky, towering high above me, bowed comically when he asked me to dance. It was a memorable evening.

In Glasgow, the first stop on my Scottish tour, the meetings had been arranged by our good comrade Blair Smith, who was also my host. Everybody was very kind and friendly to me, but the city itself proved a nightmare, in some respects even worse than London. On a Saturday night, returning home on the tramway, I counted seven children on the street, dirty and undernourished, staggering along with their mothers, all under the influence of drink.

Edinburgh was a treat after Glasgow, spacious, clean, and attractive, with poverty not so obvious. It was there I first met Tom Bell, of whose propagandistic zeal and daring we had heard much in America. Among his exploits was a free-speech experiment he had made while in Paris. He had urged the French anarchists to make a stand for open-air meetings, on the English plan, but the Paris comrades considered such an attempt impossible. Tom decided to demonstrate that it was feasible to speak in the open regardless of the police.

He distributed handbills announcing that on the following Sunday afternoon he would, on his own responsibility, hold an open-air meeting at the Place de la République, one of the busy centres of Paris. When he reached the square at the appointed time, there was a great crowd waiting. As he made his way to the centre of the Place, several police agents approached him. Not sure whether he was the announced speaker, they hesitated a moment. Tom had picked out his lamp-post, one with a big ornamental base half-way up and a cross-piece at the top. Just as the police stepped up to him, he sprang up the post. His feet were firm on the base, and in a second his wrist was chained to the cross-piece. He had secured by a padlock a strong steel chain round his wrist, and now he quickly whipped the two ends round the cross-piece and fastened them by another padlock that locked automatically. The police got after him at once, but they could do nothing; the man was securely

chained. They sent for a file. Meanwhile the crowd kept increasing and Tom went on nonchalantly talking to them. The officers raged, but he continued his speech till his voice gave out. Then he produced the key, opened the padlock and coolly came down. The police threatened him with terrible things “for insults to the Army and the law,” but all Paris laughed at them and held them up to ridicule. The authorities thought it best to hush up the matter, and Tom was not prosecuted. After a fortnight in jail he was expelled as “too dangerous a man to be allowed loose in France.”

Another of Tom Bell’s exploits took place on the occasion of the visit of Tsar Nicholas II to England. The Queen was at Balmoral at the time. The royal schedule was to have the Tsar land at Leith, where he would be met by the Prince of Wales (later King Edward VII); subsequently he was to come to Windsor and London.

Tom Bell agreed with his friend to help in the reception of the Tsar. McCabe had a shriveled hand and arm, but he was as game as Tom. Together they laid their plans. They were in Edinburgh at the time, and when they reached Leith, they found an enormous number of police at the dock, including British, Russian, and French secret-service men. The streets were barricaded and lined all the way by soldiers and bobbies, with detectives swarming everywhere. Behind the barricade was a row of Highlanders; behind them territorials, these again supported by infantry. The situation looked hopeless — no chance for any action. Tom Bell and McCabe decided to separate; “each knew that the other would do his damndest,” as Tom afterwards said. He heard a faint cheer from the school-children as the pretty uniforms went by. Then came the carriages. The Tsar’s was easily distinguished. Tom made out the Russian autocrat sitting in the back seat, the Prince of Wales facing him. It seemed impossible to do anything, up to the last moment, and it was possible only at that moment and at no other. The guards had been alert and vigilant till — just as the Tsar’s carriage came level with them. In an instant Tom dived right through them, under the barricade and to the side of the carriage, shouting into the Tsar’s face: “Down with the Russian tyrant! To hell with all the empires!” Just at that moment he became conscious of his friend Mac, who had also got through, also shouting close by.

The British authorities did not dare bring Bell and McCabe before a Scottish jury. Most probably they feared that prosecution would mean more publicity. Not one word appeared in the papers about the incident. “The Tsar appeared pale,” they wrote. No doubt. He cut his visit short, going home again, not through Leith or any other Scottish seaport, but from an obscure fishing-village, whence he was taken to his yacht by boat.

I was naturally eager to meet the adventurous comrade. I found him living with John Turner’s sister Lizzie, the lovely girl I had met in London in 1895. Tom was a very sick man, suffering from asthma, but he was picturesque — tall, with red hair and beard, just the type capable of unusual performances.

I departed from England for Paris, together with Hippolyte, arriving in that city on a drizzling January morning and stopping in a hotel on Boulevard Saint-Michel. Four years previously, in 1896, I had visited the city on my way from Vienna. That experience had been a great disappointment. The people I then stopped with, German anarchists, lived in a suburb, worked hard during the day, and were too tired to go out at night, and my French was not sufficient to enable me to go about alone. On the only free Sunday, friends had taken me to the Bois de Boulogne. Outside of that I had seen practically nothing of Paris, which I had longed so much to know, but I had promised myself that some day I would return to enjoy the delights of the wonderful city.

Now the opportunity was at hand at last, made more wonderful by the rebirth of love in my life. Hippolyte had been in Paris before and knew its charms; he made a perfect companion. For a month we were completely engrossed in the wonders of the city and in each other. Every street, every stone almost, had its revolutionary story, every district its heroic legend. The beauty of Paris, her reckless youth, her thirst for joy and ever-changing moods, held us in their sway. The Mur des Fédérés at Père Lachaise revived the memory of the high hopes and the black despair of the last days of the Commune. It was there that the rebels had made their last heroic stand, finally to be slain by order of Thiers and Galliffet. Place de la Bastille, once the dreaded tomb of the living dead, razed to the ground by the accumulated wrath of the people of Paris, brought back to us the unspeakable pain and suffering that glowed into regenerating hope in the days of the great revolution, whose history had so much influenced our own lives.

Our cares and worries were forgotten in the world of beauty, in the treasures of architecture and art, created by the genius of man. The days were passing like a dream from which one feared to awaken. But I had come to Paris also for another purpose. It was time to begin the preparatory work for our congress.

France had been the cradle of anarchism, fathered for a long time by some of her most brilliant sons, of whom Proudhon was the greatest. The battle for their ideal had been strenuous, involving persecution, imprisonment, and often even the sacrifice of life. But it had not been in vain. Thanks to them anarchism and its exponents had come to be regarded in France as a social factor to be reckoned with. No doubt the French *bourgeoisie* continued to dread anarchism and to persecute it through the machinery of the State. I had occasion to witness the brutal manner in which the French police handled radical crowds, as well as proceedings in the French courts when dealing with social offenders. Still, there was a vast difference in the approach and methods used by the French in dealing with anarchists from the American way. It was the difference between a people seasoned in revolutionary traditions and one which had merely skimmed the surface of a struggle for independence. That difference was everywhere apparent, strikingly so in the anarchist movement itself. In the various groups I did not meet a single comrade who used the high-sounding term "philosophic" to mask his anarchism, as many did in America, because they thought it more respectable.

We were soon carried into the tide of the varied activities that went on in the anarchist ranks. The revolutionary-syndicalist movement, given new impetus by the fertile mind of Pelloutier, was permeated with anarchist tendencies. Nearly all the leading men of the organization were outspoken anarchists. The new educational efforts, known as the *Université Populaire*, were backed almost exclusively by anarchists. They had succeeded in enlisting the support and co-operation of university men in every field of learning, giving popular lectures on various branches of science before large classes of workers. Neither were the arts neglected. The volumes of Zola, Richepin, Mirbeau, and Brioux and the splendid plays produced in the Théâtre Antoine were a part of anarchist literature similar to the writings of Kropotkin, while the works of Meunier, Rodin, Steinlen, and Grandjouan were discussed and appreciated in revolutionary ranks to a greater extent than by the *bourgeois* elements that lay claim to being the sponsors of art. It was inspiring to visit the anarchist groups, watch their efforts, and observe the growth of our ideas on French soil.

My studies of the movement, however, did not allay my personal interest in people, always stronger with me than theories. Hippolyte was quite the reverse; he disliked meeting people and he was diffident in their presence. After a short while I knew nearly every one of the leading personalities in our movement in France, as well as those connected with other social work in Paris. Among the latter was the circle of *L'Humanité Nouvelle*, which published a magazine of the same name. Its able editor, Auguste Hamon, author of *La Psychologie du Militaire*, as also its contributors, belonged to a group of young artists and writers keenly alive to their time and its needs.

Of the people I met I was most impressed by Victor Dave. He was an old comrade who during forty years had participated in anarchist activities in various European countries. He had been a member of the first International, a co-worker of Michael Bakunin, and the teacher of Johann Most. He had begun a brilliant career as a student of history and philosophy, but later he chose to dedicate himself to his social ideal. I had learned much of Dave's history from Johann Most, who greatly admired him. I also knew the part he had played in the events that led to the accusations against Peukert in connection with the arrest and conviction of John Neve. Dave was still certain of Peukert's guilt, yet there was no trace of personal animosity in him. He was kindly and jovial. Though sixty, he was as alert in mind and spirit as in his student days. Eking out a meager existence as contributor to anarchist and other publications, he yet retained the buoyancy and humor of youth. I spent much time with him and his lifelong companion, Marie, an invalid for many years, but still interested in public affairs. Victor was a great linguist and as such invaluable in helping me to arrange the material I had brought for the congress and in making translations into different languages.

The most fascinating thing about Victor Dave was his innate feeling for life and the ready enjoyment of fun. He was the freest and gayest comrades I met in Paris, a companion after my own heart. But our good humour was often marred by Hippolyte's fits of extreme depression. From the very first he had taken a strong dislike to Victor. He would refuse to join us on our outings, yet peevishly resent having been left behind. Ordinarily his

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feeling would express itself in mute reproach, but the least quantity of liquor would incite him to abuse Victor. At first I took his outbreaks lightly, but gradually they began to affect me, making me uneasy when I was away from him. I loved the boy; I knew his unhappy past had left wounds in his soul that made him morbidly self-conscious and suspicious. I wanted to help him to a better understanding of himself and a broader approach to others. I hoped that my affection would soften his virulence. When sober, he regretted his attacks on Victor, and at such moments he would be all tenderness, clinging to our love. It led me to hope that he might out-grow his acrimonious moods. But the scenes kept recurring, and my apprehension increased.

In the course of time I realized that Hippolyte's resentment was directed not only against Victor, but against every man of my acquaintance. Two Italians I had worked with in behalf of Cuban freedom, as well as during the Summit strike, arrived in Paris to attend the Exposition. They came to see me and invited me out to dinner. On my return I found Hippolyte in a ferment of wrathful indignation. Some time later my good friend Palavicini came over with his wife and child. Hippolyte immediately began to concoct impossible stories about the man. Life with Hippolyte was growing more distressing, yet I could not think of parting.

Chapter 22

A letter from Carl Stone unexpectedly changed my plans regarding the study of medicine. "I thought it was understood when you left for Europe," he wrote, "that you were to go to Switzerland to study medicine. It was solely for that purpose that Herman and I offered to give you an allowance. I now learn that you are at your old propaganda and with a new lover. Surely you do not expect us to support you with either. I am interested only in E. G. the woman — her ideas have no meaning whatever to me. Please choose." I wrote back at once: "E. G. the woman and her ideas are inseparable. She does not exist for the amusement of upstarts, nor will she permit anybody to dictate to her. Keep your money."

I could not believe that Herman Miller had had anything to do with the miserable letter. I was sure that I should hear from him in due time. Of the amount he had given me I still had enough money left for several months. The two hundred dollars from Stone I had turned over to Eric to be used in connexion with the tunnel. I experienced a sense of relief that the matter was closed. When the allowance stopped and no word reached me from Herman, I concluded that he also had changed his mind. It was rather disappointing, but I was happy that I should no longer be dependent on moneyed people. Tchaikovsky was right, after all; one could not devote himself to an ideal and to a profession at the same time. I would return to America to take up my work.

One evening as I was about to go with Hippolyte to an important committee session, the hotel maid handed me a visiting card. I was overjoyed to see on it the name of Oscar Panizza, whose brilliant writings in the *Armer Teufel* had delighted me for years. Presently a tall, dark man entered, introducing himself as Panizza. He had learned through Dr. Eugene Schmidt of my presence in Paris and was anxious to "meet Cassandra, our dear Robert's friend." He asked me to spend the evening with him and Dr. Schmidt. "We are going up to see Oscar Wilde first," he said, "and we want you to come with us. Afterwards we will have dinner."

What a marvellous event to meet Panizza and Wilde the same evening! In a flurry of anticipation I knocked at Hippolyte's door to tell him about it. I found him pacing his room, waiting for me in great irritation. "You don't mean you are not going to the session!" he cried angrily. "You have promised, you are expected, you have undertaken work to do! You can meet Oscar Wilde some other time, and Panizza too. Why must it be tonight?" In my excitement I had forgotten all about the session. Of course, I could not go back on it. With a heavy heart I went downstairs to tell Panizza that I was not able to come that evening. Could we not meet tomorrow or the next day? We agreed on the following Saturday, at luncheon. He would invite Dr. Schmidt again, but he could not promise as to Oscar Wilde. The latter was in poor health and not always able to be about; but he would try his best to arrange a meeting.

On Friday Dr. Schmidt called to say that Panizza had left unexpectedly, but he was to return to Paris before long, and he would see me then. The doctor must have read disappointment on my face. "It is lovely outside," he remarked, "come for a walk." I was grateful, sick with regret for having given up the rare opportunity of meeting Oscar Wilde and of spending an evening with Panizza.

During our walk in the Luxembourg I told the doctor of the indignation I had felt at the conviction of Oscar Wilde. I had pleaded his case against the miserable hypocrites who had sent him to his doom. "You!" the doctor exclaimed in astonishment, "why, you must have been a mere youngster then. How did you dare come out in public for Oscar Wilde in puritan America?" "Nonsense!" I replied; "no daring is required to protest against a great injustice." The doctor smiled dubiously. "Injustice?" he repeated; "it wasn't exactly that from the legal point of view, though it may have been from the psychological." The rest of the afternoon we were engaged in a battle royal about inversion, perversion, and the question of sex variation. He had given much thought to the

matter, but he was not free in his approach, and I suspected that he was somewhat scandalized that I, a young woman, should speak without reservations on such tabooed subjects.

On my return to the hotel I found Hippolyte in a state of sulky depression. Somehow it irritated me more than on any previous occasion. Without a word I left for my room. On my table lay a pile of letters, among them one that sent my pulse beating faster. It was from Max. He and Puck were in Paris, he wrote. They had arrived the previous night and were anxious to see me. I ran to Hippolyte, waving the letter and crying: "Max is in town! Think of it — Max!" He stared at me as if I had lost my wits. "Max — what Max?" he asked darkly. Why, Max Baginski! What other Max could mean so much to me?" No sooner had I spoken than I realized my tactlessness. But to my surprise Hippolyte exclaimed: Max Baginski! Why, I know all about him and I wanted to meet him long ago. I am glad he is here." Never before had I heard my "bitter Putzi," as I called him, express such a warm interest in a member of his own sex. Throwing my arms around his neck, I cried: "Let's go to Max right away!" He pressed me to him and looked intently into my eyes. "What is it?" I asked. "Oh just to reassure myself of your love," he replied. "If only I could be certain of it, I should want nothing else in the world." "Silly boy," I said, "of course you can be sure of it." He declined to accompany me to see Max and Puck; he wanted me to see them first. Later he would meet us.

On my way the precious moments I had lived through with Max sprang vividly to life. It did not seem possible that a year had passed since. Even the shock of his going to Europe without me became resurrected in its old poignancy. Much had happened during the year to help me over the blow, but now it came back with renewed force. Why see Max — why start it all over again, I asked myself bitterly. He could not have cared if he was able to give me up so easily. I would not go through the same agony again. I would write him a note to tell him that it would be best for us not to meet any more. I stepped into a cafe, got paper and pen, and began to write. I started several times, but could not formulate my thought. I was in the throes of ever-increasing agitation. At last I paid the waiter and almost ran in the direction of the hotel where Max was stopping.

At the sight of his dear face, at the sound of his gay greeting, "Well, my little one, do we actually meet in Paris!" a change instantly came over me. The sweet tenderness of his voice dissolved resentment and soothed the storm within me. Puck also welcomed me with the greatest warmth. She looked better and more vivacious than in Chicago. Soon the three of us were on our way to my hotel to Hippolyte. Our evening together, which lasted until three o'clock in the morning, was a merry celebration, worthy of the spirit of Paris. I was particularly happy to see the effect Max exerted on Hippolyte. The latter ceased to be moody; he became more sociable and less resentful towards other men.

Some of the documents I had received to be read at the congress treated of the importance of the discussion of sex problems in the anarchist press and lectures. Kate Austen's paper was particularly strong, giving the history of the American movement for freedom in love. Kate was no mincer of words; frankly and directly she set forth her views of sex as a vital factor in life. Victor assured me that certain comrades would not consent to have Kate's paper read at the congress and surely not to discuss it. I could hardly believe it. The French, of all people! Victor explained that not being puritanical does not mean being free. "The French have not the same serious attitudes towards sex as the idealists in America," he said. "They are cynical about it and cannot see more than the mere physical side. Our older French comrades have always loathed such an attitude, and in protest against it they have outdone the Puritans. They now fear that discussion of sex would serve only to increase the misconceptions of anarchism." I was not convinced, but a week later Victor informed me that one group had definitely decided not to have the American reports dealing with sex read at the congress. They might be taken up at private gatherings, but not at public meetings with the press representatives present.

I protested, and declared that I would immediately get in touch with the comrades in the United States and ask them to relieve me of the credentials and the instructions they had given me. While realizing the matter in question was only one of the numerous issues involved in anarchism, yet I could not co-operate with a congress that attempted to silence opinion or suppress views that failed to meet the approval of certain elements.

One day, while in a café with Max and Victor, I read in the afternoon papers about the killing of King Humbert by an anarchist. The name of the *Attentäter* was Gaetano Bresci.

I remembered the name as that of an active comrade of the anarchist group in Paterson, New Jersey. Strange that he should have committed such an act, I thought; he had impressed me so differently from most of the other Italians I knew. He was not at all of an excitable temperament and not easily aroused. What could have induced him to take the life of the King of Italy, I wondered. Victor ascribed the protracted hunger riots in Milan, in 1898, as the probable cause of Bresci's deed. Many workers' lives had been lost on that occasion through the attack of the soldiery upon the starving and unarmed people. They had marched toward the palace to demonstrate their misery, the women carrying their children in their arms. They had found the palace surrounded by a strong military force under command of General Bava Beccaris. The people ignored the order to disperse, whereupon the General gave the signal that resulted in a massacre of the demonstrators. King Humbert complimented Beccaris upon his "brave defence of the royal house," decorating him for his murderous work.

Max and Victor agreed with me that those tragic events must have induced Bresci to come all the way from America to carry out his act. Max thought I was lucky not to be in the States else I would surely be held responsible in some way for the death of Humbert, as had invariably been the case in the past whenever any political act of violence took place anywhere in the world. I was less concerned about such an eventuality than over the fate that awaited Bresci. I knew what tortures would be his lot in prison and I recalled the fearful treatment of Luccheni, a similar victim of the ruthless social struggle.

We remained for some time in the cafe, discussing the incredible waste of human life involved in the terrible war of the classes in every country. I confided to my friends the doubts that had been assailing me since Sasha's act, though I fully realized the inevitability of such deeds resulting from existing conditions.

Shortly afterwards I learned through Victor that the Neo-Malthusian Congress was soon to meet in Paris. Its sessions would have to be secret because the French Government proscribed any organized attempt to limit offspring. Dr. Drysdale, the pioneer of birth limitation, and his sister were already in Paris, and other delegates were arriving from various countries. In France it was largely Paul Robin and Madeleine Verné, who were backing the Neo-Malthusian movement, Victor explained.

I knew Madeleine Verné, but who was Paul Robin? My friend informed me that he was one of the great libertarians in the field of education. Out of his own means he had bought a large tract of land on which he established a school for destitute children. Sempuis, the place was called. Robin had taken homeless waifs from the street or from orphan asylums, the poorest and the so called bad children. "You should see them now!" Victor said; "Robin's school is a living example of what can be done in education by an attitude of understanding and love for the child." He promised to afford me an opportunity to attend the Neo-Malthusian Congress and to visit Sempuis.

The Neo-Malthusian conference, having to meet under cover, every session in a different place, had a very small attendance, of not more than a dozen delegates. But what it lacked in numbers it made up in vital interest. Dr. Drysdale, the venerable advocate of family limitation, was full of enthusiasm for the cause. Miss Drysdale, his sister, Paul Robin, and their co-workers were admirable in the simplicity and earnestness with which they presented the subject, and very brave in the demonstration of preventive methods. I marvelled at their ability to discuss such a delicate matter so frankly and in such an inoffensive manner. I thought of my former patients on the East Side and the blessing it would have meant to them if they could have procured the contraceptives described at these sessions. The delegates were amused when I told them of my vain efforts, as midwife, to find some way of helping the poor women in the States. They thought that, with Anthony Comstock supervising American morals, it would take many years before methods to prevent conception could be discussed openly in that country. I pointed out to them, however, that even in France they had to meet in secret and I assured them that I knew many people in America brave enough to do good, even if prohibited, work. At any rate, I decided to take the matter up on my return to New York. I was complimented on my attitude by the delegates and supplied with literature and contraceptives for my future work.

My money was dwindling fast, but still we could not forgo the pleasure of visiting theatres and museums and hearing music. The concerts at the Trocadero were particularly interesting, among them those by the Finnish orchestra, including folk songs by magnificent artists, with Mme Aïno Ackté, the prima donna of the

Paris Opéra, as the soloist. The Russian Balalaika Orchestra, Wagner performances, and a recital by Ysaye, the magician of the violin, were rare treats. A favourite place was the Théâtre Libre, managed by Antoine; it was the only dramatic venture in Paris worth seeing. With the exception of Sarah Bernhardt, the Coquelins, and Mme. Réjane, the Paris stage impressed me as declamatory. Compared with Eleonora Duse even "Divine Sarah" appeared theatrical. The one play in which she was her great self was *Cyrano de Bergerac*, with Coquelin playing Cyrano to her Roxane. The group under Antoine had abolished the star system; their ensemble acting was of the highest order.

During my stay in Europe I could not correspond with Sasha directly. Our letters passed through a friend, entailing long delays. Sasha was permitted to write only one letter a month; on rare occasions, thanks to the friendship of the prison chaplain, he was allowed an extra letter. In order to keep in touch with as many correspondents as possible, Sasha had devised a scheme of dividing his writing paper into four, five, or even six separate parts, each filled on both sides with diminutive writing, clear as an etching. The recipient of his letter on the outside would cut the sheet according to the indicated divisions and then mail the various parts as directed. His last note to me had been cheerful, even jocular. He had asked for souvenirs of the Exposition and detailed accounts of things happening in Paris. But that was over two months ago, nothing having reached me since. Eric also wrote seldom, only a line or two about the "invention," which was apparently progressing slowly. I was beginning to grow anxious. Max and Hippolyte tried to explain away my fears and forebodings, but it was evident that they were also very uneasy.

One morning I was awakened at an early hour by Hippolyte violently knocking on my door. He entered excitedly, a French newspaper in his hand. He started to say something; his lips moved, but he could not utter a word. "What is it?" I cried in instinctive apprehension. "Why don't you speak?" "The tunnel, the tunnel!" he whispered hoarsely, "it has been discovered. It is in the paper."

With fainting heart I thought of Sasha, his terrible disappointment at the failure of the project, the disastrous consequences, his desperate position. Sasha again thrust back into the black hopelessness of eleven more years in his inferno. What now? What now? I must go back to America at once. I should have never gone away! I had failed Sasha, I felt; I had left him when he needed me most. Yes, I must go back to America as quickly as possible.

But that very afternoon a cable from Eric B. Morton prevented my putting the plan into immediate action. "Sudden illness. Work suspended. Sailing for France," the message read. I should have to await his arrival.

The nervous tension of the days that followed would have been beyond my endurance were it not for the intensive work I had to do. Within a fortnight Eric appeared. I hardly recognized him; the change he had undergone since I saw him in Pittsburgh was appalling. The big, strong viking had grown very thin, his face ashen and covered with blisters full of pus.

As soon as Tony finally got in touch with him, Eric related, he went to Pittsburgh to attend to the preliminary arrangements. His first impression of Tony was not very favourable. Tony seemed obsessed by his self-importance over his part in Sasha's projects. Sasha had devised a special cipher for underground communications, and Tony, being the only person able to read it, exploited the situation by arbitrary behaviour and directions. Not a mechanic, Tony had little idea of the difficulties involved in the construction of the tunnel, and the danger attending the digging of it. The house they had rented on Sterling Street was almost directly opposite the main gate of the prison and about two hundred feet distant from it. From the cellar of the house the tunnel had to be dug in a slightly circular line in the direction of the southern gate, then underneath it and into the prison yard towards an outhouse indicated by Sasha on his diagram. Sasha was to manage somehow to leave the cell block, reach the outhouse unobserved, tear up its wooden flooring, and, opening the tunnel, crawl through into the cellar of the house. There he would find citizen's clothes, money, and cipher directions where to meet his friends. But work on the tunnel was taking more time and money than had been expected. Eric and the other comrades working on the tunnel came upon unexpected difficulties in the rocky formation of the soil in the neighbourhood of the prison wall. It was found necessary to dig underneath its foundations, and there Eric and his coworkers were nearly asphyxiated by poisonous fumes leaking into the tunnel from some

unknown source. This unforeseen trouble resulted in much delay and involved the installation of machinery to supply fresh air to the men toiling prostrate in the narrow passage deep in the bowels of the earth. The sounds of digging might attract the attention of the alert look-outs on the prison wall, and Eric hit upon the idea of hiring a piano and inviting a woman friend of his, Kinsella, a splendid musician, to come to his aid. Her singing and playing masked the noises from below, and the guards on the wall greatly enjoyed the fine performances of Kinsella.

The "invention" was a most ingenious undertaking, but also very dangerous, requiring great engineering skill and the utmost care in avoiding the least suspicion on the part of the prison guards and the passers-by on the street. At the first sign of danger the pianist would press an electric button near at hand to warn the diggers underground to cease operations immediately. Then all would remain quiet till she would again burst out into song. The staccato piano chords would be the signal that all was well. "Digging under such conditions was no snap," Eric continued. "To save time and expense we had decided to make the tunnel very narrow, just wide enough for a person to crawl through. Our work therefore could not be carried on even by kneeling. We had to lie flat on the stomach and do the drilling with one hand. It was so exhausting it was impossible to keep at it more than half an hour at a time. Naturally progress was slow. But what was more exasperating was that Tony constantly shifted from one idea to another. We wanted to keep strictly to Sasha's plans. The latter insisted on it all the time and we felt that he, being on the inside, knew best. But Tony was bent on carrying out his own notions. Sasha evidently considered it too dangerous to give us directions even in his underground letters; he did so only in his cipher, which no one except Tony could read. Therefore we were compelled to take our instructions from Tony. Well, at last the tunnel was finished."

"And then — and then?" I cried unable to contain myself any longer.

"Why, didn't anyone write you?" Eric asked in surprise. "When Sasha tried to make his escape through the hole in the prison yard where the tunnel terminated, according to Tony's directions, he found it covered with a pile of bricks and stone. They were putting up a new building in the penitentiary and they had emptied a wagon-load of rock just over the spot that Tony had selected as the terminal of the tunnel. You can imagine how Sasha must have felt about it, and the danger to which he had exposed himself by escaping from the cell-house only to have to return again. The most dreadful thing about it was that, as we learned later, Sasha had repeatedly warned Tony against ending the tunnel in the middle of the prison yard, as Tony had proposed to him. Sasha was absolutely against it, knowing that it was bound to prove a failure. His original plan called for the tunnel to terminate in a deserted outhouse, about twenty feet from that hole. Believing that we had dug the tunnel to the point desired by Sasha, and that our work was completed, we departed for New York, only Tony remaining in Pittsburgh. Sasha was desperate at Tony's arbitrary change from his instructions. He insisted that the digging be continued farther and up to the outhouse, according to his diagram. Tony finally realized the fatal results of his mad obstinacy. He notified Sasha that his wishes would be carried out and he immediately left for New York to see us with a view to raising more money to complete the tunnel. Our house opposite the prison was left vacant. During Tony's absence children playing in the street somehow got into the cellar, discovered the secret passage, and notified their parents, among whom was the agent of the house. Strange to say, he proved also to be a guard in the Western Penitentiary."

I sat silent, crushed by the thought of what Sasha must have gone through during the weeks and months of suspense and anxious waiting for the completion of the tunnel, only to have all his hopes blighted almost in sight of liberty.

"The most amazing thing is," Eric continued, "that to this day the prison officials have been unable to find out for whom the tunnel was intended. The police departments of Pittsburgh and Allegheny, as well as the State authorities, agreed that the tunnel was one of the cleverest pieces of engineering they had ever seen. The Warden and the Board of Prison Inspectors suspect Sasha, but they can find no proof to support their charges, while the police claim the tunnel was intended for a certain Boyd, a prominent forger serving a long term. No clues have been discovered; but at any rate they put Sasha in solitary."

"In solitary!" I screamed. "No wonder I haven't heard from him for so long!" "Yes, he's under very severe punishment," Eric admitted. The purgatory Sasha had already endured, the ghastly years still ahead of him, flitted through my mind. "They will kill him!" I groaned. I knew they were killing him inch by inch, and here I was away in Paris and unable to help him, to do anything, anything! "Better a thousand times for me to have been in prison than to sit by and helplessly see them murdering Sasha!" I cried. "That wouldn't do Sasha any good," Eric retorted; "in fact, it would make it harder for him, harder to bear his lot. You must realize that, so why eat your heart out?"

Why, why? Could I explain what those years had been to me, ever since that black day in July 1892. Life is inexorable; it does not let you pause at any point. My own life had been crowded with events, following each in quick succession. There had been little time to indulge in retrospection of the past, but it had eaten into my consciousness, and nothing could ever still its gnawing. Yet it kept on its course. There was no cessation.

Eric was hardly able to keep on his feet. He was completely exhausted by what he had endured working in the tunnel; its poisonous fumes had infected his blood and produced a serious skin-disease. His condition became so bad that he had to be put to bed and I nursed him for weeks. But the dear man, true viking that he was, kept laughing and joking, with never a word of complaint or regret over the perilous hardships he had endured in the luckless venture to aid Sasha's escape.

Our scheduled congress did not take place. At the last moment the authorities prohibited the public gathering of foreign anarchists. We held some sessions, nevertheless, in private homes, in the environs of Paris. Under the circumstances and in view of the necessary secrecy of our proceedings, we had time to discuss only the most urgent problems.

The presence of Eric involved additional expenditure, and I found it imperative to earn some money. He had worked his way across and he did not have a cent left. A number of friends were living in the same hotel with me and I conceived the idea of preparing breakfast and luncheon for them. It was a big job to cook for twelve and even more persons on a single alcohol burner. Hippolyte was very helpful, being much better at marketing than I, as well as a first class chef. Our "boarders" were nearly all foreign comrades, easily satisfied with the meals we served. It enabled us to earn a little money, though far from enough. Hippolyte and I contrived to take small parties to the Exposition. I did pretty well, though it was boring to guide dull Americans about. One chap, on seeing Voltaire's statue, demanded to know who "that guy" was and what had been his business. Several school teachers, who had been recommended to me by a friend, almost fell into a faint when they saw the nude statues in the Luxembourg. I would return home thoroughly disgusted with the rôle of cicerone.

One afternoon I came back to my hotel determined never again to serve as guide to sightseers unless it be to a certain very hot place. In my room I found a huge bouquet of flowers and a note beside it. The handwriting was unfamiliar, the contents puzzling: "An admirer of long standing would like you to join him for a pleasant evening. Will you meet him tonight at the Café du Chatelet? You may bring a friend along." I wondered who the man could be.

The "admirer of long standing" turned out to be none other than Eric. With him were three other comrades from America. "What's up?" both Hippolyte and I asked simultaneously. "Have you discovered a goldmine?" "Not exactly," Eric replied; "my grandmother, who died a few months ago, left me a legacy of seven hundred francs, which I received today. We're going to blow it all in tonight." "Don't you want to get back to the United States?" I inquired. "Of course I do." "Then let me have half of your legacy for your return fare," I suggested; "the rest I am perfectly willing to help you blow in." Laughingly he turned three hundred and fifty francs over to me for safe keeping.

We dined, wine, and made merry. Everyone was gay and still firm on his feet when at two o'clock in the morning we landed at the Rat Mort, a famous Montmartre cabaret, where Eric ordered champagne. Across from us sat a very attractive French girl, and Eric asked if he might invite her to our table. "Sure," I said, "the only woman in the company of five men, I can afford to be generous." The girl joined and danced with the boys. Our viking, remarkably lithe despite his two hundred pounds, danced like a nymph. After an exciting day we lifted their glasses in a toast to E. G., and I drank mine down without a stop. Suddenly all went black before me.

I woke up in my room with a splitting headache, deathly ill. The French girl of the cabaret was sitting near my bed. "What has happened? I demanded. "*Rien du tout, chérie*; you felt a bit sick last night," she replied. I asked her to call my friends, and in a short time Eric and Hippolyte entered. "I feel as if I had been poisoned," I told them. "Not quite," Eric retorted; "but one of the boys poured a glass of cognac into your champagne." "And then?" "Then we had to carry you downstairs. We hailed a cab, but we could not make you get into it. You sat down on the sidewalk and shouted that you were Emma Goldman, the anarchist, protesting that you would not be forced. It took the five of us to get you into the cab." I was dumbfounded not remembering a thing about it.

"We were none of us any too steady on our feet," Eric went on. "But we sobered up quick enough when we saw in what condition you were." "And the girl — how does she happen to be here?" I asked. "She simply would not let us take you without her accompanying you. She must have thought we were bandits intending to rob you. She insisted on coming with us." But the poor girl lost her earnings for the night," I protested.

Hippolyte put twenty francs in an envelope and sent the girl home in a cab. In the late afternoon she returned to me. "What do you mean by insulting me?" she cried, almost weeping; "do you think a girl who makes her living on the street has no feelings? That she would take money for helping a friend in distress? No, indeed, nursing isn't my profession, and I won't be paid for it." I held out my hand to her and drew her down to me. I was affected almost to tears by the beauty of that child woman and her fine, tender spirit.

The inspiring atmosphere of our movement in Paris and my other delightful experiences in the city made me wish to prolong my stay. But it was time to leave. Our money was almost entirely exhausted. Besides, detectives had already been at the hotel looking for information about Mme Brady. It was a wonder the police had not yet ordered me out of the country. Victor Dave suggested that it was because of the Exposition; the authorities wanted to avoid unpleasant publicity about foreigners. On an early morning, dark and drizzling, Eric, Hippolyte, and I drove to the railroad station. We were followed by several secret service men in a cab and one on a bicycle. They waved good-bye to us as the train pulled out, but one of them we found in the compartment next to our coupé. He followed us to Boulogne, leaving only when we boarded the boat.

Only thanks to the gift sent me by my dear friend Anna Stirling were we able to pay our hotel bills and fares, and still have about fifteen dollars left. It would be enough for tips and other expenses during our journey. I knew I could borrow some money in New York, and Eric said he would wire to Chicago for funds, when necessary.

When the steamer was a few hours out, Hippolyte became seasick, getting worse with the increasing motion. On the third day he was so ill that the doctor ordered iced champagne. He looked so yellow and thin that I was afraid he would not last to the end of the trip. Meanwhile Eric had developed a ravenous appetite. Three times each day he would begin at the top of the menu and end at the bottom. "Don't make the waiter work so hard!" I pleaded with him; "we haven't enough money for tips." But he kept on feeding. He was a born sailor, he loved the sea, and he grew jollier and more hungry every day. At the end of the crossing I had just two dollars and fifteen cents left, which I divided among the stewards and stewardesses that had served Hippolyte and me. Our viking was left to face the music. The brave fellow, who had for months lived in constant danger of a cave-in in the tunnel, now quailed before the employees of the ship. He actually kept in hiding. The dining room steward was inexorable and he pursued Eric. But when the latter stood before him shamefaced, like a schoolboy, with his pockets turned inside out, the cruel steward took pity and let him go.

My precious "baby" brother, tall and handsome, was at the dock to greet me. He was considerably surprised to see me return with a bodyguard of two. We went immediately to a pawnshop to hock my clam shell watch, for which I received ten whole dollars, enough to pay for a week's rent in a Clinton Street room and treat the company to dinner.

Chapter 23

Directly I was settled in my new room, I went to see Justus Schwab. I found him in bed, a mere shadow of his former self. A lump rose in my throat at the sight of our giant so wasted. I knew that Mrs. Schwab worked very hard taking care of the saloon and I begged her to let me nurse Justus. She promised, though she was sure that the sick man would have no one attend him but herself. We were all aware of the tender relationship that existed between Justus and his family. His wife had been his companion all through the years. She had always been the picture of health, but Justus's illness, worry, and overwork were visibly telling on her; she had lost her bloom and looked wan.

While I was talking to Mrs. Schwab, Ed came in. He became embarrassed on seeing me; I also was confused. He quickly regained control of himself and approached us. Mrs. Schwab excused herself by saying she had to look after her patient, and we were left alone. It was a painful moment, to which neither of us could for some time find the right approach.

I had not been in touch with Ed during my stay abroad, but I knew of his life through our common friends, who had written me about the birth of Ed's child. I asked him how it felt to be a father. He became animated at once, launching into a poem over his little daughter and enlarging upon her charm and remarkable intelligence. I was amused to see that baby-hater waxing so enthusiastic. I remembered that he had always refused to move into a house where there were children. "I see you don't believe me," he remarked presently; "you are astonished that I am so excited about it. Well, it isn't because *I* happen to be the father, but because my little girl is really an exceptional child." It was amazing to hear it from the man who used to say that "most human beings are foolish, but parents are both foolish and blind: they imagine their children to be prodigies and expect the whole world to be of the same opinion."

I assured him that I did not doubt him, but in order that I might make quite certain he had better let me see the wonder-child. "You really want to see her? You really want me to bring her to you?" he cried. "Why, yes, of course," I replied; "you know I have always been fond of children — why should I not be of yours?" He was silent for a while. Then he said: "Our love has not been much of a success, has it?" "Is love ever?" I responded; "ours lasted seven years, which most people would consider a long time." "You have grown wise during the past year, dear Emma," he answered. "No, only older, dear Ed." We parted with the promise of meeting again soon.

At the Russian New Year's *vetcherinka* Ed was present in the company of a woman, his wife, I was sure. She was large, and she talked in a rather loud voice. Ed had always abhorred this trait in women; how did he stand it now? Friends besieged me, and comrades from the East Side came to question me about the movement in England and in France. I did not see Ed again that evening.

The most urgent necessity on my arrival in America was to secure employment. I had left my visiting card with several of my medical friends, but weeks passed and not a single call came. Hippolyte tried to get something to do on the Czech anarchist weekly. There was plenty of work there, but no payment; it was considered unethical to accept money for writing for an anarchist paper. All the foreign language publications, with the exception of the *Freiheit* and the *Freie Arbeiter Stimme*, were got out by the voluntary labour of men who earned their living at some trade, giving their evenings and Sundays gratis to the needs of the movement. Hippolyte, not having a profession, was even more helpless in New York than he had been in London. Boarding houses in America rarely employed men.

At last on Christmas Eve Dr. Hoffmann sent for me. "The patient is a morphine addict," he informed me, "a very difficult and trying case. The night nurse had to be given a week off; she could not stand the strain. You have been called to substitute for a week." The prospect was not enticing, but I needed work.

It was almost midnight when I arrived with the doctor at the patient's house. In a large room on the second floor a woman was lying half dressed on the bed, in a stupor. Her face, framed in a mass of black hair, was white and she was breathing heavily. Looking about, I noticed on the wall the portrait of a heavy man peering at me out of small, hard eyes. I recognized the likeness as that of a person I had seen before, but I could not recollect where or under what circumstances. Dr. Hoffmann began giving me directions. The patient's name was Mrs. Spenser he said. He had been treating her for some time, trying to cure her of the drug habit. She had been making good progress, but recently she had suffered a relapse and taken to morphine again. Nothing could be done for her until she came out of her stupor, I should watch her pulse and keep her warm. Mrs. Spenser hardly stirred during the night. I tried to while away the time by reading, but I could not concentrate. The picture of the man on the wall haunted me. When the day nurse arrived, the patient was still asleep, though breathing more normally.

Soon my week was nearly over. During the entire time Mrs. Spenser had shown no interest in her surroundings. She would open her eyes, stare vacantly, and doze off to sleep again. When I came on duty on the sixth night, I found her fully conscious. Her hair looked neglected and I asked her whether she would like me to comb and braid it. She consented gladly. While I was doing it, she inquired what my name was. "Goldman," I said. "Are you related to Emma Goldman, the anarchist?" "Very much so," I replied, "I am the guilty party." To my surprise she appeared much pleased to have such a "famous person" for her nurse. She asked me to take full charge of her case, saying that she liked me better than her other nurses. It was flattering to my professional vanity, but I did not feel it right to have the other nurses discharged on my account. Besides, the strain of twenty-four hours' straight duty would make it impossible. She begged me to stay, promising that I should have every afternoon off and a rest during the night.

Some time later Mrs. Spenser inquired whether I knew the original of the portrait. I told her he looked familiar, but that I could not place him. She did not discuss the matter further.

The house, the furniture, the large library of good books, all bespoke the intelligence and good taste of their owner. There was a curious, mystifying air about the apartment, heightened by the daily visits of a woman, coarse looking and gaudily attired. The moment she arrived my patient would send me on an errand. I welcomed the opportunity for a walk in the fresh air, wondering at the same time who the person might be with whom Mrs. Spenser had always to be alone. At first I suspected that the strange visitor might be supplying her with drugs, but as there were no evil consequences to my patient, I dismissed the matter as not being my concern.

At the end of the third week Mrs. Spenser was able to go downstairs to her parlour. In the process of putting the sick room in order I came across peculiar slips of paper marked: "Jeanette, 20 times; Marion, 16; Henriette, 12." There were about forty more names of women, each checked off by a number. What a strange record! I thought. When about to join my patient in the sitting room, I was arrested by a voice that I recognized as that of Mrs. Spenser's visitor. "MacIntyre was at the house again last night," I heard her say, "but none of the girls wanted him. Jeanette said she preferred twenty others to that filthy creature." Mrs. Spenser must have heard my step, for suddenly the conversation broke off, and she called through the door, "Is that you, Miss Goldman? Please come in." As I entered, the tea tray I carried crashed to the ground, and I stood staring at a man sitting next to my patient on the sofa. It was the original of the portrait and I immediately recognized him as the detective-sergeant who had been instrumental in sending me to the penitentiary in 1893.

The slips of paper, the report I had just overheard, I understood it all in a flash. Spenser was a keeper of a "house," and the detective her paramour. I fled to the second story, filled with the one idea of getting out and away from the house. Hastening downstairs with my suit-case, I saw Mrs. Spenser at the bottom of the stairs, hardly able to stand, her hands nervously gripping the banister. I realized I could not leave her in that state; I was responsible to Dr. Hoffman, for whom I must wait. I led Mrs. Spenser to her room and put her to bed.

She burst into hysterical sobbing, begging me not to go away and assuring me that I should never have to see the man again; she would even have his portrait removed. She admitted being the keeper of a house. "I dreaded to have you find it out," she said, "but I did think that Emma Goldman, the anarchist, would not condemn me for being a cog in a machine I did not create." Prostitution was not of her making, she argued; and since it existed,

it did not matter who was “in charge.” If not she, it would be someone else. She did not think keeping girls was any worse than underpaying them in factories; at least she had always been kind to them. I could inquire of them myself if I wished. She talked incessantly, weeping herself into exhaustion. I remained.

Mrs. Spenser’s “reasons” did not influence me. I knew that everyone offered the same excuses for vile deeds, the policeman as well as the judge, the soldier as well as the highest war-lord; everybody who lives off the labour and degradation of others. I felt, however, that in my capacity as nurse I could not concern myself with the particular trade or occupation of my patients. I had to minister to their physical needs. Besides, I was not only a nurse, I was also an anarchist, who knew the social factors behind human action. As such, even more than as a nurse I could not refuse her my services.

My four months with Mrs. Spenser gave me considerable experience in psychology. She was an unusual person, intelligent, observant, and understanding. She knew life and men, all sorts of men, in every social stratum. The house she kept was “high-class”; among its patrons were some of the strongest pillars of society: doctors, lawyers, judges, and preachers. The man whom the girls “hated like the pest” was none other, I found out, than a New York lawyer prominent in the nineties — the very same who had assured the jury that Emma Goldman, if free, would endanger the lives of the children of the rich and cover the streets of New York with blood.

Indeed, Mrs. Spenser knew men, and, knowing them, she felt nothing but contempt and hatred for them. Over and again she would say that not one of her girls was so depraved as the men who bought them, or so barren of common humanity. Her sympathies were always on the side of the girls when a “guest” complained. That she had intense feeling for suffering she often demonstrated, and not only in her dealings with the girls, many of whom I met and talked with; she was kind to every beggar on the street. She loved children passionately. When she would come upon some urchin, no matter how ragged she would pet him and give him money. Repeatedly I heard her lament: “If I only had a child! A child of my own!”

Her story was a veritable novel. As a girl of sixteen, very beautiful, she fell in love with a dashing army officer in Ruthenia, her native country. By promises of marriage he made her his mistress. When she became pregnant, he took her to Vienna, where an operation almost killed her. After she had recuperated, the man went with her to Cracow, where he left her in a house of prostitution. She had no money, did not know a soul in the city, and found herself a slave in the house. Later one of the patrons bought her free and took her on a long voyage. For five years she travelled over Europe with her keeper, and then she again was stranded without friends, the street her only refuge. Several years passed. She had grown wise; she had saved some money and she decided to go to America. Here she drifted into acquaintance with a wealthy politician. When he left her, she had enough money to open up a house.

The remarkable trait about Mrs. Spenser was that she had not become affected by the life through which she had passed. There was not a coarse grain in her and she remained touchingly sensitive, a lover of music and of good literature.

Dr. Hoffmann’s treatment gradually weaned her from the use of drugs, but it left her physically weak and subject to attacks of dizziness. She could not go out alone and I became her companion as well as nurse. I read to her, accompanied her to concerts, the opera, and the theatre, occasionally even to lectures in which she was interested.

While nursing Mrs. Spenser I became engaged in work preparatory to the projected visit of Peter Kropotkin. He had notified us that he was coming to America to deliver a series of lectures at the Lowell Institute on Ideals in Russian Literature, and that he would also be able to talk on anarchism if we wished it. We were enthusiastic over the prospect. I had missed the lectures of our dear comrade on his previous tour. In England I had had no opportunity to hear him. We all felt that Peter’s lectures and gracious personality would be of inestimable value to our movement in the United States. When Mrs. Spenser heard of my activity, she immediately offered to relieve me evenings, so that I might have more leisure to devote to the work.

From all parts of the city people came streaming in to Grand Central Palace to hear Peter Kropotkin on the first Sunday afternoon in May. For once even the papers were decent: they could not gainsay the man’s charm,

the power of his intellect, the simplicity and logic of his delivery and argumentation. In the audience was also Mrs. Spenser, completely carried away by the speaker.

A social evening was being prepared for Kropotkin, an unofficial affair, to enable him to meet the comrades and others in sympathy with our ideas. Mrs. Spenser inquired whether she would be admitted. "What if your friends find out who I am?" she asked anxiously, I assured her that my friends were in no way akin to Anthony Comstock and that no one would by word or deed make her feel out of place. She looked wonderingly at me out of her luminous eyes.

The evening before the social gathering several of the more intimate comrades dined with our beloved teacher. I related the story of Mrs. Spenser. Peter was much interested; she was a real human document, he thought. Indeed, he would meet my patient, and autograph a copy of his *Memoirs* for her, as she had requested. Before I left, Peter embraced me. "You are giving a convincing example of the beauty and humanity of our ideals," he remarked. I knew that he, so rich in compassion, understood why I had remained to care for the social pariah.

At last my patient was far enough advanced in her cure to dispense with me. I was eager to go on tour. The comrades in a number of cities had been urging me to come for lectures. There were also other reasons. One of them was Pittsburgh. I had no hopes of being able to see Sasha; he had been deprived of visits entirely after my dreadful encounter with Prison Inspector Reed. Since the failure of the tunnel my tortured boy had been in solitary, with all his privileges taken away. The rare *sub rosa* notes he was able to send out gave no indication of what he was enduring. They only helped to increase my feeling of the hopelessness of his situation. I kept on writing to him, but it was like sending letters into the void. I had no way of knowing whether they reached him. The prison authorities would never let me see Sasha again, but they could not prevent me from going to Pittsburgh, where I could feel nearer to him.

Hippolyte had left for Chicago to work on the *Arbeiter Zeitung*. The offer of employment had come at a period when life had become insupportable to him, and he in turn had added much to my unhappiness. The thought that he would now have the soothing companionship of Max, as well as work he was fitted to do, gave me much consolation. I was planning to meet him in Chicago.

Ed came often to visit me or to invite me to dinner. He was charming and there was no sign of the storm that had tossed us about for seven years. It had given way to a calm friendship. He did not bring his little daughter and I suspected that the mother must have objected to my seeing the child. Whether she also resented our companionship I had no way of knowing. Ed never mentioned her. When he learned that I was about to begin a lecture tour, he asked me again to act as the representative of his firm.

Before leaving for the West I kept a previous engagement in Paterson, New Jersey, where the local Italian group had arranged a meeting for me. Our Italian comrades were always most hospitable, and on this occasion they prepared an informal social to follow my lecture. I was glad of the opportunity to find out more about Bresci and his life. What I learned from his closest comrades convinced me once more how difficult it is to gain a real insight into the human heart and how likely we all are to judge men by superficial indications.

Gaetano Bresci was one of the founders of *La Questione Sociale*, the Italian anarchist paper published in Paterson. He was a skillful weaver, considered by his employers a sober, hard-working man, but his pay averaged only fifteen dollars a week. He had a wife and child to support; yet he managed to donate weekly contributions to the paper. He had even saved a hundred and fifty dollars, which he lent to the group at a critical period of *La Questione Sociale*. His free evenings and Sundays he used to spend in helping with the office work and in propaganda. He was beloved and respected for his devotion by all the members of his group.

Then one day Bresci had unexpectedly asked that his loan to the paper be returned. He was informed that it was impossible; the paper had no funds and had, in fact, a deficit. But Bresci insisted and even refused to offer any explanation for his demand. Finally the group succeeded in securing enough money to pay back the debt to Bresci. But the Italian comrades bitterly resented Bresci's behaviour, branding him as a miser, who loved money above his ideal. Most of his friends even ostracized him.

A few weeks later came the news that Gaetano Bresci had killed King Humbert. His act brought home to the Paterson group the realization of how cruelly they had wronged the man. He had insisted on the return of

his money in order to secure the fare to Italy! No doubt the consciousness of the injustice done Bresci rested heavier on the Italian comrades than his resentment against them. To make amends, in a sense, the Paterson group charged itself with the support of their martyred comrade's child, a beautiful little girl. His widow, on the other hand, gave no indication that she either understood the spirit of her child's father or was in sympathy with his great sacrifice.

The subject of my lecture in Cleveland, early in May of that year, was Anarchism, delivered before the Franklin Liberal Club, a radical organization. During the intermission before the discussion I noticed a man looking over the titles of the pamphlets and books on sale near the platform. Presently he came over to me with the question: "Will you suggest something for me to read?" He was working in Akron, he explained, and he would have to leave before the close of the meeting. He was very young, a mere youth, of medium height, well built, and carrying himself very erect. But it was his face that held me, a most sensitive face, with a delicate pink complexion; a handsome face, made doubly so by his curly golden hair. Strength showed in his large blue eyes. I made a selection of some books for him, remarking that I hoped he would find in them what he was seeking. I returned to the platform to open the discussion and I did not see the young man again that evening, but his striking face remained in my memory.

The Isaaks had moved *Free Society* to Chicago, where they occupied a large house which was the centre of the anarchist activities in that city. On my arrival there, I went to their home and immediately plunged into intense work that lasted eleven weeks. The summer heat became so oppressive that the rest of my tour had to be postponed until September. I was completely exhausted and badly in need of rest. Sister Helena had repeatedly asked me to come to her for a month, but I had not been able to spare the time before. Now was my opportunity. I would have a few weeks with Helena, the children of my two sisters, and Yegor, who was spending his vacation in Rochester. He had two college chums with him, he had written me; to make the circle of young people complete I invited Mary, the fourteen year old daughter of the Isaaks, to come with me for a holiday. I had earned some money on orders for Ed's firm and I could afford to play Lady Bountiful to the young people and grow younger with them.

On the day of our departure the Isaaks gave me a farewell luncheon. Afterwards, while I was busy packing my things, someone rang the bell. Mary Isaak came in to tell me that a young man, who gave his name as Nieman, was urgently asking to see me. I knew nobody by that name and I was in a hurry, about to leave for the station. Rather impatiently I requested Mary to inform the caller that I had no time at the moment, but that he could talk to me on my way to the station. As I left the house, I saw the visitor, recognizing him as the handsome chap who had asked me to recommend him reading matter at the Cleveland meeting.

Hanging on to the straps on the elevated train, Nieman told me that he had belonged to a Socialist local in Cleveland, that he had found its members dull, lacking in vision and enthusiasm. He could not bear to be with them and he had left Cleveland and was now working in Chicago and eager to get in touch with anarchists.

At the station I found my friends awaiting me, among them Max. I wanted to spend a few minutes with him and I begged Hippolyte to take care of Nieman and introduce him to the comrades.

The Rochester youngsters took me to their hearts. My two sisters' children, my brother Yegor and his chums, and young Mary, all combined to fill the days with the loveliness only young ardent souls can give. It was a new and exhilarating experience, to which I completely abandoned myself. The roof of Helena's house became our garden and gathering place where my youthful friends confided to me their dreams and aspirations.

Our picnics with the young folks were especially delightful. Harry, sister Lena's eldest child, was a Republican at ten, a regular campaign spellbinder. It was fun to hear him defend McKinley, his hero, and argue against *Tante Emma*. He shared the family admiration for me, regretting, however, that I did not belong to his camp. Saxe, Harry's brother, was of an entirely different type. In character he resembled Helena much more than his own mother, having a good deal of the former's shyness and timidity, and giving the same impression of sadness. He also shared Helena's boundless capacity for love. His ideal was David, Helena's youngest son, whose word was sacred to Saxe. This was not surprising, because David was a splendid specimen of a boy. Of fine physique and pleasing appearance, his unusual musical talents and his love of fun won him the heart of everyone. I loved all

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these children, but next to Stella it was Saxe who came nearest my heart, perhaps mainly because I was aware that he lacked the coarser equipment necessary for the struggle of life.

My holiday in Rochester was somewhat marred by a notice in *Free Society*, containing a warning against Nieman. It was written by A. Isaak, editor of the paper, and it stated that news had been received from Cleveland that the man had been asking questions that aroused suspicion, and that he was trying to get into the anarchist circles. The comrades in Cleveland had concluded that he must be a spy.

I was very angry. To make such a charge, on such flimsy grounds! I wrote Isaak at once, demanding more convincing proofs. He replied that, while he had no other evidence, he still felt that Nieman was untrustworthy because he constantly talked about acts of violence. I wrote another protest. The next issue of *Free Society* contained a retraction.

The Pan American Exposition, held at Buffalo, interested me and I had long wanted also to see the Niagara Falls. But I could not leave my precious youngsters behind and I did not have enough money to take them with me. Dr. Kaplan, a Buffalo friend, who knew that I was holidaying with my family, solved our difficulties. He had asked me before to pay him a visit and bring my friends along. When I wrote him that my means would not allow such a luxury, he called me up on the long-distance telephone and offered to contribute forty dollars towards expenses and be our host for a week. In merry anticipation of the adventure, I took the older children to Buffalo. We were treated to a round of festivities, "did" the Falls, saw the Exposition, and enjoyed the music and parties, as well as gatherings with comrades, at which the young generation participated in the discussions on a footing of equality.

On our return to Rochester I found two letters from Sasha. The first, *sub rosa*, dated July 10, had evidently been delayed in transmission. Its contents threw me into despair. It read:

From the hospital. Just out of the strait jacket, after eight days. For over a year I was in the strictest solitary; for a long time mail and reading-matter were denied me...I have passed through a great crisis. Two of my best friends died in a frightful manner. The death of Russell, especially, affected me. He was very young, and my dearest and most devoted friend, and he died a terrible death. The doctor charged the boy with shamming, but now he says it was spinal meningitis. I cannot tell you the awful truth—it was nothing short of murder, and my poor friend rotted away by inches. When he died, they found his back one mass of bedsores. If you could read the pitiful letters he wrote, begging to see me and to be nursed by me! But the Warden wouldn't permit it. In some manner his agony seemed to communicate itself to me, and I began to experience the pains and symptoms that Russell described in his notes. I knew it was my sick fancy; I strove against it, but presently my legs showed signs of paralysis, and I suffered excruciating pain in the spinal column, just like Russell. I was afraid that I would be done to death like my poor friend...I was on the verge of suicide. I demanded to be relieved from the cell, and the Warden ordered me punished. I was put in the strait jacket. They bound my body in canvas, strapped my arms to the bed, and chained my feet to the posts. I was kept that way eight days, unable to move, rotting in my own excrement. Released prisoners called the attention of our new Inspector to my case. He refused to believe that such things were being done in the penitentiary. Reports spread that I was going blind and insane. Then the Inspector visited the hospital and had me released from the jacket. I am in pretty bad shape, but they have put me in the general ward now, and I am glad of the chance to send you this note.

The fiends! It would have been a convenient way to send Sasha into the madhouse or to make him take his own life. I was sick with the thought that I had been living in a world of dreams, youthful fancies and gaiety, while Sasha was undergoing hellish tortures. My heart cried out: "It isn't fair that he alone should go on paying the price — it isn't fair!" My young friends clustered around me in compassion. Stella's large eyes were filled with tears. Yegor held out the other letter, saying: "This is of a later date. It may have better news."

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I was almost afraid to open it. I had barely read the first paragraph when I cried in joy: "Children — Stella — Yegor! Sasha's term has been commuted! Only five years more and he will be free! Think of it, only five more years!" Breathlessly I went on reading. "I can visit him again!" I exclaimed. "The new Warden has restored his privileges — he can see his friends!" I ran about the room laughing and crying.

Helena rushed up the stairs, followed by Jacob. "What is it? What has happened?" I could only cry: "Sasha! My Sasha!" Gently my sister drew me down on the sofa, took the letter from my hand, and read it aloud in a trembling voice:

Direct to Box A 7.

Allegheny City, Pa.

July 25, 1901.

Dear Friend, —

I cannot tell you how happy I am to be allowed to write to you again. My privileges have been restored by our new Inspector, a very kindly man. He has relieved me from the cell, and now I am again on the range. The Inspector requested me to deny to my friends the reports which have recently appeared in the papers concerning my condition. I have not been well of late, but now I hope to improve. My eyes are very poor. The Inspector has given me permission to have a specialist examine them. Please arrange for it through our local comrades.

There is another piece of very good news, dear friend. A new commutation law has been passed, which reduces my sentence by 2 1/2 years. It still leaves me a long time, of course; almost four years here, and another year in the workhouse. However, it is a considerable gain, and if I should not get into solitary again, I may — I am almost afraid to utter the thought — I may live to come out. I feel as if I am being resurrected.

The new law benefits the short-timers proportionately much more than the men with longer sentences. Only the poor lifers do not share in it. We were very anxious for a while, as there were many rumours that the law would be declared unconstitutional. Fortunately, the attempt to nullify its benefits proved ineffectual. Think of men who will see something unconstitutional in allowing the prisoners a little more good time than the commutation statute of 40 years ago. As if a little kindness to the unfortunates — really justice — is incompatible with the spirit of Jefferson! We were greatly worried over the fate of this statute, but at last the first batch has been released, and there is much rejoicing over it.

There is a peculiar history about this new law, which may interest you; it sheds a significant side-light. It was especially designed for the benefit of a high Federal officer who was recently convicted of aiding two wealthy Philadelphia tobacco-manufacturers to defraud the Government of a few millions, by using counterfeit tax stamps. Their influence secured the introduction of the commutation bill and its hasty passage. The law would have cut their sentences almost in two, but certain newspapers seem to have taken offence at having been kept in ignorance of the "deal," and protests began to be coerced. The matter finally came up before the Attorney General of the United States, who decided that the men in whose special interest the law was engineered could not benefit by it, because a State law does not affect U.S. prisoners, the latter being subject to the Federal Commutation Act. Imagine the discomfiture of the politicians! An attempt was even made to suspend the operation of the statute. Fortunately it failed, and now the "common" State prisoners, who were not at all meant to profit, are being released. The legislature had unwittingly given some unfortunates here much happiness.

I was interrupted in this writing by being called out for a visit. I could hardly credit it: the first comrade I have been allowed to see in nine years! It was Harry Gordon, and I was so overcome by

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the sight of the dear friend, I could barely speak. He must have prevailed upon the new Inspector to issue a permit. The latter is now Acting Warden, owing to the serious illness of Captain Wright. Perhaps he will allow me to see my sister. Will you kindly communicate with her at once? Meantime I shall try to secure a pass. With renewed hope, and always with green memory of you,

Alex

"At last, at last the miracle!" Helena exclaimed amid tears. She had always admired Sasha. Since his imprisonment she had taken a keen interest in his condition and in every bit of news that had come out of his living grave. She had shared my grief, and now she rejoiced with me over the wonderful news.

Once more I stood within the prison walls of the Western Penitentiary, with fast-beating heart straining to catch the sound of Sasha's step. Nine years had passed since that November day in 1892 when for a fleeting moment I had been brought face to face with him, only again to be wrenched away — nine years replete with the torment of endless time.

"Sasha!" I rushed forward with outstretched arms. I saw the guard, beside him a man in a grey suit, the same greyness in his face. Could it really be Sasha, so changed, so thin and wan? He sat mute at my side, fumbling with the fob of my watch-chain. I waited tensely, listening for a word. Sasha made no sound. Only his eyes stared at me, sinking into my very soul. They were Sasha's eyes, startled, tortured eyes. They made me want to weep. I, too, was mute.

"Time's up!" The sound almost froze my blood. With heavy steps I turned to the corridor, out of the enclosure, through the iron gate into the street.

The same day I left Allegheny City for St. Louis, where I was met by Carl Nold, whom I had not seen for three years. He was the same kind Carl, eager for news of Sasha. He had already learned of the unexpected change in his status and he was highly elated over it. "So you have seen him!" he cried. "Tell me quickly all about him."

I told him what I could of the ghastly visit. When I had finished he said: "I am afraid your visit to the prison came too soon after his year in solitary. A whole year of enforced isolation, never a chance to exchange a word with another human being, or to hear a kindly voice. You grow numb and incapable of giving expression to your longing for human contact." I understood Sasha's fearful silence.

The following day, September 6, I canvassed every important stationery and novelty store in St. Louis for orders for Ed's firm, but I failed to interest anyone in my samples. Only in one store was I told to call the next day to see the boss. As I stood at a street-corner wearily waiting for a car, I heard a newsboy cry: "Extra! Extra! President McKinley shot!" I bought a paper, but the car was so jammed that it was impossible to read. Around me people were talking about the shooting of the President.

Carl had arrived at the house before me. He had already read the account. The President had been shot at the Exposition grounds in Buffalo by a young man by the name of Leon Czolgosz. "I never heard the name" Carl said; "have you?" "No, never," I replied. "It is fortunate that you are here and not in Buffalo," he continued. "As usual, the papers will connect you with this act." "Nonsense!" I said, "the American press is fantastic enough, but it would hardly concoct such a crazy story."

The next morning I went to the stationery store to see the owner. After considerable persuasion I succeeded in getting an order amounting to a thousand dollars, the largest I had ever secured. Naturally I was very happy over it. While I was waiting for the man to fill out his order, I caught the headline of the newspaper lying on his desk: "ASSASSIN OF PRESIDENT MCKINLEY AN ANARCHIST, CONFESSES TO HAVING BEEN INCITED BY EMMA GOLDMAN, WOMAN ANARCHIST WANTED."

By great effort I strove to preserve my composure, completed the business, and walked out of the store. At the next corner I bought several papers and went to a restaurant to read them. They were filled with the details of the tragedy, reporting also the police raid of the Isaak house in Chicago and the arrest of everyone found there. The authorities were going to hold the prisoners until Emma Goldman was found, the papers stated. Already two hundred detectives had been sent out throughout the country to track down Emma Goldman.

On the inside page of one of the papers was a picture of McKinley's slayer. "Why, that's Nieman!" I gasped.

When I was through with the papers, it became clear to me that I must immediately go to Chicago. The Isaak family, Hippolyte, our old comrade Jay Fox, a most active man in the labour movement, and a number of others were being held without bail until I should be found. It was plainly my duty to surrender myself. I knew there was neither reason nor the least proof to connect me with the shooting. I would go to Chicago.

Stepping into the street, I bumped into "V.," the "rich man from New Mexico" who had managed my lecture in Los Angeles some years before. The moment he saw me he turned white with fear. "For God's sake Emma, what are you doing here?" he cried in a quavering voice; "don't you know the police of the whole country are looking for you?" While he was speaking, his eyes roved uneasily over the street. It was evident he was panicky. I had to make sure that he would not disclose my presence in the city. Familiarly I took his arm and whispered: "Let's go to some quiet place."

Sitting in a corner, away from the other guests, I said to him: "Once you assured me of your undying love. You even made me an offer of marriage. It was only four years ago. Is anything left of that affection? If so, will you give me your word of honour that you will not breathe to anybody that you have seen me here? I do not want to be arrested in St. Louis — I intend to give Chicago that honour. Tell me quickly if I can depend on you to keep silent." He promised solemnly.

When we reached the street, he walked away in great haste. I was sure he would keep his word, but I knew that my former devotee was no hero.

When I told Carl I was going to Chicago, he said that I must be out of my senses. He pleaded with me to give up the idea, but I remained adamant. He left me to gather up a few trusted friends, whose opinion he knew I valued, hoping they would be able to persuade me not to surrender myself. They argued with me for hours, but they failed to change my decision. I told them jokingly that they had better give me a good send-off, as we probably should never again have an opportunity for a jolly evening together. They engaged a private dining-room at a restaurant, where we were treated to a Lucullan meal, and then they accompanied me to the Wabash Station, Carl having secured a sleeper for me.

In the morning the car was agog with the Buffalo tragedy, Czolgosz and Emma Goldman. "A beast, a blood-thirsty monster!" I heard someone say; "she should have been locked up long ago." "Locked up nothing!" another retorted; "she should be strung up to the first lamp-post."

I listened to the good Christians while resting in my berth. I chuckled to myself at the thought of how they would look if I were to step out and announce: "Here, ladies and gentleman, true followers of the gentle Jesus, her is Emma Goldman!" But I did not have the heart to cause them such a shock and I remained behind my curtain.

Half an hour before the train pulled into the station I got dressed. I wore a small sailor hat with a bright blue veil, much in style then. I left my glasses off and pulled the veil over my face. The platform was jammed with people, among them several men who looked like detectives. I asked a fellow-passenger to be kind enough to keep an eye on my two suit-cases while I went in search of a porter. I finally got one, walking the whole length of the platform to my luggage, then back again with the porter to the check-room. Securing my receipt, I left the station.

The only person who knew of my coming was Max, to whom I had sent a cautious wire. I caught sight of him before he saw me. Passing him slowly, I whispered: "Walk towards the next street. I'll do the same." No one seemed to follow me. After some zigzagging with Max and changing half a dozen street-cars we reached the apartment where he and Millie ("Puck") lived. Both of them expressed the greatest anxiety about my safety, Max insisting that it was insanity to have come to Chicago. The situation, he said, was a repetition of 1887; the press and the police were thirsty for blood. "It's *your* blood they want," he repeated, while he and Millie implored me to leave the country.

I was determined to remain in Chicago. I realized that I could not stay at their home, nor with any other foreign comrades. I had, however, American friends who were not known as anarchists. Max notified Mr. and Mrs. N., who I knew were very fond of me, of my presence and they came at once. They also were worried

about me, but they thought I would be safe with them. It was to be only for two days, as I was planning to give myself up to the police as quickly as possible.

Mr. N., the son of a wealthy preacher, lived in a fashionable neighbourhood. "Imagine anybody believing I would shelter Emma Goldman," he said when we had arrived in his house. Late in the afternoon, on Monday, when Mr. N. returned from his office, he informed me that there was a chance to get five thousand dollars from the Chicago *Tribune* for a scoop on an interview. "Fine!" I replied; "we shall need money to fight my case." We agreed that Mr. N. should bring the newspaper representative to his apartment the next morning, and then the three of us would ride down to police headquarters together. In the evening Max and Millie arrived. I had never before seen my friends in such a state of nervous excitement. Max reiterated that I must get away, else I was putting my head in the noose. "If you go to the police, you will never come out alive," he warned me. "It will be the same as with Albert Parsons. You must let us get you over to Canada."

Millie took me aside. "Since Friday," she said, "Max has not slept or taken food. He walks the floor all night and keeps on saying: 'Emma is lost; they will kill her.' "She begged me to soothe Max by promising him that I would escape to Canada, even if I did not intend to do so. I consented and asked Max to make the necessary arrangements to get me away. Overjoyed, he clasped me in his arms. We arranged for Max and Millie to come the next morning with an outfit of clothes to disguise me.

I spent the greater part of the night tearing up letters and papers and destroying what was likely to involve my friends. All preparations completed, I went to sleep. In the morning Mrs. N. left for her office, while her husband went to the Chicago *Tribune*. We agreed that if anyone called, I was to pretend to be the maid.

About nine o'clock, while taking a bath, I heard a sound as if someone was scratching on the window-sill. I paid no attention to it at first. I finished my bath leisurely and began to dress. Then came a crash of glass. I threw my kimono over me and went into the diningroom to investigate. A man was clutching the window-sill with one hand while holding a gun in the other. We were on the third floor and there was no fire-escape. I called out: "Look out, you'll break your neck!" "Why the hell don't you open the door? Are you deaf?" He swung through the window and was in the room. I walked over to the entrance and unlocked it. Twelve men, led by a giant, crowded into the apartment. The leader grabbed me by the arm, bellowing: "Who are you?" "I not speak English — Swedish servant girl." He released his hold and ordered his men to search the place. Turning to me, he yelled: "Stand back! We're looking for Emma Goldman." Then he held up a photo to me. "See this? We want this woman. Where is she?" I pointed my finger at the picture and said: "This woman is not here. This woman big — you look in those small boxes will not find her — she too big." "Oh, shut up!" he bawled; "you can't tell what them anarchists will do."

After they had searched the house, turning everything upside down, the giant walked over to the bookshelves. "Hell, this is a reg'lar preacher's house," he remarked: "look at them books. I don't think Emma Goldman would be here." They were about to leave when one of the detectives suddenly called: "Here, Captain Schuettler, what about this?" It was my fountain-pen, a gift from a friend, with my name on it. I had overlooked it. "By golly that's a find!" cried the Captain. "She must have been here and she may come back." He ordered two of his men to remain behind.

I saw that the game was up. There was no sign of Mr. N. or the *Tribune* man, and it could serve no purpose to keep the farce up longer. "I am Emma Goldman," I announced.

For a moment Schuettler and his men stood there as if petrified. Then the Captain roared: "Well, I'll be damned! You're the shrewdest crook I ever met! Take her, quick!"

When I stepped into the cab waiting at the curb, I saw N. approaching in the company of the *Tribune* man. It was too late for the scoop, and I did not want my host recognized. I pretended not to see them.

I had often heard of the third degree used by the police in various American cities to extort confessions, but I myself had never been subjected to it. I had been arrested a number of times since 1893; no violence, however, had ever been practised on me. On the day of my arrest, which was September 10, I was kept at police headquarters in a stifling room and grilled to exhaustion from 10:30 a.m. til 7 p.m. At least fifty detectives passed me, each shaking his fist in my face and threatening me with the direst things. One yelled: "You was

with Czolgosz in Buffalo! I saw you myself, right in front of Convention Hall. Better confess, d'you hear?" Another: "Look here, Goldman, I seen you with that son of a bitch at the fair! Don't you lie now — I seen you, I tell you!" Again: "You've faked enough — you keep this up and sure's you're born you'll get the chair. Your lover has confessed. He said it was your speech made him shoot the President." I knew they were lying; I knew I had not been with Czolgosz except for a few minutes in Cleveland on May 5, and for half an hour in Chicago on July 12. Schuettler was most ferocious. His massive bulk towered above me, bellowing: "If you don't confess, you'll go the way of those bastard Haymarket anarchists."

I reiterated the story I had told them when first brought to police headquarters, explaining where I had been and with whom. But they would not believe me and kept on bullying and abusing me. My head throbbed, my throat and lips felt parched. A large pitcher of water stood on the table before me, but every time I stretched out my hand for it, a detective would say: "You can drink all you want, but first answer me. Where were you with Czolgosz the day he shot the President?" The torture continued for hours. Finally I was taken to the Harrison Street Police Station and locked in a barred enclosure, exposed to view from every side.

Presently the matron came to inquire if I wanted supper. "No, but water," I said, "and something for my head." She returned with a tin pitcher of tepid water, which I gulped down. She could give me nothing for my head except a cold compress. It proved very soothing, and I soon fell asleep.

I woke up with a burning sensation. A plain-clothes man held a reflector in front of me, close to my eyes. I leaped up and pushed him away with all my strength, crying: "You're burning my eyes!" "We'll burn more before we get through with you!" he retorted. With short intermissions this was repeated during three nights. On the third night several detectives entered my cell. "We've got the right dope on you now," they announced; "it was you who financed Czolgosz and you got the money from Dr. Kaplan in Buffalo. We have him all right, and he's confessed everything. Now what you got to say?" "Nothing more than I have already said," I repeated; "I know nothing about the act."

Since my arrest I had had no word from my friends, nor had anyone come to see me. I realized that I was being kept *incommunicado*. I did get letters, however, most of them unsigned. "You damn bitch of an anarchist," one of them read, "I wish I could get at you. I would tear your heart out and feed it to my dog." "Murderous Emma Goldman," another wrote, "you will burn in hell-fire for your treachery to our country." A third cheerfully promised: "We will cut your tongue out, soak your carcass in oil, and burn you alive." The description by some of the anonymous writers of what they would do to me sexually offered studies in perversion that would have astounded authorities on the subject. The authors of the letters nevertheless seemed to me less contemptible than the police officials. Daily I was handed stacks of letters that had been opened and read by the guardians of American decency and morality. At the same time messages from my friends were withheld from me. It was evident that my spirit was to be broken by such methods. I decided to put a stop to it. The next time I was given one of the opened envelopes, I tore it up and threw the pieces into the detective's face.

On the fifth day after my arrest I received a wire. It was from Ed, promising the backing of his firm. "Do not hesitate to use our name. We stand by you to the last." I was glad of the assurance, because it relieved me of the need of keeping silent about my movements on business for Ed's house.

The same evening Chief of Police O'Neill of Chicago came to my cell. He informed me that he would like to have a quiet talk with me. "I have no wish to bully or coerce you," he said; "perhaps I can help you." "It would indeed be a strange experience to have help from a chief of police," I replied; "but I am quite willing to answer your questions." He asked me to give him a detailed account of my movements from May 5, when I had first met Czolgosz, until the day of my arrest in Chicago. I gave him the requested information, but without mentioning my visit to Sasha or the names of the comrades who had been my hosts. As there was no longer any need of shielding Dr. Kaplan, the Isaaks, or Hippolyte. I was in a position to give practically a complete account. When I concluded — what I said being taken down in shorthand — Chief O'Neill remarked: "Unless you're a very clever actress, you are certainly innocent. I think you are innocent, and I am going to do my part to help you out." I was too amazed to thank him; I had never before heard such a tone from a police officer. At the same time I was sceptical of the success of his efforts, even if he should try to do something for me.

Immediately following my conference with the Chief I became aware of a decided change in my treatment. My cell door was left unlocked day and night, and I was told by the matron that I could stay in the large room, use the rocking-chair and the table there, order my own food and papers, receive and send out mail. I began at once to lead the life of a society lady, receiving callers all day long, mostly newspaper people who came not so much for interviews as to talk, smoke, and relate funny stories. Others, again, came out of curiosity. Some women reporters brought gifts of books and toilet articles. Most attentive was Katherine Leckie, of the Hearst papers. She possessed a better intellect than Nelly Bly, who used to visit me in the Tombs in 1893, and had a much finer social feeling. A strong and ardent feminist, she was at the same time devoted to the cause of labour. Katherine Leckie was the first to take my story of the third degree. She became so outraged at hearing it that she undertook to canvass the various women's organizations in order to induce them to take the matter up.

One day a representative of the *Arbeiter Zeitung* was announced. With joy I saw Max, who whispered to me that he could secure admission only in that capacity. He informed me that he had received a letter from Ed with the news that Hearst had sent his representative to Justus Schwab with an offer of twenty thousand dollars if I would come to New York and give him an exclusive interview. The money would be deposited in a bank acceptable to Justus and Ed. Both of them were convinced, Max said, that Hearst would spend any amount to railroad me. "He needs it to whitewash himself of the charge of having incited Czolgosz to shoot McKinley," he explained. The Republican papers of the country had been carrying front-page stories connecting Hearst with Czolgosz, because all through the McKinley administration the Hearst press had violently attacked the President. One of the newspapers had cartooned the publisher standing behind Czolgosz, handing him a match to light the fuse of a bomb. Now Hearst was among the loudest of those demanding the extermination of the anarchists.

Justus and Ed, as well as Max, were unconditionally opposed to my return to New York, but they had felt it their duty to inform me of Hearst's offer. "Twenty thousand dollars!" I explained; "what a pity Ed's letter arrived too late! I certainly would have accepted the proposal. Think of the fight we could have made and the propaganda!" "It is well you still keep your sense of humour," Max remarked, "but I am happy the letter came too late. Your situation is serious enough without Mr. Hearst to make it worse."

Another visitor was a lawyer from Clarence Darrow's office. He had come to warn me that I was hurting my case by my persistent defence of Czolgosz; the man was crazy and I should admit it. "No prominent attorney will accept your defence if you ally yourself with the assassin of the President," he assured me; "in fact, you stand in imminent danger of being held as an accessory to the crime." I demanded to know why Mr. Darrow himself did not come if he was so concerned, but his representative was evasive. He continued to paint my case in sinister colours. My chances of escape were few at best, it seemed, too few for me to allow any sentimentality to aggravate it. Czolgosz was insane, the man insisted; everybody could see it, and, besides, he was a bad sort to have involved me, a coward hiding behind a woman's skirts.

His talk was repugnant to me. I informed him that I was not willing to swear away the reason, character, or life of a defenceless human being and that I wanted no assistance from his chief. I had never met Darrow, but I had long known of him as a brilliant lawyer, a man of broad social views, an able writer and lecturer. According to the papers he had interested himself in the anarchists arrested in the raid, especially the Isaaks. It seemed strange that he should send me such reprehensible advice, that he should expect me to join the mad chorus howling for the life of Czolgosz.

The country was in a panic. Judging by the press, I was sure that it was the people of the United States and not Czolgosz that had gone mad. Not since 1887 had there been evidenced such lust for blood, such savagery of vengeance. "Anarchists must be exterminated!" the papers raved; "they should be dumped into the sea; there is no place for the vultures under our flag. Emma Goldman has been allowed to ply her trade of murder too long. She should be forced to share the fate of her dupes."

It was a repetition of the dark Chicago days. Fourteen years, years of painful growth, yet fascinating and fruitful years. And now the end! The end? I was only thirty-two and there was yet so much, so very much, undone. And the boy in Buffalo — his life had scarce begun. What was his life, I wondered; what the forces that

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drove him to this doom? “I did it for the working people,” he was reported to have said. The people! Sasha also had done something for the people; and our brave Chicago martyrs, and the others in every land and time. But the people are asleep; they remain indifferent. They forge their own chains and do the bidding of their masters to crucify their Christs.

Chapter 24

Buffalo was pressing for my extradition, but Chicago asked for authentic data on the case. I had already been given several hearings in court, and on each occasion the District Attorney from Buffalo had presented much circumstantial evidence to induce the State of Illinois to surrender me. But Illinois demanded direct proofs. There was a hitch somewhere that helped to cause more delays. I thought it likely that Chief of Police O'Neill was behind the matter.

The Chief's attitude towards me had changed the behaviour of every officer in the Harrison Street Police Station. The matron and the two policemen assigned to watch my cell began to lavish attentions on me. The officer on night duty now often appeared with his arms full of parcels, containing fruit, candy, and drinks stronger than grape-juice. "From a friend who keeps a saloon round the corner," he would say, "an admirer of yours." The matron presented me with flowers from the same unknown. One day she brought me the message that he was going to send a grand supper for the coming Sunday. "Who is the man and why should he admire me?" I inquired. "Well, we're all Democrats, and McKinley is a Republican," she replied. "You don't mean you're glad McKinley was shot?" I exclaimed. "Not glad exactly, but not sorry, neither," she said; "we have to pretend, you know, but we're none of us excited about it." "I didn't want McKinley killed," I told her. "We know that," she smiled, "but you're standing up for the boy." I wondered how many more people in America were pretending the same kind of sympathy with the stricken President as my guardians in the station-house.

Even some of the reporters did not seem to be losing sleep over the case. One of them was quite amazed when I assured him that in my professional capacity I would take care of McKinley if I were called upon to nurse him, though my sympathies were with Czolgosz. "You're a puzzle, Emma Goldman," he said, "I can't understand you. You sympathize with Czolgosz, yet you would nurse the man he tried to kill." "As a reporter you aren't expected to understand human complexities," I informed him. "Now listen and see if you can get it. The boy in Buffalo is a creature at bay. Millions of people are ready to spring on him and tear him limb from limb. He committed the act for no personal reasons or gain. He did it for what is his ideal: the good of the people. That is why my sympathies are with him. On the other hand," I continued, "William McKinley, suffering and probably near death, is merely a human being to me now. That is why I would nurse him."

"I don't get you, you're beyond me," he reiterated. The next day there appeared these headlines in one of the papers: "EMMA GOLDMAN WANTS TO NURSE PRESIDENT; SYMPATHIES ARE WITH SLAYER." Buffalo failed to produce evidence to justify my extradition. Chicago was getting weary of the game of hide-and-seek. The authorities would not turn me over to Buffalo, yet at the same time they did not feel like letting me go entirely free. By way of compromise I was put under twenty-thousand-dollar bail. The Isaak group had been put under fifteen-thousand-dollar bail. I knew that it would be almost impossible for our people to raise a total of thirty-five thousand dollars within a few days. I insisted on the others being bailed out first. Thereupon I was transferred to the Cook County Jail.

The night before my transfer was Sunday. My saloon-keeper admirer kept his word; he sent over a huge tray filled with numerous goodies: a big turkey, with all the trimmings, including wine and flowers. A note came with it informing me that he was willing to put up five thousand dollars towards my bail. "A strange saloon-keeper!" I remarked to the matron. "Not at all," she replied; "he's the ward heeler and he hates the Republicans worse than the devil." I invited her, my two policemen, and several other officers present to join me in the celebration. They assured me that nothing like it had ever before happened to them — a prisoner playing host to her keepers. "You mean a dangerous anarchist having as guests the guardians of law and order," I corrected. When everybody had left, I noticed that my day watchman lingered behind. I inquired whether he had been

changed to night duty. "No," he replied, "I just wanted to tell you that you are not the first anarchist I've been assigned to watch. I was on duty when Parsons and his comrades were in here."

Peculiar and inexplicable the ways of life, intricate the chain of events! Here I was, the spiritual child of those men, imprisoned in the city that had taken their lives, in the same jail, even under the guardianship of the very man who had kept watch in their silent hours. Tomorrow I should be taken to Cook County Jail, within whose walls Parsons, Spies, Engel, and Fischer had been hanged. Strange, indeed, the complex forces that had bound me to those martyrs through all my socially conscious years! And now events were bringing me nearer and nearer — perhaps to a similar end?

The newspapers had published rumours about mobs ready to attack the Harrison Street Station and planning violence to Emma Goldman before she could be taken to the Cook County Jail. Monday morning, flanked by a heavily armed guard, I was led out of the station-house. There were not a dozen people in sight, mostly curiosity seekers. As usual, the press had deliberately tried to incite a riot.

Ahead of me were two handcuffed prisoners roughly hustled about by the officers. When we reached the patrol wagon, surrounded by more police, their guns ready for action, I found myself close to the two men. Their features could not be distinguished: their heads were bound up in bandages, leaving only their eyes free. As they stepped to the patrol wagon, a policeman hit one of them on the head with his club, at the same time pushing the other prisoner violently into the wagon. They fell over each other, one of them shrieking with pain. I got in next, then turned to the officer. "You brute," I said, "how dare you beat that helpless fellow?" The next thing I knew, I was sent reeling to the floor. He had landed his fist on my jaw, knocking out a tooth and covering my face with blood. Then he pulled me up, shoved me into the seat, and yelled: "Another word from you, you damned anarchist, and I'll break every bone in your body!"

I arrived at the office of the county jail with my waist and skirt covered with blood, my face aching fearfully. No one showed the slightest interest or bothered to ask how I came to be in such a battered condition. They did not even give me water to wash up. For two hours I was kept in a room in the middle of which stood a long table. Finally a woman arrived who informed me that I would have to be searched. "All right, go ahead," I said. "Strip and get on the table," she ordered. I had been repeatedly searched, but I had never before been offered such an insult. "You'll have to kill me first, or get your keepers to put me on the table by force," I declared; "you'll never get me to do it otherwise." She hurried out, and I remained alone. After a long wait another woman came in and led me upstairs, where the matron of the tier took charge of me. She was the first to inquire what was the matter with me. After assigning me to a cell she brought a hot-water bottle and suggested that I lie down and get some rest.

The following afternoon Katherine Leckie visited me. I was taken into a room provided with a double wire screen. It was semi-dark, but as soon as Katherine saw me, she cried: "What on God's earth has happened to you? Your face is all twisted!" No mirror, not even of the smallest size, being allowed in the jail, I was not aware how I looked, though my eyes and lips felt queer to the touch. I told Katherine of my encounter with the policeman's fist. She left swearing vengeance and promising to return after seeing Chief O'Neill. Towards evening she came back to let me know that the Chief had assured her the officer would be punished if I would identify him among the guards of the transport. I refused. I had hardly looked at the man's face and I was not sure I could recognize him. Moreover, I told Katherine, much to her disappointment, that the dismissal of the officer would not restore my tooth; neither would it do away with police brutality. "It is the system I am fighting, my dear Katherine, not the particular offender," I said. But she was not convinced; she wanted something done to arouse popular indignation against such savagery. "Dismissing wouldn't be enough," she persisted; "he should be tried for assault."

Poor Katherine was not aware that I knew she could do nothing. She was not even in a position to speak through her own paper: her story about the third degree had been suppressed. She promptly replied by resigning; she would no longer be connected with such a cowardly journal, she had told the editor. Yet not a word had she breathed to me of her trouble. I learned the story from a reporter of another Chicago daily.

One evening, while engrossed in a book, I was surprised by several detectives and reporters. "The President has just died," they announced. "How do you feel about it? Aren't you sorry?" "Is it possible," I asked, "that in the entire United States only the President passed away on this day? Surely many others have also died at the same time, perhaps in poverty and destitution, leaving helpless dependents behind. Why do you expect me to feel more regret over McKinley than of the rest?"

The pencils went flying. "My compassion has always been with the living," I continued; "the dead no longer need it. No doubt that is the reason why you all feel so sympathetic to the dead. You know that you'll never be called upon to make good your protestations." "Damned good copy," a young reporter exclaimed, "but I think you're crazy."

I was glad when they left. My thoughts were with the boy in Buffalo, whose fate was now sealed. What tortures of mind and body were still to be his before he would be allowed to breathe his last! How would he meet the supreme moment? There was something strong and determined about his eyes, emphasized by his very sensitive face. I had been struck by his eyes on first seeing him at my lecture in Cleveland. Was the idea of his act already with him then or had some particular thing happened since that compelled his deed? What could it have been? "I did it for the people," he had said. I paced my cell trying to analyse the probable motives that had decided the youth in his purpose.

Suddenly a thought flitted through my mind—that notice by Isaak in *Free Society*! — the charge of "spy" against Nieman because he had "asked suspicious questions and tried to get into the anarchist ranks." I had written Isaak at the time, demanding proofs for the outrageous accusation. As a result of my protest *Free Society* had contained a retraction to the effect that a mistake had been made. It had relieved me and I had given the matter no further thought. Now the whole situation appeared in a new light, clear and terrible. Czolgosz must have read the charge; it must have hurt him to the quick to be so cruelly misjudged by the very people to whom he had come for inspiration. I recalled his eagerness to secure the right kind of books. It was apparent that he had sought in anarchism a solution of the wrongs he saw everywhere about him. No doubt it was that which had induced him to call on me and later on the Isaaks. Instead of finding help the poor youth saw himself attacked. Was it that experience, fearfully wounding his spirit, that had led to his act? There must also have been other causes, but perhaps his great urge had been to prove that he was sincere, that he felt with the oppressed, that he was no spy.

But why had he chosen the President rather than some more direct representative of the system of economic oppression and misery? Was it because he saw in McKinley the willing tool of Wall Street and of the new American imperialism that flowered under his administration? One of its first steps had been the annexation of the Philippines, an act of treachery to the people whom America had pledged to set free during the Spanish War. McKinley also typified a hostile and reactionary attitude to labour: he had repeatedly sided with the masters by sending troops into strike regions. All these circumstances, I felt, must have exerted a decisive influence upon the impressionable Leon, finally crystallizing in his act of violence.

Throughout the night thoughts of the unfortunate boy kept crowding in my mind. In vain I sought to divest myself of the harassing reflections by reading. The dawning day still found me pacing my cell, Leon's beautiful face, pale and haunted, before me.

Again I was taken to court for a hearing and again the Buffalo authorities failed to produce evidence to connect me with Czolgosz's act. The Buffalo representative and the Chicago judge sitting on the case kept up a verbal fight for two hours, at the end of which Buffalo was robbed of its prey. I was set free.

Ever since my arrest the press of the country had been continually denouncing me as the instigator of Czolgosz's act, but after my discharge the newspapers published only a few lines in an inconspicuous corner to the effect that "after a month's detention Emma Goldman was found not to have been in complicity with the assassin of President McKinley."

Upon my release I was met by Max, Hippolyte, and other friends, with whom I went to the Isaak home. The charges against the comrades arrested in the Chicago raids had also been dismissed. Everyone was in high spirits over my escape from what they had all believed to be a fatal situation. "We can be grateful to whatever

gods watch over you, Emma," said Isaak, "that you were arrested here and not in New York." "The gods in this case must have been Chief of Police O'Neill," I said laughingly. "Chief O'Neill!" my friends exclaimed; "what did he have to do with it?" I told them about my interview with him and his promise of help. Jonathan Crane, a journalist friend of ours present, broke out into uproarious laughter. "You are more naïve than I should have expected, Emma Goldman," he said; "it wasn't you O'Neill cared a damn about! it was his own schemes. Being *Tribune*, I happen to know the inside story of the feud in the police department." Crane then related the efforts of Chief O'Neill to put several captains in the penitentiary for perjury and bribery. Nothing could have come more opportunely for those blackguards than the cry of anarchy," he explained; "they seized upon it as the police did in 1887; it was their chance to pose as saviours of the country and incidentally to whitewash themselves. But it wasn't to O'Neill's interest to let those birds pose as heroes and get back into the department. That's why he worked for you. He's a shrewd Irishman. Just the same, we may be glad that the quarrel brought us back our Emma."

I asked my friends their opinion as to how the idea of connecting my name with Czolgosz had originated. "I refuse to believe that the boy made any kind of a confession or involved me in any way," I stated; "I cannot think that he was capable of inventing something which he must have known might mean my death. I'm convinced that no one with such a frank face could be so craven. It must have come from some other source."

"It did!" Hippolyte declared emphatically. "The whole dastardly story was started by a *Daily News* reporter who used to hang round here pretending to sympathize with our ideas. Late in the afternoon of September 6 he came to the house. He wanted to know all about a certain Czolgosz or Nieman. Had we associated with him? Was he an anarchist? And so forth. Well, you know what I think of reporters — I wouldn't give him any information. But unfortunately Isaak did."

"What was there to hide?" Isaak interrupted. "Everybody about here knew that we had met the man through Emma, and that he used to visit us. Besides, how was I to know that the reporter was going to fabricate such a lying story?"

I urged the Chicago comrades to consider what could be done for the boy in the Buffalo jail. We could not save his life, but we could at least try to explain his act to the world and we should attempt to communicate with him, so that he might feel that he was not forsaken by us. Max doubted the possibility of reaching Czolgosz. He had received a note from a comrade in Buffalo informing him that no one was permitted to see Leon. I suggested that we secure an attorney. Without legal aid Czolgosz would be gagged and railroaded, as Sasha had been. Isaak advised that a lawyer be engaged in the State of New York, and I decided to leave immediately for the East. My friends argued that it would be folly to do so; I should surely be arrested the moment I reached the city, and turned over to Buffalo, my fate sealed. But it was unthinkable to me to leave Czolgosz to his doom without making an effort in his behalf. No considerations of personal safety should influence us in the matter, I told my friends, adding that I would remain in Chicago for the public meeting that must be organized to explain our attitude to Czolgosz and his *Attentat*.

On the evening of the meeting one could not get within a block of Brand's Hall, where it was to be held. Strong detachments of police were dispersing the people by force. We tried to hire another hall, but the police had terrorized the hall-keepers. Our efforts to hold a meeting being frustrated, I resolved to state my position in *Free Society*. "Leon Czolgosz and other men of his type," I wrote in my article, entitled: "The Tragedy of Buffalo," "far from being depraved creatures of low instincts are in reality supersensitive beings unable to bear up under too great social stress. They are driven to some violent expression, even at the sacrifice of their own lives, because they cannot supinely witness the misery and suffering of their fellows. The blame for such acts must be laid at the door of those who are responsible for the injustice and inhumanity which dominate the world." After pointing out the social causes for such acts as that of Czolgosz, I concluded: "As I write, my thoughts wander to the young man with the girlish face about to be put to death, pacing his cell, followed by cruel eyes:

Who watch him when he tries to weep
And when he tries to pray

Who watch him lest himself should rob
The prison of its prey.

My heart goes out to him in deep sympathy, as it goes out to all the victims of oppression and misery, to the martyrs past and future that die, the forerunners of a better and nobler life." I turned the article over to Isaak, who promised to have it set up at once.

The police and the press were continuing their hunt for anarchists throughout the country. Meetings were broken up and innocent people arrested. In various places persons suspected of being anarchists were subjected to violence. In Pittsburgh our good friend Harry Gordon was dragged out into the street and nearly lynched. A rope already around his neck, he was saved at the last moment by some bystanders who were touched by the pleading of Mrs. Gordon and her two children. In New York the office of the *Freie Arbeiter Stimme* was attacked by a mob, the furniture demolished, and the type destroyed. In no case did the police interfere with the doings of the patriotic ruffians. Johann Most was arrested for an article in the *Freiheit* reproducing an essay on political violence by Karl Heinzen, the famous '48 revolutionist, then dead many years. Most was out on bail awaiting his trial. The German comrades in Chicago arranged an affair to raise funds for his defence and invited me to speak. Our feud of 1892 was a matter of the past to me. Most was again in the clutches of the police, in danger of being sent to Blackwell's Island, and I gladly consented to do all I could for him.

Returning to the Isaak home after the meeting, I found the proofs of my article. Looking them over, I was surprised by a paragraph that changed the entire meaning of my statement. It was, I was sure, no other than Isaak, the editor, who was responsible for the change. I confronted him, demanding an explanation. He readily admitted that he had written the little paragraph, "to tone down the article," he explained, "in order to save *Free Society*." "And incidentally your skin!" I retorted hotly. "For years you've been denouncing people as cowards who could not meet a dangerous situation. Now that you yourself are face to face with one, you draw in your horns. At least you should have asked my permission to make the change."

It required a long discussion to alter Isaak's attitude. He saw that my view was sustained by the rest of the group — his son Abe, Hippolyte, and several others — whereupon he declared that he renounced all responsibility in the matter. My article finally appeared in its original form. Nothing happened to *Free Society*. But my faith in Isaak was shaken.

On my way back to New York I stopped off in Rochester. Arriving in the evening, I walked to Helena's place in order to avoid recognition. A policeman was stationed at the house, but he did not know me. Everyone gasped when I made my appearance. "How did you get by?" Helena cried; "didn't you see the officer at the door?" "Indeed I saw him, but he evidently didn't see me," I laughed. "Don't you folks worry about any policeman; better give me a bath," I cried lightly. My nonchalance dispelled the family's nervous tension. Everybody laughed and Helena clung to me in unchanged love.

All through my incarceration my family had been very devoted to me. They had sent me telegrams and letters, offering money for my defence and any other help I might need. Not a word had they written about the persecution they had been subjected to on my account. They had been pestered to distraction by reporters and kept under surveillance by the authorities. My father had been ostracized by his neighbours and had lost many customers at his little furniture store. At the same time he had also been excommunicated from the synagogue. My sister Lena, though in poor health, had also been given no peace. She had been terrorized by the police ordering Stella to appear at headquarters, where they had kept the child the whole day, plying her with questions about her aunt Emma Goldman. Stella had bravely refused to answer, defiantly proclaiming her pride and faith in her *Tante* Emma. Her courage, combined with her youth and beauty, had won general admiration, Helena said.

Even more cruel had been the teachers and pupils of the public school. "Your aunt Emma Goldman is a murderess," they had taunted our children. School was turned into a hideous nightmare for them. My nephews Saxe and Harry had suffered most. Harry's grief over the violent death of his hero was more real than with most of the adults in the country. He deeply felt the disgrace that his own mother's sister should be charged with

responsibility for it. Worse yet, his schoolmates denounced him as an anarchist and criminal. The persecution aggravated his misery and completely alienated him from me. Saxe's unhappiness, on the other hand, resulted from his strong feeling of loyalty to me. His mother and Aunt Helena loved Emma and they had told him she was innocent. They must know better than his schoolmates. Their boisterous aggressiveness had always repelled him; now more than ever he avoided them. My unexpected appearance and outwitting the officer on guard must have quickened Saxe's imagination and increased his admiration for me. His flushed face and shining eyes were eloquent of his emotion. His hovering near me all evening said more than his quivering lips could tell.

It was balm to my bruised spirit to find such a haven of love and peace in the circle of my family. Even my sister Lena, who had often in the past disapproved of my life, now showed warmest affection. Brother Herman and his gentle wife lavished attentions upon me. The imminent danger I had faced, which still threatened me, had served to establish a bond between my family and me stronger than we had ever felt before. I wanted to prolong my happy stay in Rochester to recuperate from the ordeal of Chicago. But the thought of Czolgosz tormented me. I knew that in New York I could make some effort in his behalf.

At the Grand Central Station I was met by Yegor and the two chums who had spent that wonderful month with us in Rochester. Yegor looked distressed; he had tried hard to find a place for me, but had failed. No one would rent even a furnished room to Emma Goldman. Our friends who happened to have a vacant room would not run the risk of my staying with them for fear of being evicted. One of the boys offered to let me have his room for a few nights. "No need to worry," I comforted Yegor; "I am taken care of for the present, and in the meantime I will find an apartment."

After a long search for a flat I realized that my brother had not been exaggerating. No one would have me. I went to see a young prostitute I had once nursed. "Sure, kid, stay right here!" she welcomed me. "I'm tickled to death to have you. I'll bunk with a girlfriend for a while."

The encouraging telegram I had received in Chicago from Ed had been followed by a number of letters assuring me that I could count on him for whatever I might need: money, help and advice, and, above all, his friendship. It was good to know that Ed remained so staunch. When we met upon my return to New York, he offered me the use of his apartment while he and his family would be staying with friends. "You won't find much changed in my place," he remarked; "all your things are intact in the room that is my sanctum, where I often dream of our life together." I thanked him, but I could not accept his generous proposal. He was too tactful to press the matter, except to inform me that his firm owed me several hundred dollars in commissions.

"I need the money badly," I confided to Ed, "to send somebody to Buffalo to see Czolgosz. Possibly something can be done for him. We also ought to organize a mass meeting at once." He stared at me in bewilderment. "My dear," he said, shaking his head, "you are evidently not aware of the panic in the city. No hall in New York can be had and no one except yourself would be willing to speak for Czolgosz." "But no one is expected to eulogize his act!" I argued; "surely there must be a few people in the radical ranks who are capable of sympathy for a doomed human being." "Capable perhaps," he said doubtfully, "but not brave enough to voice it at this time." "You may be right," I admitted, "but I intend to make sure of it."

A trusted person was dispatched to Buffalo, but he soon returned without having been able to visit Czolgosz. He reported that no one was permitted to see him. A sympathetic guard had disclosed to our messenger that Leon had repeatedly been beaten into unconsciousness. His physical appearance was such that no outsider was admitted, and for the same reason he could not be taken to court. My friend further reported that, notwithstanding all the torture, Czolgosz had made no confession whatever and had involved no one in his act. A note had been sent in to Leon through the friendly guard.

I learned that an effort had been made in Buffalo to secure an attorney for Czolgosz, but no one would accept his defence. That made me even more determined to raise my voice in behalf of the poor unfortunate, denied and forsaken by everyone. Before long, however, I became convinced that Ed had been right. No one among the English-speaking radical groups could be induced to participate in a meeting to discuss the act of Leon Czolgosz. Many were willing to protest against my arrest, to condemn the third degree and the treatment I had

received. But they would have nothing to do with the Buffalo case. Czolgosz was not an anarchist, his deed had done the movement an irreparable injury, our American comrades insisted. Most of the Jewish anarchists, even, expressed similar views. Yanofsky, editor of the *Freie Arbeiter Stimme*, went still further. He kept up a campaign against Czolgosz, also denouncing me as an irresponsible person and declaring that he would never again speak from the same platform with me. The only ones who had not lost their heads were of the Latin groups, the Italian, Spanish, and French anarchists. Their publications had reprinted my article on Czolgosz that had appeared in *Free Society*. They wrote sympathetically of Leon, interpreting his act as a direct result of the increasing imperialism and reaction in this country. The Latin comrades were anxious to help with anything I might suggest, and it was a great comfort to know that at least some anarchists had preserved their judgment and courage in the madhouse of fury and cowardice. Unfortunately the foreign groups could not reach the American public.

In desperation I clung to the hope that by perseverance and appeals I should be able to rally some public-spirited Americans to express ordinary human sympathy for Leon Czolgosz, even if they felt that they must repudiate his act. Every day brought more disappointment and heart-ache. I was compelled to face the fact that I had been fighting against an epidemic of abject fear that could not be overcome.

The tragedy in Buffalo was nearing its end. Leon Czolgosz, still ill from the maltreatment he had endured, his face disfigured and head bandaged, was supported in court by two policemen. In its all-embracing justice and mercy the Buffalo court had assigned two lawyers to his defence. What if they did declare publicly that they were sorry to have to plead the case of such a depraved criminal as the assassin of "our beloved" President! They would do their duty just the same! They would see to it that the rights of the defendant were protected in court.

The last act was staged in Auburn Prison. It was early dawn, October 29, 1901. The condemned man sat strapped to the electric chair. The executioner stood with his hand on the switch, awaiting the signal. A warden, impelled by Christian mercy, makes a last effort to save the sinner's soul, to induce him to confess. Tenderly he says: "Leon, my boy, why do you shield that bad woman, Emma Goldman? She is not your friend. She had denounced you as a loafer, too lazy to work. She said you had always begged money from her. Emma Goldman had betrayed you, Leon. Why should you shield her?"

Breathless silence, seconds of endless time. It fills the death chamber, creeps into the hearts of the spectators. At last a muffled sound, an almost unaudible voice from under the black mask.

"It doesn't matter what Emma Goldman has said about me. She had nothing to do with my act. I did it alone. I did it for the American people."

A silence more terrible than the first. A sizzling sound — the smell of burnt flesh — a final agonized twitch of life.

Chapter 25

It was bitter hard to face life anew. In the stress of the past weeks I had forgotten that I should again have to take up the struggle for existence. It was doubly imperative; I needed forgetfulness. Our movement had lost its appeal for me; many of its adherents filled me with loathing. They had been flaunting anarchism like a red cloth before a bull, but they ran to cover at his first charge. I could no longer work with them. Still more harrowing was the gnawing doubt of the values I had so fervently believed in. No, I could not continue in the movement. I must first take stock of my own self. Intensive work in my profession, I felt, was the only refuge. It would fill the void and make me forget.

I had lost my identity; I had assumed a fictitious name, for no landlord was willing to lodge me, and most of my erstwhile comrades and friends proved equally brave. The situation revived memories of 1892, of the nights spent in Tompkins Square, or riding in horsecars to Harlem and back to the Battery, and later among the girls in the house on Fourth Street. I had endured that life rather than make the concession of changing my name. It was weak and inconsistent, I had then thought, to give in to popular prejudices. Some of those who now denied Czolgosz had praised me for joining the homeless brigade rather than compromise. All this had no meaning for me any longer. The struggle and disappointment of the past twelve years had taught me that consistency is only skin-deep in most people. As if it mattered what name you took, as long as you kept your integrity. Indeed, I would take another name, the most common and inoffensive I could think of. I became Miss E. G. Smith.

I met with no further objections from landlords. I rented a flat on First Street; Yegor and his chum Dan moved in with me, our furniture purchased on the instalment plan. Thereupon I went out to call on my physicians, to apprise them of the fact that henceforth they could recommend me as E. G. Smith.

By the end of the day's tramp I gained one more proof that I had become a pariah. Several doctors I visited, men who had known me for years and who had always been entirely satisfied with my work as a nurse, were indignant that I had dared to call on them. Did I want to get their names in the papers or cause them trouble with the police? I was being shadowed by the authorities; how could I expect them to recommend me? Dr. White was more humane. He had never credited the stories connecting me with Czolgosz, he assured me; he was certain that I was incapable of murder. Still he could not employ me in his office. "Smith is an ordinary enough name," he said, "but how long do you suppose it will be before you are discovered? I cannot take the chance; it would mean my ruin." He was anxious, however, to help me in some other manner, perhaps with money. I thanked him and went my way.

I visited Dr. Julius Hoffmann and Dr. Solotaroff. They at least had not changed towards me and they were eager to recommend cases. Unfortunately my good friend Solotaroff had fallen ill with an affection of the heart and was compelled to give up his outside practice. His office patients rarely needed nurses, but he promised to speak to other East Side doctors. Dear, faithful comrade, since I had climbed those six flights of stairs to his flat on my first arrival in New York twelve years previously, he had never failed me once.

It was evident my prospects were not very bright. I knew it involved a desperate struggle to win new ground, but I was determined to start all over again. I would not submit passively to the forces that were trying to crush me. "I must, I will, go on, for the sake of Sasha and of my brother, who need me," I told myself.

Sasha! I had not heard from him for nearly two months, and I also had been unable to write him. While under arrest, I could not express myself freely, and the last month had been too dreary and depressing. I was sure that of all people my dear Sasha would understand the social meaning of the Buffalo shot, and that he would appreciate the boy's integrity. Dear Sasha! Since the unexpected commutation of his prison term his spirit had grown buoyant. "Only five years more," he had written in his last letter; "just think, dear friend, only

five years more!" To see him free at last, resurrected; what were all my hardships compared with that moment? In that hope I plodded on. Occasionally I was called to a case; at other times I had orders for dresses.

I seldom went out. We could not afford music or theatres, and I dreaded to appear at public meetings. The last one, shortly after my return from Chicago, had nearly ended in a riot. I had gone to hear my old friend Ernest Crosby speak at the Manhattan Liberal Club. I had attended its weekly meetings since 1894, often participated in the discussions, and was known by everybody. The moment I entered the hall this time, I sensed an atmosphere of antagonism. Except for Crosby and several others, the audience seemed to resent my presence. At the close of the lecture, as the people were filing out of the hall, a man called out: "Emma Goldman, you are a murderess, and fifty million people know it!" In a moment I found myself surrounded by an excited crowd, crying: "You're a murderess!" Some voices were raised in my defence, but they were drowned in the general clamour. A clash was imminent. I got up on a chair and shouted: "You say fifty million people know that Emma Goldman is a murderess. The population of the United States being considerably more than that, there must be a great number willing to inform themselves before making irresponsible accusations. It is a tragedy to have a fool in the family, but to have fifty million maniacs in a nation is a calamity indeed. As good Americans you should refuse to swell their number."

Someone laughed, others followed, and soon the audience was in good humour again. But I left sick with disgust, determined to stay away from meetings, even from people. I saw only the few friends that came to our house, and occasionally I visited Justus.

Justus had been opposed to my coming to New York. Even now he feared for my safety; I was in danger of being kidnapped and taken to Buffalo, he thought, and he strongly urged a body-guard for me. It was good to see him so concerned, and I sought to humour him. His old friends, among them Ed and Claus, often gathered in his place to cheer him. We all knew that Death was daily creeping nearer and that before long he would claim his toll.

Early one morning Ed called to tell me that the end had come. I was asked to be one of the speakers at the funeral of Justus, but I felt compelled to refuse. I knew I could not express in words what he had meant in my life. Champion of freedom, sponsor of labour's cause, pleader for joy in life, Justus had a surpassing capacity for friendship, a veritable genius for responding generously and beautifully. He had always been reticent about his own great life and work. For me to sing his praises in the market-place would have been a breach of faith. The vast throng of people from every rank that followed the remains to the crematorium testified to the deep affection and high regard Justus had inspired in those who knew him.

The loss of Justus increased the dullness of my life. The small circle of friends who used to meet at his place was now scattered; more and more I withdrew into my own four walls. The struggle for the necessities of existence became more severe. Solotaroff, ill again, could not help me with employment; Dr. Hoffmann was out of the city. I was again compelled to take piece-work from the factory. I had advanced in the trade; I was sewing gaudy silk morning gowns now. The many ruffles, ribbons, and laces required painstaking effort, affecting my lacerated nerves until I felt like screaming. The one bright spot in the drabness that was now my life was my dear brother and his chum Dan.

Yegor had brought him to me when I was still living in my little room on Clinton Street. He had attracted me from the first, and I knew that he was also strongly drawn to me. I was thirty-two, while he only nineteen, naïve and unspoiled. He had laughed at my misgivings over the difference in our ages; he did not care for young girls, he said; they were generally stupid and could give him nothing. I was younger than they, he thought, and much wiser. He wanted me more than anyone else.

His pleading voice had been like music to me; yet I had struggled against it. One of my reasons for going on tour in May had been the hope of escaping my growing affection for the boy. In July, when we all met in Rochester, the storm I had repressed so long swept over me and engulfed us both. Then came the Buffalo tragedy and the horrors in its wake. They stifled the mainsprings of my being. Love seemed a farce in a world of hate. Since we had moved into our little flat, we were thrown together a great deal, and love again raised its insistent voice. I responded. It made me forget the other calls — of my ideal, my faith, my work. The thought of

a lecture or meeting had become repugnant to me. Even concerts and theatres had lost their attraction because of my fear, grown almost to an obsession, of meeting people or being recognized. Dejection was upon me, the feeling that my existence had lost its meaning and was bereft of content.

Life dragged on with its daily cares and worries. By far the greatest of them was Sasha's reported condition. Friends in Pittsburgh had written that he was again being persecuted by the prison authorities, and that his health was breaking down. At last, on December 31, a letter arrived from him. No greater New Year's gift could have come to me. Yegor knew that I liked to be alone on such occasions, and he thoughtfully tiptoed out of the room.

I pressed my lips to the precious envelope, opening it with trembling fingers. It was a long *sub rosa* letter, dated December 20, and written on several slips of paper in the very small script Sasha had acquired, each word standing out clear and distinct.

"I know how your visit and my strange behaviour must have affected you," he wrote. "The sight of your face after all these years completely unnerved me. I could not think, I could not speak. It was as if all my dreams of freedom, the whole world of the living, were concentrated in the shiny little trinket that was dangling from your watch-chain. I couldn't take my eyes off it, I couldn't keep my hand from playing with it. It absorbed my whole being. And all the time I felt how nervous you were at my silence, and I couldn't utter a word."

The frightful months since my visit to Sasha had obscured the poignancy of my disappointment at that time. His lines again revived it. But his letter showed how closely he had followed the events. "If the press mirrored the sentiments of the people," he continued, "the nation must have suddenly relapsed into cannibalism. There were moments when I was in mortal dread for your very life, and for the safety of the other arrested comrades... Your attitude of proud self-respect and your admirable self-control contributed much to the fortunate outcome. I was especially moved by your remark that you would faithfully nurse the wounded man, if he required your services, but that the poor boy, condemned and deserted by all, needed and deserved your sympathy and aid more than the President. More strikingly than your letters, that remark discovered to me the great change wrought in us by the ripening years. Yes, in us, in both, for my heart echoed your beautiful sentiment. How impossible such a thought would have been to us in the days of a decade ago! We should have considered it treason to the spirit of revolution; it would have outraged all our traditions even to admit the humanity of an official representative of capitalism. Is it not significant that we two — you living in the very heart of anarchist thought and activity, and I in the atmosphere of absolute suppression and isolation — should have arrived at the same evolutionary point after ten years of divergent paths?"

The dear, faithful pal — how big and brave it was of him so frankly to admit the change! As I read on I grew even more astounded at the amount of knowledge Sasha had acquired since his imprisonment. Works of science, philosophy, economics, even metaphysics — he had evidently read a great many of them, critically studied and digested them. His letter stirred a hundred memories of the past, of our common life, our love, our work. I was lost in recollections; time and space disappeared; the intervening years became blotted out, and I relived the past. My hands caressed the letter, my eyes dreamily wandering over the lines. Then the word "Leon" fastened my gaze, and I continued to read:

"I have read of the beautiful personality of the youth, of his inability to adapt himself to brutal conditions, and of the rebellion of his soul. It throws a significant light upon the causes of the *Attentat*. Indeed, it is at once the greatest tragedy of martyrdom and the most terrible indictment of society that it forces the noblest men and women to shed human blood, though their souls shrink from it. The more imperative it is that drastic methods of this character be resorted to only as a last extremity. To prove of value they must be motivated by social rather than individual necessity and be aimed against a direct and immediate enemy of the people. The significance of such a deed is understood by the popular mind, and in that alone lies the propagandistic, educational import of an *Attentat*, except if it is exclusively an act of terrorism."

The letter dropped from my hand. What could Sasha mean? Did he imply that McKinley was not “an immediate enemy of the people”? Not a subject for an *Attentat* of “propagandistic, educational import”? I was bewildered. Had I read right? There was still another passage: “I do not believe that Leon’s deed was terroristic, and I doubt whether it was educational, because the social necessity for its performance was not manifest. That you may not misunderstand, I repeat: as an expression of personal revolt it was inevitable, and in itself an indictment of existing conditions. But the background of social necessity was lacking, and therefore the value of the act was to a great extent nullified.”

The letter fell to the floor, leaving me in a daze. A strange, dry voice screamed out: “Yegor! Yegor!”

My brother ran in. “What has happened, dear? You’re all trembling. What’s the matter?” he cried in alarm. “The letter!” I whispered hoarsely. “Read it; tell me if I’ve gone mad.” “A beautiful letter,” I heard him say, “a human document, though Sasha does not see social necessity in Czolgosz’s act.”

“But how can Sasha,” I cried in desperation, “he of all people in the world — himself misunderstood and repudiated by the very workers he had wanted to help — how can *he* misunderstand so?”

Yegor tried to soothe me, to explain what Sasha had meant by “the necessary social background.” Picking up another slip of the letter, he began reading to me:

“The scheme of political subjection is subtle in America. Though McKinley was the chief representative of our modern slavery, he could not be considered in the light of a direct and immediate enemy of the people. In an absolutism the autocrat is visible and tangible. The real despotism of republican institutions is far deeper, more insidious because it rests on the popular delusion of self-government and independence. That is the source of democratic tyranny, and as such it cannot be reached with a bullet. In modern capitalism economic exploitation rather than political oppression is the real enemy of the people. Politics is but its handmaid. Hence the battle is to be waged in the economic rather than the political field. It is therefore that I regard my own act as far more significant and educational than Leon’s. It was directed against a tangible, real oppressor, visualized by the people.”

Suddenly a thought struck me. Why, Sasha is using the same arguments against Leon that Johann Most had urged against Sasha. Most had proclaimed the futility of individual acts of violence in a country devoid of proletarian consciousness and he had pointed out that the American worker did not understand the motives of such deeds. No less than I had Sasha then considered Most a traitor to our cause as well as towards himself. I had fought Most bitterly for it — Most, who had been my teacher, my great inspiration. And now Sasha, still believing in acts of violence, was denying “social necessity” to Leon’s deed.

The farce of it — the cruel, senseless farce! I felt as if I had lost Sasha — I broke down in uncontrollable sobbing.

In the evening Ed came for me. We had agreed several days previously to celebrate the New Year together, but I felt too crushed to go. Yegor pleaded with me, saying it would help to distract me. But I was shaken to the roots. When the New Year came, I lay ill in bed.

Dr. Hoffmann was again treating Mrs. Spenser and I was called to nurse her. The work compelled me to take life up once more. I followed my daily routine almost unconsciously, out of habit, my mind brooding on Sasha. It was peculiar self-deception on his part, I kept on saying to myself, to believe that his act had been more valuable than Leon’s. Had the years of solitary confinement and suffering led him to think his act had been better understood by the people than Czolgosz’s was? Perhaps it had served him as a prop to lean on during his terrible prison years. It was that, no doubt, that had kept him alive. Yet it seemed incredible that a man of his clarity and judgment should be so blind to the value of Leon’s political act.

I wrote Sasha several times pointing out that anarchism does not direct its forces against economic injustices only, but that it includes the political as well. His replies only emphasized the wide difference in our view-points. They increased my misery and made me realize the futility of continuing the discussion. In despair I stopped writing.

After the death of McKinley the campaign against anarchism and its adherents continued with increased venom. The press, the pulpit, and other public mouthpieces were frantically vying with each other in their fury against the common enemy. Most ferocious was Theodore Roosevelt, the new-fledged President of the United States. As Vice President he succeeded McKinley to the presidential throne. The irony of fate had, by the hand of Czolgosz, paved the way to power for the hero of San Juan. In gratitude for that involuntary service Roosevelt turned savage. His message to Congress, intended largely to strike at anarchism, was in reality a death-blow to social and political freedom in the United States.

Anti-anarchist bills followed each other in quick succession, their congressional sponsors busy inventing new methods for the extermination of anarchists. Senator Hawley evidently did not consider his professional wisdom sufficient to slay the anarchist dragon. He declared publicly that he would give a thousand dollars to get a shot at an anarchist. It was a cheap offer considering the price Czolgosz had paid for his shot.

In my bitterness I felt that the American radicals who had shown the white feather when courage and daring were so needed were mainly responsible for the developments. No wonder the reactionaries so brazenly clamoured for despotic measures. They saw themselves complete masters of the situation in the country, with hardly any organized opposition. The Criminal Anarchy law, rushed through the New York legislature, and a similar statute in New Jersey, helped to strengthen my conviction that our movement in the United States was paying dearly for its inconsistencies.

Signs of an awakening in our ranks gradually began to manifest themselves; voices were being raised against the impending danger to American liberties. But I had the feeling that the psychological moment had been neglected; nothing could be done to stem the tide of reaction. At the same time I could not reconcile myself to the fearful situation. My indignation was roused by the mad pack howling for our lives. Yet I remained benumbed and inert, unable to do anything except torment myself with everlasting whys and wherefors.

In the midst of the harassing situation we were ordered out of our flat, the landlord having somehow learned my identity. With great difficulty we found quarters in the very heart of the ghetto, on Market Street, on the fifth floor of a congested tenement. East Side landlords were used to having every kind of radical as their tenants. Moreover, the new place was cheaper and had the advantage of light rooms. It was fatiguing to climb so many flights of stairs a score of times a day, but it was preferable to having heavy-footed tenants over our heads. Orthodox Jews take Jehovah literally, especially his command to multiply. There was not a family in the house with fewer than five children, and some had eight or ten. Notwithstanding my love for children, I could not have remained long in the flat with the constant tramp of little feet over my head.

My good friend Solotaroff succeeded in inducing several East Side doctors to give me employment. Their patients, Jews and Italians, were mostly from the poorest families, their living-quarters consisting generally of two or three rooms for six or more people. Their incomes averaged about fifteen dollars a week, and the trained nurse was paid four dollars a day. For them nurses were luxuries indulged only in very serious illness. Nursing under such conditions was not only difficult, but extremely painful. I was pledged to keep up the standard of pay in my profession. I could not give my services for a lower price, and therefore had to find other ways of helping those poor people than by merely taking care of their sick.

I was mostly on night duty because few nurses were willing to take night cases, while I preferred them. The presence of relatives and their constant interference, much talking and weeping, and, above all, their horror of fresh air made day work most trying for me. "You wicked one!" an old lady once berated me for opening a window in the sick-room; "do you want to kill my child?" At night I had a free hand to give my patients the attention they needed. With the help of a book and a large pot of coffee, brewed by myself, the night hours passed quickly.

While I never refused any case, whatever the nature of the disease, I preferred to nurse children; they are so pathetically helpless when ill; they respond so gratefully to patience and kindness.

Working under an assumed name brought me many amusing experiences. Once a young socialist I knew called me to nurse his mother. She had double pneumonia, he informed me; she was a large woman and very hard to handle. About to accompany the man, I noticed that he was fidgety, as if he wanted to say something,

but did not know how. "What is it?" I asked. His mother had been violently antagonistic to me during the McKinley panic, he confided to me; she had repeatedly said: "If I had that woman, I would soak her in kerosene and burn her alive." He wanted me to know it before taking the case. "It was generous of your mother," I said, "but in her present condition she will hardly be able to carry out her threat." My young socialist was very much impressed.

After three weeks of struggle our patient succeeded in cheating the black-hooded gentleman. She had sufficiently recovered to do without a night nurse, and I was preparing to leave. To my surprise the young socialist announced that his mother wanted the day nurse discharged and me in her place. "Miss Smith is a wonderful nurse," she had told her son. "Do you know who she really is?" He said: "it's the terrible Emma Goldman!" "My God," his mother cried, "I hope you have not told her what I said about her." The boy admitted that he had. "And she nursed me so fine? Oi, a wonderful nurse!"

With the advent of warm weather the number of my patients decreased. I did not regret it; I was very tired and needed a rest. I wanted more time for reading and leisure to be with Dan, Yegor, and Ed. A sweet and harmonious *camaraderie* with the latter had replaced our turbulent emotions of the past. Our separation had had a profound effect on Ed, made him more tolerant and mellow, more understanding. In his little girl and in much reading he found solace. Our intellectual companionship had never before been so stimulating and enjoyable.

I had everything a human being could wish, yet there was chaos in my mind, an ever-growing craving in my heart. I longed to take up the old struggle, to make my life count for more than a mere round of personal interests. But how get back — where begin again? It seemed to me that I had burned the bridges behind me, that I could never again span the gap that had grown so wide since the dreadful Buffalo days.

One morning the young English anarchist William McQueen called on me. I had met him on my first tour through England in 1895; he had arranged my meetings in Leeds and had been my host. I had also met him several times since his arrival in America. He now came to invite me to speak in Paterson in behalf of the striking silk-weavers. McQueen and the Austrian anarchist Rudolph Grossman were going to address a mass meeting, and the strikers had asked me to come.

It was the first time since the Czolgosz tragedy that I had been approached by workers, or even by my own comrades. I seized upon the chance as a desert wanderer falls upon a well.

The night before the meeting I had a nightmare, waking up with screams that brought Yegor to my bed. In a cold sweat and shaking in every nerve I related to my brother all I could remember of my oppressive dream.

I dreamed I was in Paterson. The large hall was crowded, myself on the platform. I stepped to the edge and began to speak. I seemed to be carried along on the human sea at my feet. The waves rose and fell in tune with the inflections of my voice. Then they rushed away from me, faster and faster, carrying the people with them. I remained on the platform, all alone, my voice hushed in the silence around me. Alone, yet not quite. Something was stirring, taking form, growing before my eyes. I stood tense, breathlessly waiting. The form was advancing, coming to the very edge of the platform, carrying itself erect, head thrown back, its large eyes gleaming into mine. My voice struggled in my throat, and with a great effort I cried out: "Czolgosz! Leon Czolgosz!"

Fear possessed me that I should not be able to speak at the Paterson meeting. In vain I sought to rid myself of the feeling that when I stepped upon the platform, the face of Czolgosz would emerge from the crowd. I wired McQueen that I could not come.

The next day the papers carried the news of the arrest of McQueen and Grossmann. It horrified me to think that I had allowed a dream to keep me from responding to the call of the strikers. I had permitted myself to be influenced by a spook and had stayed safe at home while my young comrades were in danger. "Will the Czolgosz tragedy haunt me to the end of my days?" I kept asking myself. The answer came sooner than I anticipated.

"BLOODY RIOTS — WORKERS AND PEASANTS KILLED — STUDENTS WHIPPED BY COSSACKS..." The press was filled with the events that were happening in Russia. Once more the struggle against tsarist autocracy was being brought to the attention of the world. The appalling brutality on one side, the glorious courage and heroism on the other, tore me out of the lethargy that had paralysed my will since the Buffalo days. With

accusing clarity I realized that I had left the movement at its most critical moment, had turned my back on our work when I was most needed, that I had even begun to doubt my life's faith and ideal. And all because of a handful that had proved to be base and cowardly.

I tried to excuse my faint-heartedness by the deep concern I felt in the forsaken boy. My indignation against the weaklings had sprung, I argued with myself, from my sympathy with Czolgosz. No doubt that had been the impelling motive for my stand — so impelling, indeed, that it had even turned me against Sasha because he had failed to see in Czolgosz's act what had been so clear to me. My bitterness had extended to that dear friend and had made me forget that he was in prison and still needed me.

Now, however, another thought hammered in my brain, the thought that there might have been other motives, motives not quite so selfless as I had made myself and others believe. My own inability to face the first great issue in my life now made me see that the self-assurance with which I had always proclaimed that I could stand alone had deserted me the moment I was called upon to make good. I had not been able to bear being repudiated and shunned; I could not brave defeat. But, instead of admitting it to myself at least, I had kept on beating my wings in blind fury. I had become embittered and had drawn back within myself.

The qualities I had most admired in the heroes of the past, and also in Czolgosz, the strength to stand and die alone, had been lacking in me. Perhaps one needs more courage to live than to die. Dying is of a moment, but the claims of life are endless — a thousand small and petty things which tax one's strength and leave one too spent to meet the testing hour.

I emerged from my tortuous introspection as from a long illness, not yet in possession of my former vigour, but with a determination to try once more to steel my will to meet the exigencies of life, whatever they might be.

My first faltering step after the months of spiritual death was a letter to Sasha.

The news from Russia stirred the East Side radicals into intense activity. Trade-unionists, socialists, and anarchists set aside their political differences, the better to be able to help the victims of the Russian regime. Large meetings were held and funds raised for the sufferers in prison and exile. I took up the work with new-born strength. I stopped nursing in order to devote myself entirely to the needs of Russia. At the same time there was also enough happening in America to tax our utmost energies.

The coal-miners were on strike. Conditions in the coal districts were appalling and aid was urgently needed. The politicians in the labour movement were busy talking for the press and doing little for the strikers. Whatever backbone they had shown in the beginning of the strike caved in when the man with the Big Stick appeared on the scene. President Roosevelt suddenly evinced an interest in the miners. He would help the strikers, he announced, if their representatives would be reasonable and give him a chance to go after the mine-owners. That was manna for the politicians in the unions. They immediately transferred burden of responsibility to the presidential shoulders of Teddy. No need to worry any more; his official wisdom would find the right solution of vexing problems. Meanwhile the miners and their families were starving and the police browbeating those who came to the coal region to encourage the strikers.

The radical elements refused to be duped by the President's interest, nor did they have greater faith in the sudden change of heart of the employers. They worked steadily to raise funds and keep up the spirit of the men. The heat had grown too oppressive for public meetings, which meant a lull in our efforts. Still we were able to canvass unions, hold picnics, and arrange other affairs to raise money. My return to public activity rejuvenated me and gave me a new interest in life.

I was asked to undertake a lecture tour for the purpose of raising funds for the miners and the victims in Russia. We had reckoned, however, without the authorities in the strike districts. Our people there could secure no halls; on the rare occasions when a landlord was brave enough to rent us his place, the police broke up our gatherings. In several towns, among them Wilkesbarre and McKeesport, I was met by the guardians of the law at the station and turned back. It was finally decided that I should concentrate my efforts in the larger cities of the strike regions. In these I met with no difficulties until I reached Chicago.

My first lecture there dealt with Russia and took place in a crowded West Side hall. As usual the police were present, but they did not interfere. "We believe in freedom of speech," one of the officials told our committee, "so long as Emma Goldman talks on Russia." Fortunately my work for the miners was almost exclusively in the unions, and the police could do nothing there.

My last lecture was to be given at the Chicago Philosophical Society, an organization with a free platform. Their weekly gatherings had always been held in Handel Hall, on which the society had a long lease. The owners of the place had never before objected to either the speakers or their subjects, but on the Sunday scheduled for my talk Handel Hall was barred to the people. The janitor, pale and trampling, declared that detectives had been "to see" him. They had informed him about the Criminal Anarchy Law, which would make him liable to arrest, imprisonment, and a fine if he allowed Emma Goldman to speak. It happened that no such law had been passed in Illinois, but what did that matter? I delivered the proscribed lecture, nevertheless. Another hall-keeper, better versed in his legal rights and not so easily frightened, consented to let me speak on the dangerous subject of the Philosophic Aspects of Anarchism.

My tour was trying and strenuous, made more so by the necessity of speaking surrounded by watch-dogs ready to spring on my at any moment, as well as by being compelled to change halls at a moment's notice. But I welcomed the difficulties. They helped to rekindle my fighting spirit and to convince me that those in power never learn to what extent persecution is the leaven of revolutionary zeal.

I had barely returned home when news came of Kate Austen's death. Kate, the most daring, courageous voice among the women of America! Risen from the depths, she had reached intellectual heights many educated people could not touch. She loved life, and her soul was aflame for the oppressed, the suffering, and the poor. How splendid she had been all through the Buffalo tragedy! Only a month ago she had written, within the shadow of her own death, a glowing tribute to Czolgosz. And now she was gone, and with her one of the truly great personalities in our ranks. Her death was the loss not merely of a comrade, but also of a precious friend. Excepting Emma Lee she was the only woman who had come close to me and who understood the complexities of my being better than I did myself. Her sensitive response had helped me through many hard moments. Now she was dead, and my heart was heavy.

In a hectic life like mine sorrows and joys follow each other so rapidly that they leave no time to dwell too long on either. My grief over Kate's loss was still acute when another shock came. Voltairine de Cleyre was shot and severely wounded by a former pupil of hers. A telegram from Philadelphia informed me that she was in the hospital in a critical condition and suggested that I raise money for her care.

I had seen little of Voltairine since our unfortunate misunderstanding in 1894. I had heard that she was not well and that she had gone to Europe to regain her health. On my last visit in Philadelphia I had been told that she was having a severe struggle to make a living by teaching English to Jewish immigrants and giving music lessons, while at the same time keeping up her activities in the movement. I admired her energy and industry, but I was hurt and repelled by what seemed to me her unreasonable and small attitude toward me. I could not seek her out, nor had she communicated with me in all these years. Her fearless stand during the McKinley hysteria had helped much to increase my respect for her, and her letter in *Free Society* to Senator Hawley, who had said he would give a thousand dollars to have a shot at an anarchist, had made a lasting impression on me. She had sent her address to the senatorial patriot and had written him that she was ready to give him the pleasure to shoot an anarchist free of charge, on the sole condition that he permit her to explain to him the principles of anarchism before he fired.

"We must begin to raise money for Voltairine at once," I said to Ed. I knew she would resent a public appeal in her behalf, and Ed agreed that it was necessary to approach our friends privately on the matter. Solotaroff, first to be advised by us, responded beautifully, even though he was in poor health and his office practice was yielding very little. He suggested that Gordon, Voltairine's former lover, should be seen; he had become a successful physician and he was financially well able to help Voltairine, who had done so much for him. Solotaroff volunteered to speak to Gordon.

The result of our canvass was very encouraging, though we also met with some disagreeable experiences. An East Side friend of Voltairine's declared that he did not believe in "private charity," and there were also others whose sympathies had become blunted by material success. But generous souls made up for the rest, and soon we collected five hundred dollars. Ed went to Philadelphia with the money. Upon his return he reported that two of the bullets had been extracted. The third could not be touched because it was embedded too close to the heart. Voltairine's main concern, Ed told us, was about the boy who had attempted her life and she had already declared that she would not prosecute him.

Max and Millie were visiting New York for Christmas, and the occasion proved an unexpected and joyful treat. Ed had been urging me for some time to permit him to realize his long-cherished dream of dressing me up in "decent clothes." The time had come to carry out his promise, he insisted; I must go with him to the best shops and give my fancy free rein.

I realized as soon as we were in the fashionable emporium that an untrammelled fancy is an expensive thing, and I did not want to bankrupt Ed. "Let's run away quickly," I whispered; "this is no place for us." "Run away? Emma Goldman run away?" Ed teased; "you'll stay long enough to have your measurements taken and leave the rest to me."

On Christmas Eve boxes began to arrive at my apartment: a wonderful coat with a real astrakhan collar, muff, and turban to match. There were also a dress, silk underwear, stockings, and gloves. I felt like Cinderella. Ed beamed when he called and found me all rigged out. "That's the way I have always wanted you to look," he exclaimed; "some day everybody may be able to have beautiful things like these."

At the Hofbrau Haus we found Max and Millie already waiting for us. Millie was also dressed for the occasion, and Max was in fine mettle. He asked whether I had married a Rockefeller or struck a gold-mine. I was entirely too swell for a proletarian like himself, he laughed. "Such duds deserve at least three bottles of *Trabacher*," he cried, forthwith ordering them. We were the merriest party in the place.

Millie preceded Max to Chicago. He lingered on for a few days and we spent the time in long walks, visiting galleries and concerts. On the evening of his departure I accompanied Max to the station. While we stood on the platform, chatting, we were approached by two men who turned out to be detectives. They put us under arrest and took us to the police station, where we were cross-examined and then discharged. "On what grounds were we arrested?" I demanded. "Just on general principles," the desk sergeant answered pleasantly. "Your principles are rotten!" I retorted heatedly. "Go on, now," he roared, you're Red Emma, ain't you? That's enough."

A letter from Solotaroff informed me that Gordon had refused to aid Voltairine. The latter had drudged for years to help him through college, and now that she was ill, he had not even a kind word for her. My intuition about him had been correct. We agreed that she should not be told of the cruel indifference of the man who had meant so much to her.

Voltairine not only refused to prosecute the youth who had shot her, but even appealed to our press to aid his defence. "He is sick, poor, and friendless," she wrote; "he is in need of kindness, not prison." In a letter to the authorities she pointed out that the boy had been jobless for a long time and that as a result of worry he suffered from delusions. But the law had to have its pound of flesh: the youth was found guilty and given a sentence of six years and nine months.

The effect of the verdict on Voltairine caused a very serious relapse that kept us in anxious suspense for weeks. Finally she was declared out of danger and able to leave the hospital.

The Philadelphia papers furnished an amusing side to the tragic incident. Like the rest of the American press they had for years been filled with invectives against anarchism and anarchists. "Fiends incarnate — champions of murder and destruction — cowards" were among the most delicate epithets applied to us. But when Voltairine refused to prosecute her assailant and pleaded in his behalf, the same editors wrote that "anarchism is really the doctrine of the Nazarene, the gospel of forgiveness."

Chapter 26

The anti-anarchist immigration law was at last smuggled through Congress, and thereafter no person disbelieving in organized government was to be permitted to enter the United States. Under its provisions men like Tolstoy, Kropotkin, Spencer, or Edward Carpenter could be excluded from the hospitable shores of America. Too late did the lukewarm liberals realize the peril of this law to advanced thought. Had they opposed in a concerted manner the activities of the reactionary element, the statute might not have been passed. The immediate result of this new assault on American liberties, however, was a very decided change of attitude towards anarchists. I myself now ceased to be considered anathema; on the contrary, the very people who had been hostile to me began to seek me out. Various lecture forums, like the Manhattan Liberal Club, the Brooklyn Philosophical Society, and other American organizations invited me to speak. I accepted gladly because of the opportunity I had been wanting for years to reach the native intelligentsia, to enlighten it as to what anarchism really means. At these gatherings I made new friends and met old ones, among them Ernest Crosby, Leonard D. Abbott, and Theodore Schroeder.

At the Sunrise Club I came to know many persons of advanced ideas. Among the most interesting were Elizabeth and Alexis Ferm, John and Abby Coryell. The Fermes were the first Americans I met whose ideas on education were akin to mine; but while I merely advocated the need of a new approach to the child, the Fermes translated their ideas into practice. In the Playhouse, as their school was called, the children of the neighbourhood were bound by neither rules nor text-books. They were free to go or come and to learn from observation and experience. I knew no one else who so well understood child psychology as Elizabeth and who was so capable of bringing out the best in the young. She and Alexis considered themselves single-taxers, but in reality they were anarchists in their views and lives. It was a great treat to visit their home, which was also the school, and to witness the beautiful relationship that existed between them and the children.

The Coryells had much of the same quality, John possessing exceptional depth of mind. He impressed me as being more European than American, and indeed he had seen much of the world. As a young enough man he had been United States consul at Canton, China. Later he had lived in Japan, had travelled extensively, and had associated with the people of various countries and races. It had served to give him a wider outlook on life and a deeper understanding of human beings. John had considerable talent as a writer; he was the author of the original Nick Carter stories, and he had earned a name and money under the pseudonym of Bertha M. Clay. He was also a frequent contributor to the *Physical Culture* magazine, because of his interest in health matters and because it gave him his first chance to express himself freely on the subjects he had at heart. He was one of the most generous persons I had ever met. His writings had brought him a fortune, of which he had kept almost nothing, having given lavishly to those in need. His greatest charm lay in his rich sense of humour, no less incisive because of his polished manner. The Coryells and the Fermes became my dearest American friends.

I also saw a great deal of Hugh O. Pentecost. He had undergone many changes since I had first met him during my trial in 1893. He did not impress me as a strong character, but he was among the most brilliant speakers in New York. He lectured Sunday mornings on social topics, his eloquence attracting large audiences. Pentecost was a frequent visitor at my apartment, where he used to "feel natural," as he often said. His wife, a handsome, middle-class woman, keenly disliked her husband's poor friends, and her eyes were upon the influential subscribers to his lectures.

Once I had arranged a little party in my flat, with Pentecost as one of my guests. Shortly before the party I met Mrs. Pentecost and asked her if she would like to come. "Thank you so much," she said, "I shall be delighted;

I love slumming.” “Isn’t it fortunate?” I remarked. “Otherwise you would never meet interesting people.” She did not attend the party.

My public life grew colourful. Nursing became less strenuous when several of my “charges” moved out of my apartment and thus reduced my expenses. I could afford to take longer rests between cases. It gave me the opportunity to do much reading that had been neglected for some time. I enjoyed my new experience of living alone. I could go and come without considering others and I did not always find a crowd at home upon my return from a lecture. I knew myself well enough to realize that I was not easy to live with. The dreadful months following the Buffalo tragedy had driven me desperate with the struggle to find my way back to life and work. The timid radicalism of the people on the East Side had made me impatient and intolerant with the striplings who talked about the future, yet did nothing in the present. I enjoyed the boon of retirement and the companionship of a few chosen friends, the dearest among them Ed — no longer jealously watching, possessively demanding every thought and every breath, but giving and receiving free and spontaneous joy.

Often he would visit me weary and depressed. I knew it was the growing friction in his home; not that he had ever spoken about it, but now and then a chance remark disclosed to me that he was not happy. Once, in the course of a conversation, he remarked: “In prison I used to take solitary confinement rather than share my cell with anybody. The constant jabber of a cell-mate used to drive me frantic. Now I have to listen to incessant talk, and there is no solitary for me to get away to.” On another occasion he gave vent to irony regarding the girls and women that pretend to hold advanced ideas until they have safely captured their man and then fiercely turn against those ideas for fear of losing their provider. To cheer him I would turn the talk into other channels, or ask about his daughter. At once his face would light up and his depression lift. One day he brought me a picture of the little one. I had never seen such a striking resemblance. I was so moved by the beautiful face of the child that unthinkingly I cried out: “Why don’t you ever bring her to see me?” “Why?” he replied, vehemently; “the mother! The mother! If you only knew the mother!” “Please, please!” I remonstrated; “don’t say anything more; I don’t want to know about her!” He began excitedly to pace the floor, breaking out into a torrent of words. “You must; you must let me speak!” he cried. “You must let me tell you all I have suppressed so long.” I tried to stop him, but he paid no attention. Rage and bitterness against you drove me to that woman,” he continued contemptuously; “yes, and to drink. For weeks after our last break-up I kept drinking. Then I met the woman. I had seen her at radical affairs before, but she had never meant anything to me. Now she excited me; I was maddened by the loss of you and by drink. So I took her home. I quit working and gave myself up to a wild debauch, hoping to blot out the resentment I felt against you for going away.” With a sharp pain in my heart I seized his hand, crying: “Oh, Ed, not resentment?” “Yes, yes! Resentment!” he repeated; “even hate! I felt it then because you had so easily given up our love and our life. But don’t interrupt me; I must get it out of my system.”

We sat down. Putting his hand over mine, he continued somewhat longer more calmly: “The drunken debauch went on for weeks. I wasn’t aware of time, I didn’t go anywhere or see anybody. I stayed at home in a stupor of drink and sex. One day I woke up with my mind terribly clear. I was sick of myself and of the woman. I told her brutally that she would have to go; that I had never intended our affair to be a permanent thing. She did what women usually do; she said I was a cruel and unscrupulous seducer. When she saw that it did not impress me, she began weeping and begging and finally she declared that she was pregnant. I was staggered; I felt it was impossible, yet I didn’t believe she would deliberately invent such a thing. I had no money and I could not let her shift for herself. I was trapped and I had to go through with it. A few months under the same roof made me realize that we didn’t have a single thought in common. Everything about her repelled me; her shrill voice all over the house, her constant chatter and gossip. They grated on my nerves and often drove me out of the house, but the thought that she was carrying my child always brought me back. Two months before it was born, she taunted me, during one of our bickering wrangles, with having tricked me. She had not been pregnant at all when she had first told me. I decided then and there to leave her as soon as the child was born. You’ll laugh, but the birth of the little one woke strange chords in my soul. It made me forget all that was lacking in my life. I stayed.”

"Why torture yourself, dear Ed?" I tried to soothe him; "why rake up the past?" He brushed me gently aside. "You must listen," he insisted; "you had everything to do with the beginning; it's only fair you should listen to the very end."

"When you returned from Europe," he went on, "the contrast between our past life and my present existence appeared more glaring. I wanted to take my child and come to you to plead once more for our love. But you were wrapped up in other people and in your public activities. You seemed to be completely cured of what you had once felt for me."

"You were wrong!" I cried, "I still loved you even when we had drifted apart." "I see it now, my dear, but at the time you appeared indifferent and aloof," he replied. "I could not turn to you. I sought what relief I could in my child. I read, and I found — yes, I found — some forgetfulness in the works we used to argue about; I could understand them better. But my nerves had become blunted; I no longer winced at the sound of the shrill voice. Her recriminations had made me hard and cynical. Besides, I had discovered a way to stop the stream," he added with a chuckle. "What was it?" I asked, glad of his lighter tone; "perhaps I could also use it on some people." "Well, you see," he explained, "I take out my watch, hold it up to the lady's face, and tell her I'll give her five minutes to get through. If by that time she still keeps it up, I leave the house." "And it works?" I inquired. "Like magic. She dashes into the kitchen, and I go into my room and lock the door." I laughed, though I really wanted to cry at the thought of Ed, who had always loved refinement and peace, forced into degrading, vulgar scenes.

"The break has come, though, at last," he went on. "It had to, anyway, even if you and I had not become good friends again. It was bound to come as soon as I began to realize the effect those quarrels were having on the child." He added that for a long time he had lacked the means. Now he was in a position to do so. He would take his child to Vienna with him, and he asked me to accompany him.

"How do you mean, take the child?" I cried. "The mother, what about her? It's her child, too, isn't it? It must mean everything to her. How can you rob her of it?" Ed got on his feet and raised me up also. His face close to mine, he said: "Love! Love! Haven't you always insisted that the love of the average mother either smothers the child with kisses or kills it with blows? Why this sudden sentimentality for the poor mother?" "I know, I know, my dear," I answered; "I haven't changed my views. Just the same, the woman endures the agony of birth and she nourishes the infant with her own substance. The man does almost nothing, and yet he claims the child. Can't you see how unjust it is, Ed? Go to Europe with you? I'd do it at once. But I cannot have a mother robbed of her child on my account." He charged me with not being free; I was like all feminists who rail against man for the wrongs he supposedly does to woman, without seeing the injustices that the man suffers, and also the child. He would go anyway and take his little girl along. Never would he allow his child to grow up in an atmosphere of strife.

Ed left me in a turmoil of conflicting emotions. I had to admit to myself that it had indeed been I who had driven him into that woman's arms. I knew, as I had known when I had gone away from him, that I could not have acted otherwise. All the same, I had been the cause. I recalled vividly Ed's violent outburst on that terrible night; it was evidence enough of his agony of spirit. There was no blinking my part in his misery; why, then, did I refuse him now when he needed me even more? Why did I deny him the help he asked for his child? The woman certainly meant nothing to me; why should I have scruples about her loss? I had always held that the mere physical process of motherhood does not make a woman a real mother; yet I had talked to Ed against robbing her!

After much thought I concluded that my feeling in regard to the mother of Ed's child was deeply embedded in my sentiments for motherhood in general, that blind, dumb force that brings forth life in travail, wasting woman's youth and strength, and leaving her in old age a burden to herself and to those to whom she has given birth. It was this helplessness of motherhood that had made me recoil from adding to its pain.

The next time Ed came I tried to explain this to him, but he could not follow me. He said he had always credited me with being able to reason like a man, objectively; now he felt I was arguing subjectively, like all women. I replied that the reasoning faculties of most men had not impressed me to the point of wishing to

imitate them, and that I preferred to do my own thinking as a woman. I repeated what I had already told him: that I should be supremely happy to go with him if he went alone, or to visit him in Europe some time later, but that I could not run off with another woman's child.

I was afraid that my stand would throw a shadow on my new friendship with Ed, but he proved to be big and fine about it. His visits became beautiful events. He was planning to leave for Europe in June, together with his child.

Early in April he told me he would be very busy for a week. His firm had to buy a large stock of lumber, and the transaction was to keep him out of town for a few days. But he would remain in touch with me and wire the moment he got back. During his absence I was called on a night case in Brooklyn, to nurse a consumptive boy. It was a long and tedious journey to and fro; I would return home very tired, barely able to take my bath, and fall asleep as soon as I struck the pillow. One morning, very early, I was roused out of bed by persistent and violent ringing. It was Timmermann, whom I had not seen for more than a year. "Claus!" I cried; "what brings you at such an hour?"

His manner was unusually quiet and he looked strangely at me. "Sit down," he said at last in a solemn voice; "I have something to tell you." I wondered what had happened to him. "It's about Ed," he began. "Ed!" I cried, suddenly alarmed; "is anything the matter with him? Is he ill? Have you a message for me?"

"Ed — Ed" — he stammered — "Ed has no more messages." I held out my hand as if to ward off a blow. "Ed died last night," I heard Claus say in a shaken voice. I stood staring at him. "You're drunk!" I cried; "it can't be!" Claus took my hand and gently pulled me down beside him. "I'm a messenger of evil; of all your friends I had to be the one to bring you this news. Poor, poor girl!" He stroked my hair furtively. We sat in silence.

Finally Claus spoke. He had gone to Ed's house to meet him for supper; he had waited until nine o'clock, but Ed did not return, so he decided to leave. At that moment a cab drove up to the house. The driver inquired for Brady's apartment, saying that Mr. Brady was in the cab, sick. Would someone help to carry him up? Neighbours came out and surrounded the cab. Ed was inside, sunk back in the seat, unconscious and breathing heavily. People carried him upstairs, while Claus ran for a doctor. When he came back the cabman was gone. All he had been able to tell was that he had been called to a saloon near the Long Island station, where he had found the gentleman hunched up in a chair, bleeding from a cut on his face. He was conscious, but able only to give his address. The saloon-keeper explained that the gentleman had asked for a drink and had taken it standing at the bar. Then he had paid and started towards the toilet. On the way he had suddenly fallen down in a heap, striking his forehead against the bar. That was all any of them knew.

The doctor had worked frantically to revive Ed; but it was in vain. He died without regaining consciousness.

Claus's voice was droning in my ears, but I barely heard what he was saying. Nothing mattered but that Ed had been stricken among strangers, stuffed into a cab, alone at the moment of his greatest need. Oh, Ed, my splendid friend, robbed of life when so close to the fullness of it! The cruelty of it, the senseless cruelty! My heart cried out in protest, my throat choked with tears that would not come to my eyes to relieve my poignant grief.

Claus got to his feet remarking that he must notify other friends and help with the funeral arrangements. "I will go with you!" I declared. "I will see Ed again." "Impossible!" Claus objected. "Mrs. Brady has already stated that she will not let you in. She said you had robbed her of Ed when he was alive and she will keep you away now that he is dead. You would only have to go through with an ugly scene."

I remained alone with memories of my life with Ed. In the late afternoon Yegor came, shaken by the news. He had loved Ed and was profoundly overcome now. His sweet concern melted my frozen heart. With his arms about me I found the tears that would not come before. We sat close together, talking of Ed, his life, his dreams, and premature end. It grew late and I remembered the sick boy in Brooklyn waiting for me. I might not be near my precious dead, but I could at least go to the aid of my young patient struggling for life.

Funerals had always been abhorrent to me; I felt that they expressed grief turned inside out. My loss was too deep for it. I went to the crematory and found the ceremony over, the coffin already closed. The friends who

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knew of my bond with Ed lifted the cover again for me. I approached to look at the dear face, so beautifully serene in sleep. The silence about me made death less gruesome.

Suddenly a shriek echoed through the place, followed by another and another. A female voice, hysterically crying: "My husband! My husband! He is mine!" The shrieking woman, her black widow's veil resembling a crow's wings, threw herself between me and the coffin, pushing me back and falling over the dead. A little blonde girl with frightened eyes, suffocating with sobs, was clutching at the woman's dress.

For a moment I stood petrified with horror. Then I slowly moved towards the exit, out into the open, away from the revolting scene. My mind was full of the child, the replica of its father, its life now to be so different from what he had intended.

Chapter 27

Memories of my former life with Ed filled me with longing for what had again been just within my reach, only snatched away. Recollections of the past compelled me to look into the most hidden crevices of my being; their strange contradictions tore me between my hunger for love and my inability to have it for long. It was not only the finality of death, as in the case of Ed, nor the circumstances that had robbed me of Sasha in the springtime of our lives, that always came between. There were other forces at work to deny me permanency in love. Were they part of some passionate yearning in me that no man could completely fulfil or were they inherent in those who for ever reach out for the heights, for some ideal or exalted aim that excludes aught else? Was not the price they exacted conditioned in the very nature of the thing I wished to achieve? The stars could not be climbed by one rooted in a clod of earth. If one soared high, could he hope to dwell for long in the absorbing depths of passion and love? Like all who had paid for their faith, I too would have to face the inevitable. Occasional snatches of love; nothing permanent in my life except my ideal.

Yegor remained in my flat, while I accompanied my patient and his mother to Liberty, New York. I had never nursed consumptives before and had not witnessed their indomitable will to live and the consuming fires of their withering flesh. At the moment when everything seemed at an end, my patient would take a new leap, followed by days of rekindled hope for a future of work that would tax the vitality of the strongest. Here was the boy of eighteen, a mere bundle of bone and skin, with burning eyes and hectic cheeks, talking of the life he might never have.

With his reawakened will invariably came the urge of the body, the craving for sex. It was not until I had spent four months with him that I realized what the youth had been desperately trying to suppress. I was far from the thought that it was my presence that was adding fuel to the smouldering fires within him. A few things had aroused my suspicion, but I had put them aside as signs of my patient's feverish state. Once, as I was taking his pulse, he suddenly seized my hand and pressed it excitedly in his own. At another time, when I bent over to straighten his covers, I felt his hot breath very close to the back of my neck. Often I noticed his large burning eyes following me about.

The boy slept in the open, on the screened veranda. To be within reach, at night I stayed in the room adjoining the porch. His mother was always with him part of the day to give me some time to rest. Her bedroom was behind the dining-room, farthest away from the veranda. The care of my tubercular case was more exacting than any I had nursed before, but years of experience had made me alert to the least stirring of a patient. It was hardly ever necessary for the boy to use the little bell on his table; I could hear him the moment he began to move.

One night I had gone in to my patient several times to find him peacefully slumbering; very tired, I also fell asleep. I was awakened by a feeling of something pressing on my chest. I discovered my patient sitting on my bed, his hot lips pressed to my breast, his burning hands caressing my body. Anger made me forget his precarious condition. I pushed him away and leaped to the floor. "You madman!" I cried; "get to your bed at once or I will call your mother!" He held out his hands in silent entreaty and started to walk towards the porch. Halfway over, he fell down, shaken by a paroxysm of coughing. Frightened out of my resentment, I was for a moment at a loss what to do. I dared not call his mother; his presence in my room would make her think I had failed her son when he had called me. Nor could I leave him where he was. He weighed little, and desperation increases one's strength. I raised him up and carried him to his bed. His excitement brought on a new hæmorrhage and my anger gave way to pity for the poor boy, so near death, yet so tenaciously reaching out for life.

All through his attack he clung to my hand, between fits of coughing begging me to spare his mother and forgive him for what he had done. I kept on turning over in my mind how I could resign. It was clear I should have to leave. What excuse could I give? I could not tell his mother the truth; she would not believe it of her son, and even if she did, she would be too shocked and hurt to understand the urge that had impelled the boy. I should have to say that I was tired out by constant nursing and needed rest; and of course I would give her time to find another nurse. But weeks passed before I could carry out my resolve. My patient was very ill and his mother herself almost a physical wreck from anxiety. When at last the patient had once more escaped his doom and was better again, I begged to be allowed to go.

On my return to New York I found that I should have to look for a new abode again: once more my neighbors had objected to having Emma Goldman in the house. I moved into a larger place, my brother Yegor and our young comrade Albert Zibelin sharing the apartment with me. Various elements were combined in Albert's make-up; his father, an active anarchist, was French; his mother an American Quaker of sweet and gentle disposition. He was born in Mexico, where as a child he had roamed freely in the hills. Later he lived with Elis   Reclus, the celebrated French scientist and exponent of anarchism. His fine heritage and the beneficial influences in his early life had produced splendid results in Albert; he was beautiful in body and spirit. He grew into an ardent lover of freedom and became a tender and thoughtful friend, altogether a rare character among the young American boys of my acquaintance.

This time our co-operative venture began more promisingly. Each member talked less of equal responsibility and did more to relieve the burden of the others. It was doubly fortunate for me because of the many calls of the movement upon my energies. With Albert as chef, and the help of Yegor and Dan, when the latter visited us, I was able to devote myself more to my public interests, which were shared also by the boys.

Since I had begun writing to Sasha again, we had been drawing closer together. He had not quite three years more to endure, and he was full of new hope, planning what he would do after his release. For several years past he had been much interested in one of his prison mates, a consumptive boy by the name of Harry. In every letter Sasha referred to his friend, especially while I was nursing my tubercular patient. I had to keep him informed of the methods and treatment I applied. His interest in Harry had even suggested to him the study of medicine when he should leave prison. Meanwhile he was eager for what I could send him: medical books, journals, and everything else bearing on the white plague.

Sasha's letters breathed a zest in life that carried me along and filled me with increased admiration for him. I, too, began to dream and plan for the great moment when my heroic boy would be free again and united with me in life and work. Only thirty-three months more and his martyrdom would be at an end!

Meanwhile John Turner had announced his coming to the States. He had been in America in 1896 and had lectured extensively during seven months. He was planning a new tour and wished especially to study the conditions of the men and women employed as clerks and sales-people in the United States. He had been very successful in England with the Shop Assistants' Union, which he had developed into a powerful organization. Under his leadership the status of those employees had been improved to a very considerable degree. While the conditions of that class of workers in America were not quite so bad as in England prior to the efforts of Turner and his union colleagues, we were sure that the men needed awakening. There was no one so capable of accomplishing it as John Turner.

For that reason, as well as because of the contribution Turner would make to the more general spread of our ideas, we hailed his proposed visit and immediately began to arrange a series of lectures for our brilliant English comrade. His first meeting we organized for October 22 at Murray Hill Lyceum.

Like so many others, John Turner had become an anarchist as a result of the Haymarket tragedy of 1887. His attitude to the State and to political action had induced him to refuse the candidacy for Parliament offered him by his union. "My place is among the rank and file," Turner had stated at the time; "my work is not in so-called 'public affairs,' which are part of the organized exploitation of labour. Even the small palliatives possible through Parliament would be gained by organized Labour much quicker by pressure from outside than by the representatives inside the House of Commons." His stand showed his grasp of social forces and his devotion to

his ideal. While he had never ceased to work for anarchism, he considered activity in the unions his most vital purpose. He maintained that anarchism without the masses is bound to remain a mere dream, lacking living force. He felt that to reach the toilers one must take part in their daily economic struggle.

His opening address was on "Trade Unionism and the General Strike." Murray Hill Lyceum was filled to the doors with people from every walk of life. The police were present in large numbers. I introduced our British comrade to the audience and then went to the rear of the hall to look after our literature. When John had finished speaking, I noticed several plain-clothes men approach the platform. Sensing trouble, I hastened over to John. The strangers proved immigration officials who declared Turner was under arrest. Before the audience had time to realize what was happening, he was rushed out of the hall.

Turner was given the honour of being the first to fall under the ban of the Federal Anti-Anarchist Law passed by Congress on March 3, 1903. Its main section reads: "No person who disbelieves in or who is opposed to all organized governments, or who is a member of or affiliated with any organization entertaining or teaching such disbelief in or opposition to all governments...shall be permitted to enter the United States." John Turner, well known in his own country, respected by thinking people and having access to every European land, was now to be victimized by a statute conceived in panic and sponsored by the darkest elements in the United States. When I announced to the audience that John Turner had been arrested and would be deported, the meeting unanimously resolved that if our friend had to go, it should not be without a fight.

The Ellis Island authorities thought they were going to have it all their own way. For several days no one, not even his lawyer, was allowed to see Turner. Hugh O. Pentecost, whom we engaged to represent the prisoner, immediately started habeas corpus proceedings. That stayed the deportation and checked the arbitrary methods of the Ellis Island Commissioner. At the first hearing the judge sustained, of course, the immigration authorities by ordering Turner deported. But we still had an appeal to the Federal Supreme Court in reserve. Most of our comrades opposed such a step as inconsistent with our ideas, a waste of money that could achieve no results. While I had no illusions about what the Supreme Court was likely to do, I felt that the fight for Turner would be splendid propaganda by bringing the absurd law to the attention of the intelligent public. Last but not least it would serve to awaken many Americans to the fact that the liberties guaranteed in the United States, among which the right of asylum was the most important, had become nothing but empty phrases to be used as fire-crackers on the Fourth of July. The main point, however, was whether Turner would be willing to continue a prisoner on Ellis Island, perhaps for many months, until the Supreme Court should decide his case. I wrote to ask him about it, receiving an immediate reply to the effect that he was "enjoying the hospitality of Ellis Island," and that he was entirely at our disposal to help make the fight.

While there had been a decided change in public opinion towards me since 1901, I was still very much taboo to the majority. I realized that if I wished to help Turner and participate in the activities against the deportation law, I had better remain in the background. My assumed name of Smith secured for me a willing ear with people who were sure to see red on meeting Emma Goldman. Still, a goodly number of American radicals knew me and were advanced enough not to be frightened by my ideas. With their help I succeeded in organizing a permanent Free Speech League, its members coming from various liberal elements. Among them were Peter E. Burroughs, Benjamin R. Tucker, H. Gaylord Wilshire, Dr. E. B. Foote, Jr., Theodore Schroeder, Charles B. Spahr, and many others well known in progressive circles. At its first meeting the league decided to have Clarence Darrow represent Turner before the Supreme Court.

The next step taken by the league was to arrange a meeting in Cooper Union. The Free Speech Leaguers were mostly professional men and very busy. It was left to me to do the suggesting and directing and to pester people until they promised their support. I had to visit numerous unions, as a result of which I collected sixteen hundred dollars. What was more difficult, I succeeded in persuading Yanofsky, editor of the *Freie Arbeiter Stimme*, who was at first opposed to the appeal, to open his columns to our publicity. Gradually I got other persons interested, the most active being Bolton Hall and his secretary, A. C. Pleydell, both untiring in their work on the case.

Bolton Hall, whom I had met several years before, was one of the most charming and gracious personalities it has been my good fortune to know. An unconditional libertarian and single-taxer, he had entirely emancipated

himself from his highly respectable background except for his conventional dress. His frock-coat, high silk hat, gloves, and cane made him a conspicuous figure in our ranks, particularly so when he visited trade unions in behalf of Turner, or when he appeared before the American Longshoremen's Union, whose organizer and treasurer he was. But Bolton knew what he was about. He claimed that nothing impressed working-men so much as his fashionable attire. To my remonstrances he would reply: "Don't you see it is my silk hat that gives my speech importance?"

The Cooper Union meeting met with tremendous success, the speakers representing all shades of political opinion. Some were apologetic for having come to plead in behalf of an anarchist; as congressmen and college professors they could not afford to be as outspoken as they felt. Others, more daring, however, set the real tone of the meeting. Among them were Bolton Hall, Ernest Crosby, and Alexander Jonas. Letters and telegrams were read from William Lloyd Garrison, Edward M. Shepard, Horace White, Carl Schurz, and the Rev. Dr. Thomas Hall. They were unconditional in their condemnation of the outrageous law and of the attempts of Washington to destroy the fundamental principles guaranteed by the Declaration of Independence and the Constitution of the United States.

I sat in the audience, very much gratified with the results of our efforts, amused to think that most of those good people on the platform were unaware that it was Emma Goldman and her anarchist comrades who had arranged and managed the meeting. No doubt some of the respectable liberals, those who always offered profuse apologies for every bold step they contemplated making, would have been shocked out of their wits had they known that "wild-eyed anarchists" had had anything to do with the affair. But I was a hardened sinner; I did not feel the least scruple for having gone into a conspiracy to induce the timid gentlemen to express themselves on such a vital issue.

Amidst the excitement of the campaign I was called by Dr. E.B. Foote to a case. I had tried several times previously to get work with him, but although he was a prominent free-thinker, he had yet fought shy of employing the dangerous Emma Goldman. Since the Turner appeal we had come in contact a good deal, and that was probably what had changed his mind. At any rate he sent for me to take charge of one of his patients, and New Year's Eve 1904 found me at the bedside of the man entrusted to my care. The midnight merry-making on the street awakened memories of the great day, a year past, spent with Max, Millie, and Ed.

Being compelled to move to new quarters every now and then had become a habit with me, and I no longer minded it. I now rented part of a flat at 210 East Thirteenth Street, the rest of the apartment being occupied by Mr. and Mrs. Alexander Horr, friends of mine. I was preparing to go on tour. Yegor had work outside the city, and Albert was leaving for France, so I was glad when the Horrs offered to share their flat. Little did I dream that I was going to remain ten years in the place.

The Free Speech League had asked me to visit a number of cities in behalf of the John Turner fight, and I had also received two other invitations: one from the garment-workers in Rochester, and the other from miners in Pennsylvania. The Rochester tailors had had trouble with some clothing firms, among them that of Garson and Meyer. It was strangely significant that I should be called to speak to the wage-slaves of the man who had once exploited my labour for two dollars and fifty cents a week. I welcomed the opportunity, which would also enable me to see my family.

Within the last few years I had felt more drawn to my people, Helena remaining nearest to me. I always stayed with her on my visits to Rochester, and my folks had learned to take it as a matter of course. My arrival this time was the occasion for a general family reunion. It gave me a chance to get in closer touch with my brother Herman and his charming young wife, Rachel. I learned that the boy who could not memorize his lessons at school had become a great mechanical expert, his specific line the construction of intricate machinery. When it grew late and the other members of the family retired, I remained with my dear Helena. We always had much to say to each other, and it was nearly morning when we separated. Sister consoled me by saying I could sleep late.

I had hardly dozed off when I was awakened by a messenger bringing a letter. Glancing at the signature first, in a half-drowsy state, I saw with surprise that it was signed "Garson." I read it several times to make sure that I

was not dreaming. He felt proud that a daughter of his race and city had achieved nation-wide fame, he wrote; he was glad of her presence in Rochester and he would consider it an honour to welcome me at his office soon.

I handed the letter to Helena. "Read it," I said, "and see how important your little sister has become." When she got through, she asked: "Well, what are you going to do?" I wrote on the back of the letter: "Mr. Garson, when I needed you, I came to you. Now that you seem to need me, you will have to come to me." My anxious sister was worried about the outcome. What could he want and what would I say or do? I assured her that it was not difficult to guess what Mr. Garson wanted, but I intended, nevertheless, to have him tell it to me in person and in her presence. I would receive him in her store and treat him "as a lady should."

In the afternoon Mr. Garson drove up in his carriage. I had not seen my former employer for eighteen years, and during that time I had hardly given him a thought. Yet the moment he entered, every detail of the dreadful months in his shop stood out as clearly as if it had happened but yesterday. I saw the shop again and his luxurious office, American Beauties on the table, the blue smoke of his cigar swelling in fantastic curves, and myself standing trembling, waiting until Mr. Garson would deign to notice me. I visioned it all again and I heard him saying harshly: "What can I do for you?" Everything to the minutest detail I recalled as I looked at the old man standing before me, silk hat in hand. The thought of the injustice and humiliation his workers were suffering, their driven and drained existence, agitated me. I could barely suppress the impulse to show him the door. If my life depended on it, I could not have asked Mr. Garson to sit down. It was Helena who offered him a chair — more than he had done for me eighteen years before.

He sat down and looked at me, evidently expecting me to speak first. "Well, Mr. Garson, what can I do for you?" I finally asked. The expression must have recalled something to his mind; it seemed to confuse him. "Why nothing at all, dear Miss Goldman," he presently replied; "I just wanted to have a pleasant talk with you." "Very well," I said, and waited. He had worked hard all his life, he related, "just like your father, Miss Goldman." He had saved penny by penny and in that way had accumulated a little money. "You may not know how difficult it is to save," he went on, "but take your father. He works hard, he is an honest man, and he is known in the whole city as such. There isn't another man in Rochester more respected and who has so much credit as your father."

"Just a moment, Mr. Garson," I interrupted; "you forgot something. You forgot to mention that you had saved by the assistance of others. You were able to put aside penny by penny because you had men and women working for you."

"Yes, of course," he said apologetically, "we had 'hands' in our factory, but they all made good livings." And were they all able to open factories from their savings of penny by penny?

He admitted that they were not, but it was because they were ignorant and spendthrift. "You mean they were honest working-men like my father, don't you?" I continued. "You've spoken in such high terms of my father, you certainly will not accuse him of being a spend thrift. But though he has worked like a galley-slave all his life, he has accumulated nothing and he has not been able to start a factory. Why do you suppose my father and others remained poor, while you succeeded? It is because they lacked the forethought to add to their shears the shears of ten others, or of a hundred or several hundred, as you have done. It isn't the saving of pennies that makes people rich; it is the labour of your 'hands' and their ruthless exploitation that has created your wealth. Eighteen years ago there was an excuse for my ignorance of it, when I stood like a beggar before you, asking for a rise of a dollar and a half in pay. There is no excuse for you, Mr. Garson — not now, when the truth of the relation between labour and capital is being cried from the house-tops."

He sat looking at me. "Who would have thought that the little girl in my shop would become such a grand speaker?" he said at last. "Certainly not you!" I replied, "nor could she have if you had had your way. But let's come down to your request that I visit your office. What is it you want?"

He began talking about labour's having its rights; he had acknowledged the union and its demands (whenever reasonable) and had introduced many improvements in his shop for the benefit of his workers. But times were hard and he had sustained heavy losses. If only the grumblers among his employees would listen to reason, be patient awhile, and meet him half-way, everything could be amicably adjusted. "Couldn't you put this before

the men in your speech," he suggested, "and make them see my side a little? Your father and I are great friends, Miss Goldman; I would do anything for him should he be in trouble — lend him money or help in any way. As to his brilliant daughter, I have already written you how proud I am that you come from my race. I should like to prove it by some little gift. Now, Miss Goldman, you are a woman, you must love beautiful things. Tell me what you'd like best."

His words did not rouse my anger. Perhaps it was because I had expected some such offer from his letter. My poor sister was regarding me with her sad, anxious eyes. I rose quietly from my chair; Garson did the same and we stood facing each other, a senile smile on his withered face.

"You've come to the wrong person, Mr. Garson," I said; "you cannot buy Emma Goldman."

"Who speaks of buying?" he exclaimed. "You're wrong; let me explain."

"No need of it," I interrupted him. "Whatever explanation is necessary I will make tonight before your workers who have invited me to speak. I have nothing more to say to you. Please go."

He edged out of the room, silk hat in hand, followed by Helena, who saw him to the door.

After careful consideration I decided to say nothing at the meeting about his offer. I felt it might obscure the main issue, the wage dispute, and possibly affect the chances of a settlement in favour of the employees. Moreover, I did not want the Rochester papers to get hold of the story; it would have been too much grist for their scandalmongering mills. But I did relate to the workers that evening the venture of Garson into political economy, repeating the explanation he had given as to how he had acquired his wealth. My audience was greatly amused, which was the only result of Garson's visit.

During my brief stay in Rochester I had another caller, much more interesting than Mr. Garson: a newspaper woman who introduced herself as Miss T. She came to interview me, but she stayed to tell a remarkable story. It was about Leon Czolgosz.

She had been on the staff of one of the Buffalo dailies in 1901, she related, assigned to the Exposition grounds during the President's visit. She had stood very near McKinley and had watched the people filing by to shake his hand. In the procession she noticed a young man pass along with the rest, a white handkerchief wrapped around his hand. Reaching the President, he raised a revolver and fired. A panic followed, the crowd scattering in all directions. Bystanders picked up the wounded McKinley and carried him into Convention Hall; others pounced upon the assailant and beat him as he lay prostrate. Suddenly there was a fearful scream. It came from the boy on the ground. A burly Negro was over him, digging his nails into the youth's eyes. The ghastly scene made her sick with horror. She hastened to her paper's office to write her account.

When the editor had read her story, he informed her that the stuff about the Negro gouging Czolgosz's eyes would have to come out. "Not that the anarchist dog didn't deserve it," he remarked; "I'd have done it myself. But we need the sympathy of our readers for the President, not for his murderer."

Miss T. was not an anarchist; in fact, she knew nothing of our ideas, and she was against the man who had attacked McKinley. But the scene she had witnessed and the brutality of the editor softened her towards Czolgosz. She tried repeatedly to get an assignment to interview him in jail, but without success. She learned from other reporters that Czolgosz had been so badly beaten and tortured that he could not be seen. He was ill and it was feared he might not live to be taken to court. Some time later she was ordered to cover the trial.

The court-room was guarded by a heavily armed force and filled with curiosity-seekers, mostly well-dressed women. The atmosphere was tense with excitement, all eyes on the door from which the prisoner was to enter. Suddenly there was a stirring in the crowd. The door was flung open, and a young man, supported by policemen, was half-carried into the room. He looked pale and emaciated; his head was bandaged, his face swollen. It was a repulsive sight until one caught his eyes — large, wistful eyes, that kept roving over the court-room, searching with terrible intensity, apparently for some familiar face. Then they lost their intentness, turning brilliant as if illuminated by some inner vision. "Dreamers and prophets have such eyes," Miss T. continued; "I was filled with shame to think that I did not have the courage to cry out to him that he was not alone, that I was his friend. For days afterwards those eyes haunted me. During two years I couldn't go near a newspaper office; even now I am

only doing free-lance work. The moment I think of a steady job that might bring me another such experience, I see those eyes. I have always wanted to meet you," she added, "to tell you about it."

I pressed her hand in silence, too overcome to speak. When I had mastered my emotion, I told her I wished I could believe that Leon Czolgosz had been conscious that there was at least one friendly spirit near him in the court-room full of hungry wolves. What Miss T. told me bore out all that I had guessed and what I had learned about Leon in 1902 when I visited Cleveland. I had hunted up his parents; they were dark people, the father hardened by toil, the stepmother with a dull, vacant look. His own mother had died when he was a baby; at the age of six he had been forced into the street to shine shoes and sell papers; if he did not bring enough money home, he was punished and deprived of meals. His wretched childhood had made him timid and shy. At the age of twelve he began his factory life. He grew into a silent youth, absorbed in books and aloof. At home he was called "daft"; in the shop he was looked upon as queer and "stuck-up." The only one to be kind to him was his sister, a timid, hard-working drudge. When I saw her, she told me that she had been once to Buffalo to see Leon in jail, but he had asked her not to come again. "He knew I was poor," she said; "our family was pestered by the neighbours, and father was fired from his job. So I didn't go again," she repeated weeping.

Perhaps it was just as well, for what could the poor creature give to the boy who had read queer books, had dreamed queer dreams, had committed a queer act, and had even been queer in the face of death. People out of the ordinary, those with a vision, have ever been considered queer; yet they have often been the sanest in a crazy world.

In Pennsylvania I found the condition of the miners since the "settlement" of the strike worse than in 1897 when I had gone through the region. The men were more subdued and helpless. Only our own comrades were alert, and even more determined since the shameful defeat of the strike, brought about by the treachery of the union leaders. They were working part time, barely earning enough to live on, yet somehow they managed to contribute to the propaganda. It was inspiring to see such consecration to our cause.

Two experiences stood out on my trip. One happened down in a mine, the other in the home of a worker. As on my previous visits, I was taken to the pit to talk to the men in one of the shafts during lunch-hour. The foreman was away, and the miners eager to hear me. I sat surrounded by a group of black faces. During my talk I caught sight of two figures huddled together — a man withered with age and a child. I inquired who they were. "That's Grandpa Jones," I was told; "he's ninety and he has worked in the mines for seventy years. The kid is his great-grandchild. He says he's fourteen, but we know he's only eight." My comrade spoke in a matter-of-fact manner. A man of ninety and a child of eight working ten hours a day in a black pit!

After the first meeting I was invited by a miner to his home for the night. The small room assigned me had already three occupants: two children on a narrow cot, and a young girl in a folding bed. I was to share the bed with her. The parents and their infant girl slept in the next room. My throat felt parched; the stifling air in the room made me cough. The woman offered me a glass of hot milk. I was tired and sleepy; the night was heavy with the breathing of the man, the pitiful wailing of the infant, and the monotonous tramp of the mother trying to quiet her baby.

In the morning I asked about the child. Was it ill or hungry that it cried so much? Her milk was too poor and not enough, the mother said; the baby was bottle-fed. A horrible suspicion assailed me. "You gave me the baby's milk!" I cried. The woman attempted to deny it, but I could see in her eyes that I had guessed correctly. "How could you do such a thing?" I upbraided her. "Baby had one bottle in the evening, and you looked tired and you coughed; what else could I do?" she said. I was hot with shame and overcome with wonder at the great heart beneath that poverty and those rags.

Back in New York from my short tour, I found a message from Dr. Hoffmann calling me again to nurse Mrs. Spenser, I could undertake only day duty, my evenings being taken up with the Turner campaign. The patient consented to the arrangement, but after a few weeks she urged me to take care of her during the night. She had become more to me than merely a professional case, but her present surroundings were repugnant. It was one thing to know that she lived from the proceeds of a brothel, quite different to have to work in such a house. To be sure, my patient's business now went by the respectable name of a Raines hotel. Like all legislation for

the elimination of vice, the Raines Law only multiplied the very thing it claimed to abolish. It relieved the keepers of responsibility towards the inmates and increased their revenue from prostitution. The customers no longer had to come to Mrs. Spenser. The girls were now compelled to solicit on the street. In rain or cold, well or ill, the unfortunates had to hustle for business, glad to take anyone who consented to come, no matter how decrepit or hideous he might be. They had, furthermore, to endure persecution from the police and pay graft to the department for the right to "work" in certain localities. Each district had its price, according to the amount the girls were able to get from the men. Broadway, for instance, paid more in graft than the Bowery. The policeman on the beat took care that there should be no unauthorized competition. Any girl who dared trespass on another's beat was arrested and often sent to the workhouse. Naturally the girls clung to their territory and fought the intrusion of any colleague who did not "belong" there.

The new law also resulted in certain arrangements between the Raines-hotel-keepers and the street girl: the latter received a percentage from the liquor she could induce her guests to consume. That became her main source of income since brothels had been abolished and she was thrown out on the street. She was forced to accept what she could from the man, especially because he had also to pay for the hotel room. To meet the many claims on her she had to imbibe heavily in order to induce her customers to drink more. To see those poor slaves and their males going in and out of Mrs. Spenser's hotel all through the night, tired, harassed, and generally drunk, to be compelled to overhear what went on, was more than I could bear. Moreover, Dr. Hoffmann had told me that there was no hope of permanent cure for our patient. Her persistent use of drugs had broken her will and weakened her power of resistance. No matter how well we should succeed in weaning her, she would always go back to them. I informed my patient that I must resign. She flew into a rage, berating me bitterly and concluding by saying that if she could not have me when she wanted me, she preferred that I leave altogether.

I needed all my strength for public work, of which the John Turner campaign was the most important. While his appeal was pending, the attorneys succeeded in getting our comrade out on five-thousand-dollar bail. He immediately started on tour, visiting a number of cities and delivering lectures to crowded houses. Had he not been arrested and threatened with deportation, he would have reached only very limited audiences, whereas now the press dealt at length with the Anti-Anarchist Law and with John Turner, and large crowds had the opportunity of hearing anarchism expounded in a logical and convincing manner.

John had come to America on a leave of absence from his union. It was nearing expiration and he resolved to return to England without waiting for the verdict of the Supreme Court. When the decision was finally handed down, it proved to be just what he had expected. It upheld the constitutionality of the Anti-Anarchist Law and sustained the order for Turner's deportation. However, the ridiculous statute would hereafter defeat its own ends: European comrades wishing to come to the United States would no longer feel bound to confide their ideas to the busybodies of the Immigration Department.

Henceforth I gave more time to English propaganda, not only because I wanted to bring anarchist thought to the American public, but also to call attention to certain great issues in Europe. Of these the struggle for freedom in Russia was among the least understood.

Chapter 28

For a number of years the friends of Russian freedom, an American group, had been doing admirable work in enlightening the country about the nature of Russian absolutism. Now that society was inactive and the splendid efforts of the radical Yiddish press were confined entirely to the East Side. The sinister propaganda carried on in America by the representatives of the Tsar through the Russian Church, the Consulate, and the New York *Herald*, under the ownership of James Gordon Bennett, was widespread. These forces combined to picture the autocrat as a kind-hearted dreamer not responsible for the evils in his land, while the Russian revolutionists were denounced as the worst of criminals. Now that I had greater access to the American mind, I determined to use whatever ability I possessed to plead the heroic cause of Russian Revolution.

My efforts, together with the other activities in behalf of Russia, received very considerable support by the arrival in New York of two Russians, members of the Socialist-Revolutionary Party, Rosenbaum and Nikolaev. They came unannounced and unheralded, but the work they accomplished was of far-reaching consequences and paved the way for the visits of a number of distinguished leaders of the Russian libertarian struggle. Within a few weeks after his arrival Rosenbaum succeeded in welding together the militant elements of the East Side into a section of the S. R. Although aware that this party did not agree with our ideas of a non-governmental society, I became a member of the group. It was their work in Russia that attracted me and compelled me to help in the labours of the newly formed society. Our spirits were greatly raised by the news of the approaching visit of Catherine Breshkovskaya, affectionately called Babushka, the Grandmother of the revolutionary Russia.

Those familiar with Russia knew of Breshkovskaya as one of the most heroic figures in that country. Her visit would therefore be an event of exceptional interest. We had no anxiety about her success with the Yiddish population — her fame guaranteed it. But the American audiences knew nothing about her, and it might be difficult to get them interested. Nikolaev, who was very close to Babushka, informed us that she was coming to the States not only to raise funds, but also to arouse public sentiment. He visited me frequently to discuss methods of co-operating with the Friends of Russian Freedom. George Kennan was perhaps the only American who knew Babushka and who had written about her; Lyman Abbott, of the *Outlook*, was also interested. Nikolaev suggested that I see them. I laughed at his naïveté in believing that Emma Goldman could approach those ultra-respectable people. “If I go under my own name,” I told him, “I should queer Breshkovskaya’s chances, while under the obscure name of Smith I’d get no recognition at all.” Alice Stone Blackwell came to my mind.

In 1902 I had come across some translations of Russian poetry by Miss Blackwell, and later I had read her sympathetic articles about the Russian struggle. I had written her expressing my appreciation, and in her reply she had asked me to recommend someone who could translate Jewish poetry into English prose. I did so, and thereafter we continued in correspondence. I now wrote to Miss Blackwell about our efforts to get in touch with Americans in behalf of Russia, mentioning Nikolaev, who could give her detailed information about present conditions in his country. Miss Blackwell responded at once. She was soon to be in New York, she wrote; she would visit me and also bring with her the Honourable William Dudley Foulke, president of the recently reorganized Society of the Friends of Russian Freedom.

Foulke was an ardent devotee of Roosevelt. “The poor man is sure to have a stroke when he finds out who Miss Smith is,” I remarked to Nikolaev. I had no worry about Miss Blackwell; she was of old New England stock and an energetic champion of liberty. She knew my identity. But Roosevelt’s man — what would happen when he came? Nikolaev lightly dismissed my apprehensions, saying that in Russia the greatest revolutionists had worked under fictitious names.

Before long, Alice Stone Blackwell arrived, and while we were having tea, there came a knock at the door. I opened it to a short, stout man all out of breath after his climb of the five flights. "Are you Miss Smith?" he panted. "Yes," I replied brazenly; "you are Mr. Foulke, aren't you? Please come in." The good Rooseveltian Republican in Emma Goldman's flat at 210 East Thirteenth Street, sipping tea and discussing ways and means to undermine the Russian autocracy, would certainly have made a delicious story for the press. I took great care to keep the newspapers out of it, however, and the conspiratory session went off without a hitch. Both Miss Blackwell and the Hounourable William D. Foulke were much impressed by Nikolaev's account of the horrors in Russia.

Several weeks later Miss Blackwell informed me that a New York branch of the Friends of Russian Freedom had been organized, with the Reverend Minot J. Savage as president, and Professor Robert Erskine Ely as secretary, the body planning to do everything in its power to bring Mme Breshkovskaya before the American public. It was a quick and gratifying result of our little gathering. But Ely! I had met him during Peter Kropotkin's visit in 1901; an extremely timid man, he seemed, for ever in fear that his connexion with anarchists might ruin his standing with the backers of the League for Political Economy, of which he was head. To be sure, Kropotkin was an anarchist, but he was also a prince and a scientist, and he had lectured before the Lowell Institute. I felt that to Ely the *prince* was the important feature about Kropotkin. The British have royalty and love it, but some Americans love it because they would like to have it. It did not matter to them that Kropotkin had discarded his title in joining the revolutionary ranks. Dear Peter had been not a little shocked to discover it. I remembered the anecdote he had told us about his stay in Chicago, when his comrades had arranged for him to go to Waldheim to visit the graves of Parsons, Spies, and the other Haymarket martyrs. The same morning a group of society women, led by Mrs. Potter Palmer, invited him to a luncheon. "You will come, Prince, will you not?" they pleaded. "I am sorry, ladies, but I have a previous engagement with my comrades," he excused himself. "Oh, no, Prince; you *must* come with us!" Mrs. Palmer insisted. "Madam," Peter replied, "you may have the Prince, and I will go to my comrades."

My impression of Professor Ely made me feel that it would be better for his peace of mind, as well as for the work for Babushka, if he were not enlightened about E. G. Smith's identity. I was again obliged to act through an intermediary, as in the Turner case, remaining in the background. If timorous souls were deceived, it was not of my choosing; it was their narrow-mindedness that made it necessary.

When Catherine Breshkovskaya arrived, she was immediately surrounded by scores of people, many of them moved more by curiosity than by genuine interest in Russia. I did not wish to swell the number, and so I waited. Nikolaev had told her about me and she asked to see me.

The women in the Russian revolutionary struggle, Vera Zassulitch, Sophia Perovskaya, Jessie Helfman, Vera Figner, and Catherine Breshkovskaya, had been my inspiration ever since I had first read of their lives, but I had never met one of them face to face. I was greatly excited and awed when I reached the house where Breshkovskaya was staying. I found her in a barren flat, badly lighted and inadequately heated. Dressed in black, she was wrapped in a thick shawl, a black kerchief over her head, leaving the ends of her waving grey hair exposed. She gave the impression of a Russian peasant woman, except for her large grey eyes, expressive of wisdom and understanding, eyes remarkably youthful for a woman of sixty-two. Ten minutes in her presence made me feel as if I had known her all my life; her simplicity, the tenderness of her voice, and her gestures, all affected me like the balm of a spring day.

Her first appearance in New York was at Cooper Union and proved the most inspiring manifestation I had seen for years. Babushka, who had never before had a chance to face such a vast gathering, was somewhat nervous at first. But when she got her bearings, she delivered a speech that swept her audience off its feet. The next day the papers were practically unanimous in their tributes to the grand old lady. They could afford to be generous to one whose attack was levelled against far-off Russia instead of their own country. But we welcomed the attitude of the press because we knew that publicity would arouse interest in the cause Babushka had come to plead. Subsequently she spoke in French at the Sunrise Club before the largest assembly in the history of that body. I acted as interpreter, as I did also at most of the private gatherings arranged for her. One of

these took place at 210 East Thirteenth Street and was attended by a crowd far too big for my small apartment. Ernest Crosby, Bolton Hall, the Coryells, Gilbert E. Roe, and many members of the University Settlement were present, among them Phelps Stokes, Kellogg Durland, Arthur Ballard, and William English Walling, as well as women prominent in radical ranks. Lillian D. Wald, of the Nurses' Settlement, responded warmly; she arranged receptions for Babushka and succeeded in interesting scores of people in the Russian cause.

Often after the late gatherings Babushka would come with me to my flat to spend the night. It was amazing to see her run up the five flights with an energy and vivacity that put me to shame. "Dear Babushka," I once said to her, "how have you been able to keep your youth after so many years of prison and exile?" "And how did you manage to retain yours, living in this soul-destroying, materialistic country?" she returned. Her long exile had never been stagnant; it was always rejuvenated by the stream of politicals passing through. "I had much to inspire and sustain me," she said; "but what have you in a country where idealism is considered a crime, a rebel an outcast, and money the only god?" I had no answer except that it was the example of those who had gone before, herself included, and the ideal we had chosen that gave us courage to persevere. The hours with Babushka were among the richest and most precious experiences of my propaganda life.

Our strenuous work for Russia at this time received additional significance by the news of the appalling tragedy of January 22 in St. Petersburg. Thousands of people, led by Father Gapon, assembled before the Winter Palace to appeal to the Tsar for relief, had been brutally mowed down, massacred in cold blood by the autocrat's henchmen. Many advanced Americans had held aloof from Babushka's work. They were willing enough to pay homage to her personality, her courage and fortitude; they were sceptical, however, about her description of conditions in Russia. Things could not be quite so harrowing, they claimed. The butchery on "Bloody Sunday" gave tragic significance and incontestable proof to the picture Babushka had painted. Even the lukewarm liberals could no longer close their eyes to the situation in Russia.

At the Russian New Year's ball we greeted the advent of 1905 standing in a circle, Babushka dancing the *kazatchok* with one of the boys. It was a feast for the eyes to see the woman of sixty-two, her spirit young, cheeks ruddy, and eyes flashing, whirling about in the popular Russian dance.

In January Babushka went on a lecture tour, and I could turn to other interests and activities. My dear Stella had come from Rochester in the late fall to live with me. It had been her great dream to do so since early childhood. My narrow escape during the McKinley hysteria had changed the attitude of my sister Lena, Stella's mother, making her more kindly and affectionate towards me. She no longer begrudged me Stella's love, having learned to understand how deep was my concern for her child. Stella's parents realized that their daughter would have better opportunity for development in New York, and that she would be safe with me. I was happy in the anticipation of having my little niece, whose birth had brightened my dark youth. Yet when the long-awaited moment arrived, I was too busy with Babushka to give much time to Stella. The old revolutionist was captivated by my niece, and she in turn completely fell under Babushka's charm. Still we both longed to have more of each other, and now, with the departure of the revolutionary "Grandmother," we could at last come closer together.

Stella soon found a position as secretary to a judge, who would no doubt have died of horror had he known that she was the niece of Emma Goldman. I took up nursing again, but before long, Babushka returned from her Western tour and once more I had to devote my time to her and her mission. She had confided to me that she required a dependable person to be entrusted with the task of smuggling ammunition into Russia. I thought at once of Eric and I told her of the courage and endurance he had shown while digging the tunnel for Sasha. She was particularly impressed by the fact that Eric was an excellent sailor and capable of running a launch. "That would facilitate the transport through Finland and it would arouse less suspicion than if attempted by land," she had said. I put Babushka in touch with Eric. He made a most favourable impression on her. "Just the person needed for the job," she said, "cool-headed, brave, and a man of action." When she returned to New York, Eric accompanied her, arrangements for his sailing having already been made. It was good to see our jolly viking again before he left on his perilous journey.

Before the grand old lady's departure I gave her a farewell party at 210 East Thirteenth Street, attended by her old friends and the many new ones the dear woman had made. She lent atmosphere to the evening, infecting everybody with her big and free spirit. There was no cloud on "Grandmother's" brow, although she knew, as we all did, what dangers she would face in returning to the lair of Russian autocracy.

Not until Babushka left the country did I realize how strenuous the month had been. I was utterly exhausted and unable to face the ordeal of nursing. I had realized for some time past that I could not keep up much longer the hard work, responsibility, and anxiety my profession involved while continuing my platform activities. I had tried taking cases of body massage, but I found them even more of a strain than nursing. I had spoken of my predicament to one of my American friends, a woman manicurist who was making a comfortable living by working only five hours a day in her own office. She suggested that I could do the same with facial and scalp massage. Many professional women needed it for the restfulness it gave them, and she would recommend her clients to me. It seemed absurd for me to engage in such a thing, but when I spoke to Solotaroff about it, he urged that it was the best thing I could do to earn my living and still have time left for the movement. My good friend Bolton Hall was of the same opinion; he at once offered to lend me money to fix up a place and also promised to be my first patient. "Even if your skill won't bring back hair on my head," he remarked, "I will have you pinned down for an hour to listen to my arguments on single tax." Some of my Russian friends saw the undertaking in a different light; a massage parlour would well serve, they thought, as a cover for the Russian work we were to go on with. Stella greatly favoured the idea because it would relieve me of the long hours of nursing. The result of it all was that I went in search of an office, which I found without much difficulty on the top floor of a building on Broadway at Seventeenth Street. It was a small place, but it had a view over the East River and plenty of air and sunlight. With the borrowed capital of three hundred dollars and a few lovely draperies lent me by women friends, I established myself in a very attractive parlour.

Before long, patients began to arrive. By the end of June I had earned enough to cover expenses and pay back part of my debt. It was hard work, but most of those who came for treatment were interesting people; they knew me and there was no need of hiding my identity. Still more important, I did not have to work in noisy, congested quarters, and I was relieved from the anxiety I used to feel over the probable outcome of my nursing cases. Every rise in the temperature of my charges used to alarm me, and a death would upset me for weeks. In all my years of nursing I had never learned detachment or indifference to suffering.

During the hot summer months many of my patients left for the country. Stella and I decided that we also needed a vacation. In our search for a suitable place we came upon Hunter Island, in Pelham Bay, near New York, as ideal a spot as we could wish for. But it belonged to the city and we had not the least notion how to secure the necessary permission to pitch a tent. Stella had an inspiration; she would ask her judge. A few days later she came triumphantly waving a piece of paper. "Now, darling," she cried, "will you still insist that judges are useless? Here is the permit to pitch a tent on Hunter Island!"

A friend of mine, Clara Felberg, together with her sister and brother, joined us. We were just beginning to settle down on our island and enjoy its peace and beauty when Clara brought back from New York the announcement that the Paul Orleneff troupe was stranded in the city. Its members had been thrown out of their apartment for failure to pay the rent, and they were without means of livelihood.

Pavel Nikolayevitch Orleneff and Mme Nazimova had come to America in the early part of 1905, taking the East Side by storm with their wonderful production of Tchirikov's *The Chosen People*. It was said that Orleneff had been prevailed upon by a group of writers and dramatists in Russia to take the play abroad as a protest against the wave of pogroms then sweeping Russia. The Orleneff troupe arrived at the very height of our activities for Babushka, which had prevented my getting in touch with the Russian players. But I had attended every performance. With the exception of Joseph Kainz, I knew no one to compare with Paul Orleneff, and even Kainz had created nothing so overwhelming as Orleneff's Raskolnikov in *Crime and Punishment*, or his Mitka Karamazov. His art was, like that of Eleonora Duse, the very living of every nuance of human emotion. Alla Nazimova was very fine as Leah in *The Chosen People*, as she was in all her rôles. As to the rest of the cast, nothing like its ensemble acting had ever been seen on the American stage before. It was therefore a shock to

learn that Orleneff's troupe, who had given us so much, should find themselves stranded, without friends or funds. We might pitch a tent for Orleneff on our island, I thought, but how help his ten men? Clara promised to borrow some money, and within a week the entire troupe was on the island with us. It was a motley crowd and a motley life, and our hopes for a restful summer soon went by the board. During the day, when Stella and I had to return to the heat of the city, we regretted that Hunter Island had ceased to be a secluded spot. But at night, sitting around our huge bonfire, with Orleneff in the centre, guitar in hand, softly strumming an accompaniment to his own singing, the whole troupe joining in on the chorus, the strains echoing far over the bay as the large *samovar* buzzed, our regrets of the day were forgotten. Russia filled our souls with the plaint of her woe.

The spiritual proximity of Russia brought Sasha poignantly near. I knew how profoundly he would enjoy our inspiring nights; how he would be stirred and soothed by the songs of the native land he had always passionately loved. It was the month of July 1905. Just thirteen years before, he had left me to stake his life for our cause. His Calvary was soon to end, but only to continue in another place; he still had to serve another year in the workhouse. The judge who had added the extra year to the inhuman sentence of twenty-one now appeared more barbarous than on that trial day in September 1892. But for that, Sasha would be free now, out of the power of his jailers.

It somewhat lessened my misery to think that Sasha would have to spend only seven months in the workhouse, the Pennsylvania law granting five months' commutation on his final year. But even that consolation was soon destroyed. A letter from Sasha informed me that, though he was legally entitled to a five months' reduction, he had learned that the workhouse authorities had decided to regard him as a "new" prisoner and to allow him only two months' time off, provided his behaviour was "good." Sasha was to be forced to drain the bitter cup to the last drop.

Several months previously Sasha had sent to me a friend whom he called "Chum." His name was John Martin, I learned, and he was socialistically inclined. He was a civilian instructor in the prison weaving-shops; he had accepted the job less out of necessity than because he was planning to aid the prisoners. He had learned about Sasha shortly after he had come to work in the Western Penitentiary. Since then he had got in close touch with him and had been able to help him a little. I knew from Sasha's letters that the man used to take great risks in order to do kind things for him and others.

John Martin broached a new appeal to the Pardon Board, to get the year in the workhouse set aside. He could not bear to think that Alex, as he called Sasha, after so many years in one hell should have to go to another. I was deeply touched by Martin's beautiful spirit, but we had failed in our previous attempts to rescue Sasha and I was sure that we could expect no better success now. Moreover, I knew that he himself would not want it tried. He had endured thirteen years and I was certain he would prefer to stand the additional ten months rather than have to go begging again. My attitude was justified by a letter from Sasha. He wanted nothing from the enemy, he wrote.

The sickening anxiety of the days preceding his transfer was finally over. Two days later I received his last note from the penitentiary. It read:

DEAREST GIRL:

It's Wednesday morning, the 19th, at last!

Geh stiller, meines Herzens Schlag

Und schliesst euch alle meine alten Wunden,

Denn dieses ist mein letzter Tag,

*Und dies sind seine letzten Stunden!*³⁷

My last thoughts within these walls are of you, dear friend, the Immutable.

³⁷"Go slower, beating heart of mine-and close, ye bleeding wounds-this is my final day-and these its waning hours."

SASHA

Only ten months more to the 18th of May, the glorious day of liberation — the day of your triumph, Sasha, and mine!

When I returned to our camp that afternoon, Orleneff was the first to notice my feverish excitement. “You look inspired, Miss Emma,” he cried: “what wonderful thing has happened to you?” I told him about Sasha, of his youth in Russia, his life in America, his *Attentat* and long years in prison. “A character for a great tragedy!” Orleneff exclaimed enthusiastically; “to interpret him, to visualize him to the people — I’d love to play the part!” It was balm to see the great artist so carried away by the force and beauty of Sasha’s spirit.

Orleneff urged me to help him get in touch with my American friends, to be his interpreter and manager. Like the genius he was, he lived only in his art; he knew and cared for nothing else. It was enough to watch Orleneff saturate himself with the part he was to play, to realize how truly great an artist he was. Every nuance and shade of the character he was to interpret was created by him beforehand inch by inch, agonized over for weeks, until it assumed a complete and living form. In his efforts for perfection he was relentless with himself and equally so with his troupe. More than once in the middle of the night the obsessed creature would tear me out of my sleep by shouting and yelling outside my tent: “I have it! I have it!” Drowsy with sleep, I would inquire what the great find was, and it would prove to be a new inflection in Raskolnikov’s monologue or some significant gesture in Mitka Karamazov’s drunkenness. Orleneff was literally afire with inspiration. It gradually communicated itself to me, causing me to scheme how to make the world see his art as it was unfolded to me in the unforgettable weeks on Hunter Island.

For some time I could do little except take care of Pavel Nikolayevitch and his numerous guests. Several dependable newspapermen whom I knew interviewed Orleneff about his plans, and meanwhile work began on the Third Street hall that was being remodelled into a theatre. Orleneff insisted on going to town every day to direct this work, which necessitated disputes with the owner over every detail. Paul could not speak anything except Russian, and there was no one but myself to interpret for him. I had to divide my time between my office and the future theatre. In the late afternoon we would return to our island, half-dead with heat and fatigue, Orleneff a nervous wreck from the thousand petty irritations with which he was entirely unfitted to cope.

The superabundance of poison ivy on Hunter Island and the legions of mosquitoes finally drove us into the city. Only the troupe of sturdy peasant actors remained, compelled to defy both pests because they had no other place to go. After Labour Day the number of my patients increased and the preliminary work for the Russian performances began, involving a large correspondence and a personal canvass of my American friends. James Huneker, whom I had not seen for several years, promised to write about Orleneff, and other critics also pledged support. Our efforts were aided by a number of wealthy Jews, among them the banker Seligman.

The members of the East Side Committee on their return from the country set to work in earnest to fulfil their promise to Orleneff. There were readings of plays in some of their homes, especially at Solotaroff’s and at Dr. Braslau’s, the latter now the host of Pavel Nikolayevitch. Themselves the parents of an artist daughter, Sophie, who had already begun to train for an operatic career, Doctor and Mrs. Braslau could well understand the psychology and moods of their guest.

They had much feeling for him and patience, while some of the East Siders talked about him in terms of dollars and cents. The Braslaus were charming people, genuine, hospitable Russian souls; the evenings in their home always gave me a feeling of freedom and release.

The radical Jewish press actively aided the work of publicity. Abe Cahan, of the socialist daily *Forward*, often attended the readings of plays and wrote a great deal of the significance of Orleneff’s art. Considerable publicity was also given him by the *Freie Arbeiter Stimme* and other East Side Yiddish papers.

The various activities, including my office work and lectures, filled my time. Nor did I neglect the friends who were wont to gather at my apartment. Among my many visitors were M. Katz and Chaim Zhitlovsky. Katz held a special place in my affections: he and Solotaroff had been my most faithful friends during my

ostracism following the feud with Most and later again at the time of the McKinley hysteria. In fact, I had been thrown together with dear Katz much more than with Solotaroff, both in our work and in more intimate social gatherings.

Zhitlovsky had come to America with Babushka. A Socialist Revolutionist, he was also an ardent Judaist. He never tired urging upon me that as a Jewish daughter I should devote myself to the cause of the Jews. I would say to him that I had been told the same thing before. A young scientist I had met in Chicago, a friend of Max Baginski, had pleaded with me to take up the Jewish cause. I repeated to Zhitlovsky what I had related to the other: that at the age of eight I used to dream of becoming a Judith and visioned myself in the act cutting off Holofernes' head to avenge the wrongs of my people. But since I had become aware that social injustice is not confined to my own race, I had decided that there were too many heads for one Judith to cut off.

Our circle at 210 East Thirteenth Street was increased by the arrival from Chicago of Max, Millie, and their six-months-old baby girl. The State and Church champions of the sanctity of motherhood had shown their true colours as soon as they discovered that Millie had dared to become a mother without the permission of established authority. She was forced to give up her position as a teacher in the Chicago schools, which she had held for a number of years. It happened at a very unfortunate time, after Max had left the editorial staff of the *Arbeiter Zeitung*. The paper, founded by August Spies, had been gradually deserting its non-political policy. Max had for years fought the Socialist politicians who were trying to turn the *Arbeiter Zeitung* into a vote-catching medium. No longer able to endure the atmosphere of strife and intrigue, he had resigned.

Max hated the dehumanizing spirit of the city and its crushing grind. He longed for nature and the soil. Thanks to the generosity of my friend Bolton Hall, I found myself in a position to offer Max and his little family a small place in the country, three and a half miles out of Ossining, which Bolton had given me when I was being pestered by the landlords. "No one will be able to drive you out of it," he had said; "you can have it to use for the rest of your life, or you can pay for it when you strike a gold-mine." The house was old and shaky, and there was no water on the premises. But its rugged beauty and seclusion, and the gorgeous view from the hill, made up for what was lacking in comfort. With Hall's permission, Max, Millie, and their baby settled on the farm.

The number of my patients had increased considerably, among them being women representing fourteen different professions, besides men from every walk of life. Most of the women claimed to be emancipated and independent, as indeed they were in the sense that they were earning their own living. But they paid for it by the suppression of the mainsprings of their natures; fear of public opinion robbed them of love and intimate comradeship. It was pathetic to see how lonely they were, how starved for male affection, and how they craved children. Lacking the courage to tell the world to mind its own business, the emancipation of the women was frequently more of a tragedy than traditional marriage would have been. They had attained a certain amount of independence in order to gain their livelihood, but they had not become independent in spirit or free in their personal lives.

Chapter 29

The news of the Russian Revolution of October 1905 was electrifying and carried us to ecstatic heights. The many tremendous events that had happened since the massacre in front of the Winter Palace had kept us in far-away America in constant tension. Kalayev and Balmashov, members of the Fighting Organization of the Social Revolutionary Party, had taken the lives of Grand Duke Sergius and Shipiaghin in retaliation for the butchery of January 22. Those acts had been followed by a general strike throughout the length and breadth of Russia, participated in by large sections from every stratum in society. Even the most insulted and degraded human beings, the prostitutes, had made common cause with the masses and had joined the general strike. The ferment in the Tsar-ridden land had finally come to a head; the subdued social forces and the pent-up suffering of the people had broken and had at last found expression in the revolutionary tide that swept our beloved *Matushka Rossiya*. The radical East Side lived in a delirium, spending almost all of its time at monster meetings and discussing these matters in cafés, forgetting political differences and brought into close comradeship by the glorious events happening in the fatherland.

It was at the very height of those events that Orleneff and his troupe made their first appearance in the little theatre on Third Street. Who cared if the place was ugly, the acoustics unspeakably bad, the stage too small to move about on, the scenery atrociously painted, the incongruous properties borrowed from a dozen different friends? We were too full of new-born Russia, too inspired by the thought of the great artists that were to depict for us the dreams of life. When the curtain rose for the first time, triumphant joy rolled like thunder from the audience to the people on the stage. It raised them to heights of artistic expression that surpassed anything they had done before.

The little theatre became an oasis in New York dramatic art. Hundreds of Americans attended the performances, and even though they did not understand the language, they were carried away by the magic of the Orleneff troupe. Sunday evenings were professional nights, the theatre filled to overflowing with theatre-managers and men and women of the stage. Ethel Barrymore and her brother John, Grace George, Minnie Maddern Fiske and Harrison Grey Fiske, her husband, Ben Greet, Margaret Anglin, Henry Miller, and scores of others, besides every writer and critic in town, were frequent guests. "Miss Smith," as Orleneff's manager, received them, took them backstage to see the idol, and interpreted their compliments to him, taking care, however, not always to render his replies.

On one occasion, at an after-theatre party given for Orleneff and Mme Nazimova by a certain very prominent theatre-manager, the host began asking Orleneff some rather peculiar questions: "Why do you hold your head in such a queer way in the part of Oswald, when you first appear on the stage? ... Don't you think it would be more effective if you could cut the talk of that guy in *Crime and Punishment*? ... Couldn't you make more money if you gave plays with happy endings?" I transmitted the questions all at once. "Tell the man he's a fool!" Orleneff cried, his brows drawn angrily together; "tell him he should be a chimney-sweep and not a theatre-manager. Tell him to go to hell!" He let loose a deluge of Russian oaths too spicy for the respectable Anglo-Saxon ear. Nazimova sat tense, talking French and pretending not to hear, yet watching me stealthily out of large and anxious eyes. My interpretation of Orleneff's outburst was somewhat "diplomatic."

The Russian Revolution had barely begun to flower when it was thrust back into the depths and stifled in the blood of the heroic people. Cossack terror stalked through the land, torture, prison, and the gallows doing their deadly work. Our bright hopes turned to blackest despair. The whole East Side profoundly felt the tragedy of the crushed masses.

The renewed massacres of Jews in Russia brought tears and sorrow to numerous Jewish homes in America. In their disappointment and bitterness, even advanced Russians and Jews turned against everything Russian, and as a result the audience at the little theatre began to dwindle. And then, out of the darkness of some slimy corner, came hideous whispers that Orleneff had members of the Black Hundred, the organized Russian Jew-baiters, in his troupe. A veritable boycott followed. No Jewish store, restaurant, or café would accept posters or advertisements of the Russian plays. The radical press protested vehemently against these utterly unfounded rumours, but without effect. Orleneff was heart-broken over the malicious charges. He had put his very soul into Nachman, the hero of *The Chosen People*, and had pleaded for the Russian cause. Ruin was staring him in the face, with creditors pressing on every side, and the performances barely paying for rent.

Orleneff had once told me of a testimonial performance that had been arranged for him and Mme Nazimova in London by Beerbohm Tree. It had been a brilliant affair, attended by the most distinguished men and women of the British stage. It occurred to me that we might try a similar plan in New York. It would help raise the desperately needed money and perhaps also calm the troubled waters of the East Side, for I knew from years of experience the effect of American opinion upon the immigrant members of my race. I accompanied Orleneff to Arthur Hornblow, editor of the *Theatre Magazine*, who had repeatedly expressed his admiration for the Russian troupe. Mr. Hornblow also knew the person behind Miss Smith and had always been very charming to that dangerous individual.

Mr. Hornblow gave us a royal welcome. He liked the idea of the testimonial and he suggested that the three of us call on Harrison Grey Fiske, lessee of the Manhattan Theatre and successful manager of Mrs. Fiske. Mr. Fiske was interested immediately; he would give us all the help we needed and he also would induce his wife to participate. But he could not offer us the theatre; it had been condemned by the building-department and was soon to be torn down. The interview over, Mr. Hornblow asked us to wait in the hall, as he had something private to say to Mr. Fiske. Soon the latter came out of his office and, placing both hands on my shoulders, cried: "Emma Goldman, aren't you ashamed of yourself to come to me under an assumed name? Don't you know that Mrs. Fiske and I have always been denounced as rebels and troublemakers because we introduce modern plays and refuse to bow to the theatre trust? Miss Smith, indeed! Who the hell is Miss Smith? Emma Goldman — that's the girl! Now shake, and don't ever doubt me again."

More help and encouragement came from other quarters. Four matinées in the Criterion Theatre and two out-of-town engagements — Boston for a week, and Chicago for a fortnight — put new life into the Russian troupe. The matinées were made possible by a group of American women, admirers of Orleneff, the most active among them being Ethel Barrymore and two society women, cousins of President Roosevelt.

The Boston and Chicago engagements took considerable correspondence to materialize. When everything was ready, Orleneff insisted that I accompany the troupe. In Boston it was the Twentieth Century Club that did the most to aid Orleneff and Nazimova. At the various receptions given in their honour by the club I met Professor Leo Wiener and other Harvard men, Mrs. Ole Bull, who was very active for the success of the troupe, Mr. Nathan Haskell Dole, the translator of Russian works, Dr. Konikov, and scores of other leading Bostonians.

Chicago proved to be much more satisfactory. The social groups of the city backing the venture, including the Jewish and Russian radicals, combined to fill the Studebaker Theatre night after night. Notwithstanding the numerous social affairs, I repeatedly managed to steal away to deliver lectures arranged by my comrades. My "double" life would have shocked many a Puritan, but I led it quite bravely. I had got used to shedding the skin of Miss Smith and wearing my own, but on several occasions the process failed to work.

The first time was when Orleneff and his leading lady were invited to the home of Baron von Schlippenbach, the Russian consul. I told Orleneff that not even for his sake could Emma Goldman be comfortable, in any guise, under the roof of a person that represented the Russian imperial butcher. Another occasion was in connexion with the Hull House. I had met Jane Addams as E. G. Smith at the office of the Studebaker Theatre when she had come to order seats. It had been a business transaction, on neutral ground, calling for no enlightenment as to my identity. But to come to her sanctum under an assumed name, when she herself was supposed to stand for advanced social ideas, seemed an unfair advantage and was distasteful to me. I therefore called up Miss Addams

to tell her that Miss Smith could not attend her Orleneff party, but that Emma Goldman would, if welcome. I could hear by the catch in her breath that the disclosure had been made somewhat too suddenly.

When I related the incident to Orleneff, he got very angry. He knew that Jane Addams had made a great fuss over Kropotkin during his visit in Chicago, that she had hung her place with the Russian peasant work, and that she and her helpers had worn Russian peasant costumes. How could she, then, object to me, he wondered. I explained that Peter, who hated display of any kind, certainly had had nothing to do with the Russianization of Hull House; furthermore, I did not happen to be known to Miss Addams as a princess.

There were other receptions for my Russians, one at the University, the other at the home of Mrs. L. C. Counley-Ward. I attended both of them under my safe passport. Mrs. Ward lived on the lake front in a palatial home. There was a large crowd at the party, more curious than interested. The hostess herself was very unpretentious and most charming. It was, however, her mother, a woman of eighty, a sweet and distinguished-looking lady, who won my heart. In simple manner she entertained us with an account of her exploits in the abolition movement and in the pioneer work for woman's emancipation. Her flushed face and bright eyes evidenced that she still preserved the rebellious spirit of her youth, and I felt uncomfortable to have stolen into her gracious presence under a false name. The next day I wrote her and her daughter asking forgiveness for my deception and explaining the reason that compelled me to live and work under a pseudonym. I received beautiful letters from both of them, saying that they had understood it was Emma Goldman who had honoured their home. For a number of years thereafter we kept in touch with each other.

Upon our return to New York, Orleneff informed me that he would like to remain in America for several seasons if a guarantee fund could be raised. I submitted the idea to some of the people interested in the Russian troupe. At the end of several conferences sixteen thousand dollars was raised and more pledged. Someone suggested that Orleneff go under the management of Charles Frohman. Orleneff felt outraged; he had never submitted to such a yoke in Russia, he declared; much less would he do it in America. There was only one manager he would recognize, and that was "Miss Emma." He knew that I would never attempt to interfere, as the ordinary manager usually does, with what he was to play or how.

The disappointment over the committee's determination to change his management, and the decision of Mme Nazimova to remain in America and prepare herself for the English stage, had a very depressing effect on Orleneff. He was so set on leaving the country that he would no longer continue with the testimonial we had planned.

During my connexion with his work Orleneff had often urged me to accept a salary. At no time had there been enough money in his treasury for such an extra expense, and he always insisted that the company be paid first, even when he and Nazimova had to go short. The little they did get was due entirely to her resourcefulness. Out of almost nothing at all and with the help of only her Russian maid Alla Nazimova managed to create all the costumes, not alone for herself, but for the whole troupe; thus also were all the court dresses for *Tsar Feodor*, rich and colourful as they were, made by her. But small as the returns were, Orleneff wanted me to have a share in them. I had refused because I had been earning my living, and I could not bear to be an additional burden. Orleneff had once asked me what I would like to do most if I had money, and I had replied that I should want to publish a magazine that would combine my social ideas with the young strivings in the various art forms in America. Max and I had often discussed such a venture, greatly needed. It had been our cherished dream for a long time, though apparently hopeless. Now Orleneff broached the matter again, and I submitted my plan to him. He offered to give a special performance for the purpose and promised to see Nazimova about playing Strindberg's *Countess Julia*, a drama she had always wanted to present with him. He did not care particularly for the part of Jean, he said, but "You have done so much for me," he added, "I will stage the piece."

Before long, Orleneff had set a definite date for the performance. We rented the Berkeley Theatre, printed announcements and tickets, and, with the help of Stella and a few young comrades, set to work to fill the house. At the same time we arranged a gathering at 210 East Thirteenth Street, to which we invited a number of people we knew would be interested in the magazine venture we had in mind: Edwin Björkman, the translator of Strindberg, Ami Mali Hicks, Sadakichi Hartmann, John R. Coryell, and some of our comrades. When our

friends left that night, the expected child had a name, *The Open Road*, as well as foster-parents and a host of others anxious to help in its care.

I walked on air. At last my preparatory work of years was about to take complete form! The spoken word, fleeting at best, was no longer to be my only medium of expression, the platform not the only place where I could feel at home. There would be the printed thought, more lasting in its effect, and a place of expression for the idealists in art and letters. In *The Open Road* they should speak without fear of the censor. Everybody who longed to escape rigid moulds, political and social prejudices, and petty moral demands should have a chance to travel with us in *The Open Road*.

Amidst the rehearsals of *Countess Julia* a swarm of creditors descended upon Orleneff. They had him arrested and the theatre closed, and I had to drop my work to find bondsmen and someone to pay his rent. When things were arranged and Orleneff released, he was too distressed by his experience to continue the rehearsals. There were only two weeks left before the opening night, and I knew he would not go on the stage unless he was sure of his part. To relieve his misery I suggested that he give some other play in which he had already appeared. We agreed on *Ghosts*, the character of Oswald being among Orleneff's greatest creations. Unfortunately, theatre audiences do not care to see the same play many times; when the change of program was announced, a number of people demanded their money back. They wanted to see *Countess Julia* and nothing else. We should have had a substantial turn-out, anyhow, had the gods not chosen the night of the performance for sending down a torrent of rain. The thousand dollars or more we had hoped to realize dwindled down to two hundred and fifty, a sorry capital with which to launch a magazine. Our disappointment was great, but we refused to let it affect our zeal.

We had enough for the first number, which we decided to issue in the historic revolutionary month of March. What other free-lance publication had ever started with more? Meanwhile we sent out a general appeal to our friends. Among the responses we received one from Colorado bearing the heading: *The Open Road*. It threatened to set the law on us for infringement of copyright! Poor Walt Whitman would have surely turned in his grave if he knew that someone had dared to legalize the title of his great poem. But there was nothing for us to do except to christen the child differently. Friends sent in new names, but we did not find one expressing our meaning.

While visiting the little farm one Sunday, Max and I went for a buggy ride. It was early in February, but already the air was perfumed by the balm of spring. The soil was beginning to break free from the grip of winter, a few specks of green already showing and indicating life germinating in the womb of Mother Earth. "Mother Earth," I thought; "why, that's the name of our child! The nourisher of man, man freed and unhindered in his access to the free earth!" The title rang in my ears like an old forgotten strain. The next day we returned to New York and prepared the copy for the initial number of the magazine. It appeared on the first of March 1906, in sixty-four pages. Its name was *Mother Earth*.

Paul Orleneff sailed back to Russia soon afterwards, leaving a large part of himself in the hearts of all of us who had exulted in his genius. The American theatre and what passed as drama in the country seemed, thereafter, commonplace and vulgar to me. But I had new work to do, fascinating and absorbing.

With *Mother Earth* off the press and mailed to our subscribers, I left a substitute in my office and, together with Max, started on tour. We had large audiences in Toronto, Cleveland, and Buffalo. It was my first visit to the last-named city since 1901. The police were still haunted by the shades of Czolgosz; they were in force and commanded that no language but English be spoken. That prevented Max from delivering his address, but I did not permit the opportunity to pass without paying my respects to the police. The second meeting, the next evening, was stopped before we could get into the hall.

While still in Buffalo, we received the news of the death of Johann Most. He had been on a lecture tour and had died in Cincinnati, fighting for his ideal to the very last. Max had loved Most devotedly and he was quite unnerved by the blow. And I — all my early feeling for Hannes now perturbed me as if there had never been the bitter clash that separated us. Everything he had given me in the years when he had inspired and taught me stood before me now and made me realize the senselessness of that feud. My own long struggle to find my bearings, the disillusionments and disappointments I had experienced, had made me less dogmatic in my

demands on people than I had been. They had helped me to understand the hard and lonely life of the rebel who had fought for an unpopular cause. Whatever bitterness I had felt against my old teacher had given way to deep sympathy long before his death.

I had tried on several occasions to let him feel the change in me, but his unyielding attitude convinced me that there had been no corresponding change in him. The first time I had approached him, after many years, had been in 1903, at a reception given upon his release after his third term at Blackwell's Island. His hair had grown white, yet his face was still ruddy and his blue eyes shone with the old fire. We collided near the steps of the platform, he coming down as I was going up to speak. Without the least sign of recognition, without a word, he stepped coldly aside to let me pass. Later in the day I saw him surrounded by a lot of hangers-on. I longed to go over and take him by the hand, as in the old days, but his cold stare was still upon me and made me turn away.

In 1904 Most gave a performance of Hauptmann's *Weavers* at the Thalia Theatre. His interpretation of Baumert was a superb piece of acting that brought back to memory all he had told me of his passionate yearning for the theatre. How different his life might have been had he been able to satisfy that craving! Recognition and glory instead of hatred, persecution, and prison.

Again the old feeling for Most welled up in my heart, and I went behind the stage to tell him how splendidly he had played. He accepted my praise in the same manner as he did that of the scores of others who flocked about him. It apparently meant nothing more to him.

The last time I saw Most was at the great memorial meeting for Louise Michel. She had died while lecturing in Marseilles, in February 1905. Her death had united all the revolutionary sections of New York in a demonstration in honour of the wonderful woman. Together with Catherine Breshkovskaya and Alexander Jonas, Most represented the old guard that came to pay homage to the dead rebel and fighter. I was listed to speak after Most. We stood on the platform side by side for a moment. It was the first time in years that we had been seen together in public, and the audience evidenced great enthusiasm. Most turned away from me, without even a greeting, and left without another look in my direction.

And now the old warrior was dead! Sadness overcame me at the thought of the suffering that had made him so inexorable and harsh.

When Max and I returned to New York, we learned that a memorial meeting was being arranged for Most, to take place in the Grand Central Palace. We were both asked to speak. I was informed that the invitation to me had been protested against by some of Most's supporters, especially his wife, who considered it "sacrilegious" for Emma Goldman to pay tribute to Johann Most. I had no desire to intrude, but the younger comrades in the German ranks, as well as many of the Yiddish anarchists, insisted on my speaking.

On the appointed afternoon the place was crowded, every German and Yiddish labour organization being represented at the gathering. There were also great numbers from our own ranks, from every foreign-language anarchist group. It was an impressive affair and proved the great appreciation of the genius and spirit of Johann Most. I spoke only a short time, but I was told afterwards that my tribute to my old teacher had affected even my enemies in the *Freiheit* group.

Chapter 30

My office lease was about to expire, and from some remarks of the janitor I gathered that it would not be renewed. I was not disturbed, as I had decided to discontinue massaging. I could not attend to all the work myself and I did not care to exploit help. Moreover, *Mother Earth* was requiring all my time. The friends who had enabled me to open the beauty parlour were indignant at my giving it up when it was beginning to show success. I had paid my debts and I even had a little surplus on hand. The experience I had gained and the people I had met were worth much more than material returns. Now I would be free, free from disguise and subterfuge. There was also something else from which I had to free myself. It was my life with Dan.

Too great differences in age, in conception and attitude, had gradually loosened our ties. Dan was a college boy of the average American level. Neither in our ideas nor in our views of social values had we much in common. Our life lacked the inspiration of mutuality in aim and purpose. As time passed, the certainty kept growing that our relationship could not continue. The end came abruptly one night, when I was bruised with endless misunderstanding. When I returned to my apartment in the afternoon of the following day, Dan had departed, and thus one more fond hope had been buried with the past.

I was free to devote myself entirely to *Mother Earth*. But even more important was the approaching event I had longed for and dreamed about during fourteen years — Sasha's release.

May 1906 came at last. Only two more weeks remained till Sasha's resurrection. I had become restless, assailed by perturbing thoughts. What would it be like to stand face to face with Sasha again, his hand in mine, with no guard between us? Fourteen years are a long time, and our lives had flowed in different channels. What if they had moved too far apart to enable them to converge again into the life and comradeship that had been ours when we had parted? The thought of such a possibility sickened me with fear. I busied myself to still my fluttering heart: *Mother Earth*, arrangements for a short tour, preparations for lectures. I had planned to be the first at the prison gate when Sasha would step out into freedom, but a letter from him requested that we meet in Detroit. He could not bear to see me in the presence of detectives, reporters, and a curious mob, he wrote. It was a bitter disappointment to have to wait longer than I had planned, but I knew his objection was justified.

Carl Nold now lived with a woman friend in Detroit. They occupied a small house, surrounded by a garden, away from the noise and confusion of the city. Sasha could rest quietly there. Carl had shared Sasha's lot under the same prison roof and had remained one of his staunchest friends. It was only fair that he should participate in the great moment with me.

Buffalo, Toronto, Montreal, meetings, crowds — I went through them in a daze, conscious only of one thought — *the 18th of May*, the date of Sasha's release. I reached Detroit on the early morning of that day, with the vision of Sasha impatiently pacing his cell before his final liberation. Carl met me at the station. He had arranged a public reception for Sasha and a meeting, he informed me. I listened confused, constantly watching the clock striking off the last prison minutes of my boy. At noon a telegram arrived from friends in Pittsburgh: "Free and on the way to Detroit." Carl snatched up the wire, waved it frantically, and shouted: "He is free! Free!" I could not share his joy; I was oppressed by doubts. If only the evening would come and I could see Sasha with my own eyes!

Tense I stood at the railroad station, leaning against a post. Carl and his friend were near, talking. Their voices sounded afar, their bodies were blurred and faint. Out of my depths suddenly rose the past. It was July 10, 1892, and I saw myself at the Baltimore and Ohio Station in New York, standing on the steps of a moving train, clinging to Sasha. The train began moving faster; I jumped off and ran after it, with outstretched hands, crying frantically: "Sasha! Sasha!"

Someone was tugging at my sleeve, voices were calling: "Emma! Emma! The train is in. Quick — to the gate!" Carl and his girl ran ahead, and I too wanted to run, but my legs felt numb. I remained riveted to the ground, clutching at the post, my heart throbbing violently.

My friends returned, a stranger walking between them, with swaying step. "Here is Sasha!" Carl cried. That strange-looking man — was that Sasha, I wondered. His face deathly white, eyes covered with large, ungainly glasses; his hat too big for him, too deep over his head — he looked pathetic, forlorn. I felt his gaze upon me and saw his outstretched hand. I was seized by terror and pity, an irresistible desire upon me to strain him to my heart. I put the roses I had brought into his hand, threw my arms around him, and pressed my lips to his. Words of love and longing burned in my brain and remained unsaid. I clung to his arm as we walked in silence.

On reaching the restaurant Carl ordered food and wine. We drank to Sasha. He sat with his hat on, silent, a haunted look in his eyes. Once or twice he smiled, a painful, joyless grin. I took off his hat. He shrank back embarrassed, looked about furtively, and silently put his hat on again. His head was shaved! Tears welled up into my eyes; they had added a last insult to the years of cruelty; they had shaved his head and dressed him in hideous clothes to make him smart at the gaping of the outside world. I choked back my tears and forced a merry tone, pressing his pale, transparent hand.

At last Sasha and I were alone in the one spare room of Carl's home. We looked at each other like children left in the dark. We sat close, our hands clasped, and I talked of unessential things, unable to pour out what was overflowing in my heart. Utterly exhausted, I wearily dragged myself to bed. Sasha, shrinking into himself, lay down on the couch. The room was dark, only the gleam of Sasha's cigarette now and then piercing the blackness. I felt stifled and chilled at the same time. Then I heard Sasha groping about, come closer, touch me with trembling hands.

We lay pressed together, yet separated by our thoughts, our hearts beating in the silence of the night. He tried to say something, checked himself, breathed heavily, and finally broke out in fierce sobs that he vainly tried to suppress. I left him alone, hoping that his tortured spirit might find relief in the storm that was shaking him to the roots. Gradually he grew calm and said he wanted to go out for a walk, the walls were crushing him. I heard him close the door, and I was alone in my grief. I knew with a terrible certainty that the struggle for Sasha's liberation had only begun.

I woke up with the feeling that Sasha needed to go away some where, alone, to a quiet place. But meetings and receptions had been arranged in Detroit, Chicago, Milwaukee, and New York; the comrades wanted to meet him, to see him again. The young people especially were clamouring to behold the man who had been kept buried alive for fourteen years for his *Attentat*. I was beset with anxiety about him, but there would be no escape for him, I felt, until all the scheduled affairs were over. He would then be able to go to the little farm and perhaps find his way slowly back to life.

The Detroit papers were full of our visit with Carl, and before we left the city, they even had me married to Alexander Berkman and on our honeymoon. In Chicago the reporters were constantly on our trail, the meetings under heavy police guard. The reception in Grand Central Palace, New York, because of its size and the intense enthusiasm of the audience, depressed Sasha even more than the others. But now the misery was at an end and we went out to the little Ossining farm. Sasha was pleased with it; he loved its wildness, seclusion, and quiet. And I was filled with new hope for him and for his release from the grip of the prison shadows.

Having been starved for so many years, he now ate ravenously. It was extraordinary what an amount of food he could absorb, especially of his favourite Jewish dishes, of which he had been deprived so long. It was nothing at all for him to follow up a substantial meal with a dozen blintzes (a kind of Yiddish pancake containing cheese or meat) or a huge apple pie. I cooked and baked, happy in his enjoyment of the food. Most of my friends were in the habit of paying court to my culinary art, but no one ever did so much justice to it as my poor, famished Sasha.

Our country idyll was short-lived. The black phantoms of the past were again pursuing their victim, driving him out of the house and robbing him of peace. Sasha roamed the woods or lay for hours stretched on the ground, silent and listless.

The quiet of the country increased his inner turmoil, he told me. He could not endure it; he must go back to town. He must find work to occupy his mind or he would go mad. And he must make a living; he would not be supported by public collections. He had already declined to accept the five hundred dollars the comrades had raised for him, and had distributed the money among several anarchist publications. There was another thing that tormented him: the thought of his unfortunate comrades of so many years. How could he enjoy peace and comfort, knowing that they were deprived of both? He had pledged himself to voice their cause and to cry out against the horrors within prison walls. Yet he was doing nothing but eating, sleeping, and drifting. He could not go on that way, he said.

I understood his suffering, and my heart bled for my dear one, so bound by the past. We returned to 210 East Thirteenth Street, and there the struggle grew more intense, the struggle for adjustment to living. In his depleted physical condition Sasha could find no work to do, and the atmosphere surrounding me appeared strange and alien to him. With the passing weeks and months his misery increased. When we were alone in the flat, or in the company of Max, he breathed a little freer, and he was not unhappy with Becky Edelson, a young comrade who often came to visit us. All my other friends irritated and disturbed him; he could not bear their presence and he always looked for some excuse to leave. Generally it was dawn before he returned. I would hear his weary steps as he went to his room, hear him fling himself dressed upon his bed and fall into restless sleep, always disturbed by frightful nightmares of his prison life. Repeatedly he would awaken with fearful shrieks that chilled my blood with terror. Entire nights I would pace the floor in anguish of heart, racking my brain for some means to help Sasha find his way back to life.

It occurred to me that a lecture tour might prove a wedge to it. It would enable him to unburden himself of what lay so heavily on his mind — prison and its brutality — and it would help him perhaps to readjust himself to life away from the work he considered mine. It might bring back his old faith in himself. I prevailed upon Sasha to get in touch with our people in a few cities. Soon he had numerous applications for lectures. Almost immediately it brought about a change; he became less restless and depressed, somewhat more communicative with the friends who came to see me, and he even showed an interest in the preparations for the October issue of *Mother Earth*.

That number was to contain articles on Leon Czolgosz, in memory of the fifth anniversary of his death. Sasha and Max strongly favoured the idea of a memorial issue, but other comrades fought against it on the ground that anything about Czolgosz would hurt the cause as well as the magazine. They even threatened to withdraw their material support. I had promised myself when I started *Mother Earth* never to permit anyone, whether group or individual, to dictate its policy; opposition now made me the more determined to go through with my plan of dedicating the October number to Czolgosz.

As soon as the magazine was off the press, Sasha began his tour. His first stops were Albany, Syracuse, and Pittsburgh. I hated the idea of his going back to the dreadful city so soon, particularly because I knew that according to the provisions of the Pennsylvania commutation law Sasha remained at the mercy of the authorities of that State for eight years, during which period they had the legal right to arrest him at any time for the slightest offence and send him back to the penitentiary to complete his full term of twenty-two years. Sasha was set, however, on lecturing in Pittsburgh, and I clung to the faint hope that speaking in that city might free him from his prison nightmare. I felt relieved when a telegram came from him saying that the Pittsburgh gathering had been a success, and that all was well.

His next stop was Cleveland. On the day after his first meeting in that city I received a wire informing me that Sasha had left the house of the comrade with whom he had spent the night and had not yet returned. It did not disturb me very much, knowing how the poor boy dreaded contact with people. He had probably decided to go to a hotel, I thought, to be by himself, and he would undoubtedly appear for the lecture in the evening. But at midnight another wire notified me that he had not attended the meeting, and that the comrades were worried. I, too, became alarmed and telegraphed Carl in Detroit, the next city Sasha was expected in. There could be no answer the same day, and the night, full of black forebodings, seemed to stand still. The morning newspapers carried large headlines about the “disappearance of Alexander Berkman, the recently freed anarchist.”

The shock completely unnerved me. I was too paralysed at first to form any idea of what might have happened to him. Finally two possibilities presented themselves: that he had been kidnapped by the authorities in Pittsburgh, or — more likely and terrible — that he might have ended his life. I was frantic that I had failed to plead with him not to go to Pittsburgh. Yet, though fearful of his danger, the more dreadful thought persisted in my brain, the thought of suicide. Sasha had been in the throes of such depression that he had said repeatedly he did not care to live, that prison had unfitted him for life. My heart rebelled in passionate protest against the cruel forces that could drive him to leave me just when he had come back. I was tormented by bitter regrets that I had suggested the idea of the lecture tour.

For three days and three nights we in New York and our people in every city searched police stations, hospitals, and morgues for Sasha, but without result. Cables came from Kropotkin and other European anarchists inquiring about him, and streams of people besieged my flat. I was nearly mad with uncertainty, yet dreaded to make up my mind that Sasha had taken the fatal step.

I had to go to Elizabeth, New Jersey, to address a meeting. Long public life had taught me not to expose joy or sorrow to the idle gaze of the marketplace. But how hide what now was obsessing my every thought? I had promised weeks previously, and I was compelled to go. Max accompanied me. He had already bought our tickets and we were almost at the railroad gate. Suddenly I was seized by a feeling of some impending calamity. I stopped short. "Max! Max!" I cried, "I can't go! Something is pulling me back to the flat!" He understood and urged me to return. It would be all right, he assured me; he would explain my absence and speak in my stead. Hastily pressing his hand, I dashed off to catch the first ferry-boat back to New York.

On Thirteenth Street near Third Avenue I saw Becky running towards me, excitedly waving a yellow slip of paper. "I've been looking for you everywhere!" she cried. "Sasha is alive! He is waiting for you at the telegraph office on Fourteenth Street!" My heart leaped to my throat. I snatched the paper from her. It read: "Come. I am waiting for you here." I ran full speed towards Fourteenth Street. When I got to the office, I came face to face with Sasha. He was leaning against the wall, a small hand-bag at his side.

"Sasha!" I cried; "oh, my dear — at last!" At the sound of my voice he pulled himself together, as if out of a harrowing dream. His lips moved, but he remained silent. His eyes alone told of his suffering and despair. I took his arm and steadied him, his body shaking as in a chill. We had almost reached 210 East Thirteenth Street when he suddenly cried: "Not here! Not here! I can't see anybody in your flat!" For a moment I did not know what to do; then I hailed a cab and told the driver to go to the Park Avenue Hotel.

It was dinner-hour, and the lobby filled with guests. Everybody was in evening dress; conversation and laughter blended with the strains of music from the dining-hall. When we were alone in a room Sasha grew dizzy and had to be helped to the couch, where he fell down in a heap. I ran to the telephone and ordered whisky and hot broth. He drank eagerly, indicating that it refreshed him. He had not eaten in three days, nor taken off his clothes. I prepared a bath for him, and while helping him to undress, my hand suddenly came in contact with a steel object. It was a revolver he was trying to hide in his hip pocket.

After the bath and another hot drink Sasha spoke to me. He had hated the idea of the tour the moment he got out of New York, he said. The approach of each lecture would throw him into a panic and fill him with an irresistible desire to escape. The meetings had been badly attended and lacked spirit. The homes of the comrades he had stopped with were congested, with no separate corner for him. More terrible even had been the constant stream of people, the incessant questions. Still he had kept on. Pittsburgh had somewhat relieved his depression; the presence of a horde of police, detectives, and prison officials had roused his fighting spirit and had lifted him out of himself. But Cleveland was a ghastly experience from the moment he arrived. There was no one to meet him at the station, and he spent the day in an exhausting search to locate comrades. The audience in the evening was small and inert; after the lecture came an endless ride to the farm of the comrade whose guest he was to be. Worn and sick unto death, he fell into a heavy sleep. He awoke in the middle of the night and was horrified to find a strange man snoring at his side. His years of solitude in prison had made close human proximity a torture to him. He rushed out of the house, into the country road, to look for some hiding-place

where he could be alone. But peace would not come, nor relief from the feeling that he was unfit for life. He determined to end it.

In the morning he walked to the city and bought a revolver. He decided to go to Buffalo. No one knew him there, no one would discover him in life or claim him in death. He roamed through the city all day and night, but New York drew him with irresistible force. Finally he went there and spent two days and nights circling around 210 East Thirteenth Street. He was in constant terror of meeting anyone, yet he could not keep away. Each time on returning to his squalid little room on the Bowery he would take up the revolver for the final gesture. He went to the park nearby, determined to make an end. The sight of little children playing turned his mind to the past and the "sailor girl." "And then I knew that I could not die without seeing you again," he concluded.

His story held me breathless, unable and afraid to break its thread. Sasha's inner conflict was so overwhelming that my own excruciating uncertainty during those three days seemed nothing in comparison. Infinite tenderness filled me for the man who had already died a thousand deaths and who was again attempting to escape life. I became possessed of a burning craving to defeat the ominous forces that were pursuing my unfortunate friend.

I held out my hand to him and begged him to come home with me. "Only Stella is there, my dearest," I pleaded, "and I will see that no one intrudes upon you." At the flat I found Stella, Max, and Becky waiting anxiously for our return. I took Sasha through the corridor into my room and put him to bed. He went off to sleep like a weary child.

Sasha remained in bed for several days, asleep most of the time and only half-aware of his surroundings during his waking hours. Max, Stella, and Becky relieved me in taking care of him; no one else was allowed to disturb the quiet in my apartment.

A group of young anarchists had arranged a gathering to discuss Leon Czolgosz and his act. At the meeting three of the boys were arrested. I knew nothing about the matter until I was awakened early one morning by violent ringing of the bell and informed of the arrest. We immediately called a meeting to protest against the suppression of free speech, the announced speakers being Bolton Hall, Harry Kelly, John Coryell, Max Baginski, and I. On the appointed evening Sasha, who was beginning to feel a little better, wanted to go. Fearing he might be upset again, I persuaded him to attend the theatre with Stella instead.

When I arrived with Max and the Coryells in the hall, we found a small audience, but the walls were lined with policemen. Young Julius Edelson, brother of Becky, who had been arrested at the previous meeting, but had been bailed out by Bolton Hall, had just ascended the rostrum. He had spoken about ten minutes when there came a commotion; several officers dashed forward and pulled Julius off the platform, while other policeman charged the crowd, drawing the chairs from under the people, dragging the girls out by the hair, and clubbing the men. Crying and cursing, the audience rushed for the exits. When I got to the stairs with Max, a policeman gave him a violent kick that nearly sent him down to the bottom, while another struck me in the back and told me I was under arrest. "You're just the one we want!" he roared; "we'll teach you how to protest!" In the patrol wagon I found myself in the company of eleven "dangerous criminals," all of them young boys and girls, members of the offending group. Bolton Hall and Harry Kelly and the Coryells had somehow escaped the brutality of the police. Pending our indictment we were admitted to bail.

Our arrest produced one beneficial result; it immediately roused Sasha's fighting spirit. "My resurrection has come!" he cried, when he heard of what had happened at the meeting; "there is work for me to do now!" My joy over Sasha's awakening, and the realization of the danger the arrested youngsters were facing, increased my strength and energy. Soon we organized for the fight, with Hugh O. Pentecost and Meyer London as our legal advisers and with considerable material support from our American and foreign friends. Already at the police-court hearing it became evident that there was no case against us, but the District Attorney was out for glory. What better way of getting it than by saving the city from anarchy? It was an easy job now, with the Criminal Anarchy Law on the statute-book. The judge seemed willing enough to oblige the District Attorney,

but most of the criminal anarchists before him looked so young and in-offensive that His Honour was dubious about any jury's convicting them. To save his face he held us over for "further examination."

While I always preferred certainty in such matters, I should have welcomed the delay had I been able to continue my lecture work. But the police kept up a systematic raid upon all English anarchist activities; not in the open manner in which they had suppressed the meeting, but in a more insidious way. They terrorized the hall-keepers, thereby making it practically impossible for me to get a hearing in any public place in New York. Even so harmless an affair as a *Mother Earth* masked ball, arranged to raise funds for our publication, was broken up. Fifty officers had come down to the hall and ordered the people to get out, tearing off their masks. When that failed to provoke trouble, they forced the owner to close the hall. It meant a great financial loss.

We organized a *Mother Earth Club*, giving weekly lectures on various topics and occasionally also musicales. The police were furious; they had been hounding us for nine weeks, and still we would not be put down. Something more drastic and intimidating had to be done to save the sacred institutions of law and order. The next move of the authorities took place at a meeting that was to be addressed by Alexander Berkman, John R. Coryell, and Emma Goldman. They arrested all the speakers. A criminal anarchist, fifteen years of age, who happened to be at the door was also taken along to complete the quartet. I had intended to speak on the "Misconceptions of Anarchism," a lecture I had delivered only two weeks previously before the Brooklyn Philosophical Society. Detectives from the newly created Anarchist Squad had been present, yet no arrest had taken place. It was obvious that they had not dared to interfere with a non-anarchist society, even though the speaker was Emma Goldman. It might have taught the Brooklyn philosophers that it was not anarchism but the Police Department that was destroying the little liberty that still existed in the United States. On the way to the police station the inspector in charge of the Anarchist Squad asked me whether I did not intend to cease my agitation. When I assured him that I was more determined than ever to go on, he informed me that thereafter I would be arrested every time I attempted to speak in public.

For a while it seemed as if Sasha had really found himself again and would be able to continue with me in our common life and work. He had been eager for activity since the day of our arrest, but after two months his interest gave way again to the gloom which had pursued him since he got out of prison. He thought that the main reason for his depression was his material dependence on me, which was galling to him. To free him from it I induced a good comrade to lend Sasha some money to set up a small printing shop. It helped to revive Sasha's spirits and he began to work assiduously to advance the venture. Presently he was installed in a complete printing outfit of his own that enabled him to do small jobs. But the happiness was not to last; new difficulties besieged him. He could not get a union label because as a compositor he was not permitted to do pressman's work, while to employ a pressman would be exploitation. He found himself in the same position I had been in with my massage establishment, and, rather than live off the labour of others or do non-union jobs, he gave up his shop. The old misery was upon him again.

Gradually I came to see that it was not so much the question of earning a living that harassed Sasha as something deeper and more bitter to face: the contrast between his dream-world of 1892 and my reality of 1906. The world of ideals he had taken with him to prison at twenty-one had defied the passage of time. Perhaps it was fortunate that it was so; it had been his spiritual support through all the terrible fourteen years, a star to illumine the blackness of his prison existence. It had even coloured his mind's-eye view of the outside world — of the movement, his friends, and especially myself. During that time life had kicked me about, forced me into the current of events, to sink or to swim — I had ceased to be the little "sailor girl" whose image had remained with Sasha from former days. I was a woman of thirty seven who had undergone profound changes. I no longer fitted in to the old mould, as he had expected me to. Sasha saw and felt it almost immediately upon his release. He had tried to understand the mature personality which had burst forth from the shell of the inexperienced girl, and, failing, he became resentful, critical, and often condemnatory of my life, my views, and my friends. He charged me with intellectual aloofness and revolutionary inconsistency. Every thrust from him cut me to the quick and made me cry out my grief. Often I wanted to run away, never to see him again, but I was held by something greater than the pain: the memory of his act, for which he alone had paid the price. More and

more I realized that to my last breath it would remain the strongest link in the chain that bound me to him. The memory of our youth and of our love might fade, but his fourteen years' Calvary would never be eradicated from my heart.

A way out of the distressing situation suggested itself in the imperative need of my going on tour for *Mother Earth*. Sasha could remain in charge as editor of the magazine; it would help to release him from his cramped feeling and enable him to find freer expression. He liked Max, and there were able contributors to assist him: Voltairine de Cleyre, Theodore Schroeder, Bolton Hall, Hippolyte Havel, and others. Sasha readily accepted the plan, and I was relieved that he did not suspect how hard it was for me to go away so soon after he had come back to me. His release — I had waited for it with such intensity, and now I should not even be with him on the first anniversary of the day so long and anxiously looked forward to.

The death of Hugh O. Pentecost came as a shock to all of us who knew and appreciated the man and his work. The news reached us through the press, as we were not informed by his widow. Pentecost had been a firm believer in cremation as the more beautiful way of disposing of a person's remains. Naturally everybody expected him to be cremated and many of his friends planned to attend and send floral tributes. Great was our astonishment when we learned that Hugh O. Pentecost had been buried instead, and that he had been given a funeral in accordance with religious rites. It was sheerest irony, considering that the one thing which Hugh O. had held high throughout his entire life was free-thought. His political changes had been many: single-taxer, socialist, and anarchist — he had been all of them at one time or another. It was different with his attitude to religion and the Church. Irrevocably he had turned from them to convinced atheism. The presence of a minister at his grave was therefore the worst outrage to his memory, and an insult to his free-thought friends. It seemed like the fulfillment of a subconscious fear Pentecost had often voiced to me: "It is very hard to live decently, but still harder to die decently." Another of his frequent expressions was that love is more difficult to escape than hate. He meant the kind of love that binds one with soft arms and tender words stronger than chains. His inability to tear himself away from those "soft arms" had been behind the repeated changes of his social ideas. It had even led him to play false to the memory of the Chicago anarchists, among whose staunchest defenders he had been until ambition made him seek the post of Assistant District Attorney of New York. "I may have been mistaken," he had declared, "in saying that the Haymarket trial was a miscarriage of justice." Neither in life nor in death had Hugh O. Pentecost been permitted to remain true to himself.

Our work for Russia received considerable zest by the arrival of Grigory Gershuni. He had escaped from Siberia in a cabbage-barrel and had come to the States via California. Gershuni had been a school-teacher, believing that only by the education of the masses could Russia be redeemed from the yoke of the Romanoffs. For many years he had been an ardent Tolstoyan, opposed to every form of active resistance. But incessant opposition and violence by the despotism had gradually taught Gershuni the inevitability of the methods pursued by the militant revolutionists in his country. He had joined the Fighting Organization of the Socialist-Revolutionist Party and had become one of its dominant figures. He had been condemned to death, but ultimately his sentence was commuted to lifelong imprisonment in Siberia.

Grigory Gershuni, like all the great Russians I had met, was of touching simplicity, extremely reticent about his own heroic life and fired to the exclusion of any personal interest by the vision of the liberation of the Russian masses. Moreover, he possessed what many Russian rebels lacked: a keen, practical sense, exactitude, and responsibility for tasks undertaken.

I saw much of this exceptional man during his stay in New York. I learned that his extraordinary escape had been aided by two young anarchists. Working in the carpenter shop of the prison, they had skillfully drilled undetectable air-holes in the barrel to be used by Gershuni, later nailing him up within. Gershuni never tired of praising the devotion and daring of those two boys, mere children in years, yet so courageous and dependable in their revolutionary zeal.

About this time we began to prepare for the celebration of *Mother Earth's* first birthday. It seemed incredible that the magazine should have survived the hardships and difficulties of the past twelve months. The failure of some of the New York literati to live up to their promises to write for it had been only one of the ill winds which

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had pursued my child. They were enthusiastic at first, until they realized that *Mother Earth* pleaded for freedom and abundance in life as the basis of art. To most of them art meant an escape from reality; how, then, could they be expected to support anything that boldly courted life? They left the new-born one to shift for itself. Their places were soon filled, however, by braver and freer spirits, among them Leonard Abbott, Sadakichi Hartmann, Alvin Sanborn, all of whom regarded life and art as the twin flames of revolt.

This difficulty overcome, another arose: condemnation from my own ranks. *Mother Earth* was not revolutionary enough, they claimed, the reason no doubt being that it treated anarchism less as a dogma than as a liberating ideal. Fortunately many of my comrades stood by me, giving generously to the support of the magazine. And my own personal friends, even those who were not anarchists, were faithfully devoted to the publication and to every fight I made against continued police persecution. Altogether it was a rich and fruitful year, full of promise for the future of *Mother Earth*.

Chapter 31

Our hearings on the charge of criminal anarchy were repeatedly postponed and finally dropped altogether. That set me free to start on my projected tour to the Coast, the first since 1897. Before I had gone very far, my meetings were stopped by the police in three cities — Columbus, Toledo, and Detroit.

The action of the authorities in Toledo was especially reprehensible because the Mayor, Brand Whitlock, was supposed to be a man of advanced ideas, known as a Tolstoyan and “philosophical” anarchist. I had met a number of American individualists who called themselves philosophical anarchists. On closer acquaintance they invariably proved neither philosophers nor anarchists, and their belief in free speech always had a “but” to it.

Mayor Whitlock, however, was also a single-taxer, a member of a group of Americans who stood out as the most valiant champions of free speech and press. In fact, the single-taxers had always been the first to support me in my fights against police interference. I was therefore greatly surprised to find a single-tax mayor guilty of the same arbitrary attitude as any ordinary city official. I asked some of his admirers how they could explain such behaviour on the part of a man like Whitlock. Much to my astonishment, they informed me that he was under the impression that I had come to Toledo for the express purpose of fomenting trouble among the automobile-workers then on strike. He was trying to bring about a settlement between the bosses and their employees, and he thought it best not to permit me to speak.

“Evidently your Mayor knows that his settlement is likely to benefit the owners and not the strikers,” I remarked, “else he would not fear what I might say.”

I informed them that until I arrived in Toledo, I had not even known about the strike. I had come to lecture on the “Misconceptions of Anarchism.” I cheerfully admitted, however, that if the strikers asked me to speak, I should tell them to steer clear of politicians, who are the worst meddlers and who help to break the backbone of every economic struggle. This was reported to a group of American liberals, who at once set to work to arrange a special meeting for me.

The most spirited among them was a venerable old woman, Mrs. Kate B. Sherwood. In abolition times she had helped many a fugitive slave to safety, and she did not change with the years. She was a fervent feminist, a great libertarian in economic and educational fields, as well as a lovable personality. The dear lady must have read the Riot Act to the Mayor, because there was no further interference in Toledo with my lectures.

In Minneapolis I had an amusing experience. I was invited to address an organization of professional men known as the Spook Club. I was told that no woman had ever before been admitted into the holy presence of the Spookers, but that I had been made an exception. Not believing in special privileges, I wrote to the club that in my capacity as nurse I had never known nervousness when I had to lay out the dead. But to face living corpses alone would prove disconcerting to me. I would brave the task of preparing the Spookers for burial if I could have a few husky members of my own sex to assist me. The poor Spook Club was flabbergasted. To consent to my request involved the danger of a female invasion. To refuse was to expose themselves to public ridicule. Male conceit conquered its lily-white purity. “Bring your regiment along, Emma Goldman,” the Spookers replied, “and take the consequences.” My women friends and I created almost a revolution in the club. Alas, not in the heads, but only in the hearts of the Spookers. We made them conscious that there is nothing duller in all the world than exclusive gatherings of men or of women, who are yet never able to eliminate each other from their minds. On this occasion everybody felt relief from sex obsession, natural and at ease. The evening was very interesting. Indeed, I was assured that it was considered the most stimulating intellectual treat in the club’s history, and the most hilarious besides.

The liberal attitude of the Spookers towards me was only part of the general change which had taken place in the past six years in regard to anarchism. The tone of the press was no longer so vindictive. The papers in Toledo, Cincinnati, Toronto, Minneapolis, and Winnipeg were extraordinarily decent in their reports of my meetings. In a long editorial one Winnipeg paper said:

Emma Goldman has been accused of abusing freedom of speech in Winnipeg, and Anarchism has been denounced as a system that advocates murder. As a matter of fact, Emma Goldman indulged, while in Winnipeg, in no dangerous rant and made no statement that deserved more than moderate criticism of its wisdom or logic. Also, as a matter of fact, the man who claims that Anarchism teaches bomb-throwing and violence doesn't know what he is talking about. Anarchism is an ideal doctrine that is now, and always will be, utterly impracticable. Some of the gentlest and most gifted men of the world believe in it. The fact alone that Tolstoi is an Anarchist is conclusive proof that it teaches no violence.

We all have a right to laugh at Anarchy as a wild dream. We all have a right to agree or disagree with the teachings of Emma Goldman. But we should not make ourselves ridiculous by criticizing a lecturer for the things that she did not say, nor by denouncing as violent and bloody a doctrine that preaches the opposite of violence.

After my coast-to-coast lecture tour I returned to New York at the end of June with a net result of a considerable number of subscribers to *Mother Earth* and a substantial surplus from the sale of literature to sustain the magazine during the inactive summer months.

In the early spring our European comrades had issued a call for an anarchist congress to be held in Amsterdam, Holland, in August. Some of the groups in the cities I had visited had requested me to attend the gathering as their delegate. It was gratifying to have the confidence of my comrades, and Europe always had its lure for me. But there was Sasha, only one year out of prison, and I had already been away from him for months. I longed to see him again and to try to bridge the gap which his imprisonment had created between us.

Sasha had done splendidly on *Mother Earth* while I was away. He had surprised everybody by the vigour of his style and the clarity of his thoughts. It was an amazing achievement for a man who had gone into prison ignorant of the English language and who had never written for publication before. His letters to me during my four months on tour were free from depression, and he showed much interest in the magazine and my work. I was proud of Sasha and his efforts, and I was full of hope that we might yet dispel the clouds that had been hanging in our sky since he had re-entered the outside world. These considerations made me hesitate to go to Amsterdam. I would decide when I reached New York, I told my comrades.

On my return I found Sasha as I had left him — in the same mental turmoil, in torturing conflict between the vision that had inspired his deed and the reality that confronted him now. He continued to dwell in the past, in the mirage he had created for himself during his living death. Everything in the present was alien to him, made him wince and avoid it. It was bitter irony that I, of all Sasha's friends, should cause him the deepest disappointment and pain — I who had never had him out of my mind in all the cruel years, or out of my heart, no matter who else had been there, not even Ed, whom I had loved more deeply and intensely than anyone else. Yet it was I who most roused Sasha's impatience and resentment; not in a personal sense, but because of the changes I had undergone in my attitude to life, to people, and to our movement. We did not seem to have a single thought in common. Yet I felt bound to Sasha, bound for ever by the tears and blood of fourteen years.

Often, when I could no longer bear up under his censure and condemnation, I would fight back with harsh and bitter words, then run to my room and cry out in pain against the differences that were tearing us apart. Yet I would always come back to Sasha, feeling that whatever he had said or done was nothing in the light of what he had endured. I knew *that* would ever weigh heaviest in the balance with me and bring me to his side at every moment of his need. Just now it seemed that I was of little help. Sasha appeared to feel more at ease when I was away.

I decided to comply with the request of my Western comrades to represent them at the anarchist congress. Sasha said he would continue on the magazine until my return, but that his heart was not in *Mother Earth*. He wanted a weekly propaganda paper that would reach the workers. He had already discussed the project with Voltairine de Cleyre, Harry Kelly, and other friends. They had agreed with him that such a paper was needed and had promised to sign an appeal for the necessary funds. They had been worried, however, that I might misunderstand, that I might consider the new publication a competitor of *Mother Earth*. "What a ridiculous notion," I protested; "I claim no monopoly of the movement. By all means try to get out a weekly paper. I will add my name to the call." Sasha was quite moved, embraced me tenderly, and sat down to write the appeal. My poor boy! If only I could have had the assurance that his project would bring him peace, help him back to life and to the work his mastery of language and his pen should enable him to do!

More and more I was beginning to see that there was an inner resentment in Sasha, perhaps not even conscious, against being part of the activities I had created for myself. He longed for something of his own making, something that would express his own self. I hoped fervently that the weekly paper would prove the means of his release and that it might succeed.

I was getting ready for my trip abroad; Max was going, too, representing some German groups at the Amsterdam congress. We both needed to get away from our environment for a while. The farm had not turned out the roseate reality he had hoped for. A farm never does for city people who come to the land with romantic notions about nature and with no ability to cope with her hardships. Our place in Ossining had proved too primitive and the winter too harsh for Max's little daughter. Another reason was the isolation of Millie, which she was unable to bear. My friends had moved to the city and were trying desperately to make ends meet, Max by occasional articles for German papers and contributions to *Mother Earth*, Millie by sewing. The stress she had endured since the birth of her child had made her nervous and irritable, and Max shrank into his shell at the least disharmony. Like myself he longed to get away from conditions that were agonizing, yet of no one's making.

Sasha was much more alive now, thanks to his plan for a weekly paper. There was also another factor that helped to raise his spirits. He had gained many friends among our young comrades, and he was especially attracted by young Becky Edelson. I felt considerably relieved about him. *Mother Earth* also did not worry me; I left it secure until my return and I was certain of its quality, with Sasha as its editor, and John Coryell, Hippolyte Havel, and others as collaborators.

Hippolyte and I had long ago drifted apart in our old relation, but our friendship had remained as strong as before, as had also our common interest in the social struggle. His great historical knowledge and his feeling for events made him most valuable to our magazine.

In the middle of August 1907 Max and I waved our friends goodbye from the Holland-America pier. Besides our mission at the congress, we both looked upon our trip as a quest for something to fill our inner void. The calm sea and the ever-soothing companionship of Max helped me to relax from the tension of the months preceding and following Sasha's liberation. By the time we reached Amsterdam, I was again in full control of myself, eager with anticipation of the people I should meet, our congress, and the work to be done.

I had heard a great deal about the extreme cleanliness of the Dutch, but until I went for a walk in Amsterdam on the morning after our arrival, I did not know how uncomfortable Hollanders could make it for the passers-by. I had gone out with Max to take a look at the quaint old town. We found every balcony adorned with buxom servants in colourful dress, arms and legs bare, furiously beating carpets and rugs. A pleasant picture indeed, but the whirlwind of dust and dirt they were lustily shaking on to our defenceless heads filled our throats and covered our clothes. Still we could have stood it if we had not been at the same time treated to a shower of cold water meant for the plants. The unexpected bath was more than the Dutch cleanliness we had bargained for.

The congress was my third attempt to attend an international anarchist gathering. In 1893 such a conclave had been planned, and it was to take place during that year's exposition in Chicago. I had been chosen to represent several New York groups, but my trial and imprisonment had prevented my attendance. At the eleventh hour the Chicago police had prohibited the congress, but it was held just the same — in the most unlikely place

imaginable. A comrade, employed as clerk in one of the city departments, had smuggled a dozen delegates into a room in the City Hall.

The second time had been in Paris, in 1900, where I was closely connected with the preparatory work of our congress. The French police, too, had made open conferences impossible. The sessions held under cover, while exciting enough, had made constructive work impossible.

It was certainly a commentary on democratic America and republican France that an international anarchist congress, prohibited in both countries, should have the right to meet quite openly in monarchical Holland. Eighty men and women, most of them hounded and persecuted in their own countries, were here able to address large meetings, gather in daily session, and discuss openly such vital problems as revolution, syndicalism, mass insurrection, and individual acts of violence, without any interference from the authorities. We went about the city singly or in groups, had social gatherings in restaurants or cafés, talked, and sang revolutionary songs until early morning hours, yet we were not shadowed, spied upon, or in any way molested.

More remarkable still was the attitude of the Amsterdam press. Even the most conservative newspapers treated us, not as criminals or lunatics, but as a group of serious people who had come together for a serious purpose. Those papers were opposed to anarchism, yet they did not misrepresent us or distort anything said at our sessions.

One of the vital subjects discussed at length by the congress was the problem of organization. Some delegates deprecated Ibsen's idea, as presented by Dr. Stockmann in *An Enemy of the People*, to the effect that the strongest is he who stands alone. They preferred Peter Kropotkin's view, so brilliantly elucidated in all his books, that it is mutual aid and co-operation that secure the best results. Max and I, however, stressed the need of both. We held that anarchism does not involve a choice between Kropotkin and Ibsen; it embraces both. While Kropotkin had thoroughly analysed the social conditions that lead to revolution, Ibsen had portrayed the psychologic struggle that culminates in the revolution of the human soul, the revolt of individuality. Nothing would prove more disastrous to our ideas, we contended, than to neglect the effect of the internal upon the external, of the psychologic motives and needs upon existing institutions.

There is a mistaken notion in some quarters, we argued, that organization does not foster individual freedom; that, on the contrary, it means the decay of individuality. In reality, however, the true function of organization is to aid the development and growth of personality. Just as the animal cells, by mutual co-operation, express their latent powers in the formation of the complete organism, so does the individuality, by co-operative effort with other individualities, attain its highest form of development. An organization, in the true sense, cannot result from the combination of mere nonentities. It must be composed of self-conscious, intelligent individualities. Indeed, the total of the possibilities and activities of an organization is represented in the expression of individual energies. Anarchism asserts the possibility of an organization without discipline, fear, or punishment and without the pressure of poverty: a new social organism, which will make an end to the struggle for the means of existence — the savage struggle which undermines the finest qualities in man and ever widens the social abyss. In short, anarchism strives towards a social organization which will establish well-being for all.

There were many interesting and vital personalities in the group of delegates, among them Dr. Friedberg, once member of the Social Democratic Party and Alderman of Berlin, who had become a brilliant exponent of the general strike and anti-militarism. Notwithstanding an indictment for high treason hanging over him, he took a most active part in the proceedings of the congress, oblivious of the danger awaiting him on his return home. There were also Luigi Fabbri, one of the ablest contributors to the educational Italian magazine *Università Popolare*; Rudolph Rocker, who was doing splendid work among the Jewish population of London as lecturer and editor of the Yiddish *Arbeiter Freind*; Christian Cornelissen, one of the keenest intellects in our movement in Holland; Rudolph Grossmann, publisher of an anarchist paper in Austria; Alexander Schapiro, active among revolutionary trade unions in England; Thomas H. Keell, one of our most devoted workers on the London *Freedom*; and other capable and energetic comrades.

The French, Swiss, Belgian, Austrian, Bohemian, Russian, Serbian, Bulgarian, and Dutch delegates were all men of spirit and ability, but the most outstanding personality among them was Enrico Malatesta. Of fine and sensitive nature, Malatesta had already in his youth embraced revolutionary ideals. Later he met Bakunin, in whose circle he was the youngest, affectionately called "Benjamin." He wrote a number of popular pamphlets that found wide distribution, particularly in Italy and Spain, and he was editor of various anarchist publications. But his literary activities did not prevent him from participating also in the actual daily struggles of the workers. He had played an important rôle, together with the celebrated Carlo Cafiero and the famous Russian revolutionist Sergius "Stepniak" (Kravtchinsky), in the uprising in Benevento, Italy, in 1877. His interest in popular rebellion runs like a red thread throughout his life. Whether he happened to be in Switzerland, France, England, or the Argentine, an uprising in his native country always brought him to the aid of the people. In 1897 he had again taken an active part in the rebellion in southern Italy. His entire life was one of storm and stress, his energies and exceptional abilities devoted to the service of the anarchist cause. But whatever his work in the movement, he always insisted on remaining materially independent of it, earning his living by manual labour, which was a principle of his life. The considerable inheritance from his father, consisting of land and houses in Italy, he had deeded without any remuneration to the workers who occupied them, himself continuing to exist most frugally on the earnings of his own hands. His name was one of the best-known and best-beloved in Latin countries.

I had met this grand old anarchist fighter in London in 1895, for a few brief moments. On my second visit, in 1899, I discovered that Enrico Malatesta had gone to the States to lecture and edit the Italian anarchist paper *La Questione Sociale*. While there, he was shot by a deluded Italian patriot, but Enrico, true anarchist that he was, refused to prosecute his assailant. In Amsterdam I had the first real chance to come into daily contact with him. Max and I quickly fell under the spell of Malatesta. We loved his capacity to throw off the weight of the world and give himself to play in his leisure. Every moment spent with him was a joy, whether he exulted over the sight of the sea or frolicked in a public garden.

The most important constructive result of our congress was the formation of an International Bureau. Its secretariate consisted of Malatesta, Rocker, and Schapiro. The purpose of the bureau, the headquarters of which were in London, was to bring into closer contact the anarchist groups and organizations of the various countries, to make a thorough and painstaking study of the labour struggle in every land, and to supply data and material concerning it to the anarchist press. The bureau was also to begin immediate preparations for another congress, to be held in the near future in London.

Upon the closing of our sessions we attended the anti-militarist congress, arranged by the Dutch pacifist anarchists, among whom Domela Nieuwenhuis was the most prominent. Domela's origin had certainly not forecast his becoming an enemy of authority. His ancestors were nearly all ministers of the Church. He himself had been a preacher of the Lutheran faith, but his progressive spirit lifted him out of the narrow path of theology. Domela joined the Social Democratic Party, became its foremost representative in Holland, and was elected the first Socialist member of Parliament. But he did not remain there very long. Like Johann Most and the great French anarchist Pierre Proudhon, Nieuwenhuis soon realized that nothing vital could come for liberty from parliamentary activities. He resigned his post, declaring himself an anarchist.

Since then he had devoted all his time and large private fortune to our movement, especially to the propaganda of anti-militarism. Domela was of striking and winning appearance — tall and straight, with expressive features, large blue eyes, flowing white hair and beard. He radiated kindness and sympathy and was the embodiment of the ideal he fought for. One of his characteristic traits was a broad tolerance. He was for years a vegetarian and teetotaler, yet meat and wine never left his table. "Why should my family or guests be deprived of anything that I do not care for?" he once said as he poured out the wine for us at dinner.

Before we left for France, I had occasion to address a gathering of Dutch transport workers. Once more I saw the difference between the independence of the Dutch workers, in spite of their monarchy, and democratic United States, where most of the people know precious little of independence. Several detectives had sneaked into the meeting. They were discovered by the committee, however, and were unceremoniously put out. I could

not help comparing this show of spirit to the lack of it in American trade unions, so infested with the Pinkerton detective pest.

At last we were back in Paris, her lure again upon me, her reckless youth in my veins. I grew younger and more eager for all that my beloved city on the Seine could give. There was much more to learn and to absorb than in previous years.

There was also my own Stella, whom I had not seen for many months. She and dear old Victor Dave awaited us at the station and carried us off to a café. Stella was already quite Parisienne, proud of her French and her familiarity with restaurants where the cuisine was good and prices reasonable. Victor, his hair whiter, still preserved his youthful gait and his former capacity for fun. We joked and laughed more during our first dinner in Paris than I had laughed in months. The particular cause for our merriment was Stella's unsuspecting boss, no less a personage than the American Consul, whose secretary she was. Emma Goldman's devoted niece, and still the Consulate had not been blown up!

While we were yet in Holland, news had come that Peter Kropotkin had at last been readmitted to France. Peter loved the country and its people. To him France signified the cradle of liberty, the French Revolution the symbol of all that the world had of social idealism. To be sure, France was very short of the glory my great teacher had invested her with; his own eighteen months' incarceration in a French prison and subsequent expulsion had demonstrated it. Yet by some peculiar partiality Peter hailed France as the banner-bearer of freedom and the most cultured country in the world. We knew that nothing he had personally suffered had changed his feeling about the French people, and we rejoiced that he was now able to satisfy his longing to return.

Peter was already in Paris when we arrived, living but a few doors from my hotel, on Boulevard Saint-Michel. I found him in higher spirits than I had ever seen him before; he looked more vigorous and vivacious. Pretending not to know the reason, I inquired what had brought about the happy change. "Paris, Paris, my dear!" he cried. "Is there any other city in the world that gets into one's blood like Paris?" We discussed the movement in France and the work of the local groups. His favourite child was *Temps Nouveaux*, the paper he had helped to establish, yet his sense of the rights of other groups, even if they disagreed with him, was too great and his love of justice too strong to discourage the opposing elements. There was something large and beautiful about him. No one could be in his presence very long without feeling inspired by him.

Though he was busy with many things, especially the revision of his manuscript of *The Great French Revolution*, Peter would not let me go until I had told him everything about our congress. He was particularly pleased with our stand on organization and our insistence on the right of individual as well as collective revolt.

With the help of Monatte I was able to make a study of syndicalism in action at the Confédération du Travail. The leaders were nearly all anarchists, men of a much sturdier and more interesting type than one usually meets in Paris. Not only were Pouget, Pataud, Delasalle, Grueffulhies, and Monatte brilliant exponents of new labour theories; they also had practical knowledge and experience in the daily struggle of the workers. Together with their colleagues they had converted the Bourse du Travail into a beehive of activity. Every union had its office there; many published their papers in the common printing shop, *La Voix du Peuple*, the weekly organ of the C. G. T., being perhaps the most instructive and ably edited labour paper in the world. There were night classes where the workers were taught every aspect of the intricate industrial system. Lectures were given on scientific and economic subjects, and a well-equipped dispensary and *crèche* were maintained by the workers themselves. The institution represented a practical effort to teach the masses how to make the coming revolution and how to help the new social life to birth.

Observation and study at the very source of syndicalism convinced me that it represented the economic arena where Labour could match its strength against the organized forces of its capitalist foe.

To these experiences were added others, no less enlightening, with the group of modern artists who by pen and brush were voicing the social protest, with Steinlen and Grandjean doing the most forceful work. I did not find Steinlen, but Grandjean proved to be a simple, kindly soul, a born rebel, the artist and idealist in the truest sense. He was at work on a set of drawings depicting phases of proletarian life. His idea was to portray

Labour, pathetic in dumb helplessness, slowly awakening to the consciousness of germinating strength. He expressed his belief that the mission of art is to inspire the vision of a new dawn. "In this respect all our artists are revolutionaries," Grandjau assured me. "Steinlen and the others are doing for art what Zola, Mirbeau, Richopin, and Rictus have done for letters. They are bringing art in rapport with the currents of life, the great human struggle for the right to know and live life."

I spoke to Grandjau about *Mother Earth* and what it had been trying to do in America. He at once offered to make a cover-design for it, and before I left Paris, he sent it to me. It was significant in conception and expressive in its design.

The trial of nine anti-militarists and a splendid educational experiment at Rambouillet, near Paris, by Sébastien Faure, were among my other important experiences during this visit to France. The group involved in the trial consisted of one girl and eight boys, the oldest not more than twenty-three years of age. They had distributed a manifesto among soldiers urging them to use their arms against their superiors instead of against their brother working-men — certainly a very grave offence from the standpoint of military interests. In an American court those youths would have been browbeaten, terrorized, and railroaded to prison for a long term. In Paris they became the accusers, thundering anathema against the State, patriotism, militarism, and war. Far from being interfered with, the defiant denunciation of the young prisoners was listened to with attention and respect. The bold *plaidoirie* of the counsel for the defence, the distinguished persons who came to testify to the idealism of the accused, and the entire atmosphere of the court combined to make the anti-militarist trial one of the most dramatic events I had witnessed.

True, the prisoners were found guilty and sentenced to small terms, the longest being three years. Since it was France, the girl was set free altogether. In my adopted country their punishment would have been incomparably more severe and they would have undoubtedly been held also for contempt of court because of their frank avowal of their opinions and acts and the ridicule they heaped on the judge and the prosecuting attorney.

It struck me that behind the difference between American and French legal procedure was a fundamental difference in attitude to social revolt. Frenchmen had gained from their Revolution the understanding that institutions are neither sacred nor unalterable, and that social conditions are subject to change. Rebels are therefore considered in France the precursors of coming upheavals.

In America the ideals of the Revolution are dead — mummies that must not be touched. Hence the hatred and condemnation which meet the social and political rebel in the United States.

Long before I came to Paris, I had read in our French press of a unique educational experiment by the anarchist Sébastien Faure. I had heard him speak in 1900 and was carried away by his truly great eloquence. Moreover, Sébastien Faure's unusual personal history made me feel that the modern school organized by him must be of more than ordinary interest.

Beginning life as a priest, Faure had broken the shackles of Catholicism and become its formidable foe. In 1897, during the Dreyfus affair, he had joined the campaign led by Emile Zola, Anatole France, Bernard Lazare, and Octave Mirbeau against the reactionary forces in France. Faure became a fervent spokesman of Dreyfus, lecturing throughout the country, exposing the military clique that had railroaded an innocent man to Devil's Island to cover its own corruption. After that, Faure completely emancipated himself from belief in authority, whether in heaven or upon earth. Anarchism became his goal, the work for its achievement his passionate endeavour.

"La Ruche" (the Beehive), as Faure's school was called, was situated on the outskirts of Rambouillet, an ancient French village. With only a few people to help him, Faure had turned a wild, uncultivated stretch of land into a flourishing farm growing fruit and vegetables. He had taken twenty-four orphan children and those of parents too poor to pay and was housing, feeding, and clothing them at his own expense. He had created an atmosphere at La Ruche that released the life of the child from discipline and coercion of any sort. He had discarded the old methods of education and in their place he established understanding for the needs of the child, confidence and trust in its possibilities, and respect for its personality.

Not even at Cempuis, the school of the venerable libertarian Paul Robin, which I had visited in 1900, was the spirit of comradeship and co-operation between pupils and teachers so complete as at La Ruche. Robin, too, felt the need of a new approach to the child, but he still remained somewhat tied to the old text-books on education. La Ruche had freed itself also from them. The hand-painted wall-paper in the dormitory and classrooms, picturing the life of plants, flowers, birds, and animals, had a more quickening effect on the imagination of the children than any "regular" lessons. The free grouping of the children around their teachers, listening to some story or seeking explanation for puzzling thoughts, amply made up for lack of old-fashioned instruction. In discussing problems of the education of the young, Faure showed an exceptional grasp of child psychology. The results accomplished by his school within two years were highly gratifying. "It is surprising how frank, kind, and affectionate the children are to each other," he said. "The harmony between themselves and the adults at La Ruche is highly encouraging. We should feel at fault were the children to fear or honour us merely because we are their elders. We leave nothing undone to gain their confidence and love; that accomplished, understanding will replace duty; confidence, fear; and affection, sternness." No one has yet fully realized the wealth of sympathy, kindness, and generosity hidden in the soul of the child. The effort of every true educator should be to unlock that treasure to stimulate the child's impulses and call forth the best and noblest tendencies. What greater reward can there be for one whose life-work is to watch over the growth of the human plant than to see it unfold its petals and to observe it develop into a true individuality?

My visit to La Ruche was a valuable experience that made me realize how much could be done, even under the present system, in the way of libertarian education. To build the man and woman of the future, to unshackle the soul of the child — what grander task for those who, like Sébastien Faure, are pedagogues, not by the mere grace of a college degree, but innately, born with the gift to create, as the poet or the artist is?

Paris, always enriching one with new impressions, made it difficult for me to leave. Many friends had also endeared themselves to me, among them Max Nettlau, whom I had first met in London in 1900 and who had introduced me there to the museums and other British art treasures. In Paris I saw much of Nettlau. He was one of the most intellectual men of our movement, a scientist and historian. At the time he was collecting additional material for his monumental work on Michael Bakunin.

A few days before we left Paris, there arrived Jo Davidson, the young American sculptor. I had known him in New York and was interested in his work. He had found a studio, he told us, but there was not much in it. I had quite an outfit in my *ménage* — dishes, pots, kettles, a coffee-percolator, and an alcohol lamp on which I had often prepared feasts for a dozen visitors. In triumphal procession we carried the swag through the streets, Jo with a large bundle on his back, Max on one side of him, frying-pan and kettle slung over his shoulders, I on the other with the coffee-pot. When everything had been safely deposited in Jo's studio, we retired to a café to celebrate the inauguration of a budding artist in real Bohemian life.

Amid brilliant sunshine Max and I left Paris. It was bleak and penetrating when we reached London, with no change in the weather during our stay of two weeks. The first thing to greet us on our arrival were press dispatches from America reporting that the Federal authorities were planning to keep me out of the country under the provisions of the Anti-Anarchist Law. I paid no attention to the matter at first, believing it to be a newspaper fabrication. I was a citizen by my marriage to Kershner. Before long, letters from several attorney friends in the United States confirmed the rumours. They informed me that Washington was determined to refuse me readmission, and they urged me to sail back as quickly and quietly as possible.

Meetings for me had already been arranged in Scotland and I felt I ought not to disappoint my comrades. I decided to go on with my work, but soon I was made to realize that I should not be able to leave England without the United States Government's being apprised of my movements.

It was after a lecture in Holborn Town Hall in London that I became aware that I was being watched by Scotland Yard. A score of detectives dogged my heels from the moment I left the meeting-place. Rudolph Rocker, Milly, his wife, Max, and several other friends were with me at the time. We zigzagged London for hours, now and then stopping at restaurants and saloons, but our "shadows" kept close by and would not relinquish their prey. Finally the Rockers suggested that we go to their flat in the East End; we must lead the detectives to

believe that we were going to spend the night at their home, which would be our only chance to get away unobserved early in the morning. The lights in the house were turned out and we sat in the dark, conspiring how to delude Scotland Yard. At dawn Milly went down to reconnoitre. No one was in sight. Friends in another part of the city were awaiting us. We were taken to a suburb, to the house of our horticulturist comrade Bernard Kampfmayer. He and his wife were not active in the movement at the time and therefore not under surveillance by the authorities. I hated to disappoint our Scottish comrades, but I could not afford to risk being held up on my arrival in America and forced into a legal fight. I therefore resolved to return home. After three days with our hosts, Max and I left for Liverpool, sailing from there to New York via Montreal.

The Canadian immigration authorities proved less inquisitive than the American and we experienced no trouble whatever getting into Canada. On the way from Montreal to New York the Pullman porter took our tickets, together with a generous tip, and he did not show up again until we were safely in New York. It was two weeks later, at my first public appearance, that the newspapers learned of my being back in the States. They tried frantically to find out how I had managed to get in and I suggested that they inquire of the immigration authorities.

On my return I found *Mother Earth* in a deplorable condition financially. Very little had come in during my absence, and the monthly expenses had far exceeded the amount I had left for the maintenance of the magazine. Something had to be done at once, and, being the only one who could raise funds, I lost no time in arranging various affairs to secure aid for the publication and also decided upon an immediate tour.

Sasha's critical attitude to me had not changed; if anything, it had become more pronounced. At the same time his interest in young Becky had grown. I became aware that they were very close to each other, and it hurt me that Sasha did not feel the need of confiding in me. I knew that he was not communicative by nature, yet something within me felt both offended and injured at his apparent lack of trust. I had realized even before I left for Europe that my physical attraction for Sasha had died with his prison years. I had clung to the hope that when he learned to understand my life, to know that my having loved others had not changed my love for him, his old passion would flame up again. It was painful to see that the new love that had come to Sasha completely excluded me. My heart rebelled against the cruel thing, but I knew that I had no right to complain. While I had experienced life in all its heights and depths, Sasha had been denied it. For fourteen years he had been starved for what youth and love could give. Now it had come to him from Becky, ardent and worshipful as only an eager girl of fifteen can be. Sasha was two years younger than I, thirty-six, but he had not lived for fourteen years, and in regard to women he had remained as young and naïve as he had been at twenty-one. It was natural that he should be attracted to Becky rather than to a woman of thirty-eight who had lived more intensely and variedly than other women double her age. I saw it all clearly enough, yet at the same time I felt sad that he should seek in a child what maturity and experience could give a hundredfold.

Barely five weeks after my return from Europe I was again on a tramp through Massachusetts, Connecticut, and the State of New York. Then came Philadelphia, Baltimore, Washington, D. C., and Pittsburgh. The Chief of Police in Washington at first announced that he would not let me speak. When some prominent liberals called his attention to the fact that he had no business to interfere with the right of free speech, he told my committee that they could go ahead with my meetings. At the same time he revoked the licence of the hallkeeper. When the owner threatened a legal fight, the Chief issued a temporary licence permitting entertainments and meetings "not objectionable to the district authorities." My meetings did not take place.

Pittsburgh brought back many memories — Sasha's martyrdom and the pilgrimages I used to make to the prison, the hopes I had cherished and that had not been fulfilled. Yet gladness was in my soul: Sasha had escaped his prison grave and I had had a large share in bringing it about. No one could take that consolation away from me.

Chapter 32

All through the winter of 1907 and 1908 the country was in the grip of financial depression. Thousands of workers in every large city were idle, in poverty and misery. The authorities, instead of devising ways and means to feed the starving, aggravated the appalling conditions by interfering with every attempt to discuss the causes of the crisis.

The Italian and Jewish anarchists in Philadelphia had called a meeting for the purpose. Voltairine de Cleyre and Harry Weinberg, an eloquent Yiddish agitator, addressed the gathering. Someone in the audience urged a demonstration in front of the City Hall to demand work. The speakers advised against it, but the crowd surged out into the street. Half-way to the City Hall the workers were attacked by the police and beaten. The next day Voltairine and Weinberg were arrested and held under fifteen-hundred-dollar bail each, charged with inciting to riot.

In Chicago the police had dispersed a large demonstration of the unemployed, using the same methods upon the defenceless men and women. Similar outrages had happened throughout the country. Touring under such conditions was a great strain and yielded barely enough to pay expenses; my situation was aggravated by a very severe cold I had caught, which racked me with a fearful cough. But I kept on in the hope of a favourable change by the time I should reach Chicago. I planned to stay with my dear friends Annie and Jake Livshis. The fourteen meetings organized for me would be successful, I thought, for I had become well known in Chicago and had many friends willing to help.

Two days before my arrival a Russian youth who had been clubbed by the police during the unemployment demonstration called at the house of the Chief of Police, with the intention of taking his life, as the papers reported. I did not know the boy, yet my meetings were immediately suppressed and my name was connected with the matter. Upon my arrival in Chicago I was not met by the friends who had invited me to be their guest, but by two other comrades, one of them a stranger to me. Hurriedly they led me away from the crowd and informed me that the Livshis' house was surrounded by detectives, and that I would be taken instead to the home of the comrade I had now met for the first time. Both men advised me to leave the city at once, since the police were determined not to permit me to speak. I refused to be stampeded. "I will stay in Chicago and do what I have done in similar situations: fight for our right to be heard," I declared.

At the home of my host I became aware that his wife was terrorized lest the police find out that I was with them. All through the night she kept going to the window to see whether they had not already arrived. In the morning she began quarrelling with her husband over my having been brought into the house. I was sure to get them into trouble, she said, and they would be ostracized by their neighbours.

I should have gone to a hotel; but it was certain that I would not be admitted. Fortunately, two Russian-American girls came to invite me. One of them, Dr. Becky Yampolsky, I knew through correspondence. Her apartment consisted of an office and a living-room, she informed me, but she would be glad to share the latter with me. I accepted eagerly. At Yampolsky's I met William Nathanson, a young student active in the Yiddish anarchist movement. He offered to help in anything I might decide to undertake. His comradely spirit and Becky's hospitable concern soon made me forget the madhouse I had escaped.

My first question was about the unfortunate boy, whose name was Lazarus Overbuch. Who was he and why had he gone to the Chief of Police? I was informed that very little was known about him. He had not been in our ranks, nor had he belonged to any anarchist group. It had been learned through his sister that he had not been long in America. In Russia he and his family had been among the victims of the terrible Kishinev massacre. During the march of the unemployed in Chicago he had witnessed similar brutalities practiced upon workers

for daring to demonstrate their poverty and need. In a free country, as he believed America to be, he saw the same inhumanity and cruelty. No one knew the exact reason for his visit to the Chief of Police. The boy had been killed by the Chief's son almost directly after he had been admitted into the house.

At the inquest Chief Shippey stated that Overbuch, after handing him a letter, had tried to shoot his son, one bullet having lodged in his body. On examination it was found that young Shippey had not been wounded at all. Overbuch was killed by a thirty-eight-calibre gun, while according to the Chief's statement, the revolver found on the boy was of thirty-two calibre. That did not prevent the police, however, from starting raids on everyone known to be an anarchist, as well as closing up the headquarters of our comrades and confiscating their library.

The old trick of the police of terrorizing landlords made it impossible to get any hall for me. Every step I made was watched. Detectives were on my trail from the moment it became known that I was staying at the house of my young medical friend. Meanwhile the papers continued to print fantastic stories about anarchism and Emma Goldman, and how we were conspiring to defeat the police. Washington got busy. Commissioner of Immigration Sargent declared he did not know how Emma Goldman had managed to return to America after her trip to Amsterdam. He admitted that he had directed an inquiry to discover the official who had neglected his instructions not to permit me to re-enter. It was tragicomic to see a powerful country moving heaven and hell to gag one little woman. It was fortunate that my bump of vanity was only mildly developed.

When I had almost given up hope of being able to speak in Chicago, Becky Yampolsky brought word that Dr. Ben L. Reitman had offered us a vacant store he was using for gatherings of unemployed and hobos. We could hold our meetings there, he had said, and he had also asked to see me to discuss the matter. In the press accounts of the unemployed parade in Chicago, Reitman had been mentioned as the man who had led the march and who had been among those beaten by the police. I was curious to meet him.

He arrived in the afternoon, an exotic, picturesque figure with a large black cowboy hat, flowing silk tie, and huge cane. "So this is the little lady, Emma Goldman," he greeted me; "I have always wanted to know you." His voice was deep, soft, and ingratiating. I replied that I also wanted to meet the curiosity who believed enough in free speech to help Emma Goldman.

My visitor was a tall man with a finely shaped head, covered with a mass of black curly hair, which evidently had not been washed for some time. His eyes were brown, large, and dreamy. His lips, disclosing beautiful teeth when he smiled, were full and passionate. He looked a handsome brute. His hands, narrow and white, exerted a peculiar fascination. His finger-nails, like his hair, seemed to be on strike against soap and brush. I could not take my eyes off his hands. A strange charm seemed to emanate from them, caressing and stirring.

We discussed the meeting. Dr. Reitman said that the authorities had assured him that they did not object to my speaking in Chicago. "It is up to her to find a place," they had told him. He was glad to help me put them to a test. His place could seat over two hundred people; it was filthy, but his hobos would help him clean it up. Once I had carried through the venture in his hall, it would be easy to get any place I wanted. With much enthusiasm and energy my visitor elaborated on the plan to defeat the police by our gathering at the headquarters of the Brotherhood Welfare Association, as he called his place. He stayed several hours, and when he went away, I remained restless and disturbed, under the spell of the man's hands.

With the help of his hobos Reitman cleaned his store, built a platform, and arranged benches to seat two hundred and fifty people. Our girls prepared little curtains to make the place attractive and to shut out the curious gaze. All was ready for the event, the press carrying sensational stories about Reitman and Emma Goldman, who were conspiring against police orders. On the afternoon of the scheduled gathering the store was visited by officials from the building and fire departments. They questioned the doctor as to how many he expected to seat. Sensing trouble, he said fifty. "Nine," decided the building-department. "The place is not safe for more," echoed the fire department. With one stroke our meeting was condemned, and the police scored another victory.

This new outrage aroused even some of the newspapers. The *Inter-Ocean* opened its columns to me, and for several days my articles appeared on its pages, reaching many thousands of readers with each issue. I was thus

enabled to place before a large public the tragic Overbuch case, the part played by the Chief and his son, and the conspiracy to suppress free speech, and finally also to present my ideas, in complete freedom from censorship. The editor, of course, reserved the right to put glaring headlines over my article and to denounce anarchism in his editorials; but as I wrote over my own signature, what I had to say was not in the least affected by anything else that appeared in the paper.

The *Inter-Ocean* was anxious to stage a *coup* over the police. They offered me an automobile from which to address crowds in the city; they would supply reporters, photographers, flash-lights, and other paraphernalia "to make the venture hum." I would not consent to such a circus performance; it could not establish my right of free speech and it would give only a vulgar atmosphere to what was sacred to me.

Meeting-places being closed, I suggested to the comrades that we arrange a social and concert at the Workmen's Hall, my name not to appear in the public announcements. I would try to elude the watchdogs and get into the hall at the appointed time. Only a few members of our group were apprised of the plan, the others being left under the impression that the sole purpose of the social was to raise funds for our fight.

One outsider was drawn into our secret, and that was Ben Reitman. Some comrades objected on the ground that the doctor was a newcomer and as such not to be trusted. I argued that the man had shown a large spirit in offering his place, and that he had been of great help in securing publicity for our efforts. There could be no doubt about his interest. I did not convince the objectors, but the other comrades agreed that Reitman should be told.

That night I could not sleep. I tossed about in a disturbed state of mind, questioning myself why I had pleaded so warmly for a person I really knew almost nothing about. I had always opposed ready confidence in strangers. What was there in this man that had made me trust him? I had to admit to myself that it was his intense attraction to me. From the moment he had first entered Yampolsky's office, I had been profoundly stirred by him. Our being much together since had strengthened his physical appeal for me. I was aware that he also had been aroused; he had shown it in every look, and one day he had suddenly seized me in an effort to embrace me. I had resented his presumption, though his touch had thrilled me. In the quiet of the night, alone with my thoughts, I became aware of a growing passion for the wild-looking handsome creature, whose hands exerted such fascination.

On the evening of our social gathering, March 17, I succeeded in slipping away through the back entrance of Yampolsky's house while the detectives were waiting for me out in front. I got safely through the police lines near the hall. The audience was large and many officers were inside, stationed against the walls. The concert had begun and someone was playing a violin solo. In the half-light I walked to the front of the platform. When the music was over, Ben Reitman ascended the platform to announce that a friend they all knew would address the gathering. I quickly got up and began to speak. The first tones of my voice and the ovation by the crowd brought the police to the platform. The Captain in charge pulled me off by force, almost ripping open my dress. At once confusion broke out. Fearing that some of our young people might be moved to a rash act, I called out: "The police are here to cause another Haymarket riot. Don't give them a chance. Walk out quietly and you will help our cause a thousand times more." The audience applauded and intoned a revolutionary song, filing out in perfect order. The Captain, infuriated because he had failed to gag me altogether, pushed me towards the exit, cursing and swearing. When we got to the stairs, I refused to budge until my coat and hat, which remained in the hall, were brought to me. I was standing with my back against the wall, waiting for my wraps, when I saw Ben Reitman dragged out by two officers, pushed down the stairs and into the street. He passed me without a look or a word. It affected me disagreeably, but I thought that he had pretended not to know me in order to dupe the officers. He would surely come to Yampolsky's when he had shaken off the police, I reassured myself. I was led out, followed by policemen, detectives, newspaper men, and a large crowd to the door of Becky Yampolsky's home.

I found our comrades already in her office, discussing in what manner the authorities and reporters had learned that I would be present at the gathering. I sensed that they were suspecting Reitman. I felt indignant, but said nothing; I expected he would soon come and speak for himself. But the night wore on and the doctor

failed to appear. The suspicion of my comrades grew stronger and communicated itself to me. "He must have been detained by the police," I tried to explain. Faithful Becky and Nathanson agreed that that must be the reason, but the others doubted it. I spent a wretched night, clinging to my faith in the man, yet fearing that he might be at fault.

Reitman called early next morning. He had not been arrested, he said, but for certain important reasons he could not come to Becky's after the meeting. He had no idea who had notified the press and the authorities. I looked searchingly at him, trying to fathom his soul. Whatever doubts I had had the night before melted like ice at the first rays of the sun. It seemed impossible that anyone with such a frank face could be capable of treachery or deliberate lies.

The action of the police resulted in most of the newspapers, which had formerly incited the authorities to "stamp out anarchy," in editorial protests against my having been brutally treated. Some stated that it had not been the police but Emma Goldman's coolness and courage that had prevented bloodshed. One paper wrote: "Captain Mahoney acted contrary to orders in ejecting Emma Goldman from Workmen's Hall, where she was to have lectured. By preventing her from speaking, they played into her hands and gave point to the passionate assertions of her followers that there is no such thing as a constitutional right of free speech."

For days following, the Chicago press published articles and letters of protest by well-known men and women. One was from William Dudley Foulke, voicing his indignation against the suppression of Emma Goldman and free speech. Another was signed by Dr. Kuh, a prominent Chicago physician. The most gratifying result was the stand of Rabbi Hirsch in regard to the action of the police at our social. The next Sunday his sermon was devoted to an objective exposition of anarchism. Among other things he pointed out the stupidity of the authorities in attempting by violent methods to stamp out an ideal that had as its spokesmen some of the noblest spirits of the world. An additional contribution to the change of attitude was made by Dr. Kuh when he invited me to his house to meet his brother and other friends interested in the fight for free speech. The formation of a Free Speech League resulted, with some of the most prominent radicals in Chicago as members.

The league urged me to remain in the city until it could establish my right to speak. Unfortunately compliance with their wishes was excluded on account of the lecture dates already arranged in Milwaukee and other Western towns. It was agreed that I should return later.

The suppression of my meetings in Chicago advertised me through the length and breadth of the country as I had not been since the Buffalo tragedy. I had repeatedly visited Milwaukee before, but I had not been able to attract much attention. Now the attendance was far beyond the capacity of our halls, and great numbers had to be turned away. Even the socialists came in force, among them Victor Berger, their leader. I had met him once before and had found him as intolerant of the ideas I represented as only a Marxian socialist can be. Now he even praised me for the fight I had been making. The demand for anarchist literature increased to a most gratifying degree.

I had every reason to be satisfied with the Milwaukee response and to be happy in the circle of my good comrades, yet I was restless and discontented. A great longing possessed me, an irresistible craving for the touch of the man who had so attracted me in Chicago. I wired for him to come, but once he was there, I fought desperately against an inner barrier I could neither explain nor overcome. After my scheduled meetings I returned with Reitman to Chicago. The police were no longer on my trail, and for the first time in weeks I was able to enjoy some privacy, to move about freely, and to talk with friends without fear of being under surveillance. To celebrate my release from the everlasting presence of detectives the doctor took me out to dinner. He spoke of himself and his youth, telling me of his wealthy father, who had divorced his mother and left her in poverty to shift for herself and her two children. The boy's *Wanderlust* had asserted itself at the age of five, always luring him to the railroad tracks. He ran away at the age of eleven, tramped over the United States and Europe, always close to the depths of human existence, to vice and crime. He had worked as janitor in the Chicago Polytechnic, where the professors took an interest in him. He had married at the age of twenty-three and was divorced soon after a child had come from the short union. He spoke of his passion for his mother, the

influence of a Baptist preacher on him, and of many adventures, some colourful and some bleak, all of which had gone into the making of his life.

I was enthralled by this living embodiment of the types I had only known through books, the types portrayed by Dostoyevsky and Gorki. The misery of my personal life, the hardships I had endured through the weeks in Chicago, seemed to vanish. I was care-free and young again. I craved life and love, I yearned to be in the arms of the man who came from a world so unlike mine.

That night at Yampolsky's I was caught in the torrent of an elemental passion I had never dreamed any man could rouse in me. I responded shamelessly to its primitive call, its naked beauty, its ecstatic joy.

The day brought me back to earth and to the work for my ideal, which brooked no other god. On the eve of my departure from Minneapolis for Winnipeg some friends invited me to a restaurant for dinner. Ben was to meet us there later. We were a gay party, making merry in the last hours of my strenuous Chicago stay. Soon Ben arrived, and with him came a heightened mood.

Not far from us sat a group of men, one of whom I recognized as Captain Schuettler, whose presence seemed to me to pollute the very air. Suddenly I saw him motion towards our table. To my amazement, Ben rose and walked over to Schuettler. The latter greeted him with a jovial: "Hello, Ben," familiarly pulling him down to his side. The others, evidently police officials, all seemed to know Ben and be on friendly terms with him. Anger, disgust, and horror all mingled together, beat against my temples, and made me feel ill. My friends sat staring at each other and at me, which increased my misery.

Ben Reitman, whose embrace had filled me with mad delight, chumming with detectives! The hands that had burned my flesh were now close to the brute who had almost strangled Louis Lingg, near the man who had threatened and bullied me in 1901. Ben Reitman, the champion of freedom, hob-nobbing with the very sort of people who had suppressed free speech, who had clubbed the unemployed, who had killed poor Overbuch. How could he have anything to do with them? The terrible thought struck me that he might be a detective himself. For some moments I was utterly dazed. I tried to eliminate the dreadful idea, but it kept growing more insistent. I recalled our social on March 17 and the treachery that had brought the police and the reporters to that gathering. Was it Reitman who had informed them? Was it possible? And I had given myself to that man! I, who had been fighting the enemies of freedom and justice for nineteen years, had exulted in the arms of a man who was one of them.

I strove to control myself and suggested to my friends that we leave. The comrades who accompanied me to the train were kind and understanding. They talked of the good work I had done and their plans for my return. I was grateful for their tact, but I longed for the train to take me away. At last it pulled out and I was alone, alone with my thoughts and the storm in my heart.

The night was endless. I tossed about between nerve-racking doubts and shame that I could still reach out for Ben. In Milwaukee I found a wire from him asking why I had rushed away. I did not reply. Another telegram in the afternoon said: "I love you, I want you. Please let me come." I replied: "Do not want love from Schuettler's friends." In Winnipeg a letter awaited me, a mad outpouring of passion, and a piteous pleading to let him explain.

My days were busy with work for the meetings, which made it less difficult to be brave and resist my desire for Ben. But the nights were a raging conflict. My reason repudiated the man, but my heart cried out for him. I fought frantically against his lure, trying to stifle my craving by throwing myself completely into my lectures.

On the way back from Canada I was held up at the American border, taken off the train by the immigration inspector, and plied with questions as to my right to enter the United States. The satrap of Washington had evidently studied the anti-anarchist statutes. He puffed and sweated for his promotion rather than for the glory of Uncle Sam. I informed him I had lived in the country twenty-three years, while the Anti-Anarchist Law applied only to persons who had been in the country less than three years. Moreover, I was an American citizen by marriage. The immigration officer almost collapsed. He had seen medals dangling in the air and he hated to let them escape.

Returning to Minneapolis, I again found letters from Ben beseeching me to let him come. I struggled against it for a time, but in the end a strange dream decided the issue. I dreamed that Ben was bending over me, his

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face close to mine, his hands on my chest. Flames were shooting from his finger-tips and slowly enveloping my body. I made no attempt to escape them. I strained towards them, craving to be consumed by their fire. When I awoke, my heart kept whispering to my rebellious brain that a great passion often inspired high thoughts and fine deeds. Why should I not be able to inspire Ben, to carry him with me to the world of my social ideals?

I wired: "Come," and spent twelve hours between sickening doubt and mad desire to believe in the man. It could not be that my instinct should be so misleading, I reiterated to myself — that anyone worthless could so irresistibly appeal to me.

Ben's explanation of the Schuettler scene swept my doubts away. It was not friendship for the man or connexion with the police department that had made him known to them, he said. It was his work among tramps, hobos, and prostitutes, which often brought him in contact with the authorities. The outcasts always came to him when in trouble. They knew and trusted him and he understood them much better than the so-called respectable people. He had been part of the underworld himself, and his sympathies were with the derelicts of society. They had made him their spokesman, and as such he frequently called on the police to plead in their behalf. "It never was anything else," Ben pleaded; "please believe me and let me prove it to you." Whatever might have been at stake, I had to believe in him with an all-embracing faith.

Chapter 33

While my meetings were being suppressed in Chicago, Sasha was subjected to similar persecution in the East. His lectures were stopped in a number of cities in Massachusetts, and the Union Square demonstrations of the unemployed at which he presided were forcibly dispersed by the police. I was worried about Sasha and wired him to let me know whether it was necessary for me to return to New York. The next morning I read in the newspapers that a bomb had exploded at Union Square, and that Alexander Berkman was arrested in connexion with it. I forgot our disagreements. Sasha was in trouble, and I not at his side to help and comfort him! I resolved to leave for New York immediately, but before I could carry out my decision, a telegram came from Sasha, telling me that the authorities had tried to implicate him in the Union Square affair; failing in that, they had charged him with “inciting to riot.” That charge also had to be dropped for lack of proof. A letter explained that there was no need for me to worry and that the only victim of the tragic affair at Union Square was a young comrade, Selig Silverstein, a gentle fellow who had been badly clubbed. He had been mangled by the explosion and had later been tortured at police headquarters. Physical suffering and mental anguish had brought about his end. Sasha’s description of the police brutality, and of the comrade so brave and stoical to the last, increased my hatred of the machinery of government and its organized violence. It made me more determined to go on with my work until the last breath.

Before I started out for California; Ben asked to let him come with me on the tour. He had enough money to pay his own way, he assured me. He would help with the work, arrange meetings, sell literature, or do anything else to be near me. The suggestion made me happy with anticipation. It would be wonderful to have someone with me on the long and weary tramps through the country, someone who was lover, companion, and manager. Yet I hesitated. My lectures, deducting my own expenses, left only small margins for *Mother Earth*. They could hardly bring enough to cover an additional burden, and I was not willing to accept Ben’s co-operation without his sharing in the results. There was also another consideration — my comrades. They had helped faithfully, if not always efficiently; they were sure to see in Ben an interloper. He was from another world; moreover, he was impetuous and not always tactful. Clashes would surely follow, and I already had had to face far too many. I found it difficult to decide, but my need of Ben, of what his primitive nature could yield, was compelling. I resolved to have him; let the rest take care of itself.

Sitting beside Ben in the rushing train, his hot breath almost touching my cheek, I listened to him reciting one of his favourite Kipling stanzas:

I sits and looks across the sea

Until it seems that no one’s left but you and me.

“You and me, my blue-eyed Mommy,” he whispered.

Was this to be the beginning of a new chapter in my life, I wondered. What was it going to bring? My whole being was suffused with a feeling of comfort and security. Blissfully I closed my eyes and nestled closer to my lover. This was a new and great force, which I knew had come to stay.

The meetings in San Francisco were being looked after by my friend Alexander Horr; not expecting any trouble where I had never been interfered with before, I felt at ease.

I had reckoned, however, without the ambitious Chief of Police of San Francisco. Envious, perhaps, of the laurels carried off by his colleagues in the East, Chief Biggey seemed anxious to gain similar glory. He was at the station himself, accompanied by a retinue of officers and equipped with a large automobile. They all piled

in and dashed after the taxi that was taking Ben, Horr, and me to the St. Francis Hotel. There he stationed four detectives to watch over my welfare.

The pomp of my entry into the hotel aroused the misgivings of the management and the curiosity of the guests. Unable to account for the unexpected homage, I turned to Horr for an explanation.

"Don't you know," he said with a perfectly sober face, "rumours have gone abroad that you are coming to San Francisco to blow up the American fleet now in the harbor." "Stop your ridiculous invention," I replied; "you do not expect me really to believe that." He insisted that he was in earnest, that Biggey had boasted that he would protect the fleet against "the whole bunch of Emma Goldman and her gang." My friend had purposely reserved a room for me at the highly respectable St. Francis; one living in such a place would not be suspected of association with bombs. "Never mind what people will think," I retorted; "this place is loud and gaudy, and I can't endure having to run the gauntlet of the rich and vulgar people here." Poor Horr looked crest-fallen and went to find other quarters.

Meanwhile I was not left in peace. I was besieged by reporters with cameras, photographed against my will, and asked endless questions, the main one being whether I had really come to blow up the fleet.

"Why waste a bomb?" I replied. "What I should like to do with the fleet, with the entire Navy, and the Army too, would be to dump them in the bay. But as I have not the power to do it, I have come to San Francisco to point out to the people the uselessness and waste of military institutions, whether they operate on land or on sea."

At midnight my friend returned. He had found a place, although it was very far from town. It was the cottage of Joe Edelson, in which there was room enough for Ben and me. I knew Joe as a splendid comrade, and I was glad to be able to get out of the St. Francis Hotel, however far I'd have to walk. The three of us, together with all our baggage, loaded into a taxi and, followed by four detectives in another car, arrived at Joe's house. The plain-clothes men remained on watch, in the morning replaced by mounted police. This was kept up all through my stay in the city.

One day Ben took me to the Presidio, the military encampment at San Francisco. He knew the chief physician of its hospital; he had worked with him during the earthquake and had assisted in taking care of patients. We were followed to the very door of the hospital, but we had the satisfaction of seeing the detectives kept out, while Emma Goldman, the foe of militarism, was entertained by the physician in charge and shown through the wards.

My meetings were veritable battle encampments. For blocks the streets were lined with police in autos, on horseback, and on foot. Inside the hall were heavy police guards, the platform surrounded by officers. Naturally this array of uniformed men advertised our meetings far beyond our expectations. Our hall had a seating capacity of five thousand, and it proved too small for the crowds that clamoured for admittance. Lines formed hours before the time set for the opening of my lectures. Never in all the years since I had first gone on tour, with the exception of the Union Square demonstration in 1893, had I seen masses so eager and enthusiastic. It was all due to the stupendous farce staged by the authorities at huge expense to San Francisco taxpayers.

The most interesting meeting took place one Sunday afternoon when I spoke on "Patriotism." The crowds struggling to get in were so large that the doors of the hall had to be closed very early to prevent a panic. The atmosphere was charged with indignation against the police, who were flaunting themselves importantly before the assembled people. My own endurance had almost reached breaking-point because of the annoyances caused by the authorities, and I went to the meeting determined to vent in no uncertain terms my protest. When I looked into the faces of the excited audience, I sensed at once that very little encouragement from me would be needed to arouse them to violent action. Even the dull mind of Biggey responded to the temper of the situation. He came over to beg that I try to pacify the people. I promised on condition that he would reduce the number of his men in the hall. He consented and gave orders to the officers to file out. Out they marched, like guilty schoolboys, accompanied by the jeering and hooting of the crowd.

The subject I had selected for the meeting was particularly timely because of the patriotic stuff which had been filling the San Francisco papers for days past. The presence of so vast an audience testified that I had

chosen well. The people were certainly eager to hear some other version of the nationalist myth. "Men and women," I began, "what is patriotism? Is it love of one's birthplace, the place of childhood's recollections and hopes, dreams and aspirations? Is it the place where, in childlike naïveté, we used to watch the passing clouds and wonder why we, too, could not float so swiftly? The place where we used to count the milliard glittering stars, terror-stricken lest each one an eye should be, piercing the very depths of our little souls? Is it the place where we would listen to the music of the birds and long to have wings to fly, even as they, to distant lands? Or the place where we would sit at Mother's knee, enraptured by tales of great deeds and conquests? In short, is it love for the spot, every inch representing dear and precious recollections of a happy, joyous, and playful childhood?"

"If that were patriotism, few American men of today could be called upon to be patriotic, since the place of play has been turned into factory, mill, or mine, while deafening sounds of machinery have replaced the music of the birds. Nor can we hear any longer the tales of great deeds, for the stories our mothers tell today are but those of sorrow, tears, and grief.

"What, then, is patriotism? 'Patriotism, sir, is the last resort of scoundrels,' said Dr. Johnson. Leo Tolstoy, the greatest anti-patriot of our times, defined patriotism as the principle that justifies the training of wholesale murderers; a trade that requires better equipment for the exercise of man-killing than the making of such necessities as shoes, clothing, and houses; a trade that guarantees better returns and greater glory than that of the honest workingman."

The uproarious applause that interrupted me showed that the five thousand people were in sympathy with my ideas. I proceeded with an analysis of the origin, nature, and meaning of patriotism, and its terrific cost to every country. At the close of my speech of an hour, delivered amid tense silence, a storm rolled over me and I felt myself surrounded by men and women clamouring to shake my hand. I was dizzy from the excitement and oblivious of what was being said to me. Suddenly I became aware of a tall figure in the uniform of a soldier holding out his hand to me. Before I had time to think, I took it. When the audience saw that, pandemonium broke loose. People threw their hats in the air, stamped their feet, and yelled in uncontrolled joy over the sight of Emma Goldman clasping hands with a soldier. It all happened so quickly that I had no time to ask the man's name. All he said was: "Thank you, Miss Goldman," and then he slipped away as unobserved as he appeared. It was a dramatic ending to a highly dramatic situation.

The next morning I read in the papers that a soldier leaving Emma Goldman's meeting had been followed by plain-clothes men to the Presidio, and that they had reported him to the military authorities. Later the press stated that the soldier's name was William Buwalda, that he had been placed under military arrest and would be "court-martialled for attending Emma Goldman's meeting and for shaking hands with her." It seemed preposterous; nevertheless we set to work immediately to organize a committee for his defence and to raise money for his fight. After that Ben and I left for Los Angeles.

The most interesting events in that city, outside of large and lively meetings, were a debate with Mr. Claude Riddle, a socialist, and a visit with George A. Pettibone. I had debated with a number of socialists before, but my opponent this time proved the most fair-minded of them all. That was a crime in the eyes of his party and he was at once suspended from membership. It was a coincidence no less interesting than significant that a United States soldier and a socialist should fall under the ban at the same time for daring to have anything to do with Emma Goldman.

George A. Pettibone, with Charles H. Moyer and William D. Haywood, had been the victim of a conspiracy to crush the Western Miners' Federation. For years the mine-owners of Colorado had waged relentless war against the workers' organization without success. When they discovered that the spirit of the union could not be broken and the leaders neither bullied nor bought, they sought other means to destroy them. In February 1906 the three had been arrested in Denver on the charge of having killed Ex-Governor Steunenberg. So complete was the autocracy of money and power that the prisoners were rushed to Boise City without a semblance of legality, the train and extradition papers having been prepared even before the arrest. The only evidence against the labour defendants had been furnished by a Pinkerton spy, Harry Orchard.

For a year their lives had hung in the balance. The press in general had been inciting the Idaho authorities to send them to the gallows. The tone in this man-hunt had been set by President Roosevelt, who had branded Moyer, Haywood, and Pettibone as "undesirable citizens."

The immediate and concerted campaign of labour and radical bodies throughout the country had succeeded in frustrating the mineowners. In this agitation the anarchists had played a large part, devoting their energy and means to save the indicted men. I had lectured about the case all through the country, while *Mother Earth* had proclaimed their innocence and urged the workers to declare a general strike, if need be, to rescue their comrades from the noose. On the day of their acquittal the *Mother Earth* group had wired Roosevelt: "Undesirable citizens victorious. Rejoice." It was an expression of our contempt for the man who, though President of the United States, had joined the pack of hounds.

I had had no opportunity of meeting any of the three men before or since the trial. In Los Angeles I learned that Pettibone was living in the city in the strictest retirement, his health shattered by his jail experience. When he heard of my arrival, he sent a friend to tell me that he had wanted for many years to meet me.

I found him with the stamp of death on his face, but with enthusiasm for labour's cause still shining in his eyes. He talked of many things, among them of the judicial murder in Chicago, in 1887, which had proved a great factor in awakening his rebellious spirit, as it had mine. He dwelt on the events that had been meant to furnish a second eleventh of November, but instead had turned into a red-letter day for the labour forces. He related many incidents of his conflicts with the Pinkertons and told how he used to make game of their cowardice and stupidity. He spoke of the authorities having attempted to induce him to turn against his comrades. "Just think of it!" he said; "they appealed to my interests as a business man and the chances I'd have to get free and become prosperous. How were those soul-and-mind-impooverished creatures to know that I would have preferred death a thousand times rather than hurt one hair of the other boys."

In Portland, Oregon, we learned the cheerful news that the two halls rented for my lectures, the Arion, belonging to a German society, and the Y.M.C.A., had been refused at the last moment. Fortunately the city had a number of people to whom the right of free speech was not merely a theory. Foremost among them was ex-Senator Charles Erskine Scott Wood, distinguished lawyer, writer, and painter and a man of considerable cultural influence in the town. He was a fine-looking man of gracious personality, and a libertarian in the truest sense. He had been instrumental in securing the two halls, and he was very much distressed that the owners should have backed out. He tried to console me with the assurance that the Arion Society could be held legally responsible, because they had signed a contract for the rental of their hall. When I told him that I never invoked the law against anyone, although the law had often been invoked against me, Mr. Wood exclaimed: "So that's the kind of dangerous anarchist you are! Now that I have found you out, I shall have to take others into my confidence. I shall have to ask them to meet the real Emma Goldman." Within a few days he not only introduced various persons to me, but he also inspired Mr. Chapman, one of the editors of the *Oregonian*, to write about my lectures, and the Reverend Doctor Elliot, a Unitarian minister, to offer me his church. He induced a considerable number of prominent men and women of the city to declare themselves publicly in favour of my right to be heard.

After this it was easy sailing. A hall was secured, and the meetings were attended by large and representative audiences. Mr. Wood presided at my first lecture and delivered a brilliant introductory speech. With such a backing I should have captured my hearers even if I had been less aroused on this occasion. I was at a high emotional pitch over the news in the morning papers of the treatment accorded William Buwalda. He had been court-martialled, dismissed from the Army, degraded, and sentenced to the military prison on Alcatraz Island for five years. This, notwithstanding the admission of his superior officers that he had been an exemplary soldier in the United States Army for fifteen years. That was the punishment meted out to the man whose crime, as General Funston had stated, had consisted in "attending Emma Goldman's meeting in uniform, applauding her speech, and shaking hands with that dangerous anarchist woman."

My subject was "Anarchism." What better argument did I need than the outrage by the State on William Buwalda, by the State and its military machine, from which there is no redress or escape? My speech was fiery,

igniting everyone present, even those who had come out of curiosity. At the close of my lecture I made an appeal for an immediate campaign to arouse public opinion against the sentence of Buwalda. The assembly generously responded with money and pledges to organize the work for his speedy release. Mr. Wood was chosen treasurer, and a considerable sum was contributed on the spot.

The audiences at my meetings kept increasing, the crowds representing every social stratum; lawyers, judges, doctors, men of letters, society women, and factory girls came to learn the truth about the ideas they had been taught to fear and to hate.

We had started for Butte, Montana, after successful meetings in Seattle and Spokane. The trip gave me opportunity to observe the Western farmer and the Indians on the reservations. The Montana farmer differed very little from his New England brother. I found him just as inhospitable and close-fisted as the farmers Sasha and I had canvassed for crayon portraits in 1891. Montana is among the most beautiful States, its soil rich and fertile far beyond the unyielding New England sod. Yet those farmers were unkind, greedy, and suspicious of the stranger. The Indian reservation revealed to me the blessings of the white man's rule. The true natives of America, once masters of the length and breadth of the land, a simple and sturdy race possessing its own art and conception of life, had dwindled to mere shadows of what they had once been. They were infected with venereal disease; their lungs were eaten by the white plague. In return for their lost vigour they had received the gift of the Bible. The kindly and helpful spirit of the Indians was very cheering after the forbidding attitude of their white neighbours.

My tour, more eventful than any previous one, was at an end, and I was on my way to New York. Ben remained in Chicago for a visit with his mother and would join me in the autumn. It was a painful wrench to separate after the intimacy of four months. Only four months since that strange being had come so unexpectedly into my life, and already I felt him in every pore, consumed by longing for his presence!

I had tried all through the months to explain to myself the appeal Ben had for me. With all my absorption in him, I was not deceived about the difference that existed between us. I knew from the first that we had intellectually very little in common, that our outlook on life, our habits, our tastes, were far apart. In spite of his degree of M.D. and his work for the outcast, I had felt Ben to be intellectually crude and socially naïve. He had profound sympathy for society's derelicts, he understood them, and he was their generous friend, but he had no real social consciousness or grasp of the great human struggle. Like many liberal Americans, he was a reformer of surface evils, without any idea of the sources from which they spring. That alone should have been enough to keep us apart, and there were still other and graver differentiations.

Ben was typically American in his love of publicity and of show. The very things I most disliked were inherent in the man I now loved with a fierce passion. Our first serious disagreement had been over a newspaper photographer Ben had "wished" on me without my knowledge or consent. It was during our trip from Chicago to Salt Lake City. The man was on the train and Ben must needs tell him that Emma Goldman was among the passengers. At the next stop, as I was walking along the platform, I suddenly found myself confronting a camera ready to "shoot." I had been often annoyed by invasive American methods and I always ran from them. But there was no place to run to this time. Instinctively I held up a paper before my face. To Ben it was merely a caprice. He could not understand my deep-seated repulsion to the habitual imposition of the newspaper men. He could not comprehend that one who had been so long before the public could still shrink from the vulgarity of being made a public show.

Through all my travels I had managed to keep to myself while *en route* from one city to another. On this tour our fellow-passengers, the train crew, and even the station-masters knew the glad tidings that Emma Goldman was in their midst. Our car became a magnet that drew all the curiosity-mongers who were about. It was manna to Ben, but torture to me.

Moreover, Ben had the American swagger, which he would display with particular gusto at our meetings and in the homes of comrades. The antagonism his manner aroused caused me great distress and I lived in constant fear of what he might do next. Indeed, there were many elements in my lover to jar my nerves, outrage my

taste, and sometimes even make me suspicious of him. Yet it all did not weigh in the scale against the magic that bound me to him and filled my soul with new warmth and colour.

I could find but two explanations of the riddle: First, Ben's childlike nature, unspoiled, untrained, and utterly lacking in artifice. Whatever he said or did came spontaneously, dictated by his intensely emotional nature. It was a rare and refreshing trait, though not always pleasant in its effects. The second was my great hunger for someone who would love the woman in me and yet who would also be able to share my work. I had never had anyone who could do both.

Sasha had been but a short time in my life, and he had been too obsessed by the Cause to see much of the woman who craved expression. Hannes and Ed, who had loved me profoundly, had wanted merely the woman in me; all the others had been attracted by the public personality only. Fedya belonged to the past. He had married, had a child, and disappeared from my ken. My friendship with Max, still as fragrant as it had always been, was less of the senses than of the understanding. Ben had come when I had greatest need of him; our four months together had proved that in him were combined the emotions I had yearned for so long.

Already he had greatly enriched my life. As helpmate in my work he had shown his interest and his worth. With complete absorption and abundance of energy Ben had achieved wonders in the size of our meetings and the increased sales of literature. As travelling companion he had made my trip a new, delightful experience. He was touchingly tender and solicitous, most comforting in releasing me from the petty annoyances and details involved in travelling. As lover he had unleashed elements in me that made all differences between us disappear as so much chaff in a storm. Nothing mattered now except the realization that Ben had become an essential part of myself. I would have him in my life and in my work, whatever the cost.

That the cost would not be small I already knew by the opposition to him which was growing in our ranks. Some of my comrades sensed Ben's possibilities and his value to the movement. Others, however, were antagonistic to him. Of course, Ben did not feel at ease under those circumstances. He could not understand why people standing for freedom should object to anyone's behaving naturally. He was particularly nervous about my New York friends. How would they act towards him and our love? Sasha — what would he say? My account of Sasha's act, his imprisonment and suffering, had stirred Ben profoundly. "I can see Berkman is your greatest obsession," he had once said to me; "no one will ever have a chance alongside of him." "Not an obsession, but a fact," I had told him; "Sasha has been in my life so long that I feel we have grown together like the Siamese twins. But you need fear no rivalry from him. Sasha loves me with his head, not with his heart."

He was not convinced and I could see he was worried. I myself was apprehensive because of the difference in their personalities. Yet I hoped that Sasha, who had touched the depths of life, would understand Ben better than the rest. As for Max, I knew that, whatever his reaction to Ben, he was too considerate to cast any shadow on my love.

More and more the upkeep of *Mother Earth* was draining my energies. The support from our comrades and from my American friends, considerable as it was, proved insufficient. My tours had become the main source of revenue for the magazine, for the publication of our literature and the other expenses involved. The last tour had left us an unusually large margin, yet by August we were again without funds. My new lecture course could not begin until October. Fortunately help came from an unexpected quarter.

My friend Grace Potter, one of the contributors to *Mother Earth*, was working on the *New York World*. She induced her editor to accept an article from me on "What I Believe." I would be paid two hundred and fifty dollars for it, Grace informed me, and I could write with full freedom. I accepted, glad of the opportunity to reach a large audience and at the same time also to earn some money. After the article appeared, exactly as I had written it, I was given the right to publish it in brochure form. "What I Believe" became the bestseller of years. Now we could pay the printer for the current issue and have enough money left for Ben's trip to New York.

I waited for his arrival like a schoolgirl in love for the first time. He came with his old eagerness, ready to throw himself into the work of our magazine. He was his own self when we were alone, but he became a changed creature in the presence of my friends. With them he would grow nervous, inarticulate, and dull, or he

would ask silly questions that made them suspicious of him. I was sick with disappointment. I knew that it was only panic that made Ben so awkward and I believed that he would feel more at home on the farm. There life was simpler — Ben would find himself; and Sasha, who was with Becky and other friends on the farm, would be patient and help him along.

My hopes proved vain. Not that Sasha or the other friends were unkind to Ben, but the atmosphere was strained, and no one seemed to find the right word. The situation acted on Ben as on a child expected to be on its good behaviour. He began to show off and brag, boast of his exploits, and talk nonsense, which made matters worse. I felt ashamed of Ben, bitterly resentful of my friends, and angry with myself for having brought him into their midst.

My deepest grief was Sasha. He said nothing to Ben, but he said plenty of cutting things to me. He scoffed at the idea that I could love such a man. It was nothing but a temporary infatuation, he felt sure. Ben lacked social feeling, he had no rebel spirit, and he did not belong in our movement, he insisted. Moreover, he was too ignorant to have passed through college or to have earned a degree. He would write to the university to find out. This, coming from Sasha; completely unnerved me. "You are a zealot," I cried; "you judge human quality by your criterion of one's value to the Cause, as the Christians do from the standpoint of the Church. That has been your attitude towards me since your release. The years of struggle and travail I suffered for my growth mean nothing to you, because you are bound in the confines of your creed. With all your talk of the movement, you thrust back the outstretched hand of a man who comes to learn about your ideals. You and the other intellectuals prate about human nature, yet when someone out of the ordinary appears, you don't even try to understand him. But all that can have no bearing on my feeling for Ben. I love him, and I will fight for him to the death!"

I left the farm with Ben. I was sick from the scene with Sasha, the harsh words I had hurled in his face; and I was tortured by my own doubts. I had to admit to myself that much that Sasha had said about Ben was true. I could see his defects much better than anyone else and I knew how lacking he was. But I could not help loving him.

It had been my plan to devote the winter to New York. I was tired out from trains, strange places, and other people's "atmosphere." Here I had my home, limited and crowded though it was. *Mother Earth* also needed my presence. I was certain that if I lectured through the winter, I should attract large Yiddish and English audiences. I had talked it over with Ben and he had decided to move to New York and devote himself to my task.

But now Ben hated the city and hated 210 East Thirteenth Street. He could never do any good there, he felt. With me on the road he would be able to put his energies into the work and he would grow, develop, and become a force. I, too, wanted to get away from the disharmony and the censure of the people nearest to me. I was anxious to give Ben a better chance, to help him to an understanding of himself; to bring out what was finest in him.

The previous year I had received an invitation from Australia. J. W. Fleming, our most active comrade there, had even raised enough money for my fare. At that time I could not decide to go away so far and make the long journey alone. With Ben at my side the voyage would be turned into a joy and give me a much needed rest, free from strife. Ben was wild with the idea of Australia; he could talk of nothing else and was eager to start at once. But there were many arrangements to make before I could go on a two years' tour. We decided to leave in October for California, lecturing on the way. By February we would cover the ground, raise enough money to secure the New York end for a time, then sail to the new land, where there were new friends to win, fresh minds and hearts to awaken.

My one anxiety was *Mother Earth*. Would Sasha consent to continue in charge? On my return from the last tour I had found him better adjusted to life, much surer of himself and more devoted to our magazine than he had been. He had, besides, created many activities of his own while I was away. He had organized the Anarchist Federation, with groups all over the country, and had gained many admirers and friends. When I submitted my Australian plan to Sasha, he expressed surprise that I should have made such a sudden decision, but he assured me that I could be at ease about our work in New York. He would look after everything, and with Max and Hippolyte to help him the magazine and the office would be secure. I was sad that Sasha should show no regret

whatever about my going away for so long, but I was too absorbed in my new venture to allow his lack of interest to affect me.

We shipped fifteen hundred pounds of literature to Victoria, Australia. We got in touch with our friends all along the route to California, and within a few weeks our arrangements were made. Ben was all eagerness to discover new ground. "All the world shall know what my Mommy can do," he proclaimed.

On Labour Day a meeting of the unemployed was to take place in Cooper Union. Ben was helping to arrange it and he was also asked to speak. I wanted him to make a good impression and urged him to prepare his notes. He tried industriously, but nothing came of his efforts. It was not of any particular importance what he might say, he told me; he wanted the audience to hear Emma Goldman, and as I had not been invited, I must write out what I would want to say at such a gathering. The suggestion was as fantastic as most of Ben's ideas, but rather than have him make a rambling talk, I prepared a short paper on the meaning of Labour Day.

Cooper Union was crowded. The "anarchist police squad" was present in force, as were also Sasha, Becky, Hippolyte, and I. All went well, Ben holding the audience better than I had expected while he was reading his paper. At the end he announced that what he had just read had been prepared by that "much maligned woman the anarchist Emma Goldman." The house applauded thunderously, but the committee in charge of the meeting became panicky. The chairman offered a profuse apology for the "unfortunate occurrence" and sailed into a violent attack on Ben. The latter had already left the platform and could therefore not reply. Sasha rose to protest. Before he had a chance to be properly heard by the crowd, the police pulled him out of the hall and placed him under arrest. Becky, who had followed Sasha, was also arrested and both were rushed to the station-house. They were confronted by a burly desk sergeant, who received them with the remark: "You should have been brought here on a stretcher." When Hippolyte called at the police station to find out about our friends, he was refused information. "We have that son of a b— anarchist Berkman at last," he was told; "we'll fix him this time."

The New York police department had tried repeatedly to get Sasha into their clutches. The previous year, after the Union Square bomb explosion, they had almost succeeded in involving him. I was naturally worried and at once got in touch with Meyer London, the socialist attorney, and other friends, to help us rescue Sasha.

For hours London and Hippolyte waited at the police station to see Sasha and Becky before they would be taken to the night court. Finally they were informed that the case would not come up until morning. No sooner had they left than the two prisoners were hustled into court, tried, and convicted without a chance to say a word in their defence. Sasha was sentenced to the workhouse for five days on the charge of disorderly conduct, while Becky was fined ten dollars for "vagrancy."

Not wanting to involve me, Becky had refused to say where her home was. As a matter of fact, she had been living with us for more than two years. She had been arrested at one of our meetings, which caused her expulsion from high school. Her home conditions were desperately poor and cramped and I had invited her to our flat. Her fine was paid by our dear friend Bolton Hall.

The papers the next day were filled with lurid stories of a "riot prevented by the prompt action of the police," and as usual I was pestered by reporters for days. I did not mind the annoyance, too happy in the thought that Sasha had been given a short sentence. What were five days to a man who had served fourteen years? I went to Blackwell's Island to see him. Memories of my own sojourn on the island and of my two visits to the Western Penitentiary came to my mind. How different the situation had been then — how hopeless and bleak Sasha's chances to come out alive! Now we both joked over the five days. "I can do them on one toe," Sasha laughed. I left him with the old certainty that whatever our disagreements, our friendship was of an eternal quality. I still felt the hurt caused by his attitude towards Ben, yet I knew that nothing could ever come between us.

Everything was ready for my departure. Ben was to precede me to do advance work. A few days before leaving he sent me a letter thirty pages long, a rambling, incoherent account of things he had done since we first met. He had been reading *The Power of a Lie*, by the Norwegian author Boyer, he wrote; it had struck deep into him, and he felt impelled to confess to me the falsehoods he had told and the mean things he had done while on tour with me. It was giving him no rest. He could keep silent no longer.

He had lied when he had told me that it was not he who had disclosed the plan of my speaking at the social in Chicago last March. He had not informed the police, but he had confided it to a reporter, who had promised to keep it to himself. He had lied when he had given "important matters" as the reason for not calling on me that evening to explain about the presence of the police. He had gone straight from the hall to a girl he cared about. He had lied when he had assured me that he had money to pay his way on the trip with me. He had borrowed the money, gradually paying it back from the sales of our literature. He had also taken money from the receipts to send to his mother. He loved her passionately, and he had always looked after her. He had not dared to tell me that his mother depended on him, because he feared I would send him away. Every time I had expressed surprise that money was apparently missing from our accounts, he had lied. The excuses he had given for so often vanishing after my meetings or for staying away during the day were all false. He had gone with other women, women he had met at the lectures or somewhere else. In nearly every city he had gone with women. He did not love them, but they attracted him physically to the point of obsession. He had always had such obsessions and probably always would have. These women had never meant anything more than a moment's distraction. He always forgot them afterwards; often he did not even know their names. Yes, he had gone with other women during the four months; yet he loved only me. He had loved me from the first, and each day his passion for me had increased. I was the greatest force in his life, my work his deepest concern. He would prove it if I only would not send him away, if I would forgive him his lies and his betrayal, if only I would again have confidence in him. But even if I should send him away after I had read the letter, he would still feel relieved that he had confessed to me. He realized now how disintegrating and crushing is the power of a lie.

I had the feeling of sinking into a swamp. In desperation I clutched the table in front of me and tried to cry out, but no sound came from my throat. I sat numb, the terrible letter seeming to creep over me, word by word, and drawing me into its slime.

I was brought back to myself by Sasha's arrival. Sasha — at this moment — of all people! How he would feel justified by this letter in all he had said about Ben! I broke out in uncontrollable laughter.

"Emma, your laugh is terrible. It cuts like a knife. What is it?"

"Nothing, nothing, only I must get out on the street or I shall choke."

I snatched up my coat and hat and ran down the five flights. I walked for hours, the letter burning in my head.

This was the man whom I had taken into my heart, my life, my work! Fool, lovesick fool that I was, blinded by passion not to see what everyone else saw. I, Emma Goldman, to be carried away like any ordinary woman of forty by a mad attraction for a young man, a stranger picked up at a chance meeting, an alien to my every thought and feeling, the reverse of the ideal of man I had always cherished. No, no! It was impossible! The letter could not be true; it was all an invention, imaginary; it could not be real. Ben was impressionable, susceptible to every influence, always seeing his own reflection in the books he read. He loved to dramatize himself and his life. The tragedy of the peasant in Boyer's novel who thoughtlessly, even needlessly, tells a lie and is forced to lie for the rest of his life to sustain his first falsehood is vividly depicted. Ben must have read himself into that character. That was all. That *must* be all. All this I thought as I walked for hours, torn between my intense desire to believe in him, and my feeling that I had given myself to a man lacking all integrity, a creature I could never trust again.

Days of anguish followed, tortured by attempts to explain and excuse Ben's acts, attempts irritating and vain. Over and again I repeated to myself: "Ben comes from a world where lies prevail in all human relations. He does not know that free spirits in their love and tasks honestly and frankly share everything life brings; that among people with ideals no one need cheat, steal, or lie. He is of another world. What right have I to condemn, I who claim to teach new values of life?" "But his obsessions? His going with every woman?" My heart cried out in protest. "Women he does not love, does not even respect. Can you justify that, too? No, no!" came from the depths of my woman's soul. "Yes," replied my brain, "if it is his nature, his dominant need, how can I object? I have propagated freedom in sex. I have had many men myself. But I loved them; I have never been able to go indiscriminately with men. It will be painful, lacerating, to feel myself one of many in Ben's life. It will be a

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fearful price to pay for my love. But nothing worth while is gained except at heavy cost. I've paid dearly for the right to myself, for my social ideal, for everything I have achieved. Is my love for Ben so weak that I shall not be able to pay the price his freedom of action demands?" There was no answer. In vain did I strive to harmonize the conflicting elements that were warring in my soul.

Dazed and hardly aware of my surroundings, I jumped out of bed. It was still dark. Like a sleep-walker I got into my clothes, felt my way to Sasha's room, and shook him out of sleep.

"I must go to Ben," I said. "Will you take me to him?"

Sasha was startled. He switched on the light and searchingly looked at me. But he asked no questions and said nothing. He hurriedly dressed and accompanied me.

We walked in silence. My head swam, my feet were unsteady. Sasha put my arm in his. In my purse was a key to the house where Ben was rooming. I let myself in, then turned to Sasha for a moment. Without a word I closed the door and ran up the two flights, bursting into Ben's room.

He jumped up with a cry. "Mommy, you've come at last! You have forgiven, you have understood." We clung to each other, everything else wiped out.

Chapter 34

In planning our tour to take place during the Presidential campaign we had overlooked the interest of the American masses in the political circus. The result was failure of the initial part of our trip. In Indianapolis, the first city to bring out a large attendance, my lecture was suppressed in the usual manner. The Mayor expressed regret that the police had overstepped their powers, but of course he could not act against the department. The Chief said that stopping the meeting might have been bad law, but that it was good common sense.

We were more fortunate in St. Louis, where we experienced no interference. There I met William Marion Reedy, the editor of the St. Louis *Mirror*. He and his paper were an oasis in the desert of American intellectuality. Reedy, a man of ability, broad culture, and rich humour, also possessed a courageous spirit. His fellowship made our stay in St. Louis a pleasant event and brought me large and varied audiences. After my departure he published in his weekly an article that he called "The Daughter of the Dream." No finer appreciation of my ideas and no greater tribute to me had ever been written by a non-anarchist before.

In Seattle Ben and I were arrested. His offence consisted in putting his weight too heavily against the door of the hall, which he had found barred; mine was in protesting against his arrest. At the station-house it developed that the price of my manager's offence was a dollar and a half, representing the amount the landlord demanded for his broken lock. After we paid for this injury to the sanctity of property, we were both released. Of course, there were no further meetings in Seattle and no redress for the loss we had sustained.

In Everett no hall was open to us. In Bellingham our train was met by detectives. They followed us to the hotel, and when we went out to find a restaurant, they put us under arrest. "Would you please wait until we have dined?" Ben asked with an engaging smile. "Sure," said our protectors, "we will wait." It was bright and warm in the restaurant, drizzling and chilly outside, but we took no pity on our watch-dogs. We lingered long over our meal, well aware that we should have the whole night before us in a place neither warm nor bright. In the station-house we were presented with the warrant. It was a document worthy of immortality. "Emma Goldman and Dr. Ben L. Reitman," it read, "anarchists and outlaws, having conspired to hold an unlawful assembly," and so forth in the same spirit. We were given the choice between leaving Bellingham at once or going to the city jail. It being the first hospitality offered us in the State of Washington, we decided in favour of the jail. At midnight the offer to get out of town was repeated, but having already made myself at home in the cell, I refused to leave. Ben did likewise.

In the morning we were taken before a magistrate, who placed us under five-thousand-dollar bail. It was only too apparent that the judge knew that the police had undertaken more than they would be able to carry through. We could not be tried for merely "attempting" to hold a meeting, but we were at their mercy, just the same. We knew no one in town likely to bail us out, and we had no means of getting in touch with a lawyer. I was interested, however, to find out how far legalized stupidity could go.

In the afternoon two strangers arrived. They introduced themselves as Mr. Schamel, attorney, and Mr. Lynch. The former volunteered his services gratis; the latter offered to be our bondsman.

"But you don't know us," I said in astonishment. "How can you risk so much money?"

"Oh, yes," said Mr. Schamel, "we do know you. We are not anarchists, but we feel that anyone who will stand up for an ideal as you have done is worthy of trust."

If I had not been afraid of shocking them, I should have embraced them in open court. The old fossil on the bench, who had blustered when we appeared friendless before him in the morning, was personified politeness now. We were quickly bailed out, entertained at a restaurant by our new friends, and accompanied to the train.

When we reached Blaine, on the Canadian border, a man came into our car, walked straight up to me, and inquired: "You are Emma Goldman, are you not?" — "And who are you?" — "I am a Canadian immigration inspector. I have orders to invite you to leave the train." What could one do but comply with such a gentlemanly request? At the office the inspector in charge seemed very much surprised that I looked like a lady and had no bombs about me. He assured us that he had gathered from the stories in the American press that I was a very dangerous person. He had therefore decided to hold up my entry into Canada until he could receive instructions from Ottawa. Meanwhile he asked me, as his guest, to make myself at home in his hut. I could have anything I wanted in the way of food and drink. In case of delay we would be given the best rooms in the local hotel. He spoke in a polite manner, his tone more friendly than I had ever heard from an American official. While the result was the same, I did not feel quite so indignant over the new interference.

The next morning our jovial inspector informed us that Ottawa had wired to let Emma Goldman proceed. There was no law in monarchical Canada to forbid my entry into the country. American democracy, with its anti-anarchist laws, was made to appear rather ludicrous.

San Francisco held a special attraction. The ex-soldier William Buwalda, as a result of our agitation in his behalf, had been pardoned by President Roosevelt. He was released after ten months' imprisonment, two weeks before our arrival in the city.

Owing to a terrific rain-storm my first meeting, in the Victory Theatre, was poorly attended. We were not discouraged, however, because of the wide publicity given my series of eight lectures and two debates. The following afternoon William Buwalda called on me, a very different man in his civilian clothes from the soldier whose hand I had clasped for a fleeting moment that memorable afternoon on the platform of Walton's Pavilion. His fine, open face, intelligent eyes, and firm mouth were indicative of an independent character. I wondered how he had stood fifteen years of military service without becoming warped. Buwalda related that he had joined the Army mainly because of tradition. American-born, he was of Dutch stock and nearly all the men of his family had done military service in Holland. He had believed in American freedom and he had considered its army forces a necessary protection. On several occasions he had come across my name in the papers. He had thought Emma Goldman a crank and had paid little attention to articles about me. "That is not very flattering," I interrupted: "how could you be so rude to a lady?"

"It is true, though," he replied with a smile. Military people live in a world of their own, he explained, and he had been particularly occupied for several years past. He had taken up a course of veterinary surgery because he was passionately fond of horses, and he had also studied shorthand. Added to his duties in the barracks, it had kept him too busy for other interests.

He had come upon my meeting accidentally, while out for a walk. He had seen the large crowd and the police before the Walton Pavilion. It had made him curious and he thought it a good opportunity to practise his stenography by taking down the speech. "Then you appeared," he continued, "a little, unassuming figure in black, and you started to talk. I began to feel disturbed. I thought at first it was the heat in the hall and the tense atmosphere. I did not forget the purpose that had brought me. For a while I was able to follow you; then I became distracted by your voice. I felt myself carried along by your sledge-hammer arraignment of all I held high. I was filled with resentment. I wanted to raise my voice in protest, to challenge your statements before the whole assembly. But the more I resisted your influence, the more I fell under its sway. Your eloquence held me breathless to the end of your speech. I felt confused and eager to escape. Instead I was caught by the crowd and found myself standing on the platform holding out my hand to you."

"And then?" I asked. "Did you see the detectives following you? Did you realize that they would cause you trouble?"

"I don't remember how I got out of the hall, and I did not feel that I had done anything wrong. I was upset by what I had heard and in the grip of the turmoil you had caused in me. All the way to the Presidio I kept thinking: 'She's wrong, she's entirely wrong! Patriotism is not the last resort of scoundrels. Militarism isn't only murder and destruction!' After the plain-clothes men had reported me to my superior officer, I was put under arrest. I thought it was all a mistake, that I had been taken for someone else and that I should be freed in

the morning. To think otherwise would have meant that you were right, and my whole being rebelled against that. For several days I clung to the belief that you had misrepresented the Government which I had served for fifteen years; that my country was too fair and too just to be guilty of your unreasonable charges. But when I was brought before the military tribunal, I began to see that you had spoken the truth. I was asked what you had done for me that I should mix with such a dangerous person, and I replied: 'She has made me think.' Yes, you had made me think, Emma Goldman, for the first time in all my forty years."

I held out my hand to him and said: "Now that you are free from your military shackles, we can shake hands without fear. Let us be friends."

He took my hand eagerly. "Friends for life and comrades as well, dear, big, little Emma."

I was so carried away by his story that I had forgotten it was time to prepare for my meeting. Never being able to eat before a lecture, I did not mind going without dinner. But for my guest I had proved a poor hostess. My new comrade gallantly assured me that he did not care for food.

When we came within a block of the hall, we saw the streets filled with people. I thought it was our announcements that had brought out the vast crowd, but when we reached the Victory Theatre, I was received with open arms by detectives and put under arrest. Buwalda protested and was also arrested. We were hustled into the patrol wagon to find that Ben, too, had met with the same fate. As the wagon rattled through the streets, he hurriedly related that the police had ordered everyone out of the theatre, freely using their clubs. He had objected to their methods, of course, and was put under arrest. He had sent someone with a warning to me, but evidently the comrade had found me gone.

At police headquarters William Buwalda was discharged with a severe reprimand for associating with "dangerous criminals." Ben and I were charged with "conspiracy, making unlawful threats, using force and violence, and disturbing the public peace." In the morning we were taken before a judge, who held us for trial under sixteen-thousand-dollar bail each. The same day Alexander Horr was arrested for distributing a handbill protesting against the action of the authorities. The task of raising our bond and arranging for counsel and publicity fell to Cassius V. Cook, a man I had met only casually a few years before. But he proved to be a tower of strength.

Within a few days Sasha and other New York friends telegraphed that five thousand dollars would be sent towards our bail and that money was being raised for our defence. From all over the country protests and contributions began pouring in. Charles T. Sprading, of Los Angeles, whom I had first met in Denver on my maiden tour to the Coast in 1897, our buoyant Charlie, of ready wit and merry pranks, wired two thousand dollars as bail. The Forresters, and other friends, helped in a similar way. What did our trouble matter with such good comradeship to aid us?

Our lawyers, Messrs. Kirk and King, intelligent and brave men, exerted themselves in our behalf, and within a few days Mr. Kirk succeeded in having our bail released. We were to be liberated and placed in his custody. But unexpectedly another indictment came, charging us with "unlawful assemblage, denouncing as unnecessary all organized government," and — horror of horrors — with "preaching anarchist doctrines." Bail was set at two thousand dollars each. I was to be tried first, Ben to follow.

Among the sensational reports in the San Francisco press regarding the raid of our meeting and our arrest was one enlarging upon "Emma Goldman's lack of sentiment and feeling." While in jail, she had been given a telegram announcing her father's death, the paper stated, which she received without the least sign of emotion. As a matter of fact, my father's end, though not unexpected, had affected me deeply and had recalled to me the details of his wasted life. An invalid for over thirty years, he had of late been more frequently ill than usually. When I had seen him on my last visit to Rochester, in October, I had been shocked to find him so near death. The giant he had once been was now shattered by the storms of life.

With the passing years had come to me better understanding of Father, and mutual sympathy had drawn us gradually closer. My beloved Helena had had much to do with my change towards him. It was helped also by my awakening to the complexities of sex as a force dominating our feelings. I had learned to understand better my own turbulent nature, and my experiences had made me see what had been obscure to me so long in the

character of my father. His violence and hardness had only been symptoms of an intensely sexual nature that had failed to find adequate expression.

My parents had been brought together in the traditional Jewish orthodox fashion, without love. They were mismated from the first. Mother had been left a widow at twenty-three, with two children, a little store her only earthly possession. Whatever love she had had died with the young man to whom she had been married at the age of fifteen. Father had brought into the match a fire of passionate youth. His wife was only one year his senior and radiantly beautiful. The impelling need of his nature drove him to her and made him more insistent in proportion as Mother fought back his insatiable hunger. My coming had marked her fourth childbirth, each one nearly bringing her to the grave. I recalled some remarks I had heard her make when I was too young to understand their meaning. They illuminated much that had been dark to me and caused me to realize what a purgatory my parents' intimacy must have been for them both. No doubt they would have been shocked had anyone called to their attention the true source of the struggle between them and of Father's uncontrollable temper. With the decline of health came also a lessening of his erotic vitality and a resultant psychic change. Father grew more mellow, patient, and kindly. The affection he had rarely shown his own children he now lavished on those of my two sisters. When I once referred to the harsh methods he had used towards us, he assured me that it could not be true. The tenderness that had come into his nature blotted out even the remembrance of past severity. The best in him, formerly hidden by emotional stress, by the struggle for existence and years of physical suffering, came into its own at last. He now felt and gave us a newly born affection, which in its turn awakened our love for him.

The court farce in San Francisco, ending in our acquittal, did more for anarchism than months of our propaganda might have accomplished. But the most significant event was William Buwalda's letter to the military authorities and his entry into our ranks. The historic document, published in the May 1909 issue of *Mother Earth*, read as follows:

Hudsonville, Michigan

April 6, 1909

Hon. Joseph M. Dickinson,

Secretary of War,

Washington, D. C.

Sir:

After thinking the matter over for some time I have decided to send back this trinket to your Department, having no further use for such baubles, and enable you to give it to some one who will appreciate it more than I do.

It speaks to me of faithful service, of duty well done, of friendships inseparable, friendships cemented by dangers and hardships and sufferings shared in common in camp and in the field. But, sir, it also speaks to me of bloodshed — possibly some of it unavoidably innocent — in defence of loved ones, of homes; homes in many cases but huts of grass, yet cherished none the less.

It speaks of raids and burnings, of many prisoners taken and, like vile beasts, thrown in the foulest of prisons. And for what? For fighting for their homes and loved ones.

It speaks to me of G. O. 100, with all its attendant horrors and cruelties and sufferings; of a country laid waste with fire and sword; of animals useful to man wantonly killed; of men, women, and children hunted like wild beasts, and all this in the name of Liberty, Humanity, and Civilization.

In short, it speaks to me of War — legalized murder, if you will — upon a weak and defenceless people. We have not even the excuse of self-defence.

Chapter 34

Yours sincerely,

Wm. Buwalda

R. R. No. 3

Hudsonville, Michigan

Our departure for Australia had been set for January. The arrest and subsequent free-speech fight in San Francisco forced us to postpone it until April. At last we were ready, our trunks packed, a grand farewell party arranged for us. We were about to secure passage when a telegram from Rochester demolished our plans. "Washington revoked Kershner's citizenship papers," it read; "dangerous to leave country."

My sister had written me months before that two suspicious-looking individuals had been snooping about to secure data on Kershner. He had left the city years previously and nothing had been heard from him since then. Not finding Kershner, the men had pestered his parents and tried to get information from them. I had dismissed the matter from my mind at the time as of no consequence. But now the blow came. I was deprived of my citizenship without even an opportunity to contest the action of the Federal authorities. I knew that if I should leave the country, I should not be permitted to re-enter it. My Australian tour had to be abandoned at a great financial loss, not to mention the expenditures invested by our Australian friends in preparing for my activities there. It was a bitter disappointment, much mitigated, fortunately, by the undaunted optimism of my hobo manager. His zeal merely increased with the obstacles we encountered. His energy was dynamic and tireless.

Australia eliminated from our itinerary, we went to Texas instead. El Paso, San Antonio, and Houston were new ground. I was cautioned to avoid the Negro question, but though I made no concessions to the prejudices of the South, I was in no way molested, nor was there any police interference. I even walked with Ben from El Paso to Mexico and back again before the United States immigration inspector had time to realize the chance he had missed to save his Government from the Emma Goldman menace.

Chapter 35

I needed a rest badly, but, our tour this time having brought us more glory than cash, I could not afford to take it. In fact, we were so short of funds that we were compelled to reduce the size of *Mother Earth* from sixty-four to thirty-two pages. Our financial condition made it necessary for me to start lecturing again. Ben joined me in New York in the latter part of March, and by the 15th of April he had succeeded in organizing for me a series of lectures on the drama. All went well at first, but May proved to be a record-breaker. During that month I was stopped by the police in eleven different places.

I had had similar experiences before, but the Chief of Police of New Haven outdid his colleagues by a novel way of interference. He allowed Ben and me to enter the hall we had hired, and then placed a detachment of officers at the doors to keep everybody else out. Great numbers, among them many students who had come to hear me, found themselves barred. The Chief soon learned, however, that “originality” is a costly thing. The local papers, which had never before protested against the infringement of Emma Goldman’s rights, now pilloried the police for “interfering with a peaceable assembly.”

The authorities of New York had always been stupid in their methods of persecuting anarchists; but never had their folly been quite so great as when they swept down on Lexington Hall on the third Sunday of my lecture course. The seditious subject on that occasion was “Henrik Ibsen as the Pioneer of Modern Drama.” Before the opening of the meeting several detectives had called on the hall-keeper and threatened him and his family with arrest if he allowed me to speak. The poor man was frightened, but the rent had already been paid and Ben held the receipt. The landlord could do nothing and the plain-clothes men left, taking him along to the station-house.

Just as I started to speak, the Anarchist Squad arrived, spreading themselves out in the hall. The moment I uttered the name “Henrik Ibsen,” the sergeant in charge jumped to the platform and bellowed: “You’re not sticking to your subject. If you do it again, we’ll stop the meeting.”

“That is exactly what I am doing,” I replied quietly, and continued with my lecture.

The officer kept interfering, repeatedly ordering me to “stick to my subject.” Somewhat impatiently I said: “I am sticking to my subject. Ibsen is my subject.”

“Nothing of the kind!” he yelled. “Your subject is the drama and you’re talking about Ibsen.”

The merriment of the audience added to the indignation of my scholarly interruptor. Before I could proceed, he commanded his men to clear the hall, which they did by pulling the chairs from under the people and using their sticks freely.

It happened that these Sunday morning lectures were attended almost exclusively by Americans, some of whom traced their ancestry to the Pilgrim Fathers. Among them was Mr. Alden Freeman of East Orange, the son of a prominent Standard Oil Company shareholder. It was his first experience with the police and he was naturally indignant at their behaviour, as were also the other blue-blooded Americans.

To us, for years targets of persecution, the breaking up of my lecture was no unusual happening. Not only my meetings, but gatherings of workers had been frequently suppressed without the least cause. In the twenty years of my public activity I had always been in uncertainty to the very last minute as to whether I should be permitted to speak or not, and whether I should sleep in my own bed or on a board in a police station.

When the *Mayflower* descendants had read about such police tactics, they had undoubtedly thought I had given cause; that I had perhaps urged the use of violence or bombs. They had never objected, nor had the press. This time, however, the affront was offered to “real” Americans, among them even the son of a millionaire, the partner and bosom-friend of Rockefeller. Such a thing could not be tolerated. Even the New York *Times* waxed

indignant, and the other dailies followed suit. Letters of protest began to fill the papers. My good friend William Marion Reedy, of the St. Louis *Mirror*, and Mr. Louis F. Post, of the *Public*, branded the persecution of Emma Goldman as a deliberate conspiracy of the police of the country to Russianize the American Constitution. As a result of the situation there was formed a Free Speech Society, and a manifesto was issued signed by American men and women in every walk of life. Writers, painters, sculptors, lawyers, doctors, and people of every shade of opinion came forward to fight the New York police methods.

Mr. Alden Freeman had throughout his life believed that free speech was a fact and not a mere pretence. He was genuinely shocked to come face to face with reality and he at once identified himself with the campaign of the newly created committee to establish free speech. Mr. Freeman was confident that I would be permitted to speak in East Orange, his home town, and generously offered to arrange a meeting for me there. He also invited me to be his guest at the luncheon of the Mayflower Society, of which he was a member. "Once people see that you are not as you have been described in the papers, they will be glad to come and hear you," he said.

The Mayflowerites proved to be uninteresting, the speeches dull. Towards the end of the luncheon my presence became known. A bomb hurled into the unsuspecting gathering could have produced no more disastrous effect. There was dead silence for a moment. Then some of the guests scrambled to their feet and haughtily marched out. The women present seemed too paralysed to move and fumbled for their smelling-bottles. Some of them looked daggers at Mr. Freeman. Only a few reckless ones ventured to face the dragon. It was amusing to me, but painfully disappointing to my host, the second blow within a short time to his cherished ideas of American freedom and traditions.

The third came soon after the luncheon. The Mayflower Society discussed his expulsion or forced resignation because he had dared to bring Emma Goldman into their presence. But it did not dismay Mr. Freeman. Bravely he proceeded to arrange a meeting for me in his home town.

On the appointed evening we found the hall barred by the police, who announced that there would be no lecture. Mr. Freeman then invited the assembled audience to his home; the meeting would take place on his lawn, he declared. Triumphantly we marched through the streets of aristocratic East Orange, past palatial dwellings, followed by a vast crowd, including police and reporters. It was a demonstration such as the quiet town had never seen before.

Mr. Freeman's house was a fine mansion, surrounded by a beautiful garden. It was private ground, and the police knew that their authority stopped where property rights began. They did not dare to trespass and remained outside the gate. The garage where our gathering took place was more comfortable than some workmen's homes. The coloured lights trembled like shadows in the night, throwing fantastic silhouettes. It was a picture suggesting the legendary birthplace of the Christ-child, the hallelujahs changed into a song of freedom and revolt.

As a result of the East Orange episode people I had never heard of before came to offer their help, subscribe to *Mother Earth*, and secure our literature. By the grace of the police club they had been made to realize that Emma Goldman was neither assassin, witch, nor crank, but a woman with a social ideal the authorities were trying to suppress.

The Free Speech Society began its campaign with a large meeting in Cooper Union. Although it was the end of June and scorchingly hot, the old historic hall was crowded with people of the most diversified social and political tendencies. The speakers also differed on almost every issue, but all were held together by a common bond: the imperative need to put a stop to the growing despotism of the police department. Mr. Alden Freeman presided and gave a humorous account of how he, the son of a Standard Oil man, had been "driven into the arms of anarchism." He continued in a serious tone to describe the purpose of the gathering. "If Emma Goldman sat on this platform with a gag between her teeth, and a policeman on each side of her," he declared, "the picture would simply and plainly express the reason for our being here tonight and would also explain why it is that letters and telegrams of protest and sympathy are pouring in upon the Free Speech Committee from the Atlantic to the Pacific, and from the Gulf to the Great Lakes."

The speakers that followed expressed themselves in a similar vein, the most brilliant talk being made by Voltairine de Cleyre, who contended that “free speech means nothing if it does not mean the freedom to say what others don’t like to hear.”

Almost an immediate effect of the meeting and of the energetic campaign of the committee was the dismissal by Mayor McClellan of Police Commissioner General Bingham, whose military régime had been responsible for the suppressive methods.

While busy with these activities, I received a letter from a man on the editorial staff of the Boston *Globe*, informing me that a contest for a new Declaration of Independence was being planned by the paper. Several radicals had already promised to participate; would not I also like to send in a contribution? The writer further stated that the best essay would be published in the *Globe* and would be paid for. I replied that though in these days few Americans cared for independence, I would participate for the fun of it. My article, which I kept almost entirely in the form of the Declaration of Independence, giving it new phrasing and meaning, was forwarded to the *Globe*, and in the course of time I received an envelope containing a check and the galley proofs of my Declaration. The accompanying letter from my newspaper friend explained that the owner had chanced upon the proofs on the editor’s desk. “Send that woman a check and return her damned anarchist declaration,” he had ordered; “I don’t want her in the *Globe*.”

The current issue of *Mother Earth* was about to go to press, and we just had time to insert my article by leaving out a less important one. On the 4th of July the new Declaration of Independence was read by thousands, as we sold many copies and distributed a great number free of charge.

In September I went with Ben on a short tour through Massachusetts and Vermont. We were stopped, stopped, and stopped, either by direct police interference or by the intimidation of the hall-owners. In Worcester, Massachusetts, I spoke out of doors, thanks to the aid of the Reverend Dr. Eliot White and his wife, Mrs. Mabel A. White. They followed the example of our friend Alden Freeman and extended to us the hospitality of their spacious lawn. Anarchism was heard there not under the Stars and Stripes, but under a more appropriate canopy — the limitless sky and the myriads of glittering stars, while the large trees shaded us from the curious who had come to stare.

The most important event of our Worcester visit was an address given by Sigmund Freud on the twentieth anniversary of Clark University. I was deeply impressed by the lucidity of his mind and the simplicity of his delivery. Among the array of professors, looking stiff and important in their university caps and gowns, Sigmund Freud, in ordinary attire, unassuming, almost shrinking, stood out like a giant among pygmies. He had aged somewhat since I had heard him in Vienna in 1896. He had been reviled then as a Jew and irresponsible innovator; now he was a world figure; but neither obloquy nor fame had influenced the great man.

On my return to New York new struggles absorbed me. There was the shirtwaist-makers’ strike, involving fifteen thousand employees, and that of the steel-workers at McKeesport, Pennsylvania. Money had to be raised for both fights. The anarchists always being among the first to respond to every need, I had to address numerous meetings and visit labour bodies to plead the cause of their fellow unionists.

Then came the uprising in Spain. In protest against the slaughter in Morocco the Spanish workers had declared a general strike. As usual the American press misrepresented the situation. It necessitated an immediate campaign on our part to present the events in their true light and significance. Our Spanish comrades in America called for my help and I gave it gladly.

Before long we received the news of the arrest in Barcelona of Francisco Ferrer, anarchist and libertarian educationist, who was charged with responsibility for the general strike. We realized the imminent danger facing our comrade and the necessity of arousing intelligent American public opinion in his behalf.

In Europe many noted men and women of advanced thought had already begun an intensive campaign in favour of Francisco Ferrer. In America there were too few to make a similar effort, and the situation therefore required the greater activity on our part. Meetings, conferences, *Mother Earth*, and a constant stream of people kept us busy from early morning until late hours of night.

I had an engagement in Philadelphia, where Ben had preceded me by several days. On his arrival he was informed by comrades that all radical gatherings had of late been suppressed in the City of Brotherly Love. Ben, still imbued with American trust in police officials, went to see the Director of Public Safety, who was the tsar of Philadelphia. That potentate not only received him gruffly, but declared that he would never permit Emma Goldman to speak in "his" city. The Local single-taxers passed resolutions denouncing the despotic decision and sent a committee to the City Hall to demand that I be given the right to speak. Seeing that I had friends among Americans, the dictator in the police department drew in his horns. "Emma Goldman can speak," he declared, "if she will submit to a small formality: to let me read her lecture notes."

I would, of course, do nothing of the kind, since I did not believe in censorship. Thereupon the director decided that I could not speak. "The meeting can proceed," he announced, "but Emma Goldman will not be allowed in the Odd Fellows' Temple, if I have to call out the whole police department to prevent her."

He kept his promise. He placed six plain-clothes men at my unsolicited disposal, who were stationed at the entrance of the little hotel where I was stopping. In the evening, when I started for Odd Fellows' Hall, accompanied by the attorney of the Philadelphia Free Speech League, the detectives followed at our heels. For blocks the hall was lined with police on foot, on horseback, and in automobiles. Not only was I barred from entering, but I was forced to return to the hotel along the route dictated by the officers, who would not let me out of sight until I was back in my room. The meeting took place and was addressed by anarchists, socialists, and single-taxers, but not by Emma Goldman, and thus Philadelphia was saved.

The single-taxers and the members of the Free Speech League insisted that the case should be tested in the courts. I had no faith in legal procedure, but my friends argued that if I refused, the police would undoubtedly continue their tactics, whereas a legal fight would focus public attention on their Russian methods of trying to gag me. Voltairine de Cleyre also was in favour of having a test made, and I consented.

Meanwhile the papers carried sensational stories about the situation, and the detectives remained at the hotel. The owner, somewhat of a liberal, was exceedingly decent to me, but the undesirable publicity was injuring his business. We therefore moved to one of the larger hostleries. I was just beginning to unpack my things in the new place when I was informed by telephone that there had been a mistake: the rooms assigned to us had been reserved before and there were no others vacant in the house. The same thing happened in several other hotels. There were no objections to Ben, but they would not have me.

I finally found shelter with some American friends. During three weeks their place was under constant watch and I was shadowed from the moment I left the house until I returned. Moreover, the police tried to bribe my host's servant to watch my room and report what was happening. But the dear soul refused. She helped me instead to escape for one whole day from the vigilance of the detectives.

My presence was urgently needed in New York. On Sunday morning, October 13, this servant took Ben and me through the back entrance, across several yards, and out into an alley. Without having been observed we reached the railroad station and were soon speeding east.

Our mission in New York was a mass meeting to commemorate Francisco Ferrer, the victim of popery and militarism in Spain.

The Romish Church had for eight years waged a relentless war against Francisco Ferrer. He had dared to strike her in her most vulnerable spot. Between 1901 and 1909 he had founded 109 modern schools and his example and influence had led the liberal elements to organize three hundred non-sectarian educational institutions. Catholic Spain had never before witnessed such daring, but it was mainly Ferrer's Modern School that gave the Church fathers no peace. They were wroth at the attempt to free the child from superstition and bigotry, from the darkness of dogma and authority. Church and State saw the danger to their dominion of centuries and they tried to crush Ferrer. They had almost succeeded in 1906. At that time they had caused his arrest in connexion with Morral's attempt on the life of the Spanish King.

Mateo Morral, a young anarchist, had devoted his private fortune to the library of the Modern Schools and had worked with Ferrer in the capacity of librarian. After the failure of his act he had ended his own life. It was then that the Spanish authorities discovered the connexion of Mateo Morral with the Modern School. Francisco

Ferrer was arrested. It was known throughout Spain that Ferrer was opposed to acts of political violence, that he firmly believed in and preached modern education as against force. It did not save him, however, from the powers that be. World-wide protests had rescued him in 1906, but now Church and State insisted on their pound of flesh.

While Francisco Ferrer was being sought by the authorities he was living with a comrade ten miles from Barcelona. He was in perfect safety there and he could have escaped the fury of the Church and military cliques which demanded his death. Then he read the official proclamation that anyone harbouring him would be shot. He decided to give himself up. The anarchist friends at whose house he was staying were a poor family with five children; they knew their danger, yet they pleaded with Ferrer to remain with them. To quiet their fears for his safety, he promised. But at night, while everyone was asleep, Ferrer left through the window of his room and walked to Barcelona. He was recognized a short distance from the city and arrested.

After a mock trial Francisco Ferrer was condemned to death and shot within the walls of Montjuich prison. He died as he had lived, proclaiming with his last breath: "Long live the Modern School!"

After the Francisco Ferrer commemoration meeting in New York I returned to Philadelphia to continue our free-speech fight. While awaiting the court's decision in the test case, a social gathering was arranged in my room for the committee backing our campaign. We were quietly discussing things over our coffee when there came violent knocking. Several officers rushed into the room.

"You're holding a secret meeting," their leader declared, and ordered the people out.

"How dare you intrude upon my birthday party?" I replied. "These are my guests who have come to celebrate my birthday. Is that a crime in Philadelphia?"

"Birthday, eh?" the officer sneered; "I didn't know anarchists celebrated birthdays. We'll wait outside to see how late you'll celebrate."

Some of the single-taxers who were present were very indignant; not, however, because the police had forcibly disturbed our friendly circle, but on account of their violation of the sacredness of private property. My visitors soon dispersed and I was left wondering whether the greater difficulty confronting us anarchists was the hold upon man of the sanctity of property or his belief in the State.

Our campaign closed with a large meeting under the auspices of the Free Speech League. Leonard D. Abbott presided, while among the speakers were ex-Congressman Robert Baker, Frank Stephens, Theodore Schroeder, George Brown (the "shoemaker philosopher"), Voltairine de Cleyre, and Ben Reitman. Letters protesting against my gagging were read from Horace Traubel, Charles Edward Russell, Rose Pastor Stokes, Alden Freeman, William Marion Reedy, and others.

Some time later the Director of Public Safety in Philadelphia was dismissed from office on charges of graft and bribery.

Chapter 36

In the latter part of 1909 New York again experienced a vice crusade. The reformers had discovered the white-slave traffic! They got busy, though they were without the slightest notion regarding the sources of the evil they were trying to eradicate.

I had had considerable opportunity to come in contact with prostitution; first in the house in which I was once compelled to live, then during the two years when I nursed Mrs. Spenser, and finally at Blackwell's Island. I had also read and gathered much material on the subject. I therefore felt much better equipped to discuss the problem than the moral busybodies who were now attracting so much attention. I prepared a lecture on the white-slave traffic, dealing with its causes, effects, and possible elimination. It became the strongest drawing card in my new course and also aroused the most heated criticism and discussion. The lecture was published in the January issue of *Mother Earth* and subsequently in pamphlet form.

Shortly afterwards Ben and I went on our annual tour. Everywhere we met with complaints from our subscribers that they had not received the January number of the magazine. I wired Sasha about it and he went after the postal authorities. He was informed that some copies had been held up on the complaint of Anthony Comstock. While we felt flattered that we were at last given a place among other victims of Comstockery, we nevertheless demanded to know the reason for the unexpected honour.

After several calls Sasha succeeded in getting into the august presence of the keeper of American morals. Comstock admitted that *Mother Earth* had been held up, but denied that it had been done on his complaint.

"The matter is now in my hands," he told Sasha; "the reason for it is Miss Goldman's article on the white-slave traffic." At Comstock's request Sasha accompanied him to the office of the District Attorney, where St. Anthony held a secret conference lasting two hours. After that came a prolonged consultation with the Chief Post Office Inspector. Finally the censor declared that nothing objectionable had been found in the article.

The next day the *New York Times* contained an interview with Comstock in which he entirely denied the whole matter. It was "a scheme of Emma Goldman to attract attention to her publication," he stated. He had made no complaint against the magazine, he said, nor had it been held up by the Post Office. It required another week of energetic work by Sasha, canvassing various postal departments and repeatedly wiring to Washington, before the January issue was finally released.

If Comstock had been decent enough at least to inform us of his intention in advance, we should have printed fifty thousand copies of the proscribed number. Even as it was, his interference helped to advertise our publication. The demand for *Mother Earth* greatly increased, but unfortunately we had only our usual edition on hand.

For the first time since the free-speech fight in Chicago in 1908 I could go back to that city. The police, perhaps mindful of the publicity they had given anarchism at that time by their treatment of me, actually assured Ben that I should not be molested any more. The promise made my manager enthusiastic with anticipation of the work awaiting us in his native town. He wired for dates and subjects and then threw himself with all his elemental strength into the arrangements for a series of lectures.

Chicago had been significant in my life. I owed my spiritual birth to the martyrs of 1887. Ten years later I found Max there, whose understanding and tender companionship had not ceased to inspire and sustain me through the years. It was also in Chicago, in 1901, that I had been brought close to death because of my attitude towards Leon Czolgosz, and was it not Chicago that had given me Ben? Ben, with all his faults, irresponsibility, and obsessions — the man who had already caused me greater agony of spirit than anyone else in my life, and who had brought me deeper devotion and a complete consecration to my work. Only two years we had been

together, and during that period he had tested my soul a hundred times, my brain always in rebellion against the strange boy whose nearness was yet a vital need to me.

I had been lecturing in the city on Lake Michigan since 1892, but it was only on this visit that I realized its possibilities. Within ten days I addressed six English and three Yiddish meetings, attended by large crowds that were sufficiently interested to pay admission and to purchase large quantities of our literature. It was certainly a notable achievement, and it was brought about almost entirely through the efforts of Ben. My satisfaction in having gained ground in Chicago was mingled with pride in him, pride because his most antagonistic opponents in our ranks had come to see and admire his sincerity and his talent for organizing. In this city at least Ben had conquered the hearts of many comrades and had won their co-operation and support.

In my travels through the United States I had always found university towns the most indifferent to the social struggle. American student bodies were ignorant of the great issues in their native land and lacked sympathy with the masses. I was therefore not enthusiastic when Ben suggested our invading Madison, Wisconsin.

Great was my surprise when I discovered an entirely new note in the University of Wisconsin. I found the professors and pupils vitally interested in social ideas, and a library containing the best selection of books, papers, and magazines. Professors Ross, Commons, and Jastrow and several others proved to be exceptions to the average American educator. They were progressive, alive to the problems of the world, and modern in the interpretation of their subjects.

A group of students invited us to lecture in the Y.M.C.A. hall on the campus. Ben spoke on the relation between education and agitation, and I discussed the difference between Russian and American college men. It was news to our hearers to learn that the Russian intelligentsia saw in education, not a mere means to a career, but something to enable them to understand life and the people, so that they could teach and help them. American students, on the other hand, were interested mostly in their diplomas. As to the social struggle, American university men knew little about it and cared still less. Our talks on this occasion were followed by spirited discussions and proved to us that our audiences had become very much aware of their relation to the masses and of their debt to the workers who produced all wealth.

The trustees of the Y.M.C.A. building could think of nothing wiser than to refuse the hall for our further gatherings. It was, of course, the best advertising for our meetings. It brought scores of students to the hall we had secured in town and made them more eager than ever to hear us speak. Subsequently I learned from the librarian that there had been a greater demand for books on anarchism since I had come to the city than during the entire previous existence of the library.

The excitement my presence in Madison created and the large attendance at our meetings were too much for the conservative townsfolk. Their spokesman, the *Democrat*, sounded the alarm against "the spirit of anarchy and the revolution rampant in college." The editor chose as his special target Professor Ross, who had been my host and who had also advised the students to go to my lectures and had even attended them himself. The newspaper almost caused the dismissal of the professor. Fortunately he had left on a long-planned trip to China shortly after my visit. The ravings of the *Democrat* soon died out, and when Dr. Ross returned from the Orient, he was able to take up his work without further molestation.

As manager of the Orleneff troupe I had often attended social functions, but as propagandist I had always managed to keep away from idle entertainments. The man who now steered me through the shoals of society luncheons and would-be Bohemian dinners was William Marion Reedy, the brilliant editor of the *St. Louis Mirror*. His suave manner could smuggle the most dangerous contraband into the enemy's camp. There were many questions hurled at me at my first luncheon with the "nice" people of St. Louis, where plenty of water was served and little spirit. The one enlivening element at the affair was Bill Reedy, who was like sparkling wine at a prayer-meeting.

My second appearance was at the Artists' Guild, a society composed of "respectable" Bohemians. Their bohemianism made me think of Jack London's exploits in the East End of London as portrayed in his *Children of the Abyss*, when he had stood in the bread-line, waited hours to be given a chance to shovel coal, and had

himself locked up in the workhouse, in the comforting consciousness that at any time he could go back to his lodgings, take a bath, change his linen, and eat a hearty dinner.

The majority of the Guilders impressed me as people to whom "bohemianism" was a sort of narcotic to help them endure the boredom of their lives. Of course there were others, those who knew the struggle that is the lot of every sincere and free person, whether he aspires to an ideal in life or in art. To them I addressed my talk on "Art in Life," pointing out, among other things, that life in all its variety and fullness is art, the highest art. The man who is not part of the stream of life is not an artist, no matter how well he paints sunsets or composes nocturnes. It certainly does not mean that the artist must hold a definite creed, join an anarchist group or a socialist local. It does signify, however, that he must be able to feel the tragedy of the millions condemned to a lack of joy and beauty. The inspiration of the true artist has never been the drawing-room. Great art has always gone to the masses, to their hopes and dreams, for the spark that kindled their souls. The rest, "the many, all too many," as Nietzsche called mediocrity, have been mere commodities that can be bought with money, cheap glory, or social position.

My lecture on the drama was particularly apropos because of the efforts which were being made at the time by ministers and virtuous ladies to purify the stage. It was, however, my talk on Francisco Ferrer that brought the largest audience and aroused the deepest interest.

More satisfactory than "breaking into society" were the hours spent at Faust's with Billy Reedy and the sweet companionship of Ben and Ida Capes. In theory Bill and I were five thousand years apart. He had said as much in his pen portrait of me, "The Daughter of the Dream." But in reality the editor of the St. Louis *Mirror* was very much of an anarchist. His breadth of vision, tolerance, and generous support of every social rebel brought him very near to me. We had many literary tastes in common, and his rich Irish humour and ready wit enlivened the hours we passed together.

I told him about another evening I had spent at Faust's, in 1901, with Carl Nold and the other friends, before I had gone to Chicago to give myself up to the police. "You sat here enjoying food and drink while two hundred detectives were searching for you up and down the land!" he exclaimed. "Oh, my God, my God, what a woman!" He broke into spasms, his eyes bulging in wonder, his fat belly shaking with laughter. After receiving several slaps on the back and a few gulps of water, Billy regained his breath, but he continued to cry all through the evening: "Oh, my God, what a woman!"

The Capeses were near to me in a deeper sense than Bill because of the bond of our ideal and our struggle for it. Long before I had met them, I had heard of their zeal in our cause and their ever-ready response to its needs. Much later I learned how Ben had become awakened to social consciousness. "It was at one of your meetings in St. Louis," he told me; "I had come with a bunch of kids to rotten-egg you because you were an enemy of God and man. Your talk that evening moved me profoundly and changed the entire course of my life. I had come to scoff, and I remained to pray to the new vision you had created for me." Since then he had never faltered in his devotion to this vision, nor to our friendship, which became stronger and more beautiful through the years.

Michigan State University is only ten hours removed from the University of Wisconsin, but in spirit it was fifty years behind. Instead of broad-minded professors and keen students, I was confronted with five hundred university rowdies in our hall, whistling, howling, and acting like lunatics. I had addressed difficult crowds in my day — longshoremen, sailors, steel-workers, miners, men aroused by war hysteria. They resembled boarding-school girls compared with the tough gang that had come this time, evidently intent upon breaking up the meeting. Before I reached the hall, these believers in the sanctity of private property had torn up all our literature. This done, they were amusing themselves by throwing pieces of coal at the cut-glass vase on the platform. The place was packed with men, only one other woman besides myself being present, Dr. Maud Thompson. She, poor soul, was jammed in at the door and could not reach the platform. In any event she would have done no good, as I had no intention of appealing to the "chivalry" of these adolescents.

Several students who had entertained us at a fraternity dinner grew anxious about my safety and offered to call the police. I felt that such a step would only aggravate the situation and perhaps cause a riot. I informed them that I would face the music myself and take the consequences.

My appearance on the platform was greeted with shouts, bells, stamping of feet, and cries of "Here she is, the anarchist bombthrower; here's the free lover! You can't speak in our town, Emma! Get out — you'd better get out!"

I saw clearly that if the situation was to be met, I must not show nervousness or lose patience. I folded my arms and stood there facing the young savages while the deafening noises continued. During a slight lull I said: "Gentlemen, I can see you are in a sporting mood, you want a contest. Very well, you shall have it. Just go on with the noise. I will wait until you are through."

There was an amazed silence for a moment, and then they again broke loose. I continued to stand, my arms folded, all my will-power concentrated in my stare. Gradually the yelling subsided and then someone cried: "All right, Emma, let's hear about your anarchism!" The cry was taken up by others, and after a while comparative quiet prevailed. Then I began to speak.

I talked for an hour amid repeated interruptions, but before long, silence settled over the assembly. Their behaviour, I told them, was the best proof of the effects of authority and of its system of education. "You are the result of it," I said; "how can you know the meaning of freedom of thought and speech? How can you feel respect for others or be kind and hospitable to a stranger in your midst? Authority at home, in the school, and in the body politic destroys those qualities. It turns the individual into a parrot repeating time-worn slogans, until he becomes incapable of thinking for himself or of feeling social wrongs. But I believe in the possibilities of youth," I continued, "and you are young, gentlemen, very, very young. That is fortunate, because you are still uncorrupted and impressionable. The energy you have so ably demonstrated this afternoon could be put to better use. It could be applied for the benefit of your fellows. But you have wasted your efforts in smashing a beautiful vase and in destroying the literary labours of men and women who live, work, and often die for their vision of a better future."

As soon as I had finished, they broke out with the college yell. It was the highest tribute, I was told later, that I could receive. Towards the evening a committee of students came to my hotel to offer apologies for the behaviour of their comrades and to pay the damage for the literature and vase. "You won, Emma Goldman," they said, "you have made us ashamed. Next time you visit our city, we will give you a different welcome."

This was not the only interesting event that happened to us in Ann Arbor. There was also the meeting with Dr. William Boehm, instructor at the university, and with his wife, Dr. Maud Thompson, a very fine woman of tender nature. On the day of my lecture Ben and I had been their guests at luncheon. We spent the hour in a heated argument with Boehm, an adherent of "scientific socialism." At the meeting afterwards he forgot our theoretic differences; comradely sympathy and concern spoke louder than his cold science, and he was ready to fight for me.

In Buffalo we found an unusual personality in the secretary of the Mayor. Only America could produce such a contradiction: he was a radical and a non-believer, yet he was at the same time bound by his New England conscience. He was a dreamer of great dreams, wasting his energies in small deeds; a politician and an opportunist, afraid of public opinion, yet recklessly ignoring it. He had nothing to gain and considerable to lose in urging the Mayor to let me speak. But he championed my rights with a Puritan doggedness.

The Chief of Police attempted to stop my meeting. The Mayor, urged on by his secretary, refused to acquiesce. It was a contest in which superior intelligence scored over official narrow-mindedness.

The ways of the gods are strange; for some reason there was no further interference on this tour. We went on our way quietly, ploughing old fields, breaking new ground, and meeting interesting people who added zest and colour to our work.

Fair newspaper treatment of an anarchist was by no means an everyday occurrence. In Denver, much to my surprise, three papers devoted their columns to verbatim accounts of my lectures. The dramatic critic of the local *Times* even made a discovery. "Emma Goldman," he wrote, "is being treated as an enemy of society because, like Dr. Stockmann in Ibsen's *Enemy of the People*, she is pointing out our ills and defects."

As the divorce-mill of the country, Reno attracts a certain class of women. They flock there to buy their freedom from one owner in order to sell themselves more profitably, as often is the case, to another. Respectability

has it easy. No heart-aches, no soul-struggle of the free woman, who suffers a thousand torments in the readjustment from an old to a new emotional experience. Just a piece of paper, easily obtainable when one has money to appease public opinion and one's own conscience. Yet the divorcees in the hotel where we had registered were scandalized.

"What, Emma Goldman under the same roof with us! Emma Goldman, the champion of free love! Such a person cannot be tolerated," they declared. What could the poor owner do? The divorcees, like the poor, are always there and are profitable guests. I had to leave the hotel. The humour of the situation was that the very women who had objected to my staying in the same place with them helped to crowd my lectures on "The Failure of Marriage" and "The Meaning of Love."

It was in Reno that I was inaugurated into the art of gambling. I had never before seen gambling-houses wide open, with people besieging the roulette tables. It was interesting to watch the expression and behaviour of the men and women obsessed by the passion. I, too, tried my "luck," but after losing fifty cents I gave up the attempt to coax fortune.

In San Francisco I learned that Jack London lived in the neighbourhood. I had met him with other young socialist students at the Strunskys' on my first visit to California, in 1897. I had since read most of his works and I was naturally eager to renew our acquaintance. There was also another reason: the Modern School the Ferrer Association was planning to establish in New York. We had been fortunate in securing the active help of some very vital persons in its educational work, among them Lola Ridge, Manuel Komroff, Rose and Mary Yuster. I wanted to interest Jack London in our project. I wrote requesting him to attend my lecture on Francisco Ferrer.

His reply was characteristic. "Dear Emma Goldman," it read, "I have your note. I would not go to a meeting even if God Almighty were to speak there. The only time I attend lectures is when I am to do the talking. But we want you *here*. Will you not come to Glen Ellen and bring whomever you have with you?"

Who could resist such an amiable invitation? I had only two friends with me, Ben and my erstwhile attorney, E. E. Kirk, but even if I had brought a whole caravan, Jack and Charmian London would have welcomed them, so warm and genuine was the hospitality of those two dear people.

How different was the real Jack London from the mechanical, bell-button socialist of the *Kempton-Wace Letters*! Here was youth, exuberance, throbbing life. Here was the good comrade, all concern and affection. He exerted himself to make our visit a glorious holiday. We argued about our political differences, of course, but there was in Jack nothing of the rancour I had so often found in the socialists I had debated with. But, then, Jack London was the artist first, the creative spirit to whom freedom is the breath of life. As the artist he did not fail to see the beauties of anarchism, even if he did insist that society would have to pass through socialism before reaching the higher stage of anarchism. In any case it was not Jack London's politics that mattered to me. It was his humanity, his understanding of and his feeling with the complexities of the human heart. How else could he have created his splendid *Martin Eden*, if he did not have in himself the elements that had contributed to the soul-struggle and undoing of his hero? It was this Jack London, and not the devotee of a mechanistic creed, who lent meaning and joy to my visit to Glen Ellen.

Charmian, Jack's wife, was a gracious hostess, gentle and loving in her expectant motherhood. She was as active and spirited as if she were not so near to the birth of her child — too strenuous, I feared, in her daily occupations. During our three days' stay Charmian hardly rested, except after dinner, when she would sew on the outfit for the baby while we argued, joked, and drank into the wee hours of the morning.

For fifteen years before this my lectures had been made possible by my comrades, who had always given me their best assistance. But they had never been able to reach a large American public. Some of them had been too centred in their own language-group activities to trouble about interesting the native element. The results during those years were scant and unsatisfactory. Now with Ben as my manager my work was lifted out of its former narrow confines. On this tour I visited thirty-seven cities in twenty-five States, among them many places where anarchism had never been discussed before. I lectured one hundred and twenty times to vast audiences, of which twenty-five thousand paid admission, besides the great number of poor students or unemployed admitted without charge. The most gratifying part of the enlarged scope of my work was that ten

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thousand pieces of literature were sold and five thousand distributed free. Not least important were the various free-speech fights, with the entire expense for them raised at our own gatherings. Nor had other activities been neglected. Our appeals for the newly organized Francisco Ferrer Association and for many strikes had brought considerable material response.

Nevertheless I was roundly condemned by some of the comrades. They considered it really treason that I, an anarchist, should travel with a manager, and an ex-tramp at that, a man of unsettled habits, who was not even a comrade. I was not disturbed, however, though it was painful to find such sectarianism in our ranks. I took heart in the certainty that during the past two years I had done better work and that I had made anarchism more widely known than in the previous years. And it had been the skill and devotion of Ben that had brought it about.

Chapter 37

May 18, the day of Sasha's resurrection, remained graven on my heart, although my yearly tours had always prevented my being with him on the anniversary of his release. In a spiritual sense, however, neither space nor time could separate me from Sasha or make me forget the day I had longed and worked for throughout the years of his imprisonment. On May 18 this year a telegram from him found me in Los Angeles. It filled me with great joy, for it brought the news that he had determined to begin his prison memoirs. I had often urged him to write them, believing that if he could re-create his prison life on paper, it might help him to get rid of the phantoms that were making his readjustment to life so difficult. Now he had decided it at last, on Our Day, the day that represented the most significant moment in both our lives. I immediately notified him that I would soon return to relieve him in the *Mother Earth* office, and that I would devote myself for the rest of the summer to his needs.

I was also to do some writing, to revise my lectures for publication. Ben had put that bee in my bonnet and had talked of it all through our tour. I thought that I could not find time for it; moreover, no publisher would accept a book by me. But Ben already visioned my essays as a best-seller at our meetings; his optimism and persistence were too infectious to withstand for long.

Formerly upon the completion of our tours Ben had always remained in Chicago with his mother, to whom he was fondly attached. This time I wanted to have him in New York to give me more leisure to be with Sasha and also for my own writing. But the *Wanderlust* was in Ben's blood, as compelling as in his old tramp days. Not to burden *Mother Earth*, he would work his way across to Europe, he said. Since we had always been separated during a part of the summer, it would make no difference, he argued, whether he was in Chicago or in London.

Shortly after Ben's departure, Sasha and I went out to the little farm. We loved the beauty and restfulness of the place. He pitched a tent on one of the highest hills, which gave him a gorgeous view over the Hudson. I was occupied in setting the house in order. Meanwhile Sasha began to write.

Notwithstanding the many police raids I had suffered since Sasha had gone to Pittsburgh in 1892, I had managed to rescue some copies of "The Prison Blossoms," which he had published *sub rosa* in the penitentiary. Carl Nold, Henry Bauer and several other friends also had kept copies. They were helpful to Sasha, but they were insignificant in comparison with the memory of what he had lived through in that house of the living dead. All the horrors he had known, the agony of body and soul, the suffering of his fellow-prisoners, all this he had now to dig out from the depths of his being and re-create. The black spectre of fourteen years again began to haunt his waking and sleeping hours.

Day after day he would sit at his desk staring into vacancy, or he would write as if driven by furies. What he had written he often wanted to destroy, and I would wrestle with him to save it, as I had fought through all the years to save him from his grave. Then would come days when Sasha would vanish into the woods to escape human contact, to escape me, and above all to escape himself and the ghosts that had come to life since he had begun to write. I would torment myself to find the right way and the right word with which to soothe his harassed spirit. It was not only because of my affection for him that I took up this struggle each day; it was also because I perceived in the very first chapter of his writing that Sasha was in the birththroes of a great work. No price on my part seemed too high to help it to life.

While on the farm, one evening I fell and hurt myself. A friend, a young medical man who was visiting us, diagnosed my injury as a broken knee-cap, but I would not give up the writing I had planned to do that night. With a cold compress over my knee, my leg suspended, I worked until six in the morning. After a few hours' sleep I felt no pain, and, having to be in New York that day, I busied myself with preparing supplies. I baked,

made my special brand of "Boston" beans and compote, and then walked three and a half miles to the railroad station. When I tried to get on the train, I knew there was something very wrong with my knee. That night was excruciating, and in the morning I had to send for a physician. He supported the previous diagnosis of a broken knee-cap and advised an operation. Two other medical friends agreed with him and suggested the St. Francis Hospital.

"Dr. Stewart, the famous surgeon, is there," one of my friends said; "he would do a fine job."

"Dr. Stewart!" I exclaimed; "not the man who was called to treat McKinley?"

"The very one," he replied.

"What a strange coincidence!" I remarked. "Do you think he will consent when he learns who I am?"

"Of course," my friend assured me; "besides, you can register as Kershner."

After an X-ray had been taken, Dr. Stewart came to tell me that my knee-bone was broken on the side. "But how did you manage to tear your ligaments?" he asked. When I told him I had been on my feet all day, he threw up his hands. But he did not intend to operate, he informed me. "Knees never work the same after an operation," he said; "I will give you the slow treatment, the conservative method. It takes more time and patience, but it is better in the end," he remarked with a twinkle in his eye.

"Found out," I thought; "this about the conservative method is for my special benefit."

It was an unpleasant pill for an anarchist to swallow, but female vanity decided against a stiff knee, and I consented to the "conservative method." I was taken back to my flat and laid up for weeks in a plaster cast and splints. Meanwhile Sasha's writing had been interrupted and my own book postponed, which was harder to bear than the pain in my knee. Learning of my accident, Ben cut short his stay abroad and returned to New York. It was soothing and comforting to have him, and I was almost glad I had been laid up.

In another week I was back on the farm, hopping about on crutches, acting as light domestic for five persons, spending the evenings with Sasha, and the nights on my book, which I completed in two months. As I had foreseen, no publisher would accept my manuscript. Ben urged that we get the book out ourselves. Our printer was willing to give us credit, but where get the other necessary funds? "Borrow," my optimistic manager advised; "we'll sell enough on our next tour to pay back the entire cost."

Ben was attending to the office of *Mother Earth* and to the publication of my book, and I returned again to our Ossining farm, where Sasha was still working on his memoirs. Our intention was to remain there as long as the weather would permit, but unexpected events soon changed our plans. News came of the explosion in the *Los Angeles Times* building and of the impending danger to a group of anarchists in Japan. Both matters necessitated immediate and concentrated effort on our part, and we hastened back to New York early in October.

The Merchants' and Manufacturers' Association of Los Angeles, with Harrison Grey Otis, the owner of the *Los Angeles Times* at their head, had for years carried on a relentless war on the Pacific Coast against organized labour. Their determined opposition had frustrated every attempt to organize the workers in Los Angeles and thus enable them to improve their condition. In consequence Otis and his paper were bitterly hated by the labour elements in California.

On the night of October 1 an explosion blew up the *Times* building, involving the sacrifice of twenty-two employees. Otis raised the cry of "Anarchy!" The press, the State, and the Church combined in an attack on everybody known to sympathize with labour, many preachers being the most rabid in their thirst for vengeance. Even before the cause of the *Times* explosion had been ascertained, the anarchists were being held responsible. We took up the challenge of the enemy and warned the toilers that it was not only anarchism that was in danger but also organized labour. We felt this work to be of paramount importance at the moment, to which all other efforts had to be subordinated. Sasha had no more chance to continue his memoirs.

At the same time news reached us from Japan about the arrest of a number of anarchists for an alleged plot on the life of the Mikado. The outstanding figure of the group was Denjiro Kotoku. He knew his country better than European writers like Lafcadio Hearn, Pierre Loti, or Mme Gauthier, who had painted Japan in roseate colours. Kotoku had personally experienced the miserable conditions under which the workers slaved, and the barbarism of the political régime. For years he had devoted himself to awaking the intelligentsia and the

masses of Japan to the needs of the situation. He was a man of brilliant mind, an able writer, and the translator of some of the works of Karl Marx, Leo Tolstoy, and Peter Kropotkin. In cooperation with Lien Sun Soh and Mme Ho Chin he had propagated anarchism in the University of Tokio among Japanese and Chinese students. The Government had repeatedly imprisoned him for his activities, without dampening our comrade's ardour. The authorities finally decided to "eliminate" him by involving him in the plot against the Emperor.

On November 10 the Associated Press announced that "the special tribunal appointed to try the plotters against the life of the Mikado found twenty-six persons guilty, including the ringleaders, Kotoku and his wife, Sugano Kano. The Court recommended the severest penalty under clause 73, which provides capital punishment for conspirators against the Imperial family."

There was no time to lose if anything was to be done to stay the hand of the executioner in Japan. With the help of our friend Leonard D. Abbott, president of the Free Speech League, we initiated a protest that soon assumed national proportions. Letters and telegrams were forwarded to the Japanese Ambassador in Washington, the Consul-General in New York, and the American newspapers. A committee of persons prominent in public life interviewed the Japanese representatives in the United States. The great American protest was evidently not to the liking of the satraps of the Mikado. They strove their utmost to blacken the character of the condemned men and exerted their persuasive powers to prevail upon our committee to give up their efforts. In response we intensified our work, holding private and public meetings, bombarding the press, and otherwise working strenuously to arouse public opinion over the judicial crime about to be committed in Japan.

Among the many friends who participated in this campaign was Sadakichi Hartmann, poet, writer, painter, and a marvellous reader of the poems and stories of Whitman and Poe. I had first met him in 1894; subsequently he had become a steady contributor to our magazine. Partly Japanese himself, Sadakichi was familiar with conditions in Japan and the case of Kotoku. At our request he wrote a powerful manifesto that was widely distributed in behalf of the condemned comrades.

In January 1911 Ben and I again started on our annual tour. Before we left, my selected lectures, *Anarchism and Other Essays*, came off the press. The book also contained a biographic sketch of the author by Hippolyte Havel, comprising the most significant events of my public career. Some of the lectures in the volume had been repeatedly suppressed by the police. Even when I had been able to deliver them, it had never been without anxiety and travail. They represented a mental and spiritual struggle of twenty years, the conclusions arrived at after much reflection and growth. I owed the inspiration to write the book to Ben, but the main assistance, including the revision and the reading of proofs, was due to Sasha. It was hard to say which of us was the happier at seeing my first literary effort in print.

Before going on tour I was able to participate in the inauguration of the Francisco Ferrer Centre at St. Mark's Place, New York, which was organized by the efforts of Leonard D. Abbott, Harry Kelly, Sasha, and other friends. There the Ferrer Association began Sunday and evening classes, preparatory to the Modern School, which we hoped would emerge from our humble beginnings. My great satisfaction at the event was due not only to the funds I had helped to raise, but also to having secured Bayard Boyesen as instructor and secretary of our school.

Mr. Boyesen had been a member of the Department of English and Comparative Literature at Columbia University. Profoundly stirred by the martyrdom of Francisco Ferrer, he had presided at our second memorial meeting. Being censured for it by the president of Columbia, Boyesen resigned his post at the university. He was induced to join the Ferrer Association and to assume the secretaryship of the Modern School. In this capacity he could expect neither salary nor glory, but his interest in the proposed educational venture outweighed all other considerations.

Nothing of particular moment happened on our tour till we reached Columbus, Ohio. There we were gagged and had to begin a fight for free speech. It happened that the United Mine Workers were having their convention in the city at the time. The militant elements were incensed over the action of the police. They staged a demonstration in our hall in protest against the interference and also against their own leaders because the latter had voted down a motion to have me address the convention. The result was an "invitation" to me from the latter. The curious document read:

Dear Madam:

Pursuant to the action of our Convention you are hereby cordially invited to address the delegates of the United Mine Workers of America at one P.M. tomorrow, January 19th, in session at Memorial Hall.

Subsequent to this action of our Convention, notice was served on us by the custodian that before addressing the delegation it will be necessary to get permission from the County Commissioners; otherwise you would not be allowed. I would suggest that you have Mr. Reitman take this matter up with the Commissioners and avoid any complications or unpleasantness which might ensue if you undertook to deliver an address without permission of the Commissioners.

However, I assure you that as far as our Convention is concerned there would be no objection.

Very truly yours,

Edwin Perry

Secretary-Treasurer, U.M.W. of A.

P.S. Have just been advised by the Custodian that the Commissioners refuse to allow you to speak under any circumstances tomorrow morning at the Memorial Hall.

When our miner friends of the rank and file were informed of the ruse to prevent my speaking, they decided unanimously to march to the meeting-place that we had secured; but first they would go to Memorial Hall, where the convention was holding its sessions. And then the unexpected happened. The custodians of Memorial Hall shut their doors, not only to me, but to all the delegates. Even those who had opposed my speaking now felt outraged, and joined the procession to our hall.

I was introduced by Delegate E. S. McCullough, an eloquent man, and received by the audience with enthusiasm. The most gratifying aspect of the situation was the genuine response of the delegates to the necessity of the general strike as the most effective weapon at labour's command.

In Detroit we received the appalling news of the execution of our comrades in Japan. Denjiro Kotoku and his wife, Sugano Kano, Dr. S. Oishi, a physician educated in the United States, A. Morichiki, agricultural engineer, and their co-workers had been judicially assassinated. Their crime had been, as with our Chicago martyrs, love of their fellows and consecration to an ideal.

"Long live anarchy!" Denjiro Kotoku had cried with his last breath.

"Banjoil (For ever)," had replied his companions in death. "I have lived for liberty and I die for liberty, for liberty is my life," had exclaimed Sugano Kano. The East had met the West, united by the same tie of blood.

William Marion Reedy's efforts in my behalf this year brought even greater results than on the previous occasions in St. Louis. Thanks to him and his friend Alice Martin, who was at the head of a dancing-school, I was enabled to speak in the Odeon Recital Hall. My subjects "Kotoku" and "Victims of Morality" attracted great numbers of people who had never before ventured near an anarchist meeting. The lectures at the Women's Wednesday Club on "Tolstoy" and "Galsworthy's *Justice*" proved rather strong food for the delicate palates of the St. Louis society ladies.

On this visit I made the acquaintance of Roger Baldwin, Rober Minor, and Zoe Akins. Baldwin was helpful in arranging a luncheon at one of the large hotels, where I met a group of social workers and reformers. He had also been instrumental in securing the Women's Wednesday Club for the two drama lectures. He was a very pleasant person, though not very vital, rather a social lion surrounded by society girls, whose interest in the attractive young man was apparently greater than in his uplift work.

Robert Minor, a talented cartoonist, impressed me as more effective and interesting, both as an artist and as a socialist.

Zoe Akins, exotic and vivacious, proved to be a strange American product. Of an ultra-conservative family, her early influences reactionary to the last degree, she yet was trying to break her bonds and find untrammelled

expression for her life. A frequent visitor at my hotel, she entertained me with the amusing recital of her exploits in dodging her respectable relatives in order to spend time with her Bohemian friends.

On my return to Madison, Wisconsin, I found Professor Ross and the other instructors less "reckless" than on my previous visit. The cause of it was no doubt the university appropriation bill, pending before the legislature. However they may dislike the idea, professors are also proletarians; intellectual proletarians, to be sure, but even more dependent upon their employer than ordinary mechanics. State universities cannot function without appropriations; hence the need of caution on the part of the faculty. But the students were not deterred. They came in much larger numbers than in the previous year.

The State of Kansas, like Massachusetts, lives on past glory. Had it not given John Brown to the cause of the slaves? Had not the rebel voice of Moses Harman sounded there? Had it not been the stronghold of free thought? Whatever its historic claim to progress, Kansas now gave no sign of it. The Church and Prohibition had evidently performed the last rites at the interment of liberalism. Lack of interest in ideas, smugness, and self-complacency characterized most cities of the State of Kansas.

The exception was Lawrence, the university seat. Here it was largely a group of advanced students who put life into an otherwise sleepy town. The most active among them was Harry Kemp. He prevailed upon the Good Government Club, a body of law-students, to invite the dangerous anarchist to address them on "Why Laws Fail." My interpretation proved a novel experience to them. Some argued and fought against my view-point with youthful arrogance. Others admitted that I had helped them to see the flaws in the scheme which they had heretofore considered perfect.

Our own meetings were attended by members of the faculty and students. My talk on "Victims of Morality" ended in a hilarious manner. In the course of the lecture I pointed out that men, no matter how loose in their own sexual habits, always insist that the women they marry must be "pure" and virtuous. During the discussion a man in the audience arose to protest. "I am forty," he announced, "and I have remained pure." He was sickly looking, quite evidently emotionally starved. "I would advise a medical examination," I replied. In an instant, the house was in an uproar. The cause of the hilarity I learned only after the meeting. Harry Kemp informed me that my virtuous opponent was a professor of botany, who was always very frank in his lectures on plant life, but extremely rigid on the subject of sex among human beings. I wished I had known that the poor man was on the faculty. I might not have been so drastic in my reply. I hated smugness, yet I was sorry to have made the Puritan professor a target for adolescent mischief.

I found California seething with discontent. The Mexican revolution and the arrest of the two McNamara brothers had aroused labour on the Pacific Coast to a high pitch. The despotic régime of Diaz and the ruthless exploitation of the Mexican people by native and American interests had been unmasked by Ricardo Flores Magon and his brother Enrique, the representatives of the Junta of the Mexican Liberal Party. Their contentions were fully supported by Carlo de Fornaro in his book *Diaz, Tsar of Mexico*. For his disclosures Mr. Fornaro, a well-known New York artist, was arrested for criminal libel and sentenced to prison for a year, the United States Government thus acting as lackey for the American oil interests in Mexico. Another volume, *Barbarous Mexico*, by John Kenneth Turner, had also severely arraigned the legalized robbery of the helpless peons and castigated the despicable rôle America was playing in their enslavement.

The revolution in Mexico was the expression of a people awakened to the great economic and political wrongs in their land. The struggle inspired large numbers of militant workers in America, among them many anarchists and I.W.W.'s (Industrial Workers of the World), to help their Mexican brothers across the border. Thoughtful persons on the Coast, intellectuals as well as proletarians, were imbued with the spirit behind the Mexican revolution.

Another factor to intensify the atmosphere was the new attempt to crush labour. Since the explosion of the *Times* building in the previous year (October 1910) a veritable man-hunt had been carried on by the private detective agency of William J. Burns in the interests of California employers. John J. McNamara, secretary-treasurer of the International Association of Bridge and Structural Iron Workers, was kidnapped and taken back to California. He was charged with having caused the *Los Angeles Times* explosion and other acts of

dynamiting. At the same time his brother J. B. McNamara and a man known as Ortie McManigal were also arrested.

Though denounced by the press as anarchists, the McNamara brothers were, as a matter of fact, good Roman Catholics and members of the conservative American Federation of Labor. Perhaps they would have been the first to resent the charge of anarchy, since they knew nothing of our ideas and were unaware of their relation to the struggle of the workers. Simple trade-unionists, the McNamaras did not realize that the conflict between capital and labour is a social issue embracing all life, and that its solution is not a mere matter of higher wages or shorter hours; they did not know that the problem involved the abolition of the wage system, of all monopoly and special privileges. But while the McNamaras were not anarchists, they were of the exploited class, and therefore we were with them. We saw in their persecution another attempt of the plutocracy to crush organized labour. To us their case was a repetition of the conspiracy in Chicago in 1887 and in Idaho in 1906. It was the identical policy of wealth and power everywhere — in Spain, Italy, Russia, Japan, and the United States. The McNamaras were our brothers, their cause ours. From this view-point the anarchists of the entire United States rallied to the support of the men awaiting their doom in the Los Angeles County Jail.

The intense feeling created by these events partially found an outlet on the Coast at my meetings, which were attended by great numbers. I delivered eleven lectures in Los Angeles, two in San Diego, two in Fresno, and eight in San Francisco, as well as participating in a debate. Puget Sound was equally responsive. Portland, Seattle, and Spokane gave us large audiences.

Since the Haywood, Moyer, and Pettibone trial in Boise City I had wanted to go there, but we had had no opportunity to make the trip. On this tour we were within four hundred miles, by no means a small jump. But what were four hundred miles to an old tramp like Ben and a wandering Jew like me? Nor were we deterred by the fact that we knew no one in the city who could help with meetings. My efficient manager had broken virgin soil before; he would attempt it again. When I reached Boise, twenty-four hours after Ben, I found all arrangements made for two Sunday lectures. There was a police ordinance against paid admission on the Sabbath, but the Boise people knew how to evade the law. "You simply give everyone a piece of literature equivalent to your admission charge, see?" the hall landlady had instructed Ben.

The following day we drove out to the Idaho penitentiary where Haywood, Moyer, and Pettibone had been incarcerated. Since then another star was there, the spy Harry Orchard. It seemed just retribution that he, the detectives' tool who had helped to prepare the trap for his comrades, should have been caught in it himself. He was a self-confessed desperado of eighteen murders. The State had used his testimony in its effort to hang the labour leaders and in gratitude had spared his life. It would no doubt have let him go free altogether if it had dared to face the widespread indignation. I could not help thinking of the significant similarity in the new crime the State of California was preparing by using the spy Ortie McManigal to destroy the brothers McNamara.

Harry Orchard, a stocky individual with a bull's neck, sallow complexion, and shifting eyes, was a "model" prisoner, we were told, "religious and devout." He knew what was good for him, the Judas of his class. I felt as if something loathsome were crawling near me; I could not remain in the prison to breathe the same air with him. To me the worst of human monstrosities had always been the informer and the spy.

The most interesting aspect of our tour was the absence of police interference. It was the first time in my public career that I had been left free to carry my message. I enjoyed the novel experience and made good use of it, knowing that I should not be left in peace for long.

When I returned to New York, I found myself viciously attacked, this time not by the authorities, but by a socialist publication. I was charged with being in the employ of the Russian Tsar! This astounding revelation appeared in the London *Justice*, May 13, 1911, the official organ of the Social Democratic Party of England.

The notorious Emma Goldman has been attacking the socialists of Milwaukee lately. She says they are cheap politicians without any revolutionary purposes — pretty much what our "impossibilists" say of us! Emma Goldman has had a remarkably free run in the United States for a good many years, and some people have wondered how it is that this female fire-brand should carry on her

propaganda of violence so long and with such impunity. But it is not generally known that Emma Goldman is in the pay of the police, though the fact has leaked out recently. At one time she was employed by Mr. A. E. Olarovsky, of the Russian Secret Police in San Francisco, as an agent and a spy. It is the same, we may be sure, in nine cases out of ten, with those “prominent” anarchists who only kill people with their mouths, who are never on hand when an outrage occurs, and who manage to escape so mysteriously when their associates are arrested.

I was at first sick about this crazy charge. But then I remembered that denunciation equally scurrilous had been cast against a greater person than I, Michael Bakunin, the father of anarchism. The men who had hounded Bakunin were Friedrich Engels and Karl Marx. Since that time, when the founders of socialism had split the First International by their demagogic methods, socialists everywhere had used similar tactics. I felt flattered that I should meet with the same fate as my illustrious comrade and I considered it beneath my self-respect to reply to such calumny. Just the same, I would have given much to trace the origin of the damnable story.

It seemed preposterous for any sane person to believe me capable of such treachery. My friends in England and the United States protested vigorously. Members of labour organizations did so through their unions in the form of resolutions. In England proofs were demanded of the editor of *Justice*, but no proofs were forthcoming. At the anniversary dinner of the Francisco Ferrer Center in New York, Moses Oppenheim, an old socialist, and my friends Harry Kelly and Leonard D. Abbott paid their respects to the man responsible for the base invention. This was followed by a letter signed by a large number of men and women prominent in the world of labour, art, and letters.

Editor of *Justice*
London, England

We note in your issue of May 13th, in an article entitled “Anarchist Agents,” the statement:

“It is not generally known that Emma Goldman is in the pay of the police, though the fact has leaked out recently. At one time she was employed by Mr. A. E. Olarovsky, of the Russian Secret Police in San Francisco, as an agent and a spy.”

We write to protest in the most emphatic manner against this outrageous slander. It passes our comprehension why you should soil your columns by printing such an absolutely unsupported charge against one of the most devoted and beloved representatives of the radical movement in America. Emma Goldman has given the best years of her life to the anarchist cause. Her integrity is above suspicion. There is not an iota of truth in the charge.

The protest was widely circulated in socialist and liberal papers, but there was no retraction from the editor of *Justice*.

My friend Rose Strunsky, who was then in England, undertook to see the man, but somehow he could nowhere be found. She submitted the matter to Mr. H. H. Hyndman, the head of the British Social Democratic Party. He was requested to compel the editor, Mr. Harry Quelch, to give proof of his accusation. Mr. Hyndman promised, but he never did so.

As a law-abiding British subject Mr. Quelch knew the libel laws of his country. It would have been an easy thing for me to sue him for malicious slander. He would have been forced to produce proof or pay damages and perhaps also go to prison. But I adhere to my anarchist views and to my refusal to invoke the law against anybody, no matter how great his villainy. Evidently Quelch had speculated on that, and I had no other way to compel him to retract. However, the protest in my behalf had one effect. It silenced him. Neither in his paper nor on the platform did he ever again mention my name.

Shortly afterwards another charge was made against me, this time by detective William J. Burns. In a newspaper interview he declared that “Emma Goldman was urging working-men to contribute to the defence of the

murderers McNamara." I stated in the press that I not only urged the workers to contribute, but that I also called on them to deliver a mortal blow to "justice" that was supported by spies and a government maintained by and for detectives. It was a commentary on the London followers of Marx that an American detective should be better informed about Emma Goldman than they.

During the summer Sasha and I again went out to our retreat on the Hudson and he resumed work on his book. Fortunately, I had no writing to do and I was not handicapped by crutches any more. I could devote my time to Sasha and look after his comfort. I sought to encourage him in his work: with him I had lived through the agony of his prison years, and now the turmoil of his spirit re-echoed in my heart.

The end of the summer saw his *Prison Memoirs* completed. It was a document profoundly moving, a brilliant study of criminal psychology. I was filled with wonder to see Sasha emerge from his Calvary an artist with a rare gift of music in his words.

"Now for New York and the publishers!" I cried; "surely there will be many who will appreciate the dramatic appeal of your work, the understanding and sympathy for those you have left behind."

We hastened back to the city and I began to canvass the publishers. The more conservative houses refused even to read the manuscript the moment they learned the author's name. "Alexander Berkman, the man who shot Frick!" the representative of a large firm exclaimed; "no, we can't have him on our shelves." "It is a vital literary work," I urged; "aren't you interested in that and in his interpretation of prisons and crime?" They were looking for such a book, he said, but they could not afford to risk the name of the author.

Some publishers asked whether Alexander Berkman would be willing to use a pseudonym. I resented the suggestion and pointed out that *Prison Memoirs* was a personal story, the product of years of suffering and pain. Could the writer be expected to hide his identity concerning something that was flesh of his flesh and blood of his blood?

I turned to some of the "advanced" publishers and they promised to read the manuscript. I waited anxiously for weeks, and when they at last requested me to come, I found them enthusiastic. "It is a remarkable work," one said, "but would Mr. Berkman leave out the anarchist part?" Another insisted on eliminating the chapters relating to homosexuality in prison. A third suggested other changes. Thus it went on for months. I clung to the hope that someone of literary and human judgment would accept the manuscript. I still believed that we could discover in America what Dostoyevsky had found in tsarist Russia — a publisher courageous enough to issue the first great American study of a "House of the Dead." In vain.

Finally we decided to publish the book ourselves. In our predicament I turned to my friend Gilbert E. Roe, a lawyer by profession, an anarchist by feeling, and one of the kindest of men it has been my good fortune to know.

Through all the years since we had first met, Gilbert and Mrs. Roe remained among my staunchest friends and most generous contributors to our work. From the initial issue of *Mother Earth* the Roes had been among the first to respond to every appeal for help. When I informed Gilbert that Sasha's manuscript had been turned down by many publishers, and that we wanted the *Mother Earth* Publishing Association to have the honour of giving the book to the American public, my good friend said simply: "All right. We will arrange an evening in our apartment and invite some people to hear you read parts of the manuscript. Then we will make an appeal for subscriptions." "Read Sasha's work?" I cried in alarm; "I'll never be able to do it. It is too vital a part of my own life. I shall be sure to break down." Gilbert scoffed at the idea of my being nervous at a small private gathering, considering that I had so often faced thousands in my public work.

When I arrived with the manuscript, the guests were already at Roe's. I felt myself growing faint and covered with a cold sweat. Gilbert took me to the dining-room and handed me a stiff drink. "To give strength to your weak knees," he teased. We returned to a darkened room, with only one light for me at the desk. I began to read. Soon the assembled people seemed to vanish, and Sasha emerged. Sasha at the Baltimore and Ohio Station, Sasha as I saw him in convict clothes in prison, and then Sasha resurrected at the railroad station in Detroit. All the agony, all the hope and despair I had shared with him, leaped up in my throat as I read.

"Whether it is the manuscript or your reading," Gilbert presently remarked, "it is a tremendous piece of work."

Chapter 37

Five hundred dollars was pledged that evening towards the expense of publication. A few days later Gilbert took me to see Lincoln Steffens, who contributed two hundred dollars. We now had enough on hand to start setting up the book, but we were advised against putting out such a work in the spring. Besides, Sasha wanted to go over the manuscript once more. Our flat was a beehive, with people coming and going all day long. The *Mother Earth* office was not much quieter. Matters relating to the movement kept us engaged all the time. Not before the summer was Sasha able to get away to our little shack on the Hudson for the final revision of his *Prison Memoirs*.

Chapter 38

The McNamara drama, staged in the courts of Los Angeles, held the entire country in tense anticipation and then came to a sudden farcical end. The McNamaras confessed! Unexpectedly, to everyone's amazement, they pleaded guilty to the charges on which they were being tried. The reactionary press was jubilant; the Merchants' and Manufacturers' Association; Harrison Grey Otis, William J. Burns, and their crew of spies, whose mission it was to send these men to their death, now offered fervent thanks for the lucky turn affairs had taken. Had they not from the first proclaimed the McNamara brothers anarchists and dynamiters?

The prosecution and the informers had reason to be grateful to the circumstances that had induced the plea of guilty. It was a blow to Labour that even Detective Burns had never dreamed of being able to deliver. Alas, those responsible for the confession came not from the enemy's ranks, but from the camp of Labour itself, from the circle of "well-intentioned" friends.

It would be unfair to lay upon any one person the entire responsibility for the ludicrous end of what had begun as an epoch-making event in the history of the industrial war in the United States. The ignorance of John J. and James B. McNamara about the social significance of their case must share the blame for the irreparable blunder they had made. Had the McNamaras had revolutionary spirit and the intellectual powers of Sasha and other social rebels, there would have been a proud avowal of their acts and an intelligent analysis of the causes that had compelled them to resort to violence. In such a case there could have been neither the feeling nor the admission of guilt. But the McNamara brothers were only trade-unionists who saw in their struggle no more than a feud between their organization and the steel interests.

Yet, however unfortunate the limitations of these two victims, the timidity of their counsel and the credulity of the reformers among their friends were far more blame-worthy. Such people never seem to learn from experience. No matter how often they had seen the lion devour the lamb, they continued to cling to the hope that the nature of the beast might change. If only the lion could get to know the lamb better, they argued, or talk matters over, he would surely learn to appreciate his gentle brother and thereby grow gentle himself. It was therefore not difficult for the prosecutors of the McNamaras to say to them: "Now, gentlemen, induce the prisoners to plead guilty. Get them to confess and we give you our word of honour that their lives will be saved and there will be no further man-hunt, no more arrests, no prosecution of anybody in the labour ranks connected with their acts. Believe us, gentlemen. We may roar like lions, but we have soft hearts. We feel with the poor lambs in the Los Angeles County Jail. Get them to confess and they shall not be doomed. This is a gentlemen's agreement. Now shake, and let's all be lambs."

And those infants believed. They accepted the promise of the sly and cunning beasts. They went forth inspired by the great mission fate had placed before them to bring the lion and the lamb together. But it was not long before the taste of the tender mutton helped to whet the lion's appetite for more of it. A renewed man-hunt followed, arrests upon arrests, indictments by the score, and savage persecution of the victims caught in the dragnet.

Now J. J. and J. B. McNamara were hurled from their pedestal into the dust. They were dragged through the mire, reviled, and branded by the very supporters who had recently strewn roses in their path. The wretched apostates now beat their chests and cried: "We have been deceived, we did not know that the McNamaras were guilty, and that they had used violence. They are criminals."

The collapse of the trial disclosed the appalling hollowness of radicalism in and out of the ranks of labour, and the craven spirit of so many of those who presume to plead its cause.

A few clear minds and staunch souls remained, all too few when compared with the pack that were calling down anathema upon the two victims. These refused to be swayed by the panic which followed on the heels of the McNamara confession. Among the small minority in the United States most anarchists stood by the deserted labour leaders because they were victims of a system supported by violence and unyielding to any other method in the industrial struggle.

The *Mother Earth* group registered its protest in our magazine and on the platform against the cheap apology of those who claimed to have been "deceived in thinking the McNamaras innocent." We held that if such excuses were sincere, then the trade-unionists and the reformers, as well as the political socialists, were fools and not competent to be teachers of the people. We pointed out that he who remains ignorant of the causes of the class conflict makes himself responsible for its existence.

Every time I lectured on the McNamara case, police and detectives were on my trail, but I did not care. In fact, I should have welcomed arrest. Prison seemed preferable to the world of cowardice and impotence. Nothing happened, however, and I went on with our work. The next job was already at hand, the Lawrence strike.

Twenty-five thousand textile workers, men, woman, and children, were involved in the struggle for a fifteen-per-cent increase in their wage. For years they had toiled fifty-six hours a week for an average weekly pay of eight dollars. Out of the strength of these people the mill-owners had grown immensely rich. Poverty and misery had at last driven the Lawrence textile workers to strike. The struggle was hardly underway when the mill lords began to show their teeth. In this they had the support of the State, and even of the college authorities. The Governor of Massachusetts, himself a mill-owner, sent the militia to protect his interests and those of his mill-owning colleagues. The president of Harvard was, as one of the stockholders, equally interested in dividends from the Lawrence mills. The result of this unity between State, capitalism, and seats of learning in Massachusetts was a horde of police, detectives, soldiers, and collegiate ruffians let loose on the helpless strikers. The first victims of this reign of military terror were Anna Lapezo and John Ramo. During a skirmish the girl was shot and the young man bayoneted to death by a soldier. Instead of apprehending the perpetrators of the crime, the State and local authorities arrested among others, Joseph Ettor and Arturo Giovannitti, the two foremost strike leaders. These men were conscious rebels, backed by the Industrial Workers of the World and by the other revolutionary elements in the country. Labour in the East rallied with particular generosity to the support of the Lawrence strikers and to the defence of the two men. The gap left by the arrest of Ettor and Giovannitti was immediately filled by Bill Haywood and Elizabeth Gurley Flynn. Haywood's years of experience in the labour struggle, his determination and tact, made him a distinctive power in the Lawrence situation. On the other hand, Elizabeth's youth, charm, and eloquence easily won everybody's heart. The names of the two and their reputation gained for the strike country-wide publicity and support.

I had known and admired Elizabeth since I had first heard her, years before, at an open-air gathering. She could not have been more than fourteen years of age at the time, with a beautiful face and figure and a voice vibrant with earnestness. She made a strong impression on me. Later I used to see her in the company of her father at my lectures. She was a fascinating picture with her black hair, large blue eyes, and lovely complexion. I often found it hard to take my eyes off her, sitting in the front row at my meetings.

The splendid free-speech fight she had made in Spokane with other members of the I.W.W., and the persecution she had endured, brought Elizabeth Gurley Flynn very near to me. And when I heard she was ill, after the birth of her child, I felt great sympathy for this young rebel, one of the first American women revolutionists of proletarian background. My interest in her had served to increase my efforts in raising funds, not only for the Spokane fight, but for Elizabeth's own use during her first months of young motherhood.

Since she had returned to New York we were often thrown together, in meetings and in more intimate ways. Elizabeth was not an anarchist, but neither was she fanatical or antagonistic, as were some of her comrades who had emerged from the Socialist Labor Party. She was accepted in our circles as one of our own, and I loved her as a friend.

Bill Haywood had but recently come to live in New York. We had met almost immediately and became very friendly. Bill also was not an anarchist, but, like Elizabeth, he was free from narrow sectarianism. He frankly

admitted that he felt much more at home with the anarchists, and especially with the *Mother Earth* group, than with the zealots in his own ranks.

The most notable characteristic of Bill was his extraordinary sensitiveness. This giant, outwardly so hard, would wince at a coarse word and tremble at the sight of pain. On one occasion, when he addressed our eleventh-of-November commemoration, he related to me the effect the crime of 1887 had had on him. He was but a youngster at the time, already working in the mines. "Since then," he told me, "our Chicago martyrs have been my greatest inspiration, their courage my guiding star." The apartment at 210 East Thirteenth Street became Bill's retreat. Frequently he spent his free evenings at our place. There he could read and rest to his heart's content, or drink coffee "black as the night, strong as the revolutionary ideal, sweet as love."

At the height of the Lawrence strike I was approached by Mr. Sol Fieldman, a New York socialist, in regard to two debates on the difference in theory and tactics between socialism and anarchism. I had debated with socialists all through the United States, but never in my own city. I was glad of the opportunity, and the proposal caught Ben's fancy. Nothing but Carnegie Hall would do, he declared; he was sure we could jam it, and off he went to rent the place. But he returned with a sad face; the hall was free for one evening only. For the second date he had to be content with the Republic Theatre.

It occurred to me that the debates presented a splendid occasion to raise a substantial sum for the Lawrence strike, and Mr. Fieldman agreed. Nothing was said as to who should make the appeal, but I set my heart upon having Big Bill do it. He, in the very thick of the battle, was the most appropriate person for the purpose.

Mr. Fieldman wanted to supply the chairman from his own ranks. I made no objections, because it was of no moment to me who presided. On the day of the debate my opponent informed me that he was still without a chairman and that he had been severely censured by his socialist comrades for having proposed the debate. "Very well, we'll wire for Bill Haywood," I said; "he'll be glad to preside and he is the man to make the appeal." But Mr. Fieldman refused. He would prefer even an anarchist, he said, to Haywood. I insisted that it must be Bill for the appeal, no matter who presided. In the evening, when I came to Carnegie Hall, Fieldman was still without a chairman, nor would he consent to Bill. "All right, there will be no debate," I announced; "but I myself will tell the audience the reason for it." The categorical imperative frightened him into submission.

The audience knew that Bill came straight from the Lawrence scene. The feeling the strike had aroused now broke out in an ovation for Bill. His simple appeal for the heroic men and women of Lawrence moved everybody to response. Within a few minutes the platform was strewn with money, and Mr. Fieldman was on all fours gathering in the harvest of Bill's appeal. The amount contributed was five hundred and forty-two dollars, a very large sum from an audience of working people who had already paid admission to the debate.

Then the bull-fight began, but, alas, the bull turned out to be a very tame animal. Mr. Fieldman knew his catechism. He recited his Marxist rosary with the fluency and precision which comes from practice, but not one original or independent thought did he advance. In roseate colours he painted the marvellous achievements of social democracy in Germany, dwelling on its party strength of four million votes and its even greater number of adherents in trade-union ranks, consisting of eight millions. "Think of what those twelve million socialists can do," he cried triumphantly; "stop wars, take possession of the means of production and distribution. Not by violence, but by their political power! As to the State, did not Engels say that it will die of itself?" It was a grand socialist speech, ably delivered. But it was no debate.

The historic data and current facts I advanced to prove the deterioration of socialism in Germany, the betrayal on the part of most socialists who had achieved power, the tendency in their ranks everywhere towards petty reforms — all that Mr. Fieldman conveniently ignored. Each time he rose to reply, he repeated verbatim what he has said in his opening round.

Our debate on political versus direct action, at the Republic Theatre, was more spirited. Many I.W.W. boys were present and gave the proceedings heightened colour. The Lawrence strike served me as an illuminating example of direct action. My opponent did not feel quite so sure of himself as when he had presented the socialist theory with such finality. He was especially nonplussed by the questions hurled at him from the gallery by an I.W.W. boy: "How would political action serve the mass of migratory workers, who are never long enough in

one place to be able to register for voting, or millions of boys and girls under age and without the right to the ballot? Is not direct mass action their only medium, and the most effective to gain economic redress? The textile workers in Lawrence, for instance; should they have waited until they had voted their socialist comrades into the Massachusetts legislature?"

My opponent sweated trying to wriggle out of a definite answer. When he did finally meet the issue, it was to say that the socialists do believe in strikes, but that when they should gain the majority and come into political power, there would be no further need of such methods. This was too much for the overall brigade. They howled with laughter, stamped their feet, and intoned I.W.W. songs.

Our activities did not leave us much leisure for sociability or intellectual enjoyment. The return to America of Paul Orleneff with a new company came as a great surprise and brought joy to all of us who had known the man from his first visit. Paul looked older; his face was more lined, and his eyes had more *Weltschmerz* in them. But he remained the same naive, unworldly creature, living only in the realm of his art.

The people who could help him to some success were the men of the Yiddish press, particularly Abe Cahan and the other Jewish writers. Orleneff would not listen to my suggestion that he seek them out. It was not resentment, he said, at the unkind treatment during the latter part of his visit in 1905. "You see, Miss Emma," he explained, "for almost a year I have been living Ibsen's Brand. You know what his motto is: 'No compromise; all or nothing.' Can you imagine Brand going about knocking at the door of the editors? If I should do what Brand would scorn to do, I'd ruin my conception of the character."

Before long, Orleneff left America. He could not acclimatize himself in this country or accept its attitude to art. The realization also that the tie which had bound him to Alla Nazimova was definitely broken excluded his continued stay. They were separated now by the gap which must always exist between a truly creative artist and one interested mainly in material success.

In Chicago I had the opportunity of meeting the famous Russian revolutionary Vladimir Bourtzeff. I was greatly interested in his recital of the arduous mission that had come to him of unmasking Azeff as a police spy. Azeff was undoubtedly a most exceptional phenomenon in revolutionary annals. Not that there had not been before, or since, traitors in revolutionary ranks. But Azeff was no ordinary spy, and even today the psychology of the man remains an unsolved enigma. For years he had not only been a member of the Fighting Organization of the Socialist-Revolutionary Party of Russia, but also the all-powerful head of that terrorist body. He had planned and had successfully executed numerous acts against the highest dignitaries of the Tsarist Government, and he enjoyed the absolute confidence of all his co-workers. When Bourtzeff charged Azeff, the ultra-terrorist, with being an agent of the Russian Secret Service, even the nearest friends of the accuser thought him demented. The mere suggestion of such a possibility was considered treason to the revolution, for Azeff personified the very spirit of the Russian revolutionary movement. Bourtzeff, however, was a man of dogged tenacity who possessed an unerring intuition in such matters. He had exposed a number of spies previously, and his sources of information had always proved to be entirely reliable. Yet even he underwent a long inner struggle before he could bring himself to believe in the guilt of the trusted head of the Fighting Organization. The data Bourtzeff secured were incontrovertible and damned Azeff as a man who had during a period of twenty years managed to dupe the Russian Secret Service and the revolutionists at the same time. Bourtzeff succeeded in proving Azeff a traitor to both sides, and both resolved to punish Azeff by death for his monumental deceit. Yet even at the eleventh hour Azeff tricked them, by escaping without leaving a trace.

Except for the good-fellowship of my comrades in Denver, the city had always been a disappointment to me. There even Ben's energy had failed to arouse interest in our work. This time the number of my friends was augmented by Lillian Olf, Lena and Frank Monroe, John Spiss, May Courtney, and other American anarchists, as well as by new comrades among the Yiddish element. But the public at large remained away from our meetings. Then it happened that the *Denver Post* asked me to write a series of articles on the growing social unrest. At the same time several newspaper women I knew offered to arrange a special lecture at the Brown Palace Hotel. The subject they chose was Rostand's *Chantecler*.

I had long since become convinced that the modern drama is a fruitful disseminator of new ideas. My first experience in that regard was in 1897, when I had talked to a group of miners on George Bernard Shaw's plays. It was during their lunch-hour, and we were four hundred feet below the ground. My audience clustered around me, their black faces lit up now and then by the gleam of their lamps. Their eyes, deep-sunken, looked dull at first, but as I continued speaking, they began glowing with understanding of the social significance of Shaw's works. My well-dressed audience in the luxurious ballroom of the Brown Palace Hotel reacted in the same manner as the miners had. They, too, saw themselves reflected in the dramatic mirror. Several teachers of the university and of the high school urged me to deliver a drama course. Among them one woman particularly attracted my attention, Miss Ellen A. Kennan, who had a very scholarly mind. She offered to maintain the class until I returned. Thus my visit to Denver for five lectures lengthened into fourteen and resulted also in five articles for the *Post*.

Among the interesting features of my stay in the city was the opening performance of *Chantecler*, with Maud Adams in the title rôle, which I attended by request to review the play in the press. I had liked Miss Adams in her demure parts, but in stature and voice she impressed me as miscast in the rôle of Chanticler.

San Diego, California, had always enjoyed considerable freedom of speech. Anarchists, socialists, I.W.W. men, as well as religious sects, had been in the habit of speaking out of doors to large crowds. Then the city fathers of San Diego passed an ordinance doing away with the old custom. The anarchists and I.W.W.'s initiated a free-speech fight, with the result that eighty-four men and women were thrown into jail. Among them was E. E. Kirk, who had defended me in San Francisco in 1909; Mrs. Laura Emerson, a well-known woman rebel; and Jack Whyte, one of the most intelligent I.W.W. boys in California.

When I arrived with Ben in Los Angeles in April, San Diego was in the grip of a veritable civil war. The patriots, known as Vigilantes, had converted the city into a battle-field. They beat, clubbed, and killed men and women who still believed in their constitutional rights. Hundreds of them had come to San Diego from every part of the United States to participate in the campaign. They travelled in box cars, on the bumpers, on the roofs of trains, every moment in danger of their lives, yet sustained by the holy quest for freedom of speech, for which their comrades were already filling the jails.

The Vigilantes raided the I.W.W. headquarters, broke up the furniture, and arrested a large number of men found there. They were taken out to Sorrento to a spot where a flag pole had been erected. There the I.W.W.'s were forced to kneel, kiss the flag, and sing the national anthem. As an incentive to quicker action one of the Vigilantes would slap them on the back, which was the signal for a general beating. After these proceedings the men were loaded into automobiles and sent to San Onofre, near the county line, placed in a cattle-pen with armed guards over them, and kept without food or drink for eighteen hours. The following morning they were taken out in groups of five and compelled to run the gauntlet. As they passed between the double line of Vigilantes, they were belaboured with clubs and blackjacks. Then the flag-kissing episode was repeated, after which they were told to "hike" up the track and never come back. They reached Los Angeles after a tramp of several days, sore, hungry, penniless, and in deplorable physical condition.

In this struggle, in which the local police were on the side of the Vigilantes, several I.W.W. men lost their lives. The most brutal murder was that of Joseph Mikolasek, who died on May 7. He was one of the many rebels who had attempted to fill the gap caused by the arrest of their speakers. When he ascended the platform, he was assaulted by the police. With difficulty he dragged himself to the socialist headquarters and thence home. He was followed by detectives, who attacked him in his house. One officer fired and severely wounded him. In self-defence Mikolasek had picked up an ax, but his body was riddled with bullets before he had a chance to lift it against his assailants.

On every tour to the Coast I had lectured in San Diego. This time we were also planning meetings there after the close of our Los Angeles engagements. Reports from San Diego and the arrival of scores of wounded Vigilante victims decided us to go at once. Especially after the killing of Mikolasek we felt it imperative to take up the free-speech fight waged there. First, however, it was necessary to organize relief for the destitute boys who had escaped their tormentors and had reached us alive. With the help of a group of women we

organized a feeding-station at the I.W.W. headquarters. We raised funds at my meetings and collected clothing and food-stuffs from sympathetic store-keepers.

San Diego was not content with the murder of Mikolasek; it would not permit him even to be buried in the city. We therefore had his body shipped to Los Angeles, and prepared a public demonstration in his honour. Joseph Mikolasek had been obscure and unknown in life, but he grew to country-wide stature in his death. Even the police of the city were impressed by the size, dignity, and grief of the masses that followed his remains to the crematorium.

Some comrades in San Diego had undertaken to arrange a meeting, and I chose a subject which seemed to express the situation best — Henrik Ibsen's *An Enemy of the People*.

On our arrival we found a dense crowd at the station. It did not occur to me that the reception was intended for us; I thought that some State official was being expected. We were to be met by our friends Mr. and Mrs. E. E. Kirk, but they were nowhere to be seen, and Ben suggested that we go to the U. S. Grant Hotel. We passed unobserved and got into the hotel autobus. It was hot and stuffy inside and we climbed up on top. We had barely taken our seats when someone shouted: "Here she is, here's the Goldman woman!" At once the cry was taken up by the crowd. Fashionably dressed women stood up in their cars screaming: "We want that anarchist murderess!" In an instant there was a rush for the autobus, hands reaching up to pull me down. With unusual presence of mind, the chauffeur started the car at full speed, scattering the crowd in all directions.

At the hotel we met with no objections. We registered and were shown to our rooms. Everything seemed normal. Mr. and Mrs. Kirk called to see us, and we quietly discussed final arrangements for our meeting. In the afternoon the head clerk came to announce that the Vigilantes had insisted on looking over the hotel register to secure the number of our rooms; he would therefore have to transfer us to another part of the house. We were taken to the top floor and assigned to a large suite. Later on, Mr. Holmes, the hotel manager, paid us a visit. We were perfectly safe under his roof, he assured us, but he could not permit us to go down for our meals or leave our rooms. He would have to keep us locked in. I protested that the U. S. Grant Hotel was not a prison. He replied that he could not keep us incarcerated against our will, but that, as long as we remained the guests of the house, we should have to submit to his arrangement for our safety. "The Vigilantes are in an ugly mood," he warned us; "they are determined not to let you speak and to drive you both out of town." He urged us to leave of our own account and volunteered to escort us. He was a kindly man and we appreciated his offer, but we had to refuse it.

Mr. Holmes had barely left when I was called on the telephone. The speaker said that his name was Edwards, that he was at the head of the local Conservatory of Music, and that he had just read in the papers that our hall-keeper had backed out. He offered us the recital hall of the conservatory. "San Diego still seems to have some brave men," I said to the mysterious person at the other end of the telephone, and I invited him to come to see me to talk over his plan. Before long a fine-looking man of about twenty-seven called. In the course of our conversation I pointed out to him that I might cause him trouble by speaking in his place. He replied that he did not mind; he was an anarchist in art and he believed in free speech. If I were willing to take a chance, so was he. We decided to await developments.

Towards evening a bedlam of auto horns and whistles filled the street. "The Vigilantes!" Ben cried. There was a knock at the door, and Mr. Holmes came in, accompanied by two other men. I was wanted downstairs by the city authorities, they informed me. Ben sensed danger and insisted that I ask them to send the visitors up. It seemed timid to me. It was early evening and we were in the principal hotel of the city. What could happen to us? I went with Mr. Holmes, Ben accompanying us. Downstairs we were ushered into a room where we found seven men standing in a semicircle. We were asked to sit down and wait for the Chief of Police, who arrived before long. "Please come with me," he addressed me; "the Mayor and other officials are awaiting you next door." We got up to follow, but, turning to Ben, the Chief said: "You are not wanted, doctor. Better wait here."

I entered a room filled with men. The window-blinds were partly drawn, but the large electric street light in front disclosed an agitated mass below. The Mayor approached me. "You hear that mob," he said, indicating the street; "they mean business. They want to get you and Reitman out of the hotel, even if they have to take you

by force. We cannot guarantee anything. If you consent to leave, we will give you protection and get you safely out of town."

"That's very nice of you," I replied, "but why don't you disperse the crowd? Why don't you use the same measures against these people that you have against the free-speech fighters? Your ordinance makes it a crime to gather in the business districts. Hundreds of I.W.W.'s, anarchists, socialists, and trade-union men have been clubbed and arrested, and some even killed, for this offence. Yet you allow the Vigilante mob to congregate in the busiest part of the town and obstruct traffic. All you have to do is to disperse these law-breakers."

"We can't do it," he said abruptly; "these people are in a dangerous mood, and your presence makes things worse."

"Very well, then, let me speak to the crowd," I suggested. "I could do it from a window here. I have faced infuriated men before and I have always been able to pacify them."

The Mayor refused.

"I have never accepted protection from the police," I then said, "and I do not intend to do so now. I charge all of you men here with being in league with the Vigilantes."

Thereupon the officials declared that matters would have to take their course, and that I should have only myself to blame if anything happened.

The interview at an end, I went to call Ben. The room I had left him in was locked. I became alarmed and pounded on the door. There was no answer. The noise I made brought a hotel clerk. He unlocked the door, but no one was there. I ran back to the other room and met the Chief, who was just coming out.

"Where is Reitman?" I demanded. "What have you done with him? If any harm comes to him, you'll pay for it if I have to do it with my own hands."

"How should I know?" he replied gruffly.

Mr. Holmes was not in his office, and no one would tell me what had become of Ben Reitman. In consternation I returned to my room. Ben did not appear. In dismay I paced the floor, unable to decide what steps to take or whom to approach to help me find Ben. I could not call any person I knew in the city without endangering his safety, least of all Mr. Kirk; he was already under indictment in connexion with the free-speech fight. It was brave of him and his wife to meet us; it was sure to aggravate his situation. The circumstance that the Kirks did not return as they had promised proved that they were being kept away.

I felt helpless. Time dragged on, and at midnight I dozed off from sheer fatigue. I dreamed of Ben, bound and gagged, his hands groping for me. I struggled to reach him and woke up with a scream, bathed in sweat. There were voices and loud knocking at my door. When I opened, the house detective and another man stepped in. Reitman was safe, they told me. I looked at them in a daze, hardly grasping their meaning. Ben had been taken out by the Vigilantes, they explained, but no harm had come to him. They had only put him on a train for Los Angeles. I did not believe the detective, but the other man looked honest. He reiterated that he had been given absolute assurance that Reitman was safe.

Mr. Holmes came in. He corroborated the man and begged me to consent to leave. There was no object in my remaining any longer in town, he urged. I would not be allowed to lecture and I was only endangering his own position. He hoped I would not take undue advantage because I was a woman. If I remained, the Vigilantes would drive me out of town anyhow.

Mr. Holmes seemed genuinely concerned. I knew there was no chance in holding a meeting. Now that Ben was safe, there was no sense in harassing Mr. Holmes any further. I consented to leave, planning to take the Owl, the 2:45 A.M. train, for Los Angeles. I called for a taxi and drove to the station. The town was asleep, the streets deserted.

I had purchased my ticket and was walking towards the Pullman car when I caught the sound of approaching autos — the fearful sound I had first heard at the station and later at the hotel. The Vigilantes, of course.

"Hurry! Hurry!" someone cried; "get in quick!"

Before I had time to make another step, I was picked up, carried to the train, and literally thrown into the compartment. The blinds were pulled down and I was locked in. The Vigilantes had arrived and were rushing

up and down the platform, shouting and trying to board the train. The crew was on guard, refusing to let them on. There was mad yelling and cursing — hideous and terrifying moments till at last the train pulled out.

We stopped at innumerable stations. Each time I peered out eagerly in the hope that Ben might be waiting to join me. But there was no sign of him. When I reached my apartment in Los Angeles, he was not there. The U. S. Grant Hotel men had lied in order to get me out of town!

“He’s dead! He’s dead!” I cried in anguish. “They’ve killed my boy!”

In vain I strove to drive the terrible thought away. I called up the Los Angeles *Herald* and the San Francisco *Bulletin* to inform them about Ben’s disappearance. Both papers were unequivocal in their condemnation of the Vigilante reign of terror. The guiding spirit of the *Bulletin* was Mr. Fremont Older, perhaps the only man on a capitalist paper brave enough to plead labour’s cause. He had made a valiant fight for the McNamaras. Mr. Older’s enlightened humanity had created on the Coast a new attitude towards the social offender. Since the San Diego fight he had kept up a fearless attack on the Vigilantes. Mr. Older and the editor of the *Herald* promised to do their utmost to unearth Ben.

At ten o’clock I was called on the long-distance phone. A strange voice informed me that Dr. Reitman was boarding the train for Los Angeles and that he would arrive in the late afternoon. “His friends should bring a stretcher to the station.” “Is he alive?” I shouted into the receiver. “Are you telling the truth? Is he alive?” I listened breathlessly, but there was no response.

The hours dragged on as if the day would never pass. The wait at the station was more excruciating still. At last the train pulled in. Ben lay in a rear car, all huddled up. He was in blue overalls, his face deathly pale, a terrified look in his eyes. His hat was gone, and his hair was sticky with tar. At the sight of me he cried: “Oh, Mommy, I’m with you at last! Take me away, take me home!”

The newspaper men besieged him with questions, but he was too exhausted to speak. I begged them to leave him alone and to call later at my apartment.

While helping him to undress, I was horrified to see that his body was a mass of bruises covered with blotches of tar. The letters I.W.W. were burned into his flesh. Ben could not speak; only his eyes tried to convey what he had passed through. After partaking of some nourishment and sleeping several hours, he regained a little strength. In the presence of a number of friends and reporters he told us what had happened to him.

“When Emma and the hotel manager left the office to go into another room,” Ben related, “I remained alone with seven men. As soon as the door was closed, they drew out revolvers. ‘If you utter a sound or make a move, we’ll kill you,’ they threatened. Then they gathered around me. One man grabbed my right arm, another the left; a third took hold of the front of my coat, another of the back, and I was led out into the corridor, down the elevator to the ground floor of the hotel, and out into the street past a uniformed policeman, and then thrown into an automobile. When the mob saw me, they set up a howl. The auto went slowly down the main street and was joined by another one containing several persons who looked like business men. This was about half past ten in the evening. The twenty-mile ride was frightful. As soon as we got out of town, they began kicking and beating me. They took turns at pulling my long hair and they stuck their fingers into my eyes and nose. ‘We could tear your guts out,’ they said, ‘but we promised the Chief of Police not to kill you. We are responsible men, property-owners, and the police are on our side.’ When we reached the county line, the auto stopped at a deserted spot. The men formed a ring and told me to undress. They tore my clothes off. They knocked me down, and when I lay naked on the ground, they kicked and beat me until I was almost insensible. With a lighted cigar they burned the letters I.W.W. on my buttocks; then they poured a can of tar over my head and, in the absence of feathers, rubbed sage-brush on my body. One of them attempted to push a cane into my rectum. Another twisted my testicles. They forced me to kiss the flag and sing *The Star Spangled Banner*. When they tired of the fun, they gave me my underwear for fear we should meet any women. They also gave me back my vest, in order that I might carry my money, railroad ticket, and watch. The rest of my clothes they kept. I was ordered to make a speech, and then they commanded me to run the gauntlet. The Vigilantes lined up, and as I ran past them, each one gave me a blow or a kick. Then they let me go.”

Ben's case was but one out of many since the struggle in San Diego had begun, but it helped to focus greater attention on the scene of savagery. A number of labour and radical journalists went to that city to gather material at first hand. The Governor of California appointed Colonel H. Weinstock as special commissioner to investigate the situation. Guarded and cautious as his subsequent report was, it yet substantiated every charge made by the victims of Vigilante rule. It aroused indignation even among the conservative elements of the country.

In Los Angeles the tide of sympathy rose very high and we drew unusually large crowds. On the evening of the protest meeting we had to address audiences in two halls. We could have filled several more if we had had them and enough speakers to go round.

San Francisco, fruitful for years, turned out an enormous crowd this time. Our comrades were spared the labour and expense of advertising; the Vigilantes had done that for us. Their action inspired the San Francisco city officials to give us a glad welcome. The Mayor, the Chief of Police, and hordes of detectives came to meet us at the station, though not to interfere. Our halls, larger than in Los Angeles, yet proved not big enough to hold the masses that came to the lectures, while the rush on our literature flooded even Ben, who was seldom content with sales.

The climax was reached with our meeting in the Trade Council Hall. Our friend Anton Johannsen, a well-known labour man, presided. He urged a boycott against the approaching fair in San Diego, "until their citizens are cured of their rabies." Ben recounted the details of the Vigilante attack upon him. I gave a brief report of my experience and then delivered the treasonable lecture, "The Enemy of the People."

Before we left for Portland, we were able to turn over a substantial fund to the San Diego free-speech fight, send money for the Ettor-Giovannitti defence, and also free *Mother Earth* for a while from a considerable debt.

Mainly responsible for the madness of San Diego were two newspapers. They started the cry of "Anarchist and I.W.W. peril!" The inhabitants were kept in constant fear of dynamite and bombs, which were said to have been smuggled in on barges to blow up the town. The evil spirit of the Vigilante activities was a certain reporter on one of these newspapers. Such fame and glory as his must needs arouse envy in the hearts of other capitalist sheets. A Seattle newspaper set to work to emulate its San Diego colleagues. Long before our arrival it began a campaign calling on good American patriots to protect the flag and save Seattle from anarchy. Some senile Spanish War veterans suddenly discovered their lost manhood and offered to do their duty. "Five hundred brave soldiers will meet Emma Goldman at the station," the newspaper announced, "and drive her back."

The story, whether true or invented, put everybody in a panic. Our friends in Portland begged us not to proceed to Seattle. Our comrades in Seattle, anxious for our safety, offered to call off the meetings. But I insisted on going through with our program.

Arriving in Seattle, we learned that Mayor Cotteril was a staunch single-taxer. He announced that he would not interfere with free speech, and that he would send the police to protect our meetings. The courage of the tottering veterans evidently caved in at the last moment; they did not appear to give us the promised reception, but the police were on hand. They crowded the hall and stationed themselves on the roofs. They even searched the people who came to my lectures for weapons. The lurid articles in the *Times* and the array of blue-coats naturally did much to intimidate a great many people. I had to request the Mayor to be less solicitous about our safety and call off our protectors. He did, whereupon the audiences took heart to attend my meetings.

On the Sunday of my first lecture a sealed note was left at my hotel for me. The anonymous writer warned me of a plot against my life: I was going to be shot when about to enter the hall, he assured me. Somehow I could give no credence to the story. Not wishing to cause my comrades any anxiety, however, I did not mention the matter to my friend C. V. Cook, who came to escort me to the hall. I told him that I preferred to go alone.

I was never more calm than as I walked leisurely from the hotel to the meeting-place. When within half a block of it I instinctively raised to my face the large bag I always carried. I got safely into the hall and walked towards the platform still holding the bag in front of my face. All through the lecture the thought persisted in my brain: "If I could only protect my face!" In the evening I repeated the same performance, holding my bag to my face all the way to the hall. The meetings went off well, without any sign of the plotters.

Chapter 38

For days after, I tried to find some plausible explanation for my silly action with the bag. Why had I been more concerned about my face than about my chest or any other part of my body? Surely no man would think of his face under such circumstances. Yet I, in the presence of probable death, had been afraid to have my face disfigured! It was a shock to discover in myself such ordinary female vanity.

Part II

Chapter 39

On my return East I learned of the death of Voltairine de Cleyre. Her end affected me very deeply; her whole life had been a continuous chain of suffering. Death had come after an operation for an abscess on the brain which had impaired her memory. A second operation, her friends had been informed, would have deprived her of the power of speech. Voltairine, always stoical in pain, preferred death. Her end, on June 19, was a great loss to our movement and to those who valued her strong personality and unusual talents.

In compliance with her last request Voltairine was buried in Waldheim Cemetery, near the graves of our Chicago comrades. Their martyrdom had awakened Voltairine's soul as it had so many other fine spirits. But few had so completely consecrated themselves to their cause as she, and fewer still had her genius to serve the ideal with singleness of purpose.

Arrived in Chicago, I went out to Waldheim with Annie Livshis, a dear common friend. Voltairine had made her home with Annie and Jake Livshis, and she had been tenderly nursed by our devoted comrades to the very last. I went to the cemetery with red carnations in my arms, while Annie carried red geraniums to be added to those she had already planted on the fresh grave. These were the only monument Voltairine had ever wanted.

Voltairine de Cleyre was born of a Quaker mother and a French father. The latter, in his youth an admirer of Voltaire, had named his daughter after the great philosopher. Later her father, having turned conservative, had placed her in a Catholic convent school, from which Voltairine subsequently escaped, rebelling against the authority of both. She was exceptionally gifted as poet, writer, and lecturer. She would have gained high position and renown had she been one to market her talents, but she would not accept even the simplest comforts for her activities in the various social movements. She shared the fate of the lowly whom she sought to teach and inspire. Revolutionary vestal, she lived as the poorest of the poor in dreary and wretched surroundings, taxing her body to the utmost, sustained only by her ideal.

Voltairine began her public career as a pacifist, and for many years she sternly set her face against revolutionary methods. But greater familiarity with European developments, the Russian Revolution of 1905, the rapid growth of capitalism in her own country, with all its resultant violence and injustice, and particularly the Mexican Revolution, subsequently changed her attitude. After an inner struggle, Voltairine's intellectual integrity compelled her to admit her error frankly and to stand up bravely for the new vision. She did so in a number of essays and especially when she took up work for the Mexican Revolution, which she considered of most vital consequence. She devoted herself entirely to it, writing, lecturing, and collecting funds. In her the movement for liberty and humanism, especially the anarchist cause, lost one of its most gifted and tireless workers.

As I stood beside Voltairine's grave, in the shadow of the monument dedicated to the memory of our comrades, I felt that another martyr had been added to them. She was the prototype of the sculptured Waldheim figure, beautiful in her spiritual defiance and filled with the revolt of a flaming ideal.

The year 1912, rich with varied experiences, closed with three important events: the appearance of Sasha's book, the twenty-fifth anniversary of the eleventh of November, and the seventieth birthday of Peter Kropotkin.

Sasha was reading the final proofs of his *Prison Memoirs*. In renewed agony he was living through again every detail of the fourteen years, and experiencing harrowing doubt as to whether he had succeeded in making them real in his work. He kept revising until our bill for author's corrections mounted to four hundred and fifty dollars. He was worried and exhausted, yet he hung on, going over his proofs again and again. The final chapters had to be taken from him almost by force to save him from the curse of his tormenting anxiety.

And now the book was ready at last. Verily, not a book, but a life suffered in the solitude of interminable prison days and nights, with all their pain and grief, their disillusionments, despair, and hope. Tears of joy

sprang to my eyes as I held the precious volume in my hands. I felt it my triumph as well as Sasha's — our fulfilment of twenty years, giving the promise of Sasha's real resurrection from his prison nightmare, and my own release from the gnawing regret of not having shared his fate.

Prison Memoirs of an Anarchist was widely reviewed and acclaimed a work of art and a deeply moving human document. "A story of prison life by an author who spent fourteen years behind the bars gathering his material ought to have value as a human document," commented the New York *Tribune*. "When the writer, furthermore, wields his pen in the manner of the Slavic realists and is compared by critics with such men as Dostoyevsky and Andreieff, his work must possess a tremendous fascination as well as a social value."

The literary critic of the New York *Globe* stated that "nothing could exceed the uncanny spell exercised by this story. Berkman has succeeded in making you live his prison experiences with him, and his book is probably as complete a self-revelation as is humanly possible."

Such praise from the capitalist press helped to accentuate my disappointment over Jack London's attitude towards Sasha's book. Having been requested to write a preface for it, Jack had asked to see the manuscript. After he had read it, he wrote us in his impetuous way how tremendously he was impressed by it. But his preface turned out to be a lame apology for the fact that he, a socialist, was writing an introduction to the work of an anarchist. At the same time it was a condemnation of Sasha's ideas. Jack London had not failed to see the human and the literary qualities of the book. What he wrote was even more laudatory than most of the reviews. But London insisted on using his preface for a long discussion of his own social theories versus anarchism. Inasmuch as Sasha's book did not deal with theories, but with life, Jack's attitude was absurd. His argument was summarized in his dictum: "The man who can't shoot straight can't think straight." Evidently Jack assumed that the world's best thinkers were also the best shots.

Sasha, who had gone to see Jack, pointed out that the great Danish critic Georg Brandes, though not an anarchist, had written a sympathetic preface to Peter Kropotkin's *Memoirs of a Revolutionist* without attempting to air his own theories. As artist and humanist Brandes had appreciated the big personality of Kropotkin.

"Brandes was not writing in America," London replied. "If he had been, he would most likely have displayed a different attitude."

Sasha understood; Jack London feared offending his publishers and incurring the censure of his party. The artist in Jack longed to soar, but the man in him kept his feet on the ground. His own best literary efforts, as he himself said, were buried in his trunk because his publishers wanted only works sure to bring financial results. And there were Glen Ellen and also other responsibilities to meet. Jack left no doubt on the matter, by remarking: "I have a family to support." Perhaps he did not realize how self-condemnatory his justification was.

Sasha refused Jack's preface. Instead we asked our friend Hutchins Hapgood to write an introduction to *Prison Memoirs*. He had never proclaimed himself an adherent of any ism, nor did he sign his letters: "Yours for the revolution," as Jack London used to do. He was, however, enough of a literary rebel and social iconoclast to appreciate the spirit of Sasha's book.

Jack London was not the only one who condemned while praising. There were others, even in our own ranks, among them S. Yanofsky, the editor of the *Freie Arbeiter Stimme*. He was one of the speakers at the banquet given to celebrate the appearance of Sasha's book. He was the only one of the five hundred guests who interjected a discordant note into the otherwise beautifully harmonious evening. Yanofsky paid high tribute to Sasha's *Memoirs* as the "mature product of a mature mind," but he "regretted the useless and futile act of a silly boy." I felt outraged by the man's denouncing the *Attentat* on the occasion of the birth of Sasha's book, a work conceived in that heroic moment of July 1892 and nourished by tears and blood throughout the dark and terrible years that followed. When I was called upon to speak, I turned upon the man who presumed to represent a great ideal and yet who was lacking in the least understanding of one so truly the idealist.

"To you the impressionable youth of Alexander Berkman appears silly," I said, "and his *Attentat* futile. You are by no means the first to take such a stand towards the idealist whose humanity can tolerate no injustice and endure no wrong. From time immemorial the wise and practical have denounced every heroic spirit. Yet it has not been they who have influenced our lives. The idealists and visionaries, foolish enough to throw caution

to the winds and express their ardour and faith in some supreme deed, have advanced mankind and have enriched the world. The one whose work we are here to celebrate happens to be such a futile visionary. His act was the protest of a sensitive spirit that would rather perish for his ideal than continue for a lifetime as a smug inhabitant of a complaisant and callous world. If our comrade did not perish, it was certainly not due to the mercy of those who had openly declared he should not survive his living grave. It was due entirely to the same traits that inspired Alexander Berkman's act: his unwavering purpose, his indomitable will, and his faith in the ultimate triumph of his ideal. These elements have gone into the making of the 'silly' youth, into his act and into his martyrdom of fourteen years. It is these same elements that have inspired the creation of *Prison Memoirs*. Whatever greatness and humanity the book possesses, they are woven of these elements. There is no gap between the silly youth and the mature man. There is a continuous flow, a red thread that winds like a leitmotif throughout the entire life of Alexander Berkman."

November 11, 1887 — November 11, 1912! Twenty-five years, an infinitesimal fraction of time in the upward march of the race, but an eternity for him who dies many deaths in the course of his life. The twenty-fifth anniversary of the Chicago martyrdom intensified my feeling for the men I had never personally known, but who by their death had become the most decisive influence in my existence. The spirit of Parsons, Spies, Lingg, and their co-workers seemed to hover over me and give deeper meaning to the events that had inspired my spiritual birth and growth.

November 11, 1912 came at last. Numerous labour organizations and anarchist groups worked feverishly to make the anniversary an impressive memorial. They arrived in large numbers in the hall, their flaming red banners covering the balconies and walls. The platform was decorated in red and black. The life-size portraits of our comrades were hung with wreaths. The presence of the hateful Anarchist Squad only helped to increase the bitter resentment of the crowd against the forces that had crushed the Haymarket victims.

I was one of the many speakers eager to pay tribute to our precious dead and to recall once more the valour and heroism of their lives. I awaited my turn, stirred to the roots by the historic occasion, its great social significance and personal meaning to me. Memories of the distant past flitted through my mind — Rochester and a woman's voice ringing like music in my ears: "You will love our men when you learn to know them, and you will make their cause your own!" In times of ascent to heights, in days of faint-heartedness and doubt, in hours of prison isolation, of antagonism and censure from one's own kind, in failure of love, in friendships broken and betrayed — always their cause was mine, their sacrifice my support.

I stood erect before the dense mass of people. Its tense feeling mingled with mine, and all our hate and all our love were concentrated in my voice. "They are not dead," I cried; "they are not dead, the men we have come to honour tonight! Out of their quivering bodies dangling from the noose, new lives have emerged to take up the strains throttled on the scaffold. With a thousand voices they proclaim that our martyrs are not dead!"

Preparatory work was beginning for the celebration of the seventieth birthday of Peter Kropotkin. He was a prominent figure in the realm of learning, recognized as such by the foremost men of the world. But to us he meant much more than that. We saw in him the father of modern anarchism, its revolutionary spokesman and brilliant exponent of its relation to science, philosophy, and progressive thought. As a personality he towered high above most of his contemporaries by virtue of his humanity and faith in the masses. Anarchism to him was not an ideal for the select few. It was a constructive social theory, destined to usher in a new world for all of mankind. For this he had lived and laboured all his life. The seventieth anniversary of such a person was therefore of great moment to all who knew and loved him.

Months before, we had written to his admirers in European countries, and to our own leading comrades, for contributions to the Kropotkin-birthday edition of *Mother Earth*. Everybody responded generously. Now the December issue was ready, containing tributes to Peter Kropotkin by Georg Brandes, Edward Carpenter, Professor George D. Herron, Tom Mann, J. Morrison-Davidson, Bayard Boyesen, Anna Strunsky Walling and her husband, Rose Strunsky, Leonard D. Abbott, and leading anarchists throughout the world. In conjunction with the special Kropotkin issue of our magazine a big meeting took place in Carnegie Hall, arranged by us in

co-operation with the *Freie Arbeiter Stimme* Association. As on the pages of *Mother Earth*, every speaker paid tribute to Kropotkin, our common teacher and inspiration.

Peter was deeply moved by these expressions of love and affection. In token of appreciation he sent us the following letter:

DEAR COMRADES AND FRIENDS:

First of all, let me express to you my warmest, heartiest thanks for all the kind words and thoughts you have addressed to me, and then to voice through your pages the same heartiest thanks to all the comrades and friends who have sent me such warm and friendly letters and telegrams on the occasion of my seventieth birthday.

I need not tell you, nor could I word it on paper, how deeply I was touched by all these expressions of sympathy, and how I felt that "something brotherly" which keeps us anarchists united by a feeling far deeper than the mere sense of solidarity in a party; and I am sure that that feeling of brotherhood will have some day its effect, when history will call upon us to show what we are worth, and how far we can act in harmony for the reconstruction of society upon a new basis of equality and freedom.

And then let me add that if all of us have contributed to some extent to the work of liberation of exploited mankind, it is because our ideas have been more or less the expression of the ideas that are germinating in the very depths of the masses of the people. The more I live, the more am I convinced that no truthful and useful social science, and no useful and truthful social action is possible but the science which bases its conclusions, and the action which bases its acts, upon the thoughts and the inspirations of the masses. All sociological science and all social actions which do not do that must remain sterile.

With full heart with you,

PETER KROPOTKIN

The effect on Ben of his San Diego experience proved to be stronger and more lasting than any of us had expected. He remained in the throes of those harrowing days and he became a victim of the *idée fixe* that he must return there. He followed his activities with even more than his wonted energy, working as if driven by furies and driving everybody else in turn. I became to him a means rather than an end, the end being meetings, meetings, meetings, and plans for more meetings. But I saw that he did not really live in his work, or in our love. His whole being was centred on San Diego, and it became almost a hallucination with him. He taxed my powers of endurance, and often my affection, by his constant insistence on starting for the Coast. His restlessness kept increasing and he was not content until we were finally on our way.

Our Los Angeles friends were strongly opposed to our returning to San Diego. They said that Ben's obsession was nothing but bravado, and that I was weak in giving in to his irrational scheme. They even brought the matter to the attention of the audience at our last meeting, urging a unanimous vote against our going.

I knew that our friends were concerned only for our safety, but I could not agree with them. I did not feel about San Diego as Ben did; to me it was but one of the many towns in the United States where free speech had been gagged and its defenders maltreated. To such places I always kept returning until the right of free speech was again established there. That was one of the motives for my wanting to go back to San Diego, but it was by no means the strongest motive. I was certain that Ben would not be freed from the hold of that city unless he returned to the scene of the May outrage. My love for him had grown more intense with the years. I could not permit him to go to San Diego alone. I therefore informed my comrades that I would go with Ben, no matter what might be awaiting us there. It seemed incredible that any group of people, however savage in time of excitement, would repeat such brutalities after the lapse of a year, particularly since the Vigilantes and San Diego had been placed in the pillory by country-wide condemnation.

An active worker in our ranks volunteered to precede us to San Diego, secure a hall, and advertise my lecture, which was again to be on "An Enemy of the People." Before long he notified us that all was well and promising.

After our last meeting in Los Angeles we were taken by our friends Dr. and Mrs. Percival T. Gerson to the railroad station. On the way Ben's excitement reached such a pitch that the doctor suggested a sanatorium instead of San Diego. But Ben insisted that nothing would cure him except to go back. In the train he became deathly pale, and large drops of perspiration poured over his face. His body shook with nervousness and fear. All night he tossed about sleeplessly in his berth.

Except for my concern about him I was singularly calm. I was wide awake and sat up reading *Comrade Yetta* by "Albert Edwards." An interesting book always made me forget a difficult situation. This volume was by Arthur Bullard, one of our friends who had co-operated with us during Babushka's visit to New York. His powerful story and its Russian theme brought back to me the days gone by. The last two hours of our trip Ben was fast asleep, and I was so lost in the past that I was unaware we were nearing San Diego. The bustle of our fellow-passengers recalled me to reality. I dressed hurriedly and then woke Ben.

It was early dawn, and only a few passengers got off the train. The platform was deserted as we made our way towards the exit. But before we had proceeded far, five men suddenly confronted us. Four of them exposed detective badges and informed us that we were under arrest. I demanded the reason for our detention, but they gruffly ordered us to come with them.

San Diego was asleep as we walked to the police station. Something in the appearance of the man accompanying the officers seemed familiar to me. I strove to remember where I had seen him before. Then it dawned on me that it was he who had come to my room in the U. S. Grant Hotel to tell me that I was wanted by the authorities. I recognized him as the reporter who had caused our former difficulties there. He was a leader of the Vigilantes!

Ben and I were locked up. There was nothing to be done but await developments. I again took up my book. Weary, I put my head on the little cell table and dozed off.

"You must have been very tired to sleep like that," the matron said as she woke me. "Didn't you hear the racket?" She looked fixedly at me. "Better have some coffee," she added, not unkindly. "You may need your strength before the day is over."

Noises and yelling came from the street. "The Vigilantes," the matron said in a low voice. There were loud cries outside and I could hear voices calling: "Reitman! We want Reitman!" Then came the tooting of automobile horns and the shriek of the riot signal. And again cries of "Reitman!" My heart sank.

The riot call boomed and howled. The noises beat like tomtoms on my brain. Why had I ever let Ben come, I thought; it was madness, madness! They could not forgive him for returning. They wanted his life!

In a frenzy I rapped on my cell door. The matron arrived and with her the Chief of Police and several detectives.

"I want to see Dr. Reitman!" I demanded.

"That's what we've come for," the Chief replied. "He wants you to consent to being taken out of town, and your other comrade too."

"What other comrade?"

"The chap who arranged your meeting. He's in the jail, and lucky for him he is."

"You're playing the benefactor again," I retorted; "but you won't dupe me this time. Take those two out of town. I will not go under your protection."

"All right," he growled. "Come and talk to Reitman yourself."

The pale horror staring at me out of Ben's eyes made me realize the meaning of fear as I had never seen it before. "Let's get out of town," he whispered, trembling. "We can't hold the meeting anyway. Chief Wilson promises to get us away safe. Please say yes."

I had completely forgotten our meeting. It was my objection to leaving under police protection that made me urge Ben to go himself.

"It is your life that is in danger," I said; "they don't want me. No harm will come to me. But in any case I can't run away."

"All right, I'll stay too," he replied determinedly.

I struggled with myself for a moment. I knew that if I let him stay, I should jeopardize his life and possibly also the safety of the other comrade. There was no other way out; I should have to consent.

No play was ever staged with greater melodrama than our rescue from the San Diego jail and our ride to the railroad station. At the head of the procession marched a dozen policemen, each carrying a shot-gun, with revolvers sticking in their belts. Then came the Chief of Police and the Chief of Detectives, heavily armed, Ben between them. I followed with two officers on each side. Behind me was our young comrade. And behind him more police.

Our appearance was greeted with savage howls. As far as the eye could reach, there was a swaying, jostling human pack. The shrill cries of women mingled with the voices of the men, drunk with the lust of blood. The more venturesome of them tried to make a rush for Ben.

"Back, back!" shouted the Chief. "The prisoners are under the protection of the law. I demand respect for the law. Get back!"

Some applauded him, others jeered. He proudly led the procession through the phalanxes of police, accompanied by the yelling of the frenzied crowd.

Automobiles were waiting us, gaily bedecked with American flags. One of them had rifles posted at every corner. Police and plain-clothes men stood on the running-board. I recognized the reporter among them. We were piled into this armed citadel, Chief Wilson standing over us like a stage hero, with a shot-gun pointed at the mob. Cameras from houses and tree-tops began to click, the sirens screamed, the riot call boomed again, and off we dashed, followed by the other cars and the angry bellowing of the mob.

At the railroad station we were pushed into a Pullman, six policemen crowding around Ben. Just as the train was about to start, a man ran in, shoved the officers aside, and spat full in Ben's face. Then he rushed out again.

"That's Porter," Ben cried, "the leader of last year's attack on me!"

I thought of the savagery of the mob, terrifying yet fascinating at the same time. I realized why Ben's previous experience had so obsessed him until it had driven him back to San Diego. I felt the overwhelming power of the crowd's concentrated passion. I knew I should find no peace until I had returned to it, to subdue it or to be destroyed.

I would go back, I promised myself, but not with Ben. There was no relying on him in a critical moment. I knew he had imaginative flights, but strength of will he had not. He was impulsive, but he lacked stamina and a sense of responsibility. These traits of his character had repeatedly clouded our lives and made me tremble for our love. I grieved to realize that Ben was not of heroic stuff. He was not of the texture of Sasha, who had courage enough for a dozen men and extraordinary coolness and presence of mind in moments of danger.

Perhaps courage, I thought, is nothing remarkable in those who know no fear. I was sure Sasha had never known fear. And I, during the McKinley panic, had I feared for my life? No, I had had no fear for myself, though I had often felt it for others. It was always this, and my exaggerated sense of responsibility, that compelled me to do things I hated to do. Are we really courageous, we who do not know fear, if we remain firm in the face of danger? Ben was consumed with terror, yet he went back to San Diego. Was that not real courage? Inwardly I strove to exonerate Ben, to find some justification for his readiness to run away.

The train sped on. Ben's face was close to mine, his voice whispering endearments, his eyes gazing pleadingly into mine. As so often before, all my doubts and all my pain dissolved in my love for my impossible boy.

In Los Angeles and San Francisco we were fêted as heroes, though we had both shamefully run away. I did not feel very comfortable about it, but I was gratified by the exceptional interest in my lectures. The two that drew the largest audiences were those on "Victims of Morality" and on *Prison Memoirs of an Anarchist*.

Upon our return to New York Ben urged a larger house to give us better living-quarters and also enough room for a combination office and book-shop. He was sure he could build up a good trade to help make *Mother*

Earth independent of tours. Ben was anxious to have his mother under the same roof with him, especially now that she was not well.

We found a place at 74 East One Hundred and Nineteenth Street, a ten-room house in good condition. The parlour, conveniently seating a hundred people, was the very thing we needed for small sessions and social gatherings; the basement was light and spacious enough for an office and book-shop; the upper floors would afford privacy for each of us. I had never dreamed of such comfort, yet the cost of the rent and heating was lower than our previous expenditures for these items. The large house would need someone to look after it, because I should be busy revising my drama lectures for publication.

I decided to invite my friend Rhoda Smith as housekeeper. She was a few years younger than I and full of the light-heartedness of the French race. But beneath her lightness were the sterling qualities of kindness and dependability. She was a splendid housekeeper and cook, and, like most French women, very skilful with her hands. No less deft was she with her tongue, especially when she had looked a little too deeply into her glass. Her language, always very spicy, would then become hot. Not everyone could stand its flavour or its sting.

We needed a secretary for our office work, and Ben suggested a friend of his, Miss M. Eleanor Fitzgerald. I had first met her in Chicago, during our free-speech campaign. She was a striking girl with red hair, delicate skin, and blue-green eyes. Very fond of Ben, she had no inkling of his ways with women. She did not know of my relationship with Ben and she was considerably shocked when I told her that we were very much more to each other than merely manager and lecturer. Miss Fitzgerald (or "Lioness," as Ben called her, because of her red mane of hair) was a most likable person, with something very fine and large about her. In fact, she was the only real personality among all the obsessions Ben had imposed on me through the years. Ben kept stressing the need of a secretary. "Lioness" was very competent, he assured me; she had held several responsible positions, and had recently become manager of a sanatorium in South Dakota. She was interested in our work and she would be glad to give up her job and join us in New York.

Our new quarters were ready and we began breaking up our old home. When I had first moved into 210 East Thirteenth Street, in 1903, to share the flat with the Horrs, we were the first tenants in the recently built house. Since then the police had repeatedly tried to have me put out, but my landlord remained steadfast, arguing that I had never given cause for complaint, and that I was the oldest tenant. The others, indeed, had changed so often in nationality, character, and station that I had lost count. From business men to day-labourers, from preachers to gamblers, from Jewish women with wigs on their heads to street girls flaunting their charms on the stoop, they were a constant human tide coming in, staying awhile, and ebbing again.

There were no facilities for heating at 210, except the kitchen stove, and my room was farthest from it. It faced the yard and looked right into the windows of a large printing house. The nerve-racking buzz of its linotypes and presses never let up. My room was the living-room, dining-room, and *Mother Earth* office, all in one. I slept in a little alcove behind my bookcase. There was always someone sleeping in front, someone who had stayed too late and lived too far away or who was too shaky on his feet and needing cold compresses or who had no home to go to.

All the other tenants of the house were in the habit of applying to us when ill or in trouble. Our most frequent callers, usually in the wee hours of the morning, were the gamblers. Expecting a raid, they would run up the fire-escape to ask us to hide their paraphernalia. "In your place," they once told me, "the police may look for bombs, but never for chips." Everyone in distress came to us in 210 as to an oasis in the desert of their lives. It was flattering, but at the same time wearying, never to have any privacy by day or at night.

Our little flat had grown very dear to me; a good deal of my life had been spent in it. It had witnessed a decade of the most varied activities, and men and women famous in the annals of life had laughed and cried there. The Russian campaigns of Catherine Breshkovskaya and of Tchaikovsky, the Orleneff work, free-speech fights and revolutionary propaganda, not to speak of the many personal dramas, with all their griefs and joys, had flowed through the historic place. The entire kaleidoscope of human tragedy and comedy had been reflected in colourful variegation within the walls of 210. No wonder my good friend Hutch Hapgood often urged that together we write the story of that "home of lost dogs." He was especially insistent on emphasizing its romance

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and pathos whenever we both felt young and gay and desperately flirted our way into each other's hearts. Alas, I was fond of his wife, and he of Ben, and so we remained shamelessly faithful, and the story unwritten.

Ten years had streamed by in a rushing current, with little leisure to reflect on how dear the place had grown to me. Only when the time came to leave it did I realize how rooted I had become at 210. Taking a last look at the empty rooms, I walked out with a feeling of deep loss. Ten most interesting years of my life left behind!

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At last we were installed in our new quarters. Ben and Miss Fitzgerald were in charge of the office, Rhoda of the house, while Sasha and I took care of the magazine. With each one busy in his own sphere, the differences in character and attitude had more scope for expression without mutual invasiveness. We all found "Fitzi," as we called our new co-worker, a most charming woman, and Rhoda also liked her, though she often took delight in shocking our romantic friend by her peppery jokes and stories.

Ben was happy to have his mother with him. She had two sons, but her entire world was centred in Ben. Her mental horizon was very narrow; she was unable even to read or write and felt no interest in anything except the little home Ben had made for her. In Chicago she had lived among her pots and kettles, untouched by the stream outside. She loved her son and she was always most patient with his moods, no matter how irrational they were. He was her idol who could do no wrong. As to his numerous affairs with women, she was sure it was they who led her child astray. She had hoped her son would become a successful doctor, honoured, respected, and rich. Instead he had dropped his practice when he had barely begun it, "took up" with a woman nine years his senior, and got himself involved with a dangerous lot of anarchists. Ben's mother was always respectful when she met me, but I could sense her keen dislike.

I understood her very well: she was one of the millions whose minds have been stunted by the limitations of their lives. Her approval or disapproval would have mattered little to me if it had not been that Ben was as madly obsessed by his mother as she by him. He realized how little there was in common between them. Her attitude and manner jarred on him and would drive him away whenever he came to Chicago to visit her. Yet her hold was beyond his control. She was constantly on his mind, his passion for her a menace to his love for any other woman. His mother-complex had caused me much suffering and even despair. Yet I loved Ben in spite of all our differences. I longed for peace and harmony with him. I wanted to see him happy and contented, and I consented to his plan to bring his mother to New York.

She was given the best room in the house, supplied with her own furniture, so as to make her feel more at home. Ben always took his breakfast alone with her, with no one near to disturb their idyll. At our common meals she was given the seat of honour and treated by everybody with utmost consideration. But she felt ill at ease, out of her environment. She longed for her old Chicago place and she became dissatisfied and unhappy. Then, one unfortunate day, Ben began to read *Sons and Lovers* by D. H. Lawrence. From the very first page he lived in the book with his mother. He saw in it the story of himself and of her. The office, our work, and our life were blotted out. He could think of nothing but the story and his mother, and he began to imagine that I — and everyone else — was treating her badly. He would have to take her away, he decided; he must give up everything and live only for his mother.

I was in the midst of my drama manuscript. There were lectures on hand, a large undertaking for *Mother Earth*, and the campaign in behalf of J. M. Rangel, Charles Cline, and their I.W.W. comrades arrested in Texas while on their way to Mexico to participate in the revolution in that country. All of the men were Mexicans except Cline, who was an American. They had been attacked by an armed posse, and in the skirmish three of the Mexicans and a deputy sheriff had lost their lives. Now fourteen men, including Rangel and Cline, were awaiting trial on charges of murder. Publicity was needed to arouse the workers of the East to the peril of the situation. I reasoned, I argued, I pleaded with Ben not to permit Lawrence's book to rob him of his senses. But to no avail. Scenes with Ben became more frequent and violent. Our life was daily growing more impossible. A way out had to be found. I could not share my misery with anyone, least of all with Sasha, who had from the beginning been opposed to the scheme of the house and a life with Ben and his mother under the same roof.

The break came. Ben had started again the old complaint about his mother. I listened in silence for a while, and then something snapped in me. The desire seized me to make an end of Ben as far as I was concerned, to do something that would shut out for ever every thought and every memory of this creature who had possessed me all these years. In blind fury I picked up a chair and hurled it at him. It whirled through space and came crashing down at his feet.

He made a step towards me, then stopped and stared at me in wonder and fright.

"Enough!" I cried, beside myself with pain and anger. "I've had enough of you and your mother. Go, take her away — today, this very hour!"

He walked out without a word.

Ben rented a small flat for his mother and went to live with her. He began again attending to the office. We still had that much in common, but the rest seemed dead. I found forgetfulness in more intensive work. I lectured several times a week, participated in the campaign for the I. W. W. boys arrested in connexion with the miners' strike in Canada, and at the same time continued working on my drama book, dictating the manuscript to Fitzi.

I had come to know her better since she had joined the *Mother Earth* group. She was a rare personality, cast in a generous spiritual mould. Her father was Irish, but on her mother's side she came from American pioneer stock, the earliest settlers in Wisconsin. From them Fitzi had inherited her independence and self-reliance. At the age of fifteen she had joined the Seventh Day Adventists, defying the ire of her father. But her search for truth did not terminate there. Her idea of God, as she often said, was much more beautiful and more tolerant than the Adventist conception. So one day she stood up in the midst of the religious service, announced to the assembly that she had not found the truth among them, and walked out of the little country church and out of the ranks of the believers. She became interested in free-thought and radical activities. Socialism disappointed her as being essentially another Church with new dogmas. Her large nature found greater attraction in the freedom and scope of anarchist ideas. I grew to love Fitzi for her inherent idealism and understanding spirit, and we gradually came very close to each other.

The close of the year was at hand, and we had not yet held a house-warming in our new place. New Year's was decided upon as the right moment for our party of friends and active supporters of *Mother Earth* to help kick out the Old with all its trouble and pain and gaily meet the New no matter what it might bring. Rhoda was all excitement and she worked hard and late to make ready for the festive occasion. New Year's Eve brought the procession of friends, among them poets, writers, rebels; and Bohemians of various attitude, behaviour, and habit. They argued about philosophy, social theories, art, and sex. They ate the delicious things Rhoda had prepared and drank the wines our generous Italian comrades had supplied. Everybody danced and grew gay. But my thoughts were with Ben, whose birthday it was. He was thirty-five and I nearing forty-four. That was a tragic difference in age. I felt lonely and unutterably sad.

Still young was the new year when the country began to echo with new outrages against labour. The horrors in West Virginia were followed by cruelties in the hop-fields of Wheatfield, California, in the mines of Trinidad, Colorado, and in Calumet, Michigan. The police, the militia, and gangs of armed citizens were carrying on a reign of despotism.

In Wheatfield twenty-three thousand hop-pickers, who had come in answer to a newspaper advertisement, found themselves confronted by conditions not decent even for cattle. They were kept at work all day without rest or proper food, even without drinking-water. To quench their thirst in the scorching heat they were compelled to buy lemonade at five cents a glass from members of the Durst family, the owners of the hop-field. Unable to endure such a state of affairs, the pickers sent a delegate to Durst. The delegate was assaulted and beaten up, whereupon the men struck. The local authorities, aided by the Burns Detective Agency, the Citizens' Alliance, and subsequently the National Guard, terrorized the strikers. They broke up a gathering of the workers and opened fire without provocation. Two men were killed and a number wounded; the District Attorney and a deputy sheriff also lost their lives. Many of the strikers were put through the "third degree," one of them,

grilled without sleep for fourteen days to extract a confession, attempted suicide. Another, who had lost his arm in the police attack, hanged himself.

The latest victim of these American Black Hundreds was Mother Jones, a famous native agitator. In truly tsarist manner she was deported from Trinidad at the order of General Chase, who threatened to imprison her *incomunicado* if she dared to return. In Calumet, Moyer, the president of the Western Federation of Miners, was shot in the back and driven out of town. Similar happenings in various parts of the country decided me to give a lecture dealing with the right of labour to self-defence. The Radical Library of Philadelphia invited me to speak on that subject in the Labor Temple. Before I reached the hall, the police drove everybody out and locked the place. I delivered my talk none the less, in the quarters of the Radical Library, as well as in New York and in a number of other cities.

My relation with Ben, which had grown more strained, finally became unbearable. Ben was no less unhappy than I. He decided to return with his mother to Chicago and take up the practice of medicine again. I did not try to detain him.

For the first time I was to give a full course of lectures on "The Social Significance of the Modern Drama" in New York, both in English and in Yiddish. The Berkeley Theatre on Forty-fourth Street was rented for the purpose. It was disheartening to start out on an important venture without Ben, for the first time in six years. His departure, which had given me a feeling of release, now resistlessly drew me to him. He was ever present in my thoughts, and my hunger for him kept growing. Nights I would determine to cut myself loose once and for all and not even accept his letters. The morning would find me eagerly scanning my mail for the handwriting so electrifying in its effect on me. No man I had loved had ever so paralysed my will before. I fought against it with all my strength, but my heart wildly called for Ben.

I could see from his letters that he was going through the same purgatory as I, and that he also could not free himself. He yearned to return to me. His attempt to take up the practice of medicine had failed; I had made him see his profession in a new light, he wrote, and he felt how inadequate it was to give relief. He knew that the poor needed better working- and living-conditions; they needed sunshine, fresh air, and rest. What could powders and pills do for them? A great many physicians realize that the health of their patients does not depend on their prescriptions. They know the true remedy, but they prefer to grow rich on the credulity of the poor. He could never again become one of those, Ben wrote. I had spoiled him for that. I and my work had become too vital a part of his life. He loved me. He knew it now better than at any time since we had first met. He knew he had been impossible in his behaviour in New York. He had never felt free or at ease with my friends. They had not shown faith in him, and that had made him more antagonistic towards them. And I, too, had seemed changed when in New York; I made him feel inferior to Sasha, and I was more critical of him than when we were alone on tour. We must try again, he pleaded; we must go away, just by ourselves, on tour. He wanted nothing else.

His letters were like a narcotic. They put my brain to sleep, but they made my heart beat faster. I clung to the assurance of his love.

Again, in the winter, the country was in the throes of unemployment. Over a quarter of a million persons were out of work in New York, and other cities were stricken in no lesser degree. The suffering was augmented by the extraordinarily severe weather. The papers minimized the appalling state of affairs; the politicians and reformers remained lukewarm. A few palliatives and the threadbare suggestion of an investigation were all they could offer to meet the widespread misery.

The militant elements resolved upon action. The anarchists and the I.W.W.'s organized the unemployed and secured considerable relief for them. At my Berkeley Theatre lectures and other meetings appeals for the jobless met with generous response. But it was a mere drop in the ocean of need.

Then an unexpected thing happened, which gave the situation compelling publicity. Out of the ranks of starved and frozen humanity the slogan came to visit religious institutions. The unemployed, led by a vivid youth named Frank Tannenbaum, began a march on the churches of New York.

We all had loved Frank for his wide-awakeness and his unassuming ways. He had spent much of his free time in our office, reading and helping in the work connected with *Mother Earth*. His fine qualities held out the hope that Frank would some day play an important part in the labour struggle. None of us had expected however that our studious, quiet friend would so quickly respond to the call of the hour.

Whether out of fear or because of the realization of the significance of the march on the churches, several of them gave shelter, food, and money to the bands of unemployed. Emboldened by their success, one hundred and eighty-nine jobless men, with Frank at their head, went to one of the Catholic churches in the city. Instead of receiving them with loving-kindness, a priest at St. Alphonsus Church turned traitor to his God, who had commanded that one give all to the poor. In connivance with two detectives the priest trapped Frank Tannenbaum and had him and several of the unemployed arrested.

Frank was condemned to serve a year in the penitentiary and to pay a five-hundred-dollar fine, which meant an additional five hundred days' imprisonment. He made a splendid stand, his speech in his own defence being intelligent and defiant.

The most outrageous aspect of the Tannenbaum arrest and conviction was the silence maintained by the so-called sponsors of the oppressed. Not a finger did the socialists raise to awaken the public to the obvious conspiracy on the part of the authorities and the St. Alphonsus Church to "make an example" of Frank Tannenbaum. The *New York Call*, a socialist daily, sneered at the convicted boys and even said that Frank Tannenbaum had deserved a spanking.

The Socialist Party and some prominent I.W.W. leaders tried to paralyse the activities of the jobless. This only helped to increase the zeal of the Conference of the Unemployed, which consisted of various labour and radical organizations. A mass meeting at Union Square was decided upon and the date fixed for March 21. Neither the Socialists nor the I.W.W.'s would participate. It was Sasha who was the active spirit of the movement. He had a double share to perform, as I was hard at work finishing my manuscript, lecturing frequently, and supervising our office.

The mass meeting was large and spirited; it reminded me of a similar event in the same place and for the same purpose, the demonstration of August 1893. Apparently nothing had changed since then. Now as then capitalism was relentless, the State crushing every individual and social right, and the Church in league with them. Now as then those daring to give voice to the suffering of the dumb multitude were persecuted and jailed, and the masses too seemed to have remained as ever in their submissive helplessness. The thought was depressing and made me want to run away from the square. But I stayed. I stayed because deep down in me there was the certainty that there is no sameness in nature. Eternal change, I knew, is for ever at work, life always is in flux, new currents flowing from the dried-up springs of the old. I stayed, and I spoke to the huge crowd as I could speak only when really lifted out of myself.

I left the square after my speech, while Sasha remained at the meeting. When he came home, I learned that the demonstration had ended in a parade up Fifth Avenue, the vast assembly marching and carrying a large black flag as a symbol of their revolt. It must have been a menacing sight to the dwellers on Fifth Avenue no less than to the police, for the latter did not interfere. The unemployed marched all the way to the Ferrer Center, from Fourteenth to One Hundred and Seventh Street, where they were treated to a substantial meal, given tobacco and cigarettes, and provided with temporary lodgings.

This demonstration was the beginning of a city-wide campaign for the unemployed. Sasha, whose valour had endeared him to everyone who knew about his life, was its organizing and directing influence. In his tireless efforts he had the support of a large number of our young rebels, who vigorously worked with him.

My Berkeley Theatre series brought some interesting and amusing experiences. One was the help I was able to give a stranded group of Welsh players; the other an offer to go on the vaudeville stage. My drama lectures afforded me free access to the theatres, and thus I happened to attend the initial performance of a play called *Change*, by J. O. Francis, a Welsh dramatist. It proved to be the most powerful social drama I had seen in the English language. The appalling conditions of the Welsh miners and their desperate struggle to wrench a few pitiful pennies from their masters was as moving as Zola's *Germinal*. Besides this theme the play also treated the

age-long struggle between the stubborn acquiescence of the old generation in things as they are and the bold aspirations of the young. *Change* was a stirring work of social significance and it was magnificently interpreted by the Welsh group. No wonder that most reviewers damned the play. A friend informed me that the Welsh troupe was stranded, and asked me to interest the radical element in its behalf.

At a special *matinée* performance, which I had helped to arrange, I met a number of New York dramatists and literati. One very popular playwright expressed surprise that such an arch-destructionist as I should care for creative drama. I tried to explain to him that anarchism represented the urge of expression in every phase of life and art. Seeing his uncomprehending look, I remarked: "Even those who only *think* they are dramatists will have opportunity in a free society. If they lack real talent, they will still have other honourable professions to choose from, like shoemaking, for instance."

After the performance many of those present expressed their willingness to come to the rescue of the stranded players. I arranged to bring the matter also to the attention of my Sunday audiences and made an appeal in *Mother Earth*. The following Sunday I delivered a lecture on *Change*. The entire Welsh company were present as my guests, and I succeeded in arousing enough interest to keep their theatre going for several weeks. Not the least help to them were the advance notices which our friends in every city gave them when they were touring the country.

At the close of my drama course I was approached by a representative of the Victoria Theatre, a vaudeville house owned by Oscar Hammerstein. He offered me an engagement to appear twice a day, naming a thousand dollars as my approximate weekly salary. I laughed it off at first. The suggestion of going on the vaudeville stage did not appeal to me. But the man kept on urging the advantages of reaching large audiences not to mention the money I would earn. I dismissed the proposal as ridiculous, but gradually the idea of the opportunities the venture would give prevailed upon me. The poverty of the unemployed affected the receipts of our meetings; most people could not afford such luxuries as books or lectures now. The hope that our new quarters might diminish our expenses had also failed to materialize. Several weeks on the vaudeville stage would free me from the everlasting economic grind. They might give me a year to myself, to cut loose from everybody and everything, a year to drift, to read books for their inherent value and not merely for the use they might be to my lectures. This hope silenced all my objections, and I went to Hammerstein's.

The manager informed me that he would have to try me out first, to see what was the drawing power of my name. We went back-stage, where he introduced me to some of the performers. It was a motley crowd of dancers, acrobats, and men with trained dogs. "I'll have to sandwich you in," the manager said. He was not sure whether I was to come on before the high kicker or after the trained dogs. At any rate I could not have more than ten minutes. From behind the curtain I watched the pitiful efforts to amuse the public, the horrible contortions of the dancer, whose flabby body was laced into youthful appearance, the cracked voice of the singer, the cheap jokes of the funny man, and the coarse hilarity of the crowd. Then I fled. I knew I could not stand up in such an atmosphere to plead my ideas, not for all the money in the world.

The last Sunday at the Berkeley Theatre was turned into a gala night. Leonard D. Abbott presided, and among the speakers were the noted actress Mary Shaw, the first to defy American purists with her performances of *Ghosts* and of *Mrs. Warren's Profession*; Fola La Follette, gifted and frankly outspoken; and George Middleton, who had a volume of one-act plays to his credit. They dwelt on what the drama meant to them, and what a powerful factor it was in awakening social consciousness in people who might not be reached in any other way. They were very appreciative of my work, and I was grateful to them for making me feel that my efforts had brought some of the American intelligentsia into closer rapport with the struggle of the masses. The evening strengthened my conviction that whatever contribution I had made in that direction had been due in part to my never having permitted anyone to "sandwich" me in.

My Berkeley lectures brought me a valuable gift in the form of my drama notes in typewriting. Stenographers had often tried to take down my speeches, but in vain. My delivery was too rapid, they said, especially when I was carried away by my theme. A young man named Paul Munter was the first in his profession to beat my

flow of words with his stenographic speed. He attended my entire series, for six weeks, and at the end presented me with my course in perfectly typewritten sheets.

Paul's gift proved to be of great value in the preparation of my manuscript of *The Social Significance of the Modern Drama*. Thanks to it the work was less difficult than the writing of my essays, though I had been in a more tranquil state of mind then; I still had hopes of a harmonious life with Ben. Little was left of that hope now. Perhaps therefore I clung more tenaciously to its remaining shreds. Ben's pleading letters from Chicago added fuel to the smouldering fires of my longing. After two months I began to realize the wisdom of the Russian peasant saying: "If you drink, you'll die, and if you don't drink, you'll die. Better drink and die."

To be away from Ben meant sleepless nights, restless days, sickening yearning. To be near him involved conflict and strife, daily denial of my pride. But it also meant ecstasy and renewed vigour for my work. I would have Ben and go with him on tour again, I decided. If the price was high, I would pay it; but I would drink, I would drink!

Sasha had never been more thoughtful and considerate than during the months of my struggle to free myself from Ben. He was stimulatingly helpful with the revision of my drama book; in fact, I let him do most of it himself. I felt the work safe in his hands: he was scrupulously conscientious about not changing the spirit or tendency of my writing. We also collaborated on *Mother Earth*. There were wonderful nights when we would prepare copy for the printer and drink strong coffee to keep us going till the break of day. They brought us closer to each other than we had been for a long time past — not that anything could ever loosen our common bonds or affect our friendship, which had stood the test of so many fires.

Depending upon Sasha to read the proofs of my book, and with Fitzi in charge of the office, I could now start on tour. Fitzi had proved herself not only very efficient, but a real friend as well, a beautiful soul, whose interest in our labours made me ashamed of my early doubts of her. Sasha had also realized that his former objections to the "stranger" were groundless. They had become friends and worked harmoniously together. Everything was ready for my departure.

My drama book was off the press, looking quite attractive in its simple attire. It was the first English volume of its kind to point out the social meaning of thirty-two plays by eighteen authors of different countries. My only regret was that my own adopted land had to be left out. I had tried diligently to find some American dramatist who could be placed alongside the great Europeans, but I could discover no one. Commendable beginnings there were by Eugene Walter, Rachel Crothers, Charles Klein, George Middleton, and Butler Davenport. The dramatic master, however, was not yet in sight. He would no doubt appear some day, but meanwhile I had to be content with calling the attention of America to the works of the foremost playwrights of Europe and the social significance of modern dramatic art.

At a lecture in Toledo a visiting-card had been left on my table. It was from Robert Henri, who had requested that I let him know what lectures I was planning to deliver in New York. I had heard of Henri, had seen his exhibitions, and had been told that he was a man of advanced social views. Subsequently, at a Sunday lecture in New York, a tall, well-built man came up and introduced himself as Robert Henri. "I enjoy your magazine," he said, "especially the articles on Walt Whitman. I love Walt, and I follow everything that is written about him."

I learned to know Henri as an exceptional personality, a free and generous nature. He was in fact an anarchist in his conception of art and its relation to life. When we started the Ferrer evening classes, he quickly responded to the invitation to instruct our art students. He also interested George Bellows and John Sloan, and together they helped to create a spirit of freedom in the art class which probably did not exist anywhere else in New York at that time.

Later Robert Henri asked me to sit for my portrait. I was very busy at the time; besides, several people had already tried to paint me, with little success. Henri said he wanted to depict the "real Emma Goldman." "But which is the real one?" I asked; "I have never been able to unearth her." His beautiful studio in Gramercy Park, far removed from the dirt and noise of the city, and the sweet hospitality of Mrs. Henri were balm to me. There were talks on art, literature, and libertarian education. Henri was well versed in these subjects; he possessed, moreover, unusual intuition for every sincere striving. During those illuminating hours I learned of the art-

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school he had started some years before. "The students are left entirely to themselves," he said, "to develop whatever is in them. I merely answer questions or give suggestions on the solution of their more difficult problems." He never sought to impose his ideas on his pupils.

I was naturally anxious to see the portrait, but, knowing Henri's sensitiveness about showing unfinished work, I did not ask for it. I was not in New York when the painting was done, but some time later my sister Helena wrote me that she had seen it at an exhibition in Rochester. "I should not have known it was you if your name had not been under it," she told me. Several other friends agreed with her. I was certain, however, that Henri had tried to portray what he conceived to be the "real Emma Goldman." I never saw the painting, but I prized the memory of the sittings, which had given me so much of value.

Chapter 41

The train was speeding towards Chicago. My heart was outwinging it, all aflutter with the yearning to join Ben at last. I was scheduled to deliver twelve lectures and give a drama course in the city. During my stay I came upon the new literary publication called the *Little Review*, and shortly afterwards I met its editor, Margaret C. Anderson. I felt like a desert wanderer who unexpectedly discovers a stream of fresh water. At last a magazine to sound a note of rebellion in creative endeavour! *The Little Review* lacked clarity on social questions, but it was alive to new art forms and was free from the mawkish sentimentality of most American publications. Its main appeal to me lay in its strong and fearless critique of conventional standards, something I had been looking for in the United States for twenty-five years. "Who is this Margaret Anderson?" I inquired of the friend who had shown me a copy of the magazine. "A charming American girl," he replied, "and she is anxious to interview you." I told him I did not care to be interviewed, but that I did want to meet the editor of the *Little Review*.

When Miss Anderson came to my hotel, I went to the elevator to meet her. I was surprised to see a *chic* society girl, and, thinking that I must have misunderstood the name, I turned back to my room. "Oh, Miss Goldman," the girl called, "I am Margaret Anderson!" Her butterfly appearance was disappointing, so radically different from my mental picture of the *Little Review* editor. My tone was cold as I asked her into my room, but it did not seem to affect my visitor in the least. "I came to invite you to my place," she said impetuously, "just to rest and relax a little; you look so tired and you are always surrounded by so many people." At her home I would need to see no one, she ran on, I should be entirely undisturbed and could do as I pleased. "You can bathe in the lake, take walks, or just lie perfectly still," she coaxed; "I will wait on you and play for you." She had a taxi waiting for us to go at once. I was overwhelmed by the wordy avalanche and I felt remorseful at the frigid reception I had given the generous girl.

In a large apartment facing Lake Michigan I found, besides Miss Anderson, the latter's sister with her two children, and a girl named Harriet Dean. The entire furniture consisted of a piano, piano-stool, several broken cots, a table, and some kitchen chairs. However this strange *ménage* managed to pay the undoubtedly large rent, there was evidently no money for anything else. In some mysterious way, though, Margaret Anderson and her friend procured flowers, fruit, and dainties for me.

Harriet Dean was as much a novel type to me as Margaret, yet the two were entirely unlike. Harriet was athletic, masculine-looking, reserved, and self-conscious. Margaret, on the contrary, was feminine in the extreme, constantly bubbling over with enthusiasm. A few hours with her entirely changed my first impression and made me realize that underneath her apparent lightness was depth and strength of character to pursue whatever aim in life she might choose. Before long I saw that the girls were not actuated by any sense of social injustice, like the young Russian intelligentsia, for instance. Strongly individualized, they had broken the shackles of their middle-class homes to find release from family bondage and bourgeois tradition. I regretted their lack of social consciousness, but as rebels for their own liberation Margaret Anderson and Harriet Dean strengthened my faith in the possibilities of my adopted country.

My visit with them was entertaining and restful. I was happy to find two young American women who were seriously interested in modern ideas. We spent our time talking and discussing. In the evening Margaret would play the piano and I would sing Russian folk-songs or relate to the girls some episodes of my life.

Margaret's playing was not that of a trained artist. There was a certain original and vibrant quality in it, particularly when no strangers were present. At such moments she was able to give full expression to all her emotion and intensity. Music stirred me profoundly, but Margaret's playing exerted a peculiar effect, like the sight of the sea, which always made me uneasy and restless. I had never learned to swim and I feared deep water,

yet on the beach I would be filled with a desire to reach out towards the waves and become submerged in their embrace. Whenever I heard Margaret play, I was overcome by the same sensation and an uneasy craving. The days spent at her home on Lake Michigan passed all too quickly, but during the rest of my stay in Chicago Margaret and "Deansie" were never away from my side for very long.

Through Margaret I met most of the contributors to the *Little Review*, among them Ben Hecht, Maxwell Bodenheim, Caesar, Alexander Kaun, Allen Tanner, and others. Able writers they were, yet none of them possessed the all-absorbing ardour and daring of Margaret Anderson.

Harriet Monroe, of the *Poetry Magazine*, and Maurice Browne, of the Little Theatre, belonged to the same circle. I was particularly interested in the new dramatic experiment of Mr. Browne. He had talent and sincerity, but he was too dominated by the past to make the Little Theatre an effective influence. The Greek drama and the classics were certainly of great value, I often told him, but thoughtful people were nowadays seeking dramatic expression of the human problems of our own day. As a matter of fact, no one in Chicago outside of Mr. Browne's troupe and their small circle of adherents was aware of the existence of the Little Theatre. Life simply passed it by. The greater the pity, because Maurice Browne was very much in earnest about his efforts.

On this visit in Chicago I was fortunate to hear some very fine music. Percy Grainger, Alma Gluck, Mary Garden, and Casals concerted in the city during my stay. Such an array of artists was a rare treat.

Alma Gluck gripped me with her first tones. Her Hebrew chants especially gave full sway to the range of her rich voice. The sorrows of six thousand years were made poignantly real by her exquisite singing.

Mary Garden I had seen on previous occasions. Once in St. Louis she had been denied a theatre for her performance of *Salome*, which the moral busybodies had declared indecent. Some reporter had called Mary Garden's attention to the similarity of her fight for free expression to that of Emma Goldman, and Mary had spoken in high praise of me. She knew nothing about anarchism, she had said, or anything about my ideas, but she admired my stand for freedom. I wrote her my appreciation. In reply she asked me to let her know next time we happened to be in the same city. Later, in Portland, Mary had recognized me in the front row just as some admirers had presented her with a huge basket of roses. Stepping to the edge of the stage, she picked out the largest and reddest ones and threw them into my lap with an airy kiss. Years before, in 1900, when in Paris, she had delighted me by her rendering of Charpentier's *Louise* and Massenet's *Thais*. But never had I seen her so lovely and fascinating as in the opera *Pelléas et Mélisande*, which I attended in the Chicago Auditorium with Margaret Anderson. She was youth, naïveté, and the earth-spirit exquisitely blended into one.

The greatest musical event during my stay in Chicago was the playing of the Spanish 'cellist Casals. I had always loved the 'cello best, but until I heard this conjuror, I had guessed little of its possibilities. Casal's touch unlocked its treasures, made it vibrate like the human soul and sing in velvet tones.

Unexpectedly came the shocking news of the massacre of workers in Ludlow, Colorado, of the shooting of strikers and the burning of women and children in their tents. Drama lectures appeared trifling, with the flames of Ludlow rising to the sky.

The coal-miners in southern Colorado had been on strike for months. The Colorado Fuel and Iron Company, a Rockefeller combine, appealed to the State for "protection" while at the same time they were shipping thugs and gunmen to the coal region. The miners were evicted from their huts, which were on company property. With their wives and children they pitched tents and prepared for the long winter. The Rockefeller interests prevailed upon Governor Ammon to call out the militia to "keep order."

Arriving in Denver with Ben, I learned that the labour leaders would be glad to accept funds I might raise at my lectures, but that they did not care to have it known that they were in any way connected with my efforts. No more encouragement did I receive from our own comrades in Ludlow. The authorities would not permit me to come to the city, they wrote, and if I did get there, the papers would proclaim that I was behind the strike. It was painful to know that I was not wanted by the very people for whom I had worked all my life.

Fortunately I had an independent forum, *Mother Earth* and my lectures. On my own platform I should be free to denounce the Ludlow crime and point out its lesson to labour. We started our meetings, and within two weeks I was able to demonstrate that a few militants imbued with idealism could focus greater attention on

a pressing social issue than large organizations that lacked the courage to speak out. My lectures helped to turn the full light of publicity on Ludlow. Ludlow, Wheatland, the invasion of Mexico by Federal troops — they were all streams from the same source. I discussed them before audiences reaching into the thousands, and we succeeded in raising large sums for the various struggles.

On our arrival in Denver we had found twenty-seven I.W.W. boys in jail. They had been arrested as a result of a free-speech campaign and had been tortured in the sweat-box for refusing to work on the rock-pile. Our efforts in their behalf were successful. On their release they marched through the streets with banners and songs to our hall, where they were received in the spirit of comradeship and solidarity.

One of the interesting experiences of my Denver stay was meeting Julia Marlowe Sothern and Gustave Frohman. We discussed modern plays. Frohman was sure they did not interest the theatre-going public, and I argued that New York had also another public, more intelligent and appreciative than the one in the habit of flocking to Broadway. That public, I insisted, would support a theatre giving the dramas of Ibsen, Strindberg, Hauptmann, Shaw, and the Russians. I offered to prove that a repertory theatre, with prices running from fifty cents to a dollar and a half, could be made self-sustaining. Mr. Frohman thought I was an impractical optimist. He was interested, however, and he promised to talk the matter over further with me when we were both back in New York.

I had seen Miss Marlowe and Sothern in *The Sunken Bell*, by Gerhart Hauptmann. I did not care for his Heinrich, but Julia Marlowe as Rautendelein was sublime, and she was equally great as Katharina in *The Taming of the Shrew* and also as Juliet. Miss Marlowe must have been nearing forty at the time. She was rather heavy for youthful parts, yet her superb acting at no time broke the illusion of Rautendelein, the lithe, wild mountain-spirit, or the unsophisticated naïveté of Juliet, the child-woman.

Sothern was stiff and uninteresting, but Julia made up for both by her charm, grace, and unaffectedness. She sent flowers to my lectures and a kindly greeting to “ease the task of always having to be before the public.” Well she knew how painful it often was.

While Ben and I were busy with our meetings in the West, Sasha was engaged in strenuous activities in New York. With Fitzi, Leonard D. Abbott, the comrades of anarchist groups, and the young members of the Ferrer School he was conducting the unemployed movement and the anti-militarist campaign. Their persistency in fighting for free speech in New York had resulted in the repeated breaking up of their gatherings by mounted police, involving incredible brutality and violence. But their perseverance and defiance of arbitrary official regulations in the end impressed public opinion and they won the right of assembly in Union Square without police permission. From Sasha’s brief notes I could only guess what was happening in New York, but soon the newspapers were filled with accounts of the work of the Anti-Militarist League, which Sasha had founded, and the demonstrations in behalf of the Ludlow miners held in New York and in Tarrytown, Rockefeller’s citadel. It was wonderful to me to see Sasha’s old spirit rising to the battle, and to observe his extraordinary skill in organizing and handling the work.

The New York activities resulted in a number of arrests, among them that of Becky Edelsohn and several boys from the Ferrer School. Sasha wrote that Becky had been splendid at her trial, where she had conducted her own defence. On being convicted she had declared a forty-eight-hour hunger strike in protest. It was the first time that a political prisoner had done this in America. I had always known Becky to be brave, though her lack of responsibility and perseverance in her personal life had for years been a source of irritation to me. I was therefore very glad to see her show such strength of character. It is often the exceptional moment that discovers unsuspected qualities.

Liberal and radical elements in New York were co-operating in protest against the Ludlow butchery. The “Silent Parade” in front of Rockefeller’s office, organized by Upton Sinclair and his wife, and the various other demonstrations were arousing the East to the appalling conditions in Colorado.

I eagerly scanned the papers from New York. I had no anxiety about Sasha, for I knew how dependable and cool he was in times of danger. But I longed to be at his side, in my beloved city, to take part with him in those stirring activities. My engagements, however, kept me in the West. Then came the news of an explosion in a

tenement house on Lexington Avenue which cost the lives of three men — Arthur Carron, Charles Berg, and Karl Hanson — and of an unknown woman. The names were unfamiliar to me. The press was filled with the wildest rumours. The bomb, it was reported, had been intended for Rockefeller, whom the speakers at the New York meetings had charged with direct responsibility for the Ludlow massacres. The premature explosion had probably saved his life, the papers declared. Sasha's name was dragged into the case, and the police were looking for him and the owner of the Lexington apartment, our comrade Louise Berger. Word came from Sasha that the three men who had lost their lives in the explosion were comrades who had worked with him in the Tarrytown campaign. They had been badly beaten up by the police at one of the Union Square demonstrations. The bomb might have been intended for Rockefeller, Sasha wrote, but in any case the men had kept their intentions to themselves, for neither he nor anyone else knew how the explosion had occurred.

Comrades, idealists, manufacturing a bomb in a congested tenement house! I was aghast at such irresponsibility. But the next moment I remembered a similar event in my own life. It came back with paralysing horror. In my mind I saw my little room in Peppi's flat, on Fifth Street, its window-blinds drawn, Sasha experimenting with a bomb, and me watching. I had silenced my fear for the tenants, in case of an accident, by repeating to myself that the end justified the means. With accusing clarity I now relived that nerve-racking week in July 1892. In the zeal of fanaticism I had believed that the end justifies the means! It took years of experience and suffering to emancipate myself from the mad idea. Acts of violence committed as a protest against unbearable social wrongs — I still believed them inevitable. I understood the spiritual forces culminating in such *Attentats* as Sasha's, Bresci's, Angiolillo's, Czolgosz's, and those of others whose lives I had studied. They had been urged on by their great love for humanity and their acute sensitiveness to injustice. I had always taken my place with them as against every form of organized oppression. But though my sympathies were with the man who protested against social crimes by a resort to extreme measures, I nevertheless felt now that I could never again participate in or approve of methods that jeopardized innocent lives.

I was worried about Sasha. He was the spirit of the tremendous campaign in the East, and I feared the police would involve him in their dragnet. I wanted to return to New York, but his letters held me back. He was perfectly safe, he wrote, and there were plenty of people to help him in the work. He had succeeded in obtaining the bodies of the dead comrades for cremation, and he was planning a monster demonstration at Union Square. The authorities definitely declared in the press that no public funeral would be permitted. All the radical groups, including the I.W.W., repudiated Sasha's intention. Even Bill Haywood warned him to desist from his plan because he was "sure to cause another eleventh of November." But Sasha's group refused to be terrorized. He publicly announced that he would stand responsible for anything that might happen at the meeting, on condition that no police officers be permitted within the lines of the demonstration.

The public funeral took place in spite of official prohibition. Union Square seethed with a crowd of twenty thousand people. At the last moment the police had decided not to permit Sasha, who was to preside at the demonstration, to reach the square. Detectives and reporters besieged our house. Sasha appeared on the front stoop to talk to them and they asked to see the urn containing the cremated remains of the Lexington Avenue victims. He stepped back into the house and then slipped out through the back and some neighbouring yards. He had taken the precaution to order a red automobile to wait for him in a nearby street. At a furious pace it was driven to Union Square. For blocks all approaches to the square were crowded. It seemed impossible to reach the platform. But before Sasha could open the door of the machine, police officers — in their excitement undoubtedly taking the automobile to be that of the Fire Chief — obsequiously cleared a lane for the auto right through the crowd to the very front of the platform. When Sasha stepped out, the officers were amazed to see who it was. He quickly ascended the platform. It was too late for the police to do anything without causing a blood bath.

Now the remains of the dead comrades, Sasha wrote me, were deposited in a specially designed urn in the form of a clenched fist rising from the depths. The urn was exposed in the office of *Mother Earth*, which had been decorated with wreaths and red and black banners. Thousands passed through our quarters to pay the last tribute to Carron, Berg, and Hanson.

I was happy to learn that the perilous situation in New York had ended so favourably. But when I received copies of the July issue of *Mother Earth*, I was dismayed at its contents. The Union Square speeches were published there in full; with the exception of Sasha's own address and those of Leonard D. Abbott and Elizabeth Gurley Flynn, the harangues were of a most violent character. I had tried always to keep our magazine free from such language, and now the whole number was filled with prattle about force and dynamite. I was so furious that I wanted the entire issue thrown into the fire. But it was too late; the magazine had gone out to the subscribers.

The persistent efforts of one man in Portland, Oregon, exerted an influence in that town that for its potency could hardly be equalled in any other American city. I refer to my friend Charles Erskine Scott Wood. By position he belonged to the ultra-conservative set, yet he was among the most unflinching opponents of the social layer from which he sprang. It was owing to his efforts that the Public Library was granted to so dangerous a person as I was considered to be. Mr. Wood presided at my first lecture, which was on "Intellectual Proletarians," and his presence brought an enormous audience.

Portland was in the throes of a prohibition campaign. My talk on "Victims of Morality," which touched on this subject, resulted in an uproar. It was one of the most exciting evenings in my public career. The prohibitionists and the pro-liquorists almost came to blows on the occasion.

The following day a man called on Mr. Wood and offered to buy my lecture notes, not the part dealing with the suppression of sex, but the one where I had enlarged on the right of grown-ups to choose their drinks. The caller represented the Saloon-Keepers' League, and his organization wanted my notes as propaganda in their anti-prohibition campaign. Mr. Wood informed him that he would submit the offer to me, but that I was a "queer creature" and would probably not consent to having only half of my lecture published. "But she will be paid," the man cried, "and any price she wants!" Needless to say, I declined to appear as an agent of the Saloon-Keepers' League.

The power of the Montana copper-kings, faithfully supported by the Catholic Church, made Butte and other smelting-towns in the State barren ground except for the sweet hospitality of my friends Annie and Abe Edelschadt, the latter a brother of our dead poet. The system of espionage had been perfected by the bosses. Their employees were surrounded by spies not only when at work, but also in their free hours. The "spotters" dogged every step of the men and made detailed reports on their behaviour. In consequence those modern slaves lived in fear of displeasing their masters and losing their jobs. The situation was aggravated by reaction in the union ranks. The Western Federation of Miners, long in the control of corrupt and unscrupulous officials, helped to silence the voice of labour protest. But pressure from above begets rebellion. The break had to come. The aroused workers dynamited the Union Hall, drove their leaders out of town, and organized a new union along revolutionary lines.

It was a changed atmosphere that greeted us on our arrival in Butte. No particular efforts were necessary to arouse interest in my lectures. The people came in a body and openly demonstrated their independence. They fearlessly asked questions and participated in the discussion. If any "spotters" were in the audience, they were unknown to the men, who would have certainly given them short shrift.

Very significant also was the presence of many women, especially at my lecture on "Birth-control." Formerly they would not have dared to inquire about such matters even privately; now they stood up in a public assembly and frankly avowed their hatred of their position as domestic drudges and child-bearers. It was an extraordinary manifestation, most encouraging to me.

All through the years no decent hall had been accessible to us in Chicago. I had often been compelled to speak in dreadful places, generally in the rear of a saloon. That did not, however, prevent the so-called better class from attending my lectures. Not rarely the street in front of the hall would be lined with automobiles, thus providing a chance for the Wobblies, and even for some of my own comrades, to protest against my "educating the bourgeoisie." My last lecture in Chicago in April had been nearly broken up by a drunken man who had drifted in from the saloon and who insisted on taking charge of the proceedings. At the close of the meeting two

strangers left their visiting-cards with Ben. They asked him to let them know when I would return to Chicago and promised to secure an appropriate place for my future lectures.

Having received many promises, few of which had ever been fulfilled, I had little faith in this one. Nevertheless I wrote the strangers that I would meet them on my way back from the Coast. After leaving Butte I proceeded to Chicago, where I also intended to visit Margaret Anderson and Deansie. The men proved to be a rich advertising agent and a stock-broker! We discussed the best means of organizing a series of drama lectures and it was decided to secure the Fine Arts recital hall. The men offered to finance the venture and I wondered why they should do it, unless it be that wealthy Jews love to engage in "uplift" work. I made it clear to them that I must remain as free to speak in the fashionable place as in the back room of a saloon. It was agreed that I should wire my lecture dates later on.

When I arrived in New York I was confronted with a serious financial situation. Sasha's activities among the unemployed, together with the anti-militarist and Ludlow campaigns, had swallowed up most of the funds I had sent to our office from my tour. We could not meet the obligations of *Mother Earth*, much less the expense of the house, which in my absence had been turned into a free-for-all lodging- and feeding-place. We were in debt to our printer and to the mailing-house, and money was owed to every store-keeper in the neighbourhood. The strain of the agitation he had carried on, the danger and the responsibility he had faced, had left Sasha in a high-strung and irritable state. He was sensitive to my criticism, and hurt that I should even mention money matters. I had hoped for rest, harmony, and peace after six months of constant lecturing and the struggle involved in my tour. Instead I was swamped with new cares.

I was dazed by the situation and I felt very indignant with Sasha. Entirely absorbed in his own propaganda, he had given me no thought. He was the revolutionist of old, with the same fanatical belief in the Cause. His sole concern was the movement, and I was to him but a means for it. He was nothing more to himself than that; how could I expect to be any more to him?

Sasha did not understand my resentment. He grew impatient at my mentioning money matters. He had spent our funds for the movement; the latter was more important than my drama lectures, he said. I spoke bitterly to him, telling him that without my drama lectures he would have had no means to finance his activities. The clash made us both unhappy. Sasha withdrew into himself.

The only ones I could turn to in my misery were my dear nephew Saxe and my old friend Max. Both were very understanding, but neither of them was worldly enough to be of much assistance to me. I should have to face the situation alone.

I decided to give up our house and to declare myself bankrupt. My friend Gilbert E. Roe, to whom I confided my troubles, laughed at my strange notion. "Bankruptcy is resorted to by those who want to get out of paying debts," he said; "it will involve you in year-long litigation, and your creditors will attach every penny you make to the end of your days." He offered to lend me money, but I could not accept his generosity.

Then a new idea struck me. I would tell the printer exactly how I stood. The frank and open way is always the best, I decided. My creditors proved to be very accommodating. They lost no sleep over the money I owed them, they said; I could be depended on to make good. It was finally arranged that I pay my indebtedness in monthly instalments. Our mailing-house even declined my promissory notes. "Pay what you can and when you can," the manager said; "your word is good enough for us."

I resolved to start from the bottom up again; to rent a small place — one room for an office, the other for my living-quarters — and to accept every lecture engagement I could secure, and practice the strictest economy in order to keep up *Mother Earth* and my work. I wired Ben dates for my dramatic course in Chicago, and then I went out to look for a new home. It was a discouraging task; the Lexington Avenue explosion and the publicity given to Sasha's activities were fresh in the public mind, and the landlords were timid. But at last I found a two-room loft on One Hundred and Twenty-fifth Street, and I set to work to make it fit for my use.

Sasha and Fitz came to help me get my new place in order, but our relations were strained. Yet Sasha was too deeply rooted in my being to permit me to remain angry with him very long. There was also something else to change my resentful attitude. The realization had come to me that it was not Sasha, but I who was at

fault. Not only since my return from the last tour, but all through the eight years since his release from prison, it was I who had been responsible for the breaks that came between us. I had committed a great wrong against him. Instead of giving him a chance to find his way back to life, after his resurrection, I had brought him into my atmosphere, into an environment that could only be galling to him. I had done this in the mistaken belief, usual with mothers, that they know best what is good for their children; fearing the latter will be crushed in the world outside, they desperately try to shield them from the experiences so essential to their growth. I had committed the same mistake in regard to Sasha. Not only had I not urged him to launch out for himself, but I had trembled at every step he made, because I could not see him exposed to new suffering and hardships. Yet I had saved him from nothing; I had only awakened his resentment. Perhaps he was not even aware of it, yet it was always there, breaking out in one form or another. Sasha had always wanted his own work and his own place. I had offered him everything one human being can give to another, but I had not helped him to what he wanted and needed most. There was no blinking the hard fact. But now that Sasha had found a woman who could give him both love and understanding, it was my opportunity to repair the wrong I had done him.

I would enable them to go on a cross-country tour, I decided. Once Sasha reached California, he could carry out his dream of a paper of his own.

Fitz and Sasha eagerly responded to my suggestion for a tour. I arranged with my young friend Anna Baron, who used to do part-time typing for us, to take care of the business side of the *Mother Earth* office. Max and Saxe were to look after the editorial work of the magazine. There were also Hippolyte and other friends to help. Sasha felt rejuvenated, and there was no further friction between us.

One day my friend Bolton Hall called on me. I had worked hard and he no doubt noticed my exhausted condition. "Why not go out to the little farm in Ossining?" he suggested. "Not for worlds," I replied, "as long as my pest is there." "What pest?" he queried in wonder. "Why, Micky, whom for years I have tried vainly to escape." "You mean Herman Mikhailovitch, the timid-looking fellow who used to help in the *Mother Earth* office and the Ferrer Center?" "The very one," I told him; "his apparent timidity has been my curse for a long time." Dear Bolton looked his blank surprise. "Tell me about it," he urged.

I related the story to Bolton. Herman had been a reader of *Mother Earth* for a long time, had faithfully paid his subscription, and often ordered literature. He lived in Brooklyn, but none of us had ever met him. Then one day I received a letter from Omaha asking permission to arrange my meetings there. It was from Herman. Glad that someone in that city had offered to assist, I wired him to go ahead. On my arrival there I found our unknown comrade in rags and looking starved. Ben helped him and we also procured his release when he was locked up for distributing our handbills announcing my meetings. Before I left the city I enabled him to join the painters' union and secure a job. In Minneapolis three days later we were unexpectedly faced by Herman. He wanted to organize my meetings along the route, he declared. I assured him that I appreciated his offer, but that I already had one manager; two would be too much to endure. Herman said nothing more, but when we reached the next town, he was there, and again in the next and in the next. There was no shaking him off; he was either ahead of us or at our rear. The proceeds from my lectures were not sufficient to pay his railroad fare, and I feared lest Herman meet some accident while stealing rides. He became an additional worry and burden. In Seattle I could not stand it any more. He would find a job, he said, if I would secure him for a few weeks. I did, and he solemnly promised to remain in Seattle. When we came to Spokane, who should meet us but Herman Mikhailovitch? He did not like the West, he declared, and had decided to return to New York. For the rest of our tour Herman stuck like glue. He was a good worker, ready to do anything to help my meetings; and he was shrewd enough to make himself indispensable to Ben. I gave a sigh of relief when we finally arrived in New York.

Nothing was heard from Herman for some time. Then he showed up again, all in rags. He was working in a laundry, he told me, eighteen hours a day for five dollars a week. In the midst of his story he fell to the floor in a faint. A hurried agreement with Sasha and Hippolyte, to the effect that Herman could earn his keep by assisting in the office, saved him from returning to the laundry, and incidentally also from further fainting spells. He was an intelligent chap, but fame affects some people worse than liquor. Touring with us, getting arrested,

and seeing his name in the papers had turned Herman's head. His condition became worse after Ben put him up as one of his stars at a hobo meeting. Herman shared honours with Chuck Connor, the Chinatown celebrity, Sadakichi Hartmann, of weird dance fame, Hutchins Hapgood, widely known for his books on the underworld, Arthur Bullard, intellectual Bohemian and globe-trotter, Ben Reitman, pseudo-king of Hoboland, and others of the over- and underworld *milieu*.

Herman, now christened Micky, delivered himself of an oration on that occasion, speaking with unchallenged authority on tramping as a superior art. "Everywhere you are forced to sell your labour," he declared, "but on the open road you are free from work. I have pledged myself to be the master of my soul. Rather than work for a boss, I will let others work for me unless I can choose my occupation." He was hailed as a hero and accepted by the fraternity as one of their own.

The next day the papers had write-ups about Micky, "the Irish Jew who had taken a pledge never to work." Micky walked on air, his head held high, his chest expanded, and looking the world contemptuously in the face. In our office he wisely refrained from flaunting his fame — until Ben and I went on tour. Then he declared that he had his own life to live and great things to perform. The boys promptly told him they could not survive such importance in the same house.

In Omaha I was faced by Micky again. He would not be an expense, he assured me; he only wanted to be connected with my work. I could not deny him that. Micky continued as my shadow, ever on my heels, from town to town. I admitted his perseverance, though he got on my nerves fearfully. His presence became all-pervading. Then he began to gossip about my New York friends and particularly about Ben, who had been especially patient with him. That broke the camel's back, and Micky fled from my sight.

When we were back in New York, Ben brought the cheerful news that Micky had landed in the city that very day, half-starved and frozen from a long tramp. "Rig him out, give him money, shelter, and food," I said, "only don't bring him here; his attentions are entirely too much for me." Ben did as I asked, but he never stopped talking of poor Micky's plight, and on Christmas Eve he brought him to me as a gift. A snow-storm was raging, and we had a spare room. How could I send the poor creature away?

No sooner did Micky feel secure than he again began to demonstrate his superiority, criticizing, reprimanding, and straining everybody's patience to the breaking-point. In rage one day he raised a cane against Saxe, who had grown tired of listening to his bragging. My presence saved Micky from the sound thrashing he deserved. I told him categorically that he would have to find another place. When we returned from a meeting that night, we found our furnace sabotaged and Micky locked in his room. He was on a hunger strike, his note on my desk informed me, and he would keep it up until I would consent to his remaining in the house. The boys offered to throw him bodily into the street, but I refused to let them do so, hoping Micky would change his mind. Four days passed, and he was still locked in. I took a pail of water and resolutely climbed up to his room. He opened as soon as he heard my voice. I told him that if he would not get up within five minutes, I would give him a cold shower-bath. He began to weep and to charge me with being cruel. He loved me more than anyone else, he declared; he was my true friend, but now he must die, since I would not requite his affection. He would die right there, and I must help him do so. The boys had suggested that Micky's pranks were due to jealousy, and I had laughed at the silly notion. At last poor Micky's secret was out! But I remained stern. "A nice kind of love is yours, to want to burden me with your death," I said; "don't you think there are worthier causes to go to the electric chair for?" I told him to get up, take a bath, put on clean clothes, and have some food; later on we would decide on the best way for him to commit suicide. He asked permission to go out on the farm and I gladly consented. But, once there, he began pestering me with letters, two and three of them every day, complaining of cold and hunger and threatening suicide again.

"No doubt Micky knows you have a sick conscience," Bolton teased me; "and, besides, consider his unrequited love," he added with a merry twinkle in his eye. "But I'll get him off the farm all right, and I promise not to leave him destitute." Bolton wrote Micky that he had been informed of his illness and poverty, and that thereupon he had notified the authorities of the poorhouse: an officer would call for him in a few days. By return mail Bolton received a reply from Micky to the effect that he was no pauper, and that he had saved enough money to take

him to the Coast. Micky left. "Clever man, this Micky," Bolton commented, "but I didn't know you could be so easily imposed on."

The little place at Ossining was at last free from the pest, and I longed for a much-needed rest. But in the confusion I had quite forgotten that young Donald, the son of my dear friend Gertie Vose, was living in the house that I was giving up. Sasha had written me when I was in the West that the boy had come to him with a letter from his mother, and that he had taken him in. Gertie Vose was an old rebel whom I had met in 1897, but I had not seen her son in eighteen years. When I met him again in our house he produced on me a very disagreeable effect, which was probably due to his high-pitched voice or to his shifting look, which seemed to avoid my eyes. But he was Gertie's son, alone and out of work. He seemed undernourished and he was wretchedly dressed. I proposed that he go out for a rest to our little place in Ossining. He told me that he had intended to return home after the Tarrytown campaign, but he was waiting for his mother to send him the fare. He seemed appreciative of my offer, and the next day he left for the farm.

In my new quarters I took up my activities again. Readjustment to the altered conditions involved many hardships, but they were made more bearable by the presence of my good friend Stewart Kerr, who had a room above my little office. He had formerly shared with us our apartment at 210 East Thirteenth Street; of a considerate and non-invasive nature, Stewart was touchingly thoughtful of my welfare and very helpful in numerous ways. It was comforting to have him as my neighbour, the two of us being the only tenants living in the little house.

I was busy preparing the new drama course I had promised to deliver in Chicago and a series of lectures on the war. Three months had passed since its outbreak in Europe. Outside of *Mother Earth* and our anti-militarist campaign in New York I had not been able to raise my voice in the West against the slaughter, except on one occasion, in Butte, when I had spoken from an automobile to a large crowd and denounced the criminal stupidity of war. I felt that but for the socialist betrayal of their ideals, the great catastrophe would have been impossible. In Germany the party counted twelve million adherents. What a power to prevent the declaration of hostilities! But for a quarter of a century the Marxists had trained the workers in obedience and patriotism, trained them to rely on parliamentary activity and, particularly, to trust their socialist leaders blindly. And how most of those leaders had joined hands with the Kaiser! Instead of making common cause with the international proletariat, they had called upon the German workers to rise to the defence of "their" fatherland, the fatherland of the disinherited and degraded. Instead of declaring the general strike and thus paralysing war preparations, they had voted the Government money for slaughter. The socialists of the other countries, with certain notable exceptions, had followed their example. No wonder, for the German social democracy had for decades been the pride and inspiration of the socialists throughout the world.

My drama course under the auspices of my two wealthy patrons proved to be a most disagreeable experience. Mr. L., the advertising genius, had taken it upon himself to "edit" the announcements I had sent. Indeed, he had changed their entire character, handling the subjects of my lectures as if they had been chewing-gum ads.

Then happened something to shock the tender sensibilities of my patrons. My first drama talk fell on November 10, a day of momentous importance to me. It had been the last day on earth of my comrades martyred in Chicago twenty-seven years before. I introduced my lecture by contrasting the changes in the public attitude towards anarchism between 1887 and 1914. The vision of our precious dead was before me, bearing witness to the last prophecy of August Spies: "Our silence will be more powerful than the voices you strangle today." In 1887 Chicago's sole answer to anarchism was the gallows; in 1914 it was eagerly listening to the ideas for which Parsons and his comrades had died. During my brief introduction I saw one of my backers and his family, in the first row, uncomfortably fidgeting in their seats; some people in the rear ostentatiously left the hall. Unconcernedly I went on with the subject of the evening, "The American Drama."

Subsequently my backers informed Ben that I had "missed the opportunity of a lifetime." They had induced the "wealth and influence of Chicago" to attend my lectures, "the rich Rosenwalds among them." They would have helped to secure my drama work for the rest of my life, and then "Emma Goldman had to spoil in ten minutes all that we had worked weeks to achieve."

Chapter 41

I felt as if I had been put up on the block for sale. The incident had a most depressing effect on me. Try as I would, I could not get my usual intensity into my further drama talks. It was different when I discussed the war. In my own hall, under no obligations to anyone, I could freely express my abhorrence of slaughter and frankly discuss whatever phase of the social question I took up. At the close of my drama course we reimbursed my "patrons" for their outlay. I did not regret the experience; it taught me that patronage is paralysing to one's integrity and independence.

My stay in Chicago was lent charm by my two young friends Margaret and Deansie. Both consecrated themselves to me and turned the office of the *Little Review* over to my needs. The girls were as poor as church mice, never sure of their next meal, much less able to pay the printer or the landlord. Yet there were always fresh flowers on the desk to cheer me. Since the unforgettable days I had spent with Margaret in the spring when we had both enjoyed the hospitality of Mr. and Mrs. Roe at their home in Pelham Manor, something very new and precious had grown up between us. Three weeks of almost daily association with her, her fine understanding and intuition, had increased our mutual affection.

Chicago had charm, but I could not linger. Other voices were calling, calling me to take up the struggle again. I still had a number of cities to cover. Sasha and Fitzi had left on their lecture tour, and I was urgently needed at home.

Chapter 42

Helena and our young folks in Rochester always brought me back to that city even when I did not have to lecture there. This year there were additional reasons for visiting my home town: an opportunity to speak on the war, and the great family event of David Hochstein's first concert with the local symphony orchestra.

The Victoria Theatre had been secured for my lecture by an anarchist workman known as Dashuta. An idealist of the best type, he had paid out of his meagre savings the entire expense of the meeting and he had used all his leisure to make the lecture widely known. His help meant infinitely more to me than the "security for life" offered by the Chicago rich.

On my arrival in Rochester I found my people in anxious suspense over David's forthcoming concert. Well I knew how my sister Helena yearned for the dreams and aspirations of her own frustrated life to be realized in her youngest son. At the first signs of his talent my timid sister had developed determination and strength to defy every difficulty that beset the beloved child's artistic career. She drudged and saved to enable her children, particularly David, to have the opportunities she herself had been deprived of in life, and she was consumed by a great longing to give herself to the uttermost. On my visits she would sometimes pour out her heart to me, never complaining, but only regretting that she was able to do "so little" for her dear ones.

Now the crowning moment of her struggle had arrived. David had returned from Europe the finished artist she had slaved to help him become. Her heart trembled for his triumph. The cold critics, the unappreciative audience — what would her darling's playing mean to them? Would they understand his genius? She refused seats in a box. "It might disturb him to see me," she said. She would feel more comfortable with Jacob in the gallery.

I had heard David in New York and I knew how his playing had impressed everyone. He was truly an artist. Handsome and of good appearance, he made a striking figure on the platform. I felt no anxiety about his Rochester engagement. My sister's excitement, however, had communicated itself to me, and all during the concert my thoughts were with her whose fierce love and hope were now being fulfilled. David's violin charmed the audience and he was acclaimed with an enthusiasm seldom accorded a young artist in his native town.

Arriving in New York, I was approached by the Newspaper Enterprise Association, controlled by the Scripps-Howard newspapers, for an essay on how the American people could help establish peace on earth and good will towards men. The subject, if treated adequately, would have required a volume, but I was asked to "keep it down" to a thousand words. The opportunity to reach a large audience, however, was too valuable to miss. In my article I pointed out that the first step to good will demands a reversal of Christ's command to "render unto Caesar the things which are Caesar's and unto God the things that are God's." Ceasing to pay tribute to despots in heaven and on earth, I wrote, would tend towards peace among men.

On my return from a short tour I was surprised to find Donald Vose still in New York. He looked more shabby than I had seen him last, and though it was cold December, he was without an overcoat. Every day he came to our office and remained for hours "to warm up," as he said. "What about the money you expected?" I asked him; "did it ever come?" He had received it, he told me, but he had been promised a good job in New York and he had decided to stay on. Nothing had come of it, however, and now his fare was used up and he had to write home for more. It sounded plausible yet somehow I was not impressed. His constant presence was getting on my nerves.

Soon reports began to drift in that Donald was spending money on drink and that he was nightly treating his companions. I thought at first that it was mere gossip; the boy apparently could not afford an overcoat; where would he get money for drink? But the reports became more frequent, and I got suspicious. I knew his

mother Gertie to be too poor to support her son, as were also most of her friends. Writing her would only make her uneasy, and I therefore communicated with some of our friends in the West. They investigated the matter in Seattle, Tacoma, and the Home Colony, where Gertie lived. No money was being supplied to Donald from any of those places. My apprehensions increased. Shortly afterwards Donald came to tell me that his fare had arrived at last and that he was returning West. I was relieved and I felt also a little ashamed of my distrust.

A week after Donald's departure we read about the arrest of Matthew A. Schmidt in New York and of David Caplan on Puget Sound. We knew that the two men were "wanted" in connexion with the Los Angeles *Times* explosion. The "gentlemen's agreement" made by the State of California to refrain from further prosecution of labour men after the McNamara confession was broken again. Donald Vose came to my mind, and my old suspicions were revived. Various circumstances pointed to his connexion with the arrest of the men. It seemed preposterous to think a child of Gertie Vose capable of treachery, yet I could not free myself from the thought that Donald was somehow responsible for the arrests.

Soon no room was left for doubt. Proofs sent to us by dependable friends on the Coast disclosed that Donald Vose was in the pay of Detective William J. Burns and that he had betrayed Matthew A. Schmidt and David Caplan. The son of our old comrade Gertie, raised in anarchist circles and a guest in our house, turned Judas! It was a staggering blow, one of the worst I had received in my twenty-five years of public life.

The first step I decided upon was a frank avowal in *Mother Earth* of the facts in the case and an explanation of how Donald Vose had happened to live in our house. But it would crush my dear friend Gertie to learn that her own child was a spy! Gertie had been so happy that her son was now "in the right atmosphere," and that he would take up the work for which she had spent her life. I wondered how the clear-thinking and observant woman could have remained so blind to the true nature of her son. She never would have sent him to our house if she had had the slightest inkling of his true nature. I hesitated to disclose the truth about Donald. Yet sooner or later Gertie would have to face the fact; moreover, there was so much involved in Donald's relation to us and to our work that I could not keep the matter under cover. Our people must be warned against him, I finally decided.

I wrote an article for our magazine giving the whole history of the case. But before it was set up, I received the request from those connected with the defence of Schmidt and Caplan to delay publishing anything about Donald because he was expected to testify at the trial. I had always hated subterfuge, but I could not ignore the wishes of the people in charge of the defence of Caplan and Schmidt.

The tenth anniversary of *Mother Earth* was approaching. It seemed nothing short of a miracle for our magazine to have survived a whole decade. It had faced the condemnation of enemies and the unfriendly criticism of well-wishers and had had a hard struggle to keep alive. Even most of those who had helped at its birth had expressed misgivings about its continued existence. Their fears were not groundless, in view of the reckless founding of the magazine. Blissful ignorance of the publishing business, combined with the ridiculous nest-egg of two hundred and fifty dollars, how could anyone hope to succeed with such a start? But my friends had overlooked the most important factors in the heritage of *Mother Earth*, a Yiddish perseverance and a boundless enthusiasm. These had proved to be stronger than gilt-edged securities, large income, or even popular support. From the very beginning I had outlined for it a twofold purpose: to voice without fear every unpopular progressive cause, and to aim for unity between revolutionary effort and artistic expression. To achieve these ends I had to keep *Mother Earth* untrammelled by party policies, even by anarchist policies, free from sectarian favouritism and from every outside influence, however well-intentioned. For this I was charged even by some of my comrades with using the magazine for my personal ends, and by socialists with being in the employ of capitalism and of the Catholic Church.

Its survival was due in no little measure to the devotion of a small band of comrades and friends who helped to realize my dream of an independent radical spokesman in the United States. The tributes paid at the tenth anniversary by readers in America and abroad testified to the niche in people's hearts my child had made for itself. Some of the praise was especially touching because it came from persons with whom I had been compelled to clash swords over the war.

After my return from the Neo-Malthusian Conference, held in Paris in 1900, I had added to my lecture series the subject of birth-control. I did not discuss methods, because the question of limiting offspring represented in my estimation only one aspect of the social struggle and I did not care to risk arrest for it. Moreover, I was so continually on the brink of prison because of my general activities that it seemed unjustifiable to court extra trouble. Information on methods I gave only when privately requested for it. Margaret Sanger's difficulties with the postal authorities over her publication of *The Woman Rebel*, and the arrest of William Sanger for giving his wife's pamphlet on methods of birth-control to a Comstock agent, made me aware that the time had come when I must either stop lecturing on the subject or do it practical justice. I felt that I must share with them the consequences of the birth-control issue.

Neither my birth-control discussion nor Margaret Sanger's efforts were pioneer work. The trail was blazed in the United States by the grand old fighter Moses Harman, his daughter Lillian, Ezra Heywood, Dr. Foote and his son, E. C. Walker, and their collaborators of a previous generation. Ida Craddock, one of the bravest champions of women's emancipation, had paid the supreme price. Hounded by Comstock and faced with a five-year sentence, she had taken her own life. She and the Moses Harman group were the pioneers and heroes of the battle for free motherhood, for the right of the child to be born well. The matter of priority, however, in no way lessened the value of Margaret Sanger's work. She was the only woman in America in recent years to give information to women on birth-control and she had revived the subject in her publication after many years of silence.

E. C. Walker, president of the Sunrise Club, had invited me to speak at one of its fortnightly dinners. His organization was among the few libertarian forums in New York open to free expression. I had often lectured there on various social topics. On this occasion I chose birth-control as my theme, intending openly to discuss methods of contraception. I faced one of the largest audiences in the history of the club, numbering about six hundred persons, among them physicians, lawyers, artists, and men and women of liberal views. Most of them were earnest people who had come together to lend moral support to the test case that this first public discussion represented. Everyone felt certain that my arrest would follow, and some friends had come prepared to go bail for me. I carried a book with me in case I should have to spend the night in the station-house. That possibility did not disturb me, but I did feel uneasy because I knew that some of the diners had come out of curiosity, for the sex thrills they expected to experience on this evening.

I introduced my subject by reviewing the historical and social aspects of birth-control and then continued with a discussion of a number of contraceptives, their application and effects. I spoke in the direct and frank manner that I should use in dealing with ordinary disinfection and prophylaxis. The questions and the discussion that followed showed that I had taken the right approach. Several physicians complimented me on having presented so difficult and delicate a subject in a "clean and natural manner."

No arrest followed. Some friends feared I might be picked up on my way home, and insisted on seeing me to my door. Days passed and the authorities had taken no steps in the matter. It was the more surprising in view of the arrest of William Sanger for something he had not said nor written himself. People wondered why I, who had been so frequently arrested when I had not broken the law, should be allowed to go unpunished when I had done so deliberately. Perhaps Comstock's failure to act was due to the fact that he knew that those who were in the habit of attending the Sunrise Club gatherings were probably already in possession of contraceptives. I must therefore deliver the lecture at my own Sunday meetings, I decided.

Our hall was packed, mostly with young people, among them students from Columbia University. The interest evinced by my audience was even greater than at the Sunrise dinner, the questions put by the young folks of a more direct and personal nature. I did not mince matters, yet there was no arrest. Evidently I should have to make another test on the East Side.

I had to postpone the matter for a while because of previous engagements. Students from the Union Theological Seminary, frequent attendants at my Sunday lectures, had invited me to address them. I had consented after having warned the boys that they were likely to meet with opposition from the faculty. As soon as it became known that the heathen was to invade the theological sanctum, a tempest broke out which lasted beyond the

day set for my lecture. The students insisted on their right of hearing whom they pleased until the faculty gave in, and another date was agreed upon.

In the mean time I had to deliver another lecture, on the "Failure of Christianity," with particular reference to Billy Sunday, whom I considered the modern clown of religion and whose circus was in Paterson at the time. In view of the tsarist methods employed by the authorities in dealing with strike meetings and radical gatherings, the police protection given Billy and his performances was doubly outrageous. Our comrades in Paterson were planning some protest, and they invited me to speak. I felt that it would not be fair to discuss Billy Sunday without first learning the calibre of the man and seeing what he was passing out as religion. I went with Ben to Paterson to hear the self-appointed voice of Christ.

Never did Christianity appear to me so divested of meaning and decency. Billy Sunday's vulgar manner, his coarse suggestiveness, erotic flagellation, and disgusting lasciviousness, clad in theological phraseology, stripped religion of the least spiritual significance. I was too nauseated to hear him to the end. Fresh air brought relief from the atmosphere of the lewd mouthings and sexual contortions with which he goaded his audience to salacious hysteria.

Some days later I lectured in Paterson on the "Failure of Christianity" and cited Billy Sunday as the symbol of its inner collapse. The next morning's newspapers stated that I had provoked the wrath of God by my blasphemy. I learned that the hall in which I had spoken had caught fire after I had left and burned to the ground.

My tour this year met with no police interference until we reached Portland, Oregon, although the subjects I treated were anything but tame: anti-war topics, the fight for Caplan and Schmidt, freedom in love, birth-control, and the problem most tabooed in polite society, homosexuality. Nor did Comstock and his purists try to suppress me, although I openly discussed methods of contraception before various audiences.

Censorship came from some of my own comrades because I was treating such "unnatural" themes as homosexuality. Anarchism was already enough misunderstood, and anarchists considered depraved; it was inadvisable to add to the misconceptions by taking up perverted sex-forms, they argued. Believing in freedom of opinion, even if it went against me, I minded the censors in my own ranks as little as I did those in the enemy's camp. In fact, censorship from comrades had the same effect on me as police persecution; it made me surer of myself, more determined to plead for every victim, be it one of social wrong or of moral prejudice.

The men and women who used to come to see me after my lectures on homosexuality, and who confided to me their anguish and their isolation, were often of finer grain than those who had cast them out. Most of them had reached an adequate understanding of their differentiation only after years of struggle to stifle what they had considered a disease and a shameful affliction. One young woman confessed to me that in the twenty-five years of her life she had never known a day when the nearness of a man, her own father and brothers even, did not make her ill. The more she had tried to respond to sexual approach, the more repugnant men became to her. She had hated herself, she said, because she could not love her father and her brothers as she loved her mother. She suffered excruciating remorse, but her revulsion only increased. At the age of eighteen she had accepted an offer of marriage in the hope that a long engagement might help her grow accustomed to a man and cure her of her "disease." It turned out a ghastly failure and nearly drove her insane. She could not face marriage and she dared not confide in her fiancé or friends. She had never met anyone, she told me, who suffered from a similar affliction, nor had she ever read books dealing with the subject. My lecture had set her free; I had given her back her self-respect.

This woman was only one of the many who sought me out. Their pitiful stories made the social ostracism of the invert seem more dreadful than I had ever realized before. To me anarchism was not a mere theory for a distant future; it was a living influence to free us from inhibitions, internal no less than external, and from the destructive barriers that separate man from man.

Los Angeles, San Diego, and San Francisco were record-breaking in the size of our meetings and the interest shown. In Los Angeles I was invited by the Women's City Club. Five hundred members of my sex, from the deepest red to the dullest grey, came to hear me speak on "Feminism." They could not excuse my critical attitude towards the bombastic and impossible claims of the suffragists as to the wonderful things they would do when

they got political power. They branded me as an enemy of woman's freedom, and club-members stood up and denounced me.

The incident reminded me of a similar occasion when I had lectured on woman's inhumanity to man. Always on the side of the under dog, I resented my sex's placing every evil at the door of the male. I pointed out that if he were really as great a sinner as he was being painted by the ladies, woman shared the responsibility with him. The mother is the first influence in his life, the first to cultivate his conceit and self-importance. Sisters and wives follow in the mother's footsteps, not to mention mistresses, who complete the work begun by the mother. Woman is naturally perverse, I argued; from the very birth of her male child until he reaches a ripe age, the mother leaves nothing undone to keep him tied to her. Yet she hates to see him weak and she craves the manly man. She idolizes in him the very traits that help to enslave her — his strength, his egotism, and his exaggerated vanity. The inconsistencies of my sex keep the poor male dangling between the idol and the brute, the darling and the beast, the helpless child and the conqueror of worlds. It is really woman's inhumanity to man that makes him what he is. When she has learned to be as self-centred and as determined as he, when she gains the courage to delve into life as he does and pay the price for it, she will achieve her liberation, and incidentally also help him become free. Whereupon my women hearers would rise up against me and cry: "You're a man's woman and not one of us."

Our experience in San Diego two years previously, in 1913, had exerted the same effect on me as the night ride in 1912 had on Ben. I was set on returning to deliver my suppressed lecture. In 1914 one of our friends had gone to San Diego to try to secure a hall. The socialists, who had their own place, refused to have anything to do with me. Other radical groups were equally brave, so that my plan had to be abandoned. Only temporarily, I had promised myself, however.

This year, 1915, I was fortunate in having to deal with real men instead of with mere apologies in male attire. One of them was George Edwards, the musician who had offered us the Conservatory of Music on the occasion of our first trouble with the Vigilantes. The other was Dr. A. Lyle de Jarnette, a Baptist minister who had resigned from the Church and had founded the Open Forum. Edwards had become a thorough anarchist who devoted his time and abilities to the movement. He had set to music Voltairine de Cleyre's *The Hurricane*, Olive Schreiner's *Dream of Wild Bees*, and "The Grand Inquisitor" from Dostoyevsky's *Brothers Karamazov*. Now he was determined to help me come back to San Diego and establish the right of free speech there. Dr. Jarnette had organized the Open Forum as a protest against Vigilante suppression. The association had since grown into a large and vital body. Arrangements were made for me to deliver three lectures there, in an attempt to break the San Diego conspiracy.

The recently elected mayor of the city, reputed to be a liberal, had assured the Open Forum that I would be allowed to speak, and that no Vigilante interference would be permitted. It was a new tone for San Diego, probably due to the circumstance that its exposition had greatly suffered as a result of the three-year boycott. But our former experiences in the city did not justify too much trust in official declarations. We preferred to prepare ourselves for possible emergencies.

I had long before decided that I would return to San Diego without Ben. I had planned to go alone, but fortunately Sasha was in Los Angeles at the time. I knew I could count on his poise in a difficult situation and on his utter fearlessness in the face of the gravest danger. Sasha and my romantic admirer Leon Bass left for San Diego two days ahead of me to look over the field. Accompanied by Fitzi and Ben Capes, I departed quietly from Los Angeles in an auto. Nearing the Vigilante city, the picture of Ben surrounded by fourteen thugs rose before me. They had covered the same route, with Ben at the mercy of savages who were beating and humiliating him. I thought of him writhing in pain, with no one to succour him or alleviate his terror. Barely three years had passed. I was free, with dear friends at my side, securely riding through the balmy night. I could enjoy the beauty around me, the golden Pacific on one side, majestic mountains on the other, their fantastic formations towering above us. The very glory of this magnificent country-side must have been mockery to Ben, a mockery in league with his torturers. May 14, 1912 — June 20, 1915 — what an incredible change! Yet what might be awaiting us in San Diego?

We arrived at four-thirty in the morning and drove straight to the small hotel where Sasha had engaged rooms for us. He reported that the hall-keeper had declared that I could not speak in his place, but that Dr. Jarnette and the other members of the Open Forum were determined to see our plans through. The hall was theirs by yearly lease, the key was in their hands, and it had been decided to take possession of the hall and guard every entrance.

When our meeting opened, at eleven in the morning, we became aware that a number of Vigilantes were present. The situation was tense, the atmosphere charged with suppressed excitement. It furnished a fitting background for my subject, which was Ibsen's *Enemy of the People*. Our men were on the alert, and no untoward incident took place, the Vigilantes evidently not daring to start any hostile demonstration.

The afternoon lecture was on Nietzsche, and again the hall was crowded, but this time the Vigilantes remained away. In the evening I spoke on the struggle of Margaret and William Sanger, dealing with the importance of birth-control. The day ended without any disturbance. I felt that our triumph was due mostly to the comrades martyred for free speech three years previously — to Joseph Mikolasek, who had been murdered in the fight, and the hundreds of I.W.W.'s and other victims, including Ben, who had been beaten, thrown into prison and driven out of town. The thought of them steeled me and urged me on.

Ben insisted on visiting San Diego again, and he returned there later on, not in any public capacity, but just to convince himself that he was not afraid. He went to the exposition in the company of his mother and several friends. No one paid any attention to them. The Vigilante conspiracy had been broken.

Among my numerous friends in Los Angeles none was more helpful in my work and welfare than Dr. Percival T. Gerson, together with his wife. They interested scores of people in my lectures, gave me the opportunity to address gatherings in their home, and entertained me lavishly. It was also Dr Gerson who procured for me an invitation to speak before the Severance Club, named in honour of Caroline M. Severance, co-worker of Susan B. Anthony, Julia Howe, and the group of militants of the preceding generation.

Before I began my lecture, I was introduced to a man who, in the absence of the president, had been asked to preside. There was nothing striking about him as he sat buried in my volume of *Anarchism and Other Essays*. In his opening remarks this chairman, whose name was Tracy Becker, astonished the audience by the announcement that he had been connected with the District Attorney's office in Buffalo when President McKinley was killed. Until very recently he had considered Emma Goldman a criminal, he said — not one who had courage to do murder herself, but one who unscrupulously played on weak minds and induced them to commit crimes. During the trial of Leon Czolgosz he felt certain, he continued, that it was I who had instigated the assassination of the President and he had thought that I ought to be made to pay the extreme penalty. Since he had read my books and had talked to some of my friends, he realized his mistake and he now hoped that I would forgive him the injustice he had done me.

Dead silence followed his remarks, and everybody's eyes were turned on me. I felt frozen by the sudden resurrection of the Buffalo tragedy, and in an unsteady voice, at first, I declared that since we are all links in the social chain, no one can avoid responsibility for such deeds as that of Leon Czolgosz; not even the chairman. He who remains indifferent to the conditions that result in violent acts of protest cannot escape his share of blame for them. Even those of us who see clearly and work for fundamental changes are not entirely exempt from guilt. Too absorbed in efforts for the future, we often turn a deaf ear to those who reach out for sympathetic understanding and who hunger for the fellowship of kindred spirits. Leon Czolgosz had been one of such.

I talked with growing feeling as I proceeded to describe the bleak background of the boy, his early environment and life. I related the impressions of the Buffalo newspaper woman who had sought me out to tell me what she had experienced during Czolgosz's trial, and I pointed out the motives of Leon's act and martyrdom. I felt no resentment against the man who had confessed his eagerness to send me to the electric chair. Indeed, I rather admired him for frankly admitting his error. But he had revived in my memory the fury of that period, and I was in no mood to meet him or to listen to his idle pleasantries.

The San Francisco Exposition was at its height, and the population of the city had almost doubled. Our meetings, totalling forty within one month, successfully competed with the gate receipts of the big show. The

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great event was my appearance at the Congress of Religious Philosophies. The astonishing thing was made possible by Mr. Power, who was in charge of the sessions of the congress. He had known me in the East, and when he learned of my presence in San Francisco, he invited me to speak.

The public conclave of the religious philosophers took place in the Civic Auditorium, one of the largest halls in the West. The place of the chairman, a reverend gentleman who suddenly fell ill when he heard that I was to speak, was taken by a member of the newspaper fraternity. I was thus between the devil and the deep sea, and I began my talk on atheism by saying so. My introduction put the audience in a light mood. Surrounded on the platform by gentlemen of the cloth of every known denomination, I needed all my humour to rise to the solemnity of the occasion.

Atheism is rather a delicate subject to handle under such circumstances, but somehow I managed to pull through. I saw consternation on the faces of the theologians, who protested that my treatment of religion was scandalous. But the vast audience evidently enjoyed it, for its hilarious approval came perilously near breaking up the congress when I got through. I was followed by a rabbi, who began by saying that "in spite of all Miss Goldman has said against religion, she is the most religious person I know."

Chapter 43

On my arrival in New York after my protracted western lecture tour I hoped to get a long-needed rest. But the fates and Sasha willed it otherwise. He had just returned from Los Angeles to work in the East in behalf of Matthew A. Schmidt and David Caplan, and he immediately drew me into his intensive campaign.

Sasha's presence on the Coast during my last San Diego experience was due to a rather unexpectedly happy turn of affairs. When he had started out on his Western lecture tour, in the fall of 1914, he had not intended to go farther than Colorado. That was owing to his arrest on the very eve of his leaving New York. Fitz had preceded him to Pittsburgh to make the preliminary arrangements for the meetings. Sasha's New York friends had meanwhile arranged a farewell party in his honour. At midnight the company, returning home, sang revolutionary songs. A policeman ordered them to cease singing, and in the altercation that followed he lifted his night-stick to strike Bill Shatoff, our old friend and co-worker. Sasha's presence of mind undoubtedly saved Bill from serious injury. He gripped the policeman's upraised arm so that the latter let the club fall out of his hand. More officers arrived and the whole company were arrested. In the morning they were condemned to short terms in the workhouse for "disturbing the peace," except Sasha, who was charged with assaulting an officer and inciting to riot. The magistrate insisted on his standing trial there and then, saying that his sentence would not exceed two years. The policeman had come to court with his entire arm painted with iodine and bandaged, and his statement to the judge was to the effect that Sasha had attacked him without the least provocation and that only the arrival of more police had saved his life. It was clearly the intention to "railroad" Sasha. The police, having failed to stop his unemployment activities and Ludlow strike protests, were evidently determined to wreak vengeance on him this time.

Sasha refused to have the case proceed before the police magistrate. The charges against him, classed as felonies, gave him the legal right of trial by jury. Moreover, he was scheduled to speak the same evening in Pittsburgh, and he decided to take his chances in criminal court.

Our friend Gilbert E. Roe bailed him out and promised to look after the case during his absence. Sasha departed for Pittsburgh, but when he reached Denver, he was warned by Roe to go no farther west, so as to be able to return to New York within forty-eight hours if he was called for trial. The situation looked serious, Sasha being in danger of a five-year prison term.

For weeks he remained lecturing in Colorado, anxious to go to California to aid in the defence of Matthew A. Schmidt and David Caplan, who were awaiting trial in Los Angeles in connexion with the *Times* building explosion. Then one day he received a telegram from New York, reading: "Case against you dismissed. You are free to go where you please. Congratulations."

It was Gilbert E. Roe who had managed to have the indictments against Sasha quashed by convincing the new District Attorney of New York that the charges were the result of police enmity.

Now Sasha was in New York, working strenuously in behalf of the Caplan-Schmidt defence. On the Coast he had organized a wide publicity campaign in their behalf, and as a result of his efforts the International Workers' Defence League had requested him to tour the country and form defence branches along the route. It was just the kind of activity Sasha was particularly fitted for, and he devoted himself passionately to saving the two indicted men from the fate that had been his in Pennsylvania.

Equipped with credentials from various labour organizations, he had left Los Angeles, stopping at all the larger industrial cities on his way east, so that by the time he reached New York he had already rallied a goodly part of organized labour to the support of the prisoners in the Los Angeles jail.

Sasha immediately enlisted me for the Caplan-Schmidt campaign, as he did everyone else he could get into the work. It was good to have him near again and to co-operate with him. The Caplan-Schmidt mass meeting he organized, at which we were both to speak, and the numerous other efforts for the defence he was making were too important to let me consider my need of rest. The reactionary forces on the Coast arrayed against labour were feverishly active. They were poisoning the public mind against the men about to be tried; to prejudice the case they were spreading the rumour that David Caplan had turned State's evidence. The preposterous story had just made its appearance in the New York newspapers. Aware of the effect of such statements even upon the radicals, it became necessary to take a stand against the outrageous slander. I had known David fifteen years and had been closely connected with him in the movement during that time; I was absolutely convinced of his integrity.

When the date of the Caplan-Schmidt trial became known, Sasha returned to the Coast to start a bulletin, as part of the publicity he was making for the case.

The conflagration in Europe was spreading; already six countries had been swept by it. America was also beginning to catch fire. The jingo and military cliques were growing restive. "Sixteen months of war," they cried, "and our country is still keeping aloof!" The clamour for "preparedness" began, people joining in who but yesterday waxed hot against the atrocities of organized slaughter. The situation called for more energetic anti-war agitation. It became doubly necessary when we learned of the attitude of Peter Kropotkin.

Rumours had been filtering through from England that Peter had declared himself in favour of the war. We ridiculed the idea, certain that it was a newspaper fabrication to charge our Grand Old Man with pro-war sentiments. Kropotkin, the anarchist, humanitarian, and gentlest of beings — it was preposterous to believe that he could favour the European holocaust. But presently we were informed that Kropotkin had taken sides with the Allies, defending them with the same vehemence that the Haeckels and the Hauptmanns were championing "their" fatherland. He was justifying all measures to crush the "Prussian menace," as those in the opposite camp were urging the destruction of the Allies. It was a staggering blow to our movement, and especially to those of us who knew and loved Peter. But our devotion to our teacher and our affection for him could not alter our convictions nor change our attitude to the war as a struggle of financial and economic interests foreign to the worker and as the most destructive factor of what is vital and worth while in the world.

We determined to repudiate Peter's stand, and fortunately we were not alone in this. Many others felt as we did, distressing as it was to turn against the man who had so long been our inspiration. Enrico Malatesta showed far greater understanding and consistency than Peter, and with him were Rudolph Rocker, Alexander Schapiro, Thomas H. Keell, and other native and Jewish-speaking anarchists in Great Britain. In France Sebastien Faure, A. Armand, and members of the anarchist and syndicalist movements, in Holland Domela Nieuwenhuis and his co-workers maintained a firm attitude against the wholesale murder. In Germany Gustav Landauer, Erich Muhsam, Fritz Oerter, Fritz Kater, and scores of other comrades retained their senses. To be sure, we were but a handful in comparison with the war-drunk millions, but we succeeded in circulating throughout the world the manifesto issued by our International Bureau, and we increased our energies at home to expose the true nature of militarism.

Our first step was the publication in *Mother Earth* of Peter Kropotkin's pamphlet on "Capitalism and War," embodying a logical and convincing refutation of his new position. In numerous meetings and protests we pointed out the character, significance, and effects of war, my lecture on "Preparedness" showing that "readiness," far far from assuring peace, has at all times and in all countries been instrumental in precipitating armed conflicts. The lecture was repeatedly delivered before large and representative audiences, and it was among the first warnings in America against the military conspiracy behind the protestations of peace.

Our people in the States were awakening to the growing danger, and demands for speakers and for literature began pouring into our office from every part of the country. We were not rich in good English agitators, but the situation was urgent, and I was continually busy filling the gap.

I went about the country, speaking almost every evening, my days occupied with numerous calls on my time and energy. At last even my unusual powers of endurance gave way. Returning to New York after a lecture in

Cleveland, I was taken ill with the grippe. I was too ill to be transferred to a hospital. After I had spent two weeks in bed, the physician in charge ordered me taken to a decent hotel room, my own quarters lacking all comforts. On my arrival at the hotel I was too weak to register, and Stella, my niece, wrote my name in the guest book. The clerk looked at it and then retired to an inner office. He returned to say that a mistake had been made; there was no vacant room for me in the place. It was a cold and grey day, the rain coming down in torrents, but I was compelled to return to my old quarters.

The incident resulted in strong protests in the press. One communication in particular attracted my attention; it was a long and caustic letter upbraiding the hotel people for their inhumanity to a patient. The statement, signed "Harry Weinberger, Attorney-at-Law, New York," was by a man I did not know personally, but whose name I had heard mentioned as that of an active single-taxer and member of the Brooklyn Philosophical Society.

In the mean time Matthew Schmidt had been sacrificed to the vengeance of the Merchants' and Manufacturers' Association, the Los Angeles *Times*, and the State of California. One of the main witnesses against him was Donald Vose. In open court, face to face with his victim, he admitted being in the employ of Detective William J. Burns. As his agent Vose had ferreted out the whereabouts of David Caplan. He enjoyed the hospitality of the latter for two weeks, gained his confidence, and learned that Schmidt was somewhere in New York. Then he was ordered east by Burns, instructed to frequent anarchist circles and be on the alert for the first chance to reach Matthew Schmidt. On the witness-stand Vose boasted that the prisoner at the bar had confessed his guilt to him. Schmidt was convicted, the jury recommending imprisonment for life.

There was no more reason for withholding the publication of what I considered Donald Vose's perfidy. The January 1916 issue of *Mother Earth* contained the too-long-delayed article about him.

Gertie Vose stood by her son. I understood her maternal feeling, but in my estimation it did not excuse a rebel of thirty years' standing. I never wanted to see her again.

Conviction did not break the strong spirit of Matthew A. Schmidt or influence his faith in the ideals for which he was to be buried for the rest of his life. His statement in court, setting forth the causes behind the social war, was illuminating in its clarity, simplicity, and courage. Though facing a life sentence, he did not lose his rich humour. In the midst of his recital of the real facts in the case he turned to the jury with the remark: "Let me ask you, gentlemen, do you believe a man like Donald Vose? You wouldn't whip your dog on the testimony of such a creature; no honest man would. Any man who would believe Vose would not deserve to have a dog."

Interest in our ideas was growing throughout the country. New anarchist publications began to appear: *Revolt* in New York, with Hippolyte Havel as its editor; the *Alarm* in Chicago, issued by a local group of comrades, and the *Blast* in San Francisco, with Sasha and Fitzi at its head. Directly or indirectly I was connected with all of them. It was, however, the *Blast* that was closest to my heart. Sasha had always wanted a forum from which to speak to the masses, an anarchist weekly labour paper to arouse the workers to conscious revolutionary activity. His fighting spirit and able pen were enough to assure the *Blast* vitality and courage. The co-operation of Robert Minor, the powerful cartoonist, added much to the value of the publication.

Robert Minor had wandered far since the days when I first met him in St. Louis. He had definitely broken with the milk-and-water brand of socialism and had given up a lucrative position on the New York *World* for a twenty-five-dollar-a-week job on the socialist daily *Call*. "This will free me," he once told me, "from making cartoons that show the blessings of the capitalistic régime and injure the cause of labour." In the course of time Bob had developed into a revolutionist and subsequently into an anarchist. He devoted his energy and abilities to our movement. *Mother Earth*, *Revolt*, and the *Blast* were considerably strengthened by his trenchant brush and pen.

From Philadelphia, Washington, and Pittsburgh came calls for a series of lectures to extend over several months. The initiative of our comrades was a satisfying and stimulating sign; such a venture had never before been tried with one speaker, but our friends were eager to attempt it. I realized the strain it would involve to travel continually from town to town, lecture every evening, then rush back to speak at my Friday and Sunday meetings in New York. But I welcomed the opportunity to awaken interest in the Los Angeles case, agitate against the war, and help circulate our various publications.

My English lectures in Philadelphia were hardly worth the weekly effort. They were poorly attended; the few who did come were sluggish and inert, like the social atmosphere in the City of Brotherly Love. There were only two persons whose friendship recompensed me for the otherwise dreary experience, Harry Boland and Horace Traubel.

Harry was an old devotee and always generously helpful in every struggle I made. Horace Traubel I had first met at a Walt Whitman dinner in 1903. He had impressed me as the outstanding personality among the Whitmanites. I enjoyed the hours spent in his sanctum, filled with Whitman material and books, as well as with the files of his own unique paper, the *Conservator*. Most interesting were his reminiscences of the Good Gray Poet, whose latter years of life Horace had shared. I got more from him of Walt than from any biographer I had read, and I also got much of Horace Traubel, who revealed himself and his own humanity in his talks about his beloved poet.

Another man brought close to me by Horace was Eugene V. Debs. I had met him previously on several occasions and had clashed swords with him in a friendly way over our political differences, but I knew little of his real personality. Horace, an intimate friend of Debs's, made him vibrant to me in the heights and depths of his character. The comradeship I felt for Horace ripened into a beautiful friendship during my visits to Philadelphia. The city's empty boast of brotherly love was redeemed by none so much as by Horace Traubel, whose love embraced mankind.

Results in Washington, D. C., surprised everybody and, most of all, our active workers Lillian Kisliuk and her father. Lillian had for years lived in the capital, but had always been sceptical about the success of lectures in her city, and particularly about having two a week. It was her enthusiasm for our ideas, however, that had induced her to undertake the task.

The Pittsburgh arrangements were in charge of our very able friend Jacob Margolis, who was assisted by a group of young American comrades, among them Grace Loan, very vivid and intense, her husband, Tom, and his brother, Walter. The Loans were most refreshing by their genuineness and zeal, and they gave promise of great usefulness to our cause. They had all worked like beavers to make my meetings a success, but unfortunately the result was not commensurate with their efforts. On the whole, however, my series of meetings in the stronghold of the steel-trust were well worth while, especially because Jacob Margolis had succeeded in inducing a club of lawyers to invite me to address them.

I had heretofore faced the representatives of the law only as a prisoner. On this occasion it was my turn — not to pay back in kind, but to tell the judges and prosecutors among my hearers what I thought of their profession. I confess I did it with glee, without remorse or pity for the predicament of the gentlemen who had to listen without being able to punish me even for contempt of court.

My lectures in New York that winter included the subject of birth-control. I had definitely decided some time previously to make public the knowledge of contraceptives, particularly at my Yiddish meetings, because the women on the East Side needed that information most. Even if I were not vitally interested in the matter, the conviction of William Sanger and his condemnation to prison would have impelled me to take up the question. Sanger had not been actively engaged in the birth-control movement. He was an artist, and he had been tricked by a Comstock agent into giving him a pamphlet which his wife, Margaret Sanger, was circulating. He could have pleaded ignorance and thus avoided punishment. His bold defence in court earned him the deserved appreciation of all right-thinking people.

My lectures and attempts at lecturing on birth-control finally resulted in my arrest, whereupon a public protest was arranged in Carnegie Hall. It was an impressive gathering, with our friend and ardent co-worker Leonard D. Abbott presiding. He presented the historical aspects of the subject, while Doctors William J. Robinson and J. S. Goldwater spoke from the medical point of view. Dr. Robinson was an old champion of the cause; together with the venerable Abraham Jacobi, he was the pioneer of birth-control in the New York Academy of Medicine. Theodore Schroeder and Bolton Hall illuminated the legal side of family limitation, and Anna Strunsky Walling, John Reed, and a number of other speakers dwelt on its social and human value as a liberating factor, particularly in the lives of proletarians.

My trial, after several preliminary hearings, was set for April 20. On the eve of that day a banquet took place at the Brevoort Hotel, arranged by Anna Sloan and other friends. Members of the professions and of various social tendencies were present. Our good old comrade H. M. Kelly spoke for anarchism, Rose Pastor Stokes for socialism, and Whidden Graham for the single-taxers. The world of art was represented by Robert Henri, George Bellows, Robert Minor, John Sloan, Randall Davey, and Boardman Robinson. Dr. Goldwater and other physicians participated. John Francis Tucker, of the Twilight Club, was toast-master and he lived up to his reputation as one of the wittiest men in New York. An entertaining discussion was provided by John Cowper Powys, the British writer, and Alexander Harvey, an editor of *Current Literature*. Powys expressed himself as appalled by his ignorance of birth-control methods, but he insisted that though he personally was not interested in the matter, yet he belonged to the occasion because of his constitutional objection to any suppression of free expression.

When at the close I was given the floor to reply to the various points raised, I called the attention of the guests to the fact that the presence of Mr. Powys at a banquet given to an anarchist was by no means his first libertarian gesture. He had given striking proof of his intellectual integrity some years previously in Chicago when he had refused to speak at the Hebrew Institute because that institution had denied its premises to Alexander Berkman. The latter had been announced to speak on the Caplan-Schmidt case. At the last moment the directors of the Institute closed its doors. Thereupon the Chicago workers had boycotted the reactionary organization and founded their own Workmen's Institute. Shortly afterwards Mr. Powys had arrived to deliver a series of lectures at the Hebrew Institute. When informed of the attitude of its directors to Berkman, Mr. Powys had cancelled his engagements. His action was especially commendable because all he knew of Berkman was the misrepresentations he had read in the press.

Rose Pastor Stokes demonstrated direct action at the banquet. She announced that she had with her type-written sheets containing information on contraceptives and that she was ready to hand them out to anyone who wanted them. The majority did.

In court the next day, April 20, I pleaded my own case. The District Attorney interrupted me continually by taking exceptions, in which he was sustained by two of my three judges. Presiding Judge O'Keefe proved to be unexpectedly fair. After some tilts with the young prosecutor I took the stand in my own behalf. It gave me the opportunity to expose the ignorance of the detectives who testified against me and to deliver in open court a defence of birth-control.

I spoke for an hour, closing with the declaration that if it was a crime to work for healthy motherhood and happy child-life, I was proud to be considered a criminal. Judge O'Keefe, reluctantly I thought, pronounced me guilty and sentenced me to pay a fine of one hundred dollars or serve fifteen days in the workhouse. On principle I refused to pay the fine, stating that I preferred to go to jail. It called forth an approving demonstration, and the court attendants cleared the room. I was hurried off to the Tombs, whence I was taken to the Queens County Jail.

Our following Sunday meeting, which I could not attend, since my forum was now a cell, was turned into a protest against my conviction. Among the speakers was Ben, who announced that pamphlets containing information about contraceptives were on the literature table and could be taken free of charge. Before he had got off the platform, the last of the pamphlets had been snatched up. Ben was arrested on the spot and held for trial.

In Queens County Jail, as on Blackwell's Island years previously, I saw it demonstrated that the average social offender is made, not born. One must have the consolation of an ideal to survive the forces designed to crush the prisoner. Having such an ideal, the fifteen days were a lark to me. I read more than I had for months outside, prepared material for six lectures on American literature, and still had time for my fellow prisoners.

Little did the New York authorities foresee the results of the arrests of Ben and me. The Carnegie Hall meeting had awakened interest throughout the country in the idea of birth-control. Protests and public demands for the right to contraceptive information were reported from numerous cities. In San Francisco forty leading women signed a declaration to the effect that they would get out pamphlets and be ready to go to prison. Some

proceeded to carry out the plan and they were arrested, but their cases were discharged by the judge, who stated that there was no ordinance in the city to prohibit the propagation of birth-control information.

The next Carnegie Hall meeting was held as a greeting upon my release. The occasion was under the auspices of prominent persons in New York, but the actual organization work was done by Ben and his "staff," as he called our active boys and girls. Birth-control had ceased to be a mere theoretic issue; it became an important phase of the social struggle, which could be advanced more by deeds than by words. Every speaker stressed this point. It was again Rose Pastor Stokes who carried wishes into action. She distributed leaflets on contraceptives from the platform of the famous hall.

The sole disturbing element was Max Eastman, who declared a few minutes before the opening of the meeting that he would not preside if Ben Reitman should be allowed to speak. In view of Eastman's socialistic ideas and his past insistence on the right of free speech this ultimatum shocked everyone on the committee. The fact that Ben was under indictment for the very thing for which the meeting had been called made Mr. Eastman's attitude all the more incomprehensible. I suggested to him to withdraw, but his friends persuaded him to preside. The incident once more proved how poorly some alleged radicals in America have grasped the true meaning of freedom and how little they care about its actual application in life. The "cultural" leader of socialism in the United States and editor of the *Liberator* permitted personal dislikes to stand in the way of what he claimed to be his "high ideal."

Ben's trial took place on May 8 in Special Sessions, before Judges Russell, Moss, and McInerney. The last-named was the man who had sent William Sanger to prison for a month. Ben pleaded his own case, making a splendid defence for birth-control. He was found guilty, of course, and sentenced to the workhouse for sixty days, because, as Judge Moss put it, he had "acted with deliberation, premeditation, and forethought, in defiance of the law." Ben cheerfully admitted the imputation.

His conviction was followed by a large protest meeting in Union Square. A touring-car was our platform, and we spoke to the working masses that were streaming out from the factories and shops. Bolton Hall presided; Ida Rauh and Jessie Ashley handed out the forbidden pamphlets. At the close of the meeting they were all arrested, including the chairman.

In the excitement of the birth-control campaign I did not forget other important issues. The European slaughter was continuing, and the American militarists were growing bloodthirsty at the smell of the red stream. Our numbers were few, our means limited, but we concentrated our best energies to stem the tide of war.

The Easter uprising in Ireland was culminating tragically. I had entertained no illusions about the rebellion, heroic as it was; it lacked the conscious aim of complete emancipation from economic and political rule. My sympathies were naturally on the side of the revolting masses and against British imperialism, which had oppressed Ireland for so many centuries.

Extensive reading of Irish literature had endeared the Gaelic people to me. I loved them as painted by Yeats and Lady Gregory, Murray and Robinson, and above all by Synge. They had shown me the remarkable similarity between the Irish peasant and the Russian moujik I knew so well. In their naïve simplicity and lack of sophistication, in the motif of their folk-melodies, and in their primitive attitude towards law-breaking, which sees in the offender an unfortunate rather than a criminal, they were brothers. The Irish poets seemed to me more expressive even than the Russian writers, their language being their people's own tongue. The debt I owed to Celtic literature and to my Irish friends in America, and my feeling for the oppressed everywhere, combined in my attitude to the uprising. In *Mother Earth* and on the platform I voiced my solidarity with the people risen in rebellion.

The quality of some of the victims of British imperialism was made vivid to me by Padraic Colum. He had been in close touch with the martyred leaders and spoke with knowledge and understanding of the events of Easter week. Lovingly he remembered Padraic H. Pearse, the poet and teacher, James Connolly, the proletarian rebel, and Francis Sheehy-Skeffington, a most gentle and genuine soul. Colum's description made the men live again and moved me profoundly. At my request he wrote an account of the events for *Mother Earth*, which was published in our magazine together with Padraic H. Pearse's stirring poem "The Paeon of Freedom."

Chapter 43

No less than Great Britain our own country writhed in the throes of reaction. After Matthew A. Schmidt had been condemned to life imprisonment there came the conviction of David Caplan, who was sentenced to ten years in the California State prison at San Quentin. The quarters of the Magón brothers, champions of Mexican liberty, were raided in Los Angeles, and Ricardo and Enrico Magón arrested. In northern Minnesota thirty thousand iron-ore miners were waging a desperate struggle for more bearable conditions of existence. The mine-owners, aided by the Government, sought to break the strike by arresting its leaders, including Carlo Tresca, Frank H. Little, George Andreychin, and others active in behalf of the toilers. Arrests followed arrests throughout the country, accompanied by the utmost police brutality and encouraged by the subservience of the courts to the demands of capital.

Ben was meanwhile serving his sentence in the Queens County Jail. His letters breathed a serenity I had never known him to feel before. I was due to leave on my tour. There were many friends to look after Ben in my absence, and we planned to have him join me in California upon his release. There was no reason for anxiety about him, and he himself urged me to go, yet I was loath to leave him in prison. For eight years he had shared the pain and joy of my struggle. How would it be, I wondered, to tour again without Ben, without his elemental activity, which had helped so much to make my meetings a success? And how should I bear the strain of the struggle without Ben's affection and the comfort of his presence? The thought chilled me, yet the larger purpose, which was my life, was too vital to be affected by personal needs. I left alone.

Chapter 44

In Denver I had the rather unusual experience of seeing a judge preside at my lecture on birth-control. It was Ben B. Lindsey. He spoke with conviction on the importance of family limitation and he paid high tribute to my efforts. I had first met the Judge and his very attractive wife several years previously and I had spent time with them whenever I visited Denver. Through friends I had learned of the shameful treatment he had received at the hands of his political enemies. They had not only circulated the most scurrilous reports about his public and private integrity, but they had even directed their attacks against Mrs. Lindsey, anonymously threatening and terrorizing her. Yet I found Judge Lindsey free from bitterness, generous towards his enemies, and determined to pursue his own course.

While in the city, I had the opportunity of attending a lecture by Dr. Stanley Hall on "Moral Prophylaxis." I was familiar with his work and I believed him to be a pioneer in the field of sex psychology. In his writings I had found the subject illumined sympathetically and with understanding. Dr. Hall was introduced by a minister, which circumstance may have handicapped his freedom of expression. He talked badly and endlessly on the need of the churches' taking up sex instruction as "a safeguard for chastity, morality, and religion," and he voiced antiquated notions that had no bearing either on sex or on psychology. It made me sad to see him grown so feeble, particularly mentally, since we had met at the celebration of the twentieth anniversary of Clark University and at my own lectures. I felt sorry for the American people who were accepting such infantile stuff as authoritative information.

My lectures in Los Angeles were organized by Sasha, who had specially come for the purpose from San Francisco, where he was publishing the *Blast*. He had worked energetically, and my meetings proved to be successful in every way. Yet I missed Ben, Ben with all his weaknesses, his irresponsibility and ways that were so often harsh. But my longings were stilled by the urgent needs of the Los Angeles situation.

My lecture on "Preparedness" happened to fall on the day of the Preparedness Parade. We could have chosen no more opportune date had we known in advance of the planned militarist demonstration. In the afternoon the people of Los Angeles were treated to a patriotic spectacle, at which they were assured that "the lover of peace must go armed to the teeth," while in the evening they heard it emphasized that "he who goes armed is the greatest menace to peace." Some patriots had come to our meeting with the intention of breaking it up. They changed their minds, however, when they saw that our audience was not in a mood to listen to jingo appeals.

The brothers Ricardo and Enrico Flores Magón were being held in the Los Angeles jail, and the local comrades had so far not succeeded in bailing them out. Twice before had these men been rail-roaded to prison for their bold advocacy of liberty for the Mexican people. During their ten years' residence in the United States they had been imprisoned five years. Now Mexican influence in America sought to send them up for the third time. The people who knew and loved the Magóns were too poor to bail them out, while those who had means believed them to be the dangerous criminals they were pictured by the press. Even some of my American friends, I found, had been influenced by the newspaper ravings. Sasha and I set to work to secure the needed ten-thousand-dollar bond. Because of the official denunciation of everything Mexican our task proved to be extremely difficult. We even had to compile material to show that the only offence of the Magóns consisted in their selfless devotion to the cause of Mexican liberty. After much effort we succeeded in procuring their release on bond. The happy surprise on the faces of Ricardo and Enrico, who doubted the possibility of bailing them out, was the highest appreciation of our work in their behalf.

An impressive scene took place in court when the Magón brothers appeared for their hearing. The courtroom was filled with Mexicans. When the judge entered, not one of them stood up, but when the Magóns were

led in, they rose to a man and bowed low before them. It was a magnificent gesture that demonstrated the place these two brothers held in the hearts of those simple people.

In San Francisco Sasha and Fitzi had prepared everything to make my month's stay in the city pleasant and useful. My first lectures were most satisfactory, and they held out much promise for the rest of my series. I had my own apartment, as I was expecting Ben to join me in July. But I spent a great deal of my free time with Sasha and Fitzi in their place.

On Saturday, July 22, 1916, I was lunching with them. It was a golden California day, and the three of us were in a bright mood. We were a long time over our luncheon, Sasha regaling us with a humorous account of Fitzi's culinary exploits. The telephone rang, and he stepped into his office to answer it. When he returned, I noticed the extremely serious expression on his face, and I intuitively felt that something had happened.

"A bomb exploded in the Preparedness Parade this afternoon," he said; "there are killed and wounded." "I hope they aren't going to hold the anarchists responsible for it," I cried out. "How could they?" Fitzi retorted. "How could they not?" Sasha answered; "they always have."

My lecture on "Preparedness" had originally been scheduled for the 20th. But we learned that the liberal and progressive labour elements had arranged an anti-preparedness mass meeting for the same evening, and, not wishing to conflict with the occasion, postponed my talk for the 22nd. It struck me now that we had barely escaped being involved in the explosion; had my meeting taken place as scheduled, prior to the tragedy, everyone connected with my work would have undoubtedly been held responsible for the bomb. The telephone call had come from a newspaper man who wanted to know what we had to say about the explosion — the usual question of reporters and detectives on such occasions.

On the way to my apartment I heard newsboys calling out extra editions. I bought the papers and found what I had expected — glaring headlines about an "Anarchist Bomb" all over the front pages. The papers demanded the immediate arrest of the speakers at the anti-preparedness meeting of July 20. Hearst's Examiner was especially bloodthirsty. The panic that followed on the heels of the explosion exposed strikingly the lack of courage, not only of the average person, but of the radicals and liberals as well. Before the 22nd of July they had filled our hall every evening for two weeks, waxing enthusiastic over my lectures. Now at the first sign of danger they ran to cover like a pack of sheep at the approach of a storm.

On the evening following the explosion there were just fifty people at my meeting, the rest of the audience consisting of detectives. The atmosphere was very tense, everybody fidgeting about, apparently in terror of another bomb. In my lecture I dealt with the tragedy of the afternoon as proving more convincingly than theoretic dissertations that violence begets violence. Labour on the Coast had been opposed to the preparedness parade, and union members had been asked not to participate. It was an open secret in San Francisco that the police and the newspapers had been warned that something violent might happen if the Chamber of Commerce kept insisting on the public demonstration of its mailed fist. Yet the "patriots" had permitted the parade to take place, deliberately exposing the participants to danger. The indifference to human life on the part of those who had staged the spectacle gave a foretaste of how cheaply life would be considered should America enter the war.

A reign of official terror followed the explosion. Revolutionary workers and anarchists were, as always, the first victims. Four labour men and one woman were immediately arrested. They were Thomas J. Mooney and his wife, Rena, Warren K. Billings, Edward D. Nolan, and Israel Weinberg.

Thomas Mooney, long a member of Moulders' Union, Local 164, was known throughout California as an energetic fighter in the cause of the workers. For many years he had been an effective factor in various strikes. Because of his incorruptibility he was cordially hated by every employer and labour politician on the Coast. The United Railways had tried, a few years previously, to put Mooney behind the bars, but even the farmer jury had refused to credit the frame-up against him. Recently he had sought to organize again the motormen and conductors of the street-car combine. He had attempted, unsuccessfully, to call a strike of the platform-men a few weeks before the parade, and the United Railways marked him for their victim. They posted bulletins on

the car barns, warning their men to have nothing to do with the “dynamiter Mooney,” on pain of immediate discharge.

On the night following the posting of the bulletins, some power-towers of the company were blown up, and those who knew smiled at the obvious attempt of the railway bosses to “get” Mooney by the peculiarly “timely” branding of him as a dynamiter.

Warren K. Billings, formerly president of the Boot and Shoe Workers’ Union, had for years been active in labour struggles, and the employers had once before succeeded in railroading him to prison on a trumped-up charge in connexion with strike troubles in San Francisco.

Edward D. Nolan was a man greatly admired and respected by labour elements on the Coast for his clear social vision, intelligence, and energy. He had, a few days previous to the preparedness parade, returned from Baltimore, where he had been sent as a delegate to the Machinists’ convention. Nolan was also chief of the pickets in the local machinists’ strike, and he had long since been put on the employers’ black-list.

Israel Weinberg was a member of the executive board of the Jitney Bus Operators’ Union, which had incurred the enmity of the United Railways by seriously embarrassing its receipts. The street-car company was trying to drive the jitneys off the principal streets, and the opportunity to discredit the Jitney Bus Union by charging a prominent member with murder was not to be lost by District Attorney Fickert of San Francisco, whom the railways had helped to office that he might quash the indictments against their corrupt officials — which he promptly did as soon as elected.

Mrs. Rena Mooney, the wife of Tom Mooney, was a well-known music-teacher. An energetic and devoted woman, her arrest was a police *coup* to prevent her efforts in behalf of Tom.

To charge these men with responsibility for the preparedness-parade explosion was a deliberate attempt to strike Labour a deadly blow through its most energetic and uncompromising representatives. We expected a concerted response in behalf of the accused from the liberal and radical elements, regardless of political differences. Instead we were confronted by complete silence on the part of the very people who had for years known and collaborated with Mooney, Nolan, and their fellow-prisoners.

The McNamara confession was still haunting, ghostlike, the waking and sleeping hours of their erstwhile friends among the labour politicians. There was not a single prominent man in the unions on the Coast who now dared speak up for his arrested brothers. There was no one to offer a penny for their defence. Not one word appeared even in *Organized Labor*, the organ of the powerful building trades, of which Olaf Tweetmore was editor. Not a word in the *Labor Clarion*, the official weekly of the San Francisco Labor Council and of the State Federation of Labor. Even Fremont Older, who had so staunchly defended the McNamaras and who had always bravely championed every unpopular cause, was silent now, in the face of the evident Chamber of Commerce conspiracy to hang innocent men.

It was a desperate situation. Only Sasha and I dared speak up for the prisoners. But we were known as anarchists and it was a question whether the accused, of whom only Israel was an anarchist, would wish to have us affiliated with their defence; they might feel that our names would hurt their case rather than do them good. I myself knew them but slightly, and Warren K. Billings I had never met. But we could not sit by idly and be a party to the conspiracy of silence. We should have come to their assistance even if we had thought them guilty of the charges, but Sasha knew all of the accused well and he was absolutely certain of their innocence. He considered none of them capable of throwing a bomb into a crowd of people. His assurance was sufficient guarantee for me that they had had no connexion whatever with the preparedness-parade explosion.

During the two weeks following the tragedy of July 22 the *Blast* and my meetings were the only expression of protest against the terrorist campaign carried on by the local authorities, at the behest of the Chamber of Commerce. Robert Minor, summoned by Sasha from Los Angeles, came to help in our preparations for the defence of the accused innocent men.

Ben, who had arrived from New York upon the completion of his prison term, was violently opposed to my remaining in San Francisco to finish my lecture series. My meetings were under police surveillance, the hall filled with hordes of detectives, whose presence kept my audiences away. He could not stand defeat; the mere

handful of faithful friends in our hall, holding a thousand, was too much for him. Something else also seemed to be on his mind. He was more than usually restless and he besought me to discontinue my lectures and leave the city. But I could not go back on my engagements and I stayed on. I succeeded in raising at my meetings a hundred dollars and in borrowing a considerable sum for the defence of the arrested labour men. But so terrified was San Francisco that no attorney of standing would accept the case of the prisoners, who had already been condemned by every paper in the city.

It required several weeks of the most strenuous effort on our part to awaken some semblance of interest even among the radicals. With Sasha, Bob Minor, and Fitzi in charge of the activities, I now felt free to continue my tour, though I was very uneasy about their own fate. The *Blast's* unconditional support of Mooney and his comrades had already subjected Sasha and his associates, Fitzi and our good "Swede" Carl, to the scrutiny of the police authorities. Some days after the explosion, detectives had forcibly entered the *Blast* office and had for hours ransacked it, taking away everything they could lay their hands on, including the California subscription list of *Mother Earth*. They had taken Sasha and Fitzi to headquarters, severely grilled them on their activities, and threatened to arrest them.

The sublime and the ridiculous often overlap each other. At the height of all the worry and anxiety about the San Francisco situation, while on my way to Portland with Ben, he was seized with one of his periodic fits to "nurse his soul, tabulate his ideas, and get acquainted with himself." His complaint was again that he could not continue for ever a "mere office boy," carrying bundles and selling literature; he had other ambitions; he wanted to write. He had wanted to write all along, he said, but I had never given him the chance. Sasha, he declared, was my god, Sasha's life and work my religion. In every difficulty that had arisen between him and Sasha I had always sided with the latter, he said. Ben had never been permitted his way in anything; I had even denied him his longing for a child. He insisted he had not forgotten that I had told him I had made my choice and that I could not allow a child to handicap my work in the movement. My attitude had hung over him like a pall, he declared, and it had made him afraid to confess that he had been living with another girl. His yearning for a child, always very strong, had become more compelling since he had met that girl. During his imprisonment in the Queens County Jail he had determined to allow nothing to stand in the way of the fulfilment of his great wish.

"But you have a child," I said, "your little Helen! Have you ever shown paternal love for her, or even the least interest, except on Valentine's Day, when I would pick out your cards for her?"

He was only a mere youth when the child was born, he replied; and the whole thing had been an accident. Now he was thirty-eight, with a "conscious feeling for fatherhood."

I knew there was no use in arguing. Unlike his confession in the first year of our love, which had struck me like a bolt of lightning out of a clear sky, this new disclosure hardly shocked or wounded me. The other had left scars too deep to heal or ever to allow me freedom from doubt. I had always guessed his deceptions; so accurately, indeed, that he called me a Sherlock Holmes "from whose eyes nothing is hidden."

Peculiar irony of circumstances! In New York Ben had started a "Sunday-school class," which exposed me to the ridicule of my comrades. "A Sunday-school in an anarchist office!" they laughed; "Jesus in the sanctum of the atheist." I sided with Ben. Free speech included his right to Jesus, I said. I knew that Ben was no more a Christian than the millions of others who proclaim themselves followers of the Nazarene. It was rather the personality of the "Son of Man" that appealed to Ben, as it had ever since his early youth. His religious sentimentalism would do no thinking person any harm, I thought. Most of his Sunday-school pupils were girls who were much more attracted to their teacher than to his Lord. I felt that Ben's religious emotionalism was stronger than his anarchistic convictions, and I could not deny him his right of expression.

To maintain consistency in a world of crass contradictions is not easy, and I had frequently been anything but consistent in regard to Ben. His love-affairs with all sorts of women had caused me too many emotional upheavals to allow me to act always in consonance with my ideas. Time, however, is a great leveller of feeling. I no longer cared about Ben's erotic adventures, and his newest confession did not affect me deeply. But it was indeed the height of tragicomedy that my stand in favour of Ben's Sunday-school in the *Mother Earth* office

should result in an affair with one of his girl pupils. And then my anxiety about leaving Ben in the jail and going on tour without him at the very time he was absorbed in his new obsession! It was all so absurd and grotesque – I felt unutterably weary and possessed only of a desire to get away somewhere and forget the failure of my personal life, to forget even the cruel urge to struggle for an ideal.

I decided to go to Provincetown for a month, to visit with Stella and her baby. With them I would rest and perhaps find peace, peace.

Stella a mother! It seemed such a short while since she herself had been a little baby, the one ray of sunshine in my bleak Rochester days. When she was about to give birth to her child, I longed to be with her in that supreme moment. Instead I had been obliged to lecture in Philadelphia, while my heart palpitated with anxiety for my dear Stella in the throes of bringing forth new life. Time had passed with giant strides, and now I beheld Stella radiant in her young motherhood, and her little one, six months old, a striking replica of what my niece had looked at that age.

The charm of Provincetown, Stella's care, and the baby's loveliness filled my visit with a delight I had not known in years. There was also Teddy Ballantine, Stella's husband, a man of fine texture, vital and interesting, and the frequent calls of persons of outstanding individuality, such as Susan Glaspell, George Cram Cook, and my old friends Hutch Hapgood and Neith Boyce, the latter a most intriguing personality. There were also John Reed and adventurous Louise Bryant, more sophisticated than she had been in Portland two years before. There was beautiful Mary Pine, already doomed by consumption, her transparent skin and the lustre of her eyes heightened by a mass of copper hair. There was crude Harry Kemp, comically clumsy and awkward alongside of ethereal Mary. Variegated in mind and heart was that Provincetown group, and its company stimulating, but no one exerted such a restful effect on me as did Max, who had come at my invitation to spend a few weeks with me. He had remained unchanged, his fine spirit and intuitive understanding even more mellowed with the years. Kind and wise, he always found the right word to soothe distress. An hour with him was like a spring day, and I found solace and peace at his side. A month spent with him, in the circle of Stella's little family, would make me strong to conquer the world.

Alas, there was no month and no conquest! The eternal struggle for liberty was calling. Letters and telegrams from Sasha cried for help to save the five lives endangered in San Francisco. Could I think of rest, he indignantly demanded, while Tom Mooney and his comrades were facing death? Had I forgotten San Francisco, the terrorized prejudice against the victims in jail there, the cowardice of the labour leaders, the lack of funds for the defence of the prisoners, and the impossibility of securing a good lawyer for them? A note of desperation, unusual with Sasha, sounded in his letters, and he besought me to return to New York to secure for the defence a man prominent in the legal profession. That failing, I should go to Kansas City and try to prevail upon Frank P. Walsh to take the case.

My peace was gone; the forces of reaction had broken in on my golden freedom and had robbed me of the rest I needed so much. I even resented Sasha's strange impatience, but somehow I felt guilty. I was tormented by the feeling that I had broken faith with the victims of a social system which I had fought for twenty-seven years. Days of inner conflict and of galling indecision followed. Then came Sasha's telegram informing me that Billings had been convicted and sentenced to prison for life. There was no more hesitancy on my part. I prepared to leave for New York.

On the last day of my Provincetown stay I went for a walk with Max across the dunes. The tide was out. The sun hung like a golden disk, no ripple on the transparent blue of the ocean in the distance. The sand seemed a sheet of white stretched far out and disappearing into the coloured crystal of the waters. Nature breathed repose and wondrous peace. My mind, too, was at rest; peace had come with my resolve. Max was frolicsome, and I felt in tune with his mood. We slowly made our way across the vast expanse towards the sea. Oblivious of the world of strife outside, we were held rapt by the spell of the enchantment around us. Fishermen returning laden with their spoils recalled us to the lateness of the day. With light step we started on our way back, our gay song ringing in the air.

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We were barely half-way across to the beach when we caught the sound of gurgling water rising from somewhere. Sudden apprehension silenced our song. We turned to look back, and then Max gripped my hand and we ran for the shore. The tide was welling in with a fast sweep. It rose from a cove that emptied into the sea at that point. It was already close behind us, the waves rushing over the sand with increasing speed and volume. The terror of being caught drove us on. Now and then our feet would sink in the soft sand, but the foaming peril at our back kept steeling the instinctive will to live.

Terrified, we reached the bottom of a hill. With a last effort we scrambled up and fell exhausted on the green soil. We were safe at last!

On our way to New York we stopped off in Concord. I had always wanted to visit the home of America's past cultural epoch. The museum, the historic houses, and the cemetery were the only remaining witnesses of its days of glory. The inhabitants gave little indication that the quaint old town had once been a centre of poetry, letters, and philosophy. There was no sign that men and women had existed in Concord to whom liberty was a living ideal. The present reality was more ghostlike than the dead.

We visited Frank B. Sanborn, the biographer of Henry David Thoreau, the last of the great Concord circle. It was Sanborn who, half a century before, had introduced John Brown to Thoreau, Emerson, and Alcott. He looked the typical aristocrat of intellect, his manner simple and gracious. With evident pride he spoke of the days when together with his sister he had, at the point of a gun, driven the tax-collectors from his homestead. He talked with reverence of Thoreau, the great lover of man and of beast, the rebel against the encroachments of the State on the rights of the individual, the supporter of John Brown when even his own friends had denied him. In detail Sanborn described to us the meeting Thoreau had carried through in memory of the black man's champion, in spite of almost unanimous opposition from the Concord coterie.

Sanborn's estimate of Thoreau bore out my conception of the latter as the precursor of anarchism in the United States. To my surprise, Thoreau's biographer was scandalized at my remark. "No, indeed!" he cried; "anarchism means violence and revolution. It means Czolgosz. Thoreau was an extreme non-resistant." We spent several hours trying to enlighten this contemporary of the most anarchistic period of American thought about the meaning of anarchism.

From Provincetown I had written Frank P. Walsh about the San Francisco situation, telling him that I would go to Kansas City to talk the matter over further if there was any chance of his taking charge of the Mooney defence. His reply awaited me in New York. He could not accept my suggestion, Walsh wrote; he was involved in an important criminal case in his own city, and he had also undertaken to line up the liberal elements in the East for the Woodrow Wilson campaign. He was of course interested in the San Francisco labour cases, his letter continued; he would soon be in New York and take the question up with me; perhaps he would be able to make some useful suggestions.

Frank P. Walsh was the most vital person I had met in Kansas City. He did not flaunt his radicalism in public, but he could always be depended upon to aid an unpopular cause. By nature he was a fighter; his sympathies were with the persecuted. I was aware of his interest in the labour struggle, and his letter therefore greatly disappointed me. Moreover, it was puzzling. If he could come to New York to take charge of the Wilson campaign, he could not be so tied up at home. Or did he consider electioneering more important than the five lives in peril on the Coast, I wondered. I was sure he was not familiar with the real state of affairs in San Francisco, and I decided to put the situation clearly before him. Perhaps it would induce him to change his mind.

At the Wilson campaign headquarters in New York, presided over by Frank P. Walsh, George West, and other intellectuals, I had a long talk with Walsh about the Mooney case. He seemed much impressed and he assured me that he would like to step in and do something for the prisoners. It was a serious situation, he said, but a far graver issue was facing the country — the war. The militarist elements were anxious for Wilson to get out of office so they could have their own man as President. It was up to all liberal-minded and peace-loving persons to re-elect Woodrow Wilson, Walsh emphasized. Even the anarchists, he thought, ought to set aside at this crucial moment their objections to participation in politics and help keep Wilson in the White House because "he has

kept us out of war so far.” It was my duty in particular, Walsh insisted, not to neglect the chance to demonstrate that my efforts against war were not mere talk. I could effectively silence the charge that I preached violence and destruction by proving that I was indeed the true champion of peace.

I was not a little surprised to find Frank P. Walsh such a defender of politics, after the very decided stand he had taken in behalf of the Mexican Revolution. I had once gone to Kansas City to solicit his contribution to that struggle, and he had eagerly responded, at the same time expressing his belief that action speaks louder than words. It was a far cry indeed from that attitude to his present notion that investing Woodrow Wilson with more political power would “save the world.”

I left Walsh with a feeling of impatience at the credulity of this radically minded man and his co-workers in the Wilson campaign. It was an additional proof to me of the political blindness and social muddle-headedness of American liberals.

I knew no one in the New York legal profession whom I could approach in connexion with the Mooney case. I therefore had to inform Sasha of my failure. He replied that he himself was coming to New York to see what could be done. The International Workers’ Defence League of San Francisco had requested him to go east to secure an able attorney and to rouse the labour elements to the peril of the arrested men.

In the latter part of October Bolton Hall’s trial in connexion with our birth-control meeting at Union Square the previous May took place. A number of witnesses, including myself, testified that the defendant had given no contraceptive information on that occasion, and Bolton Hall was found not guilty. On leaving the court-room I was arrested on the same charge of which Hall had just been acquitted.

Persecution of birth-control advocates went merrily on. Margaret Sanger, her sister Ethel Byrne, a trained nurse, and their assistant, Fanya Mandell, were rounded up in a raid on Mrs. Sanger’s clinic in Brooklyn. They had been tricked by a woman detective, who posed as the mother of four children, to give her contraceptives. Among the other cases were those of Jessie Ashley and of several I.W.W. boys. The guardians of law and morality throughout the country were determined to suppress the spread of information on birth-control.

The various hearings and trials in connexion with this matter proved that at least the judges were being educated. One of them declared that he distinguished between persons who gave out birth-control information free because of personal conviction and those who sold it. Certainly no such differentiation had been made previously, in William Sanger’s case, in Ben’s, or in mine. Even more striking proof that the agitation for family limitation was beginning to have an effect was given by Judge Wadhams during the trial of a woman charged with theft. Her husband, tubercular and out of work for a long time, was unable to support his large family. In summing up the causes that had led the prisoner to crime Judge Wadhams remarked that many nations in Europe had adopted birth-regulation with seemingly excellent results. “I believe we are living in an age of ignorance,” he continued, “which at some future time will be looked upon aghast as we now look back on the dark ages. We have before us the case of a family increasing in numbers, with a tubercular husband, the woman with a child at her breast and with other small children at her skirts, in poverty and want.”

We had reason to feel that it was worth going to jail if the urgency of limiting offspring was getting to be admitted even by the bench. Direct action, and not parlour discussion, was responsible for these results.

Early in November Sasha arrived in New York, and in less than two weeks he was able to rally to the support of the San Francisco fight nearly all of the organized Jewish labour, as well as a number of American trade unions. He was equally successful in his efforts to secure an attorney. By aid of some friends he prevailed upon W. Bourke Cockran, the famous lawyer and orator, to examine the transcript of the Billings case. Cockran was so impressed by Sasha’s presentation of it and so aroused by the obvious frame-up that he offered to go to the Coast without a fee and take charge of the defence of Mooney, Nolan, and the other San Francisco prisoners. Sasha also prevailed upon the United Hebrew Trades, the largest and most influential central Jewish labour organization in the country, to call a mass meeting in Carnegie Hall to protest against the conspiracy of big business in California. The delegates of that body being fully occupied with their own duties, the entire brunt of organizing the mass meeting and securing speakers fell to Sasha and the active and efficient young comrades who were helping him in the campaign. Unfortunately, I could give him no assistance, owing to my

lecture engagements in various points between New York and the Middle West. I promised, however, to speak at Carnegie Hall, even if it necessitated my return from Chicago to do so.

After seventeen lectures in that city and four in Milwaukee I hastened back to New York, arriving on the morning of December 2, the day of the big gathering. In the afternoon a demonstration took place on Union Square, a protest in favour of Mooney and his comrades and also in behalf of Carlo Tresca and his fellow victims of the Minnesota steel interests at the Messaba Range strike. The evening meeting in Carnegie Hall was attended by a very large audience, which was addressed by Frank P. Walsh, Max Eastman, Max Pine, secretary of the Hebrew Trades, Arturo Giovannitti, poet and labour leader, Sasha, and myself. It fell to me to make the appeal for funds, and the assembly generously responded with aid for the Californians' defence. The same night I left for the West to continue my interrupted tour.

At my lecture in Cleveland on "Family Limitation" Ben conceived the idea of calling for volunteers to distribute birth-control pamphlets. A number of people responded. At the end of the meeting Ben was arrested. A hundred persons, each carrying the forbidden pamphlet, followed him to the jail, but only Ben was held for trial. We immediately organized a Free Speech League, which combined with the local birth-control organization to fight the case.

Cleveland had for years been a free-speech stronghold, owing to the libertarian conditions established there by the single-tax mayor, the late Tom Johnson. Brave citizens of different political views had since zealously guarded those liberties. Among them I had many friends, but none more helpful than Mr. and Mrs. Carr, Fred Shoulder, Adeleine Champney, and our old philosopher Jacobs. They had always exerted themselves to make my public work successful and to enhance my leisure hours by charming fellowship. It was therefore a severe shock to see this exceptional city go back on its traditions. But the ready response to our call to organize a fight against the suppression held out the hope that the right of free expression would again prevail in Tom Johnson's home town.

Similar experiences attended my lectures in various cities, as well as those of other advocates of family limitation. Sometimes it was Ben who was arrested, at other times I and the friends who were actively co-operating with us, or other lecturers who were trying to enlighten the people on the proscribed issue. In San Francisco the *Blast* was held up by the post-office on account of an article on birth-control and because of *lèse-majesté* against Woodrow Wilson. Birth-control had become a burning issue, and the authorities exerted every effort to silence its advocates. Nor did they shrink from foul means to accomplish their ends. In Rochester Ben was arrested for having sold at one of our meetings a copy of Dr. William J. Robinson's *Family Limitation* and Margaret Sanger's pamphlet *What Every Woman Should Know*. The arresting officers were seemingly ignorant that those publications were being openly sold in book-shops. But it soon appeared that there was method in their madness. At the police station a pamphlet on contraceptives was "found" between the pages of Dr. Robinson's book. We knew some detective had placed it there to "get" Ben. And, indeed, he was held for trial.

While still on tour, I received a telegram from Harry Weinberger, my New York attorney, informing me that I had been denied a jury trial. On January 8 my case came up before three judges. Presiding Judge Cullen warned me severely that he would not permit any theories of the defendant to be aired in court. But he might have saved himself the trouble, because my case collapsed before either my lawyer or I had a chance to say anything. The evidence given by the detectives to the effect that I had distributed birth-control pamphlets on Union Square in May was so obviously contradictory that even the Court refused to take it seriously. I was acquitted.

Ben was not so fortunate, however, in regard to the Cleveland charge against him. He had been subpoenaed for my trial, and as his own was to take place the following day, he had wired his Cleveland attorney and bondsman to secure a postponement. They replied that he need have no anxiety, and that they would get him an extension of time. To make doubly sure, Ben telegraphed and also sent a copy of the subpoena to the Cleveland court. But on the afternoon of January 9 he received word from his lawyer, informing him that, far from consenting to a postponement, Judge Dan Cull had issued a warrant for Ben's arrest for contempt of court. Ben took the first train to Cleveland. The next morning his case was called. Judge Cull "graciously" consented to dismiss the charge of contempt of court and to try Ben only on the birth-control case. The Judge was a

Roman Catholic and rigidly opposed to any form of sex hygiene. He talked at length about the carnal sins of the flesh and denounced birth-control and anarchism. Of the twelve jurymen five were Catholics. The others were apparently loath to convict, for they held out for thirteen hours without coming to an agreement. The Court sent them back, however, with instructions to remain out until they could bring in a verdict. Long hours in a stuffy room will cause most juries to grow unanimous. Ben was found guilty and sentenced to six months in the workhouse and to pay a thousand dollars' fine. It was the heaviest penalty imposed for a birth-control offence. Ben made a frank avowal of his belief in family limitation, and on the advice of counsel he appealed the case.

The result of the trial was due mainly to the absence of proper publicity. Margaret Sanger had lectured in the city a short time previously, and it had been expected that she would take note of the situation and urge her hearers to rally to Ben's support. Her refusal to do so had incensed our friends at the inexcusable breach of solidarity, but unfortunately no time had been left to arouse public sentiment in regard to Ben's case.

It was not the first occasion on which Mrs. Sanger had failed to aid birth-control advocates caught in the meshes of the law. While my trial in New York was pending, she was touring the country and lecturing at meetings arranged by our comrades, largely at my suggestion. Strange to say, Mrs. Sanger, who had begun her birth-control work in our quarters on One Hundred and Nineteenth Street, would not even mention my approaching trial. Once, at a meeting in the Bandbox Theatre, she was called to account for her silence by Robert Minor. She upbraided him for daring to interfere with her affairs.

In Chicago Ben Capes had to resort to questions from the floor during a meeting to compel Mrs. Sanger to refer to my work for birth-control. Similar occurrences happened in Detroit, Denver, and San Francisco. From numerous places friends wrote me that Mrs. Sanger had given the impression that she considered the issue as her own private concern. Subsequently Mr. and Mrs. Sanger publicly repudiated birth-control leagues organized by us, as well as our entire campaign for family limitation.

The lack of backing for Ben in Cleveland taught us the need of an organized protest in connexion with his coming trial in Rochester. On the eve of it a large meeting took place, the local speaker, Dr. Mary E. Dickinson, sharing the platform with Dolly Sloan, Ida Rauh, and Harry Weinberger, all of whom had come from New York for the occasion. The next day an effective demonstration was staged in court. Willis K. Gillette proved to be a very exceptional judge. I almost envied Ben the opportunity of being tried before a man who believed that the court is a place where the defendant should feel unafraid to speak out. With such a judge and with the fighting persistency of an attorney like Harry Weinberger, Ben was sure of fair treatment. He declared that he did not believe in the law that forbids giving birth-control information. He had broken it before and he would do it again, he said. But in the case on trial he was innocent, he maintained, because he did not know how the contraceptive pamphlet had happened to be in Dr. Robinson's book. He was acquitted.

We felt that we had reason for some satisfaction with our share in the campaign. We had presented the ideas of family limitation throughout the length and breadth of the country, bringing the knowledge of methods into the lives of the people who needed them most. We were ready now to leave the field to those who were proclaiming birth-control as the only panacea for all social ills. I myself had never considered it in that light; it was unquestionably an important issue, but by no means the most vital one.

In San Francisco the *Blast* had been suppressed and its office raided twice because of the paper's anti-war work and its efforts in behalf of Mooney. During the last raid Fitzi was brutally handled and her arm almost broken by an official ruffian. It became impossible to continue the publication on the Coast, and Fitzi brought it to New York, where she joined Sasha in his activities for the California defence.

Tom Mooney had been convicted and sentenced to death. Neither the eloquence of W. Bourke Cockran, nor the absolute demonstration that the leading witnesses of the prosecution had perjured themselves availed nothing. The grip of the Chamber of Commerce upon official justice in California proved to be stronger than the most unshakable evidence in favour of the labour defendant. There was hardly a citizen in San Francisco who did not know that the State's witnesses, the McDonalds and the Oxmans, were of the very dregs of debased humanity, their testimony bought and paid for by District Attorney Charles Fickert, the willing tool of the

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employers. But innocence did not count. The bosses who had declared themselves for the “open shop” had determined to hang Tom Mooney, as a warning to other labour organizers, and Mooney’s doom was sealed.

Nor was the State of California the only section of the country where law and order had centred all their might to crush the workers and effectively stifle further protest on the part of the disinherited and humiliated. In Everett, Washington, seventy-four I.W.W. boys were fighting for their lives, and in every other State of the Union the jails and prisons were filled with men convicted for their ideals.

The political sky in the United States was darkening with heavy clouds, and the portents were daily growing more disquieting, yet the masses at large remained inert. Then, unexpectedly, the light of hope broke in the east. It came from Russia, the land tsar-ridden for centuries. The day so long yearned for had arrived at last — the Revolution had come!

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The hated Romanovs were at last hurled from their throne, the Tsar and his cohorts shorn of power. It was not the result of a political *coup d'état*; the great achievement was accomplished by the rebellion of the entire people. Only yesterday inarticulate, crushed, as they had been for centuries, under the heel of a ruthless absolutism, insulted and degraded, the Russian masses had risen to demand their heritage and to proclaim to the whole world that autocracy and tyranny were for ever at an end in their country. The glorious tidings were the first sign of life in the vast European cemetery of war and destruction. They inspired all liberty-loving people with new hope and enthusiasm, yet no one felt the spirit of the Revolution as did the natives of Russia scattered all over the globe. They saw their beloved *Matushka Rossiya* now extend to them the promise of manhood and aspiration.

Russia was free; yet not truly so. Political independence was but the first step on the road to the new life. Of what use are "rights," I thought, if the economic conditions remain unchanged. I had known the blessings of democracy too long to have faith in political scene-shifting. Far more abiding was my faith in the people themselves, in the Russian masses now awakened to the consciousness of their power and to the realization of their opportunities. The imprisoned and exiled martyrs who had struggled to free Russia were now being resurrected, and some of their dreams realized. They were returning from the icy wastes of Siberia, from dungeons and banishment. They were coming back to unite with the people and to help them build a new Russia, economically and socially.

America also was contributing its quota. At the first news of the Tsar's overthrow thousands of exiles hastened back to their native country, now the Land of Promise. Many had lived in the United States for decades and acquired families and homes. But their hearts dwelt more in Russia than in the country they were enriching by their labour, which nevertheless scorned them as "foreigners." Russia was welcoming them, her doors wide open to receive her sons and daughters. Like swallows at the first sign of spring they began to fly back, orthodox and revolutionists for once on common ground — their love and longing for their native soil.

Our own old yearning, Sasha's and mine, began to stir again in our hearts. All through the years we had been close to the pulse of Russia, close to her spirit and her superhuman struggle for liberation. But our lives were rooted in our adopted land. We had learned to love her physical grandeur and her beauty and to admire the men and women who were fighting for freedom, the Americans of the best calibre. I felt myself one of them, an American in the truest sense, spiritually rather than by the grace of a mere scrap of paper. For twenty-eight years I had lived, dreamed, and worked for that America. Sasha, too, was torn between the urge to return to Russia and the necessity of continuing his campaign to save the life of Mooney, whose fatal hour was fast approaching. Could he forsake the doomed man and the others whose fate hung in the balance?

Then came Wilson's decision that the United States must join the European slaughter to make the world safe for democracy. Russia had great need of her revolutionary exiles, but Sasha and I now felt that America needed us more. We decided to remain.

The declaration of war by the United States dismayed and overawed most of the middle-class pacifists. Some even suggested that we terminate our anti-militarist activities. A certain woman, a member of the Colony Club of New York, who had repeatedly offered to supply money for anti-war work in the European countries now demanded that we discontinue our agitation. Having declined her previous offers, I felt free to tell her that true charity begins at home. I could see no reason for giving up the stand on war that I had maintained for a quarter of a century, just because Woodrow Wilson had tired of his watchful waiting. I could not alter my

convictions merely because he had ceased to be "too proud" to let American boys do the fighting, while he and other statesmen remained at home.

With the collapse of the pseudo-radicals the entire burden of anti-war activity fell upon the more courageous militant elements. Our group in particular redoubled its efforts, and I was kept feverishly busy travelling between New York and nearby cities, speaking and organizing the campaign.

A contingent of Russian exiles and refugees was preparing to leave for their native land, and we helped to equip its members with provisions, clothing, and money. Most of them were anarchists, and all of them were eager to participate in the upbuilding of their country on a foundation of human brotherhood and equality. The work of organizing the return to Russia was in charge of our comrade William Shatoff, familiarly known as Bill.

This revolutionary anarchist, compelled to take refuge in America from the tyranny of the Russian autocracy, had during his ten years' sojourn in the United States shared the life of the true proletarian and was always in the thick of the struggle for the betterment of the workers' condition. Having worked as a labourer, longshoreman, machinist, and printer, Bill was familiar with the hardships, insecurity, and humiliation that characterize the existence of the immigrant toiler. Many a weaker man would have perished spiritually, but Bill had the vision of an ideal, an inexhaustible energy, and a keen intellect. He devoted his life to the enlightenment of the Russian refugees. He was a splendid organizer, an eloquent speaker, and a man of courage. These qualities enabled him to gather into one great body the various small groups of Russians in America. He was eminently successful in helping to weld them into a powerful and solidaric organization, known as the Union of Russian Workers, which embraced the United States and Canada. Its aim was the education and revolutionary development of the vast numbers of Russian workers whom the Greek Catholic Church in America sought to ensnare, as it had done at home. Bill Shatoff and the comrades active with him had for years worked to awaken their dark Russian brothers to their economic situation and to enlighten them on the importance of organized co-operation. Most of them were unskilled men, labouring long hours and ruthlessly exploited at most arduous toil in mines and mills and on the railroads. Thanks to Bill's energy and devotion, these masses were gradually united into a strong body of rebels.

Shatoff was also for a time manager of the Ferrer Center, and in that capacity his intelligence and enthusiasm proved as efficient as in everything else he undertook.

No less fine was our Bill in the personal relationships of life. Charming and jovial, he was a splendid companion, dependable in every emergency and especially in difficult situations. A staunch and brave friend, Bill insisted on accompanying Sasha when the latter was in danger of attack by San Francisco detectives because of his work in behalf of Mooney. On Sasha's journey to various cities Bill acted as his self-constituted body-guard, and it afforded me great relief to know that any person attempting to do violence to Sasha would meet with the additional resistance of our stout-hearted Bill.

With the first news of the miracle that had taken place in Russia, Shatoff began organizing the thousands of his radical compatriots eager to return home. Like a true captain of a ship he had determined to see everyone safely on his way, without thought of himself. He would go last, he told us, when we urged that his experience and abilities would be more valuable in Russia than in America. He remained until his own departure had grown almost perilous.

I had known for some time of the presence in New York of Mme Alexandra Kolontay and Leon Trotsky. From the former I had received several letters and a copy of her book on woman's share in the world's work. She had asked me to meet her, but I had been unable to spare the time. Later on I had invited her to dinner, but she was prevented by illness from coming. Leon Trotsky I had also never met before, but I happened to be in the city when an announcement was made of a farewell meeting which he was to address before leaving for Russia. I attended the gathering. After several rather dull speakers Trotsky was introduced. A man of medium height, with haggard cheeks, reddish hair, and straggling red beard stepped briskly forward. His speech, first in Russian and then in German, was powerful and electrifying. I did not agree with his political attitude; he was a Menshevik (Social Democrat), and as such far removed from us. But his analysis of the causes of the war was

brilliant, his denunciation of the ineffective Provisional Government in Russia scathing, and his presentation of the conditions that led up to the Revolution illuminating. He closed his two hours' talk with an eloquent tribute to the working masses of his native land. The audience was roused to a high pitch of enthusiasm, and Sasha and I heartily joined in the ovation given the speaker. We fully shared his profound faith in the future of Russia.

After the meeting we met Trotsky to bid him good-bye. He knew about us and he inquired when we meant to come to Russia to help in the work of reconstruction. "We will surely meet there," he remarked.

I discussed with Sasha the unexpected turn of events that made us feel closer to Trotsky, the Menshevik, than to Peter Kropotkin, our comrade, teacher, and friend. The war was producing strange bedfellows, and we wondered whether we should still feel near to Trotsky when in the course of time we should reach Russia, for we had only postponed, not given up, our return there.

Shortly after Trotsky's departure the first group of our comrades sailed. We gave them a joyous send-off at a large party attended by many of our American friends, who also generously contributed to the needs of the men. Sasha had conceived the idea of a manifesto to the Russian workers, peasants, and soldiers, and we wrote it just in time to send it with the group. Among them were a number of men and women who had worked with us in our various campaigns in the *Blast* and *Mother Earth*. The manifesto was entrusted to Louise Berger and S.F., our closest and most dependable friends. It was an appeal to the masses of Russia to voice their protest to Washington against the condemnation of Tom Mooney and Warren K. Billings. We thought it the only method left to save the innocently convicted men.

In the spirit of her military preparations America was rivalling the most despotic countries of the Old World. Conscription, resorted to by Great Britain only after eighteen months of war, was decided upon by Wilson within one month after the United States had decided to enter the European conflict. Washington was not so squeamish about the rights of its citizens as the British Parliament had been. The academic author of *The New Freedom* did not hesitate to destroy every democratic principle at one blow. He had assured the world that America was moved by the highest humanitarian motives, her aim being to democratize Germany. What if he had to Prussianize the United States in order to achieve it? Free-born Americans had to be forcibly pressed into the military mould, herded like cattle, and shipped across the waters to fertilize the fields of France. Their sacrifice would earn them the glory of having demonstrated the superiority of *My Country*, *'Tis of Thee* over *Die Wacht am Rhein*. No American president had ever before succeeded in so humbugging the people as Woodrow Wilson, who wrote and talked democracy, acted despotically, privately and officially, and yet managed to keep up the myth that he was championing humanity and freedom.

We had no illusions about the outcome of the conscription bill pending before Congress. We regarded the measure as a complete denial of every human right, the death-knell to liberty of conscience, and we determined to fight it unconditionally. We did not expect to be able to stem the tidal wave of hatred and violence which compulsory service was bound to bring, but we felt that we had at least to make known at large that there were some in the United States who owned their souls and who meant to preserve their integrity, no matter what the cost.

We decided to call a conference in the *Mother Earth* office to broach the organization of a No-Conscription League and draw up a manifesto to clarify to the people of America the menace of conscription. We also planned a large mass meeting as a protest against compelling American men to sign their own death-warrants in the form of forced military registration.

Because of previously arranged lecture dates in Springfield, Massachusetts, I was unfortunately not able to be present at the conference, set for May 9. But as Sasha, Fitzi, Leonard D. Abbott, and other clear-headed friends would attend, I felt no anxiety about the outcome. It was suggested that the conference should take up the question of whether the No-Conscription League should urge men not to register. *En route* to Springfield I wrote a short statement giving my attitude on the matter. I sent it with a note to Fitzi asking her to read it at the gathering. I took the position that, as a woman and therefore myself not subject to military service, I could not advise people on the matter. Whether or not one is to lend oneself as a tool for the business of killing should

properly be left to the individual conscience. As an anarchist I could not presume to decide the fate of others, I wrote. But I could say to those who refused to be coerced into military service that I would plead their cause and stand by their act against all odds.

By the time I returned from Springfield the No-Conscription League had been organized and the Harlem River Casino rented for a mass meeting to take place on May 18. Those who had participated at the conference had agreed with my attitude regarding registration.

In the midst of our activities Sasha met with a serious accident. I was living again in the little room behind the *Mother Earth* office in One Hundred and Twenty-fifth Street, while Sasha and Fitzi had moved the *Blast* to the room on the upper floor, formerly occupied by our friend Stewart Kerr. There was no telephone connexion in the house except in my office, and one day Sasha, hurrying to answer a call, slipped and fell down the whole length of the steep stairway. Upon examination the ligaments of his left foot were found torn, and a physician ordered him to bed. Sasha would not listen to it; with the amount of work on hand and with only a few comrades to look after it, he could not rest, he said. Though in great pain and able only to hop about on crutches, he was bent on attending the meeting at the Harlem River Casino.

On May 18 Fitzi and I resorted to every feminine trick we could think of to persuade our cripple to remain at home, but he insisted on coming with us. He was helped by two husky comrades down the stairs and lifted into a taxi, and the same performance was repeated later at the hall.

Almost ten thousand people filled the place, among them many newly rigged-out soldiers and their woman friends, a very boisterous lot indeed. Several hundred policemen and detectives were scattered through the hall. When the session opened, a few young "patriots" tried to rush the stage entrance. Their attempt was foiled, because we had prepared for such a contingency.

Leonard D. Abbott presided, and on the platform were Harry Weinberger, Louis Fraina, Sasha, myself, and a number of other opponents of forced military service. Men and women of varying political views supported our stand on this occasion. Every speaker vigorously denounced the conscription bill which was awaiting the President's signature. Sasha was particularly splendid. Resting his injured leg on a chair and supporting himself with one hand on the table, he breathed strength and defiance. Always a man of great self-control, his poise on this occasion was remarkable. No one in the vast audience could have guessed that he was in pain, or that he gave a single thought to his helpless condition if we should fail to carry the meeting to a peaceful end. With great clarity and sustained power Sasha spoke as I had never heard him before.

The future heroes were noisy all through the speeches, but when I stepped on the platform, pandemonium broke loose. They jeered and hooted, intoned *The Star-Spangled Banner*, and frantically waved small American flags. Above the din the voice of a recruit shouted: "I want the floor!" The patience of the audience had been sorely tried all evening by the interrupters. Now men rose from every part of the house and called to the disturber to shut up or be kicked out. I knew what such a thing would lead to, with the police waiting for a chance to aid the patriotic ruffians. Moreover, I did not want to deny free speech even to the soldier. Raising my voice, I appealed to the assembly to permit the man to speak. "We who have come here to protest against coercion and to demand the right to think and act in accordance with our consciences," I urged, "should recognize the right of an opponent to speak and we should listen quietly and grant him the respect we demand for ourselves. The young man no doubt believes in the justice of his cause as we do in ours, and he has pledged his life for it. I suggest therefore that we all rise in appreciation of his evident sincerity and that we hear him out in silence." The audience rose to a man.

The soldier had probably never before faced such a large assembly. He looked frightened and he began in a quavering voice that barely carried to the platform, although he was sitting near it. He stammered something about "German money" and "traitors," got confused, and came to a sudden stop. Then, turning to his comrades, he cried: "Oh, hell! Let's get out of here!" Out the whole gang slunk, waving their little flags and followed by laughter and applause.

Returning from the meeting home we heard newsboys shouting extra night editions — the conscription bill had become a law! Registration day was set for June 4. The thought struck me that on that day American democracy would be carried to its grave.

We felt that May 18 was the beginning of a period of historic importance. To Sasha and myself the day had also a profound personal meaning. It was the twelfth anniversary of his resurrection from the Western Penitentiary of Pennsylvania, the first time in years that he and I were together in the same city and on the same platform.

Streams of callers besieged our office from morning till late at night; young men, mostly, seeking advice on whether they should register. We knew, of course, that among them were also decoys sent to trick us into saying that they should not. The majority, however, were frightened youths, fearfully wrought up and at sea as to what to do. They were helpless creatures about to be sacrificed to Moloch. Our sympathies were with them, but we felt that we had no right to decide the vital issue for them. There were also distracted mothers, imploring us to save their boys. By the hundreds they came, wrote, or telephoned. All day long our telephone rang; our offices were filled with people, and stacks of mail arrived from every part of the country asking for information about the No-Conscription League, pledging support and urging us to go on with the work. In this bedlam we had to prepare copy for the current issues of *Mother Earth* and the *Blast*, write our manifesto, and send out circulars announcing our forthcoming meeting. At night, when trying to get some sleep, we would be rung out of bed by reporters wanting to know our next step.

Anti-conscription meetings were also taking place outside of New York and I was busy organizing branches of the No-Conscription League. At such a gathering in Philadelphia the police came down with drawn clubs and threatened to beat up the audience if I dared mention conscription. I proceeded to talk about the freedom the masses in Russia had gained. At the close of the meeting fifty persons retired to a private place, where we organized a No-Conscription League. Similar experiences were repeated in many cities.

A week after the Harlem River Casino meeting I received a telegram from Tom Mooney indicating the hopelessness of further legal proceedings in his case and urging an appeal to the people of the country. His telegram read:

San Francisco

May 25, 1917

Superior Court today held Oxman for trial. Chief Justice Angellotti said evidence of Oxman's guilt overwhelming. Special committee appointed by San Francisco Labor Council and Building Trades Council appeared in person before Attorney General Webb requesting answer on his disposition of Judge Griffin's request confessing error in my case. Attorney General said that records did not show error and it would be impossible confess same.

Powerful publicity, monster demonstrations, absolutely necessary for successful outcome. California Lynch-law crowd fighting desperately to save themselves.

This precludes new trial unless the unforeseen happens. Give these facts wide publicity.

Tom Mooney

The conviction of Warren K. Billings, in spite of absolute proof of his innocence, had caused the defence to investigate the witnesses for the prosecution. Virtually every one of them was proved to be a tool of District Attorney Charles Fickert, and several confessed that their testimony for the State was purchased by threats and bribery. The jury also was found to have been tampered with by agents of the Chamber of Commerce. It was too late to save Billings, but it warned the defence of what it had to expect in the trial of Tom Mooney.

Fickert realized that some of his old witnesses, exposed as perjurers and professional prostitutes, could not be used against Mooney. He therefore prepared others of a similar calibre, the star among them being a certain Frank C. Oxman, an alleged Western cattleman. It was mainly on the evidence of Oxman that Mooney was

convicted. He testified that he was in San Francisco on Preparedness Day, and he identified Mooney as the man whom he saw placing a suit-case (supposedly of explosives) on a street-corner along the route of the march. An investigation proved that Oxman had not been in San Francisco on the date of the parade. Moreover, a letter by Oxman to his friend F. E. Rigall was produced, in which Oxman urged him to earn "a piece of money" by coming to testify against Mooney. Rigall was at the time in Niagara Falls and had never been in San Francisco. The proof of Oxman's perjury was so overwhelming that District Attorney Fickert was compelled to bring him to trial. Notwithstanding all these developments, in spite even of the admission of the trial judge, Franklin A. Griffin, that Mooney had been convicted on false testimony, the Supreme Court of California refused to intervene. Mooney was doomed to die!

The country-wide campaign that Sasha had started for Mooney almost a year previously had meanwhile borne fruit. The case had been taken up by radical and progressive labour organizations throughout the land, and many liberal organizations as well as influential individuals had become interested. Work to save the convicted man from the gallows continued without abatement.

At the peace meeting in Madison Square Garden, arranged jointly by the more radical anti-war organizations on June 1, several of our young comrades were arrested for distributing announcements for our Hunt's Point Palace meeting on June 4. Learning of it, we dispatched a letter to the District Attorney, taking entire responsibility for what the arrested boys had done. We pointed out that if it was a crime to give out the handbill, we, its authors, were the guilty persons. The letter was signed by Sasha and me, and we enclosed a special-delivery stamp for an immediate reply. But no answer came and no action was taken against us.

The arrested boys included Morris Becker, Louis Kramer, Joseph Walker, and Louis Sternberg. They were charged with conspiracy to advise people not to submit to the Conscription Law. Their trial took place before Federal Judge Julius M. Mayer. Kramer and Becker were convicted, the jury recommending clemency for the latter. The Judge's idea of clemency was a scurrilous denunciation of the defendants. He called Kramer a coward and gave him the limit of the law, two years in the Federal penitentiary at Atlanta and ten thousand dollars' fine. Becker received one year and eight months and was also condemned to pay a similar fine. The other two boys, Sternberg and Walker, were acquitted. Harry Weinberger had conducted their defence in his usual able way and he appealed their case. Louis Kramer, while in the Tombs awaiting transfer to Atlanta, refused to register for the draft and was sentenced to serve an additional year.

The June issue of *Mother Earth* appeared draped in black, its cover representing a tomb bearing the inscription: 'IN MEMORIAM — AMERICAN DEMOCRACY.' The sombre attire of the magazine was striking and effective. No words could express more eloquently the tragedy that turned America, the erstwhile torch-bearer of freedom, into grave-digger of her former ideals.

We strained our capital to the last penny to issue an extra large edition. We wanted to mail copies to every Federal officer, to every editor, in the country and to distribute the magazine among young workers and college students. Our twenty thousand copies barely sufficed to supply our own needs. It made us feel our poverty more than ever before. Fortunately an unexpected ally came to our assistance: the New York newspapers! They had reprinted whole passages from our anti-conscription manifesto, some even reproducing the entire text and thus bringing it to the attention of millions of readers. Now they copiously quoted from our June issue and editorially commented at length on its contents.

The press throughout the country raved at our defiance of law and presidential orders. We duly appreciated their help in making our voices resound through the land, our voices that but yesterday had called in vain. Incidentally the papers also gave wide publicity to our meeting scheduled for June 4.

Our busy and exciting life was not conducive to Sasha's speedy recovery. He continued to suffer much pain and discomfort. Most of his writing had to be done in bed or with his leg perched up on a chair. He could barely hop about on crutches, but he was again adamant in his decision to attend the mass meeting. We knew he was suffering, but he cracked jokes and scolded Fitzi and me because we were making "too much fuss."

When we got within half a dozen blocks of Hunt's Point Palace, our taxi had to come to a stop. Before us was a human dam, as far as the eye could see, a densely packed, swaying mass, counting tens of thousands. On the

outskirts were police on horse and on foot, and great numbers of soldiers in khaki. They were shouting orders, swearing, and pushing the crowd from the sidewalks to the street and back again. The taxi could not proceed, and it was hopeless to try to get Sasha to the hall on his crutches. We had to make a detour around vacant lots until we reached the back entrance of the Palace. There we came upon a score of patrol wagons armed with search-lights and machine-guns. The officers stationed at the stage door, failing to recognize us, refused to let us pass. A reporter who knew us whispered to the police sergeant in charge. "Oh, all right," he shouted, "but nobody else will be admitted. The place is overcrowded."

The sergeant had lied; the house was only half filled. The police were keeping the people from getting in, and at seven o'clock they had ordered the doors locked. While they were denying the right of entry to workers, they permitted scores of half-drunken sailors and soldiers to enter the hall. The balcony and the front seats were filled with them. They talked loudly, made vulgar remarks, jeered, hooted, and otherwise behaved as befits men who are preparing to make the world safe for democracy.

In the room behind the stage were officials from the Department of Justice, members of the Federal attorney's office, United States marshals, detectives from the "Anarchist Squad," and reporters. The scene looked as if set for bloodshed. The representatives of law and order were obviously keyed up for trouble.

Among the "alien enemies" in the hall and on the platform were men and women prominent in the field of education, art, and letters. One of them was the distinguished Irish rebel Mrs. Sheehy-Skeffington, the widow of the pacifist author murdered in the Dublin uprising the previous year. A lover of peace and an eloquent pleader for freedom and justice, she was a sweet and gentle soul. In her was personified the spirit of our gathering, the respect for human life and liberty that was seeking public expression that evening.

When the meeting was opened and Leonard D. Abbott took the chair, he was greeted by the soldiers and sailors with catcalls, whistles, and stamping of feet. This failing of the desired effect, the uniformed men in the gallery began throwing on the platform electric lamps which they had unscrewed from the fixtures. Several bulbs struck a vase holding a bunch of red carnations, sending vase and flowers crashing to the floor. Confusion followed, the audience rising in indignant protest and demanding that the police put the ruffians out. John Reed, who was with us, called on the police captain to order the disturbers removed, but that official declined to intervene.

After repeated appeals from the chairman, supported by some women in the audience, comparative quiet was restored. But not for long. Every speaker had to go through the same ordeal. Even the mothers of prospective soldiers, who poured out their anguish and wrath, were jeered by the savages in Uncle Sam's uniform.

Stella was one of the mothers to address the audience. It was the first time she had to face such an assembly and endure insults. Her own son was still too young to be subject to conscription, but she shared the woe and grief of other, less fortunate, parents, and she could articulate the protest of those who had no opportunity to speak. She held her own against the interruptions and carried the audience with her by the earnestness and fervour of her talk.

Sasha was the next speaker; others were to follow him, and I was to speak last. Sasha refused to be helped to the platform. Slowly and with great effort he managed to climb up the several steps and then walked across the stage to the chair placed for him near the footlights. Again, as on May 18, he had to stand on one leg, resting the other on the chair and supporting himself with one hand on the table. He stood erect, his head held high, his jaw set, his eyes clear and unflinchingly turned on the disturbers. The audience rose and greeted Sasha with prolonged applause, a token of their appreciation of his appearance in spite of his injury. The enthusiastic demonstration seemed to enrage the patriots, most of whom were obviously under the influence of drink. Renewed shouts, whistles, stamping, and hysterical cries of the women accompanying the soldiers greeted Sasha. Above the clamour a hoarse voice cried: "No more! We've had enough!" But Sasha would not be daunted. He began to speak, louder and louder, berating the hoodlums, now reasoning with them, now holding them up to scorn. His words seemed to impress them. They became quiet. Then, suddenly, a husky brute in front shouted: "Let's charge the platform! Let's get the slacker!" In an instant the audience were on their feet. Some ran up to grab the soldier. I rushed to Sasha's side. In my highest pitch I cried: "Friends, friends — wait, wait!" The

suddenness of my appearance attracted everyone's attention. "The soldiers and sailors have been sent here to cause trouble," I admonished the people, "and the police are in league with them. If we lose our heads there will be bloodshed, and it will be our blood they will shed!" There were cries of "She's right!" "It's true!" I took advantage of the momentous pause. "Your presence here," I continued, "and the presence of the multitude outside shouting their approval of every word they can catch, are convincing proof that you do not believe in violence, and it equally proves that you understand that war is the most fiendish violence. War kills deliberately, ruthlessly, and destroys innocent lives. No, it is not we who have come to create a riot here. We must refuse to be provoked to it. Intelligence and a passionate faith are more convincing than armed police, machine-guns, and rowdies in soldiers' coats. We have demonstrated it tonight. We still have many speakers, some of them with illustrious American names. But nothing they or I could say will add to the splendid example you have given. Therefore I declare the meeting closed. File out orderly, intone our inspiring revolutionary songs, and leave the soldiers to their tragic fate, which at present they are too ignorant to realize."

The strains of the *Internationale* rose above the approval shouted by the audience, and the song was taken up by the many-throated mass outside. Patiently they had waited for five hours and every word that had reached them through the open windows had found a strong echo in their hearts. All through the meeting their applause had thundered back to us, and now their jubilant song.

In the committee room a reporter of the New York *World* rushed up to me. "Your presence of mind saved the situation," he congratulated me. "But what will you report in your paper?" I asked. "Will you tell of the rough-house the soldiers tried to make, and the refusal of the police to stop them?" He would, he said, but I was certain that no truthful report would be published, even if he should have the courage to write it.

The next morning the *World* proclaimed that "Rioting accompanied the meeting of the No-Conscription League at Hunt's Point Palace. Many were injured and twelve arrests made. Soldiers in uniform sneered at the speakers. After adjournment the real riot began in the adjacent streets."

The alleged riot was of editorial making and seemed a deliberate attempt to stop further protests against conscription. The police took the hint. They issued orders to the hall-keepers not to rent their premises for any meeting to be addressed by Alexander Berkman or Emma Goldman. Not even the owners of places we had been using for years dared disobey. They were sorry, they said; they did not fear arrest, but the soldiers had threatened their lives and property. We secured Forward Hall, on East Broadway, which belonged to the Jewish Socialist Party. It was small for our purpose, barely big enough to seat a thousand people but no other place was to be had in entire New York. The awed silence of the pacifist and anti-military organizations which followed the passing of the registration bill made it doubly imperative for us to continue the work. We scheduled a mass meeting for June 14.

It was not necessary for us to print announcements. We merely called up the newspapers, and they did the rest. They denounced our impudence in continuing anti-war activities, and they sharply criticized the authorities for failing to stop us. As a matter of fact, the police were working overtime waylaying draft-evaders. They arrested thousands, but many more had refused to register. The press did not report the actual state of affairs; it did not care to make it known that large numbers of Americans had the manhood to defy the government. We knew through our own channels that thousands had determined not to shoulder a gun against people who were as innocent as themselves in causing the world-slaughter.

One day, while I was dictating letters to my secretary, an old man came into the *Mother Earth* office and asked for Berkman. Sasha was engaged in the rear room. Engrossed in work, I did not take the time even to invite the caller to sit down. I pointed to the back, indicating that he might enter. In a few minutes Sasha called me in. He introduced the visitor as James Hallbeck, for years a subscriber of *Mother Earth* and the *Blast*, whom he had met in San Francisco. The name was familiar to me and I remembered the man's ready response to our appeals. Sasha told me that the comrade wanted to make a contribution to our work. We needed money for our campaign desperately and I was glad that someone had come forward with an offer. The indifferent reception I had given Hallbeck made me somewhat embarrassed when he handed me his cheque. I apologized by explaining how busy we were, but he assured me that he understood and that it was perfectly all right. He had very little time,

he said, and, hastily bidding us good-bye, he edged his way out. When I looked at the cheque, I discovered to my amazement that it was for three thousand dollars. I was sure the old comrade had made a mistake and I quickly went to call him back. But he shook his head and assured me that there was no error about it. I begged him to return to the office and tell us something about himself. I could not take the money without knowing whether he had enough left to secure his old age.

He told us that he had emigrated from Sweden to America sixty years previously. A rebel since his youth, the judicial murder of our Chicago comrades had made him an anarchist. For a quarter of a century he had lived in California as a wine-grower and he had saved a little money. His own needs were small, and he had no kin in the United States, never having married. His three sisters in the old country were in comfortable circumstances, and they would also get a modest legacy after his death. He was very much interested in the No-Conscription campaign, and, being too old to participate actively, he had decided to put a little money at our disposal for the work. We need have no scruples about accepting the cheque, he assured us. "I am eighty," he added, "and I have not much longer to live. I want to feel that whatever I can spare will benefit the cause I have believed in during the largest part of my life. I don't want the State or the Church to profit by my death." Our venerable comrade's simple manner, his devotion to our work and generous gesture, affected us too profoundly for banal expressions of thanks. Our hand-clasp showed our appreciation, and he left us as unostentatiously as he had come. His cheque was deposited in the bank as a fund for anti-war activities.

June 14, the day of our Forward Hall meeting, arrived. In the late afternoon I was called on the telephone, and a strange voice warned me against attending the gathering. The man had overheard a plot to kill me, he informed me. I asked for his name, but he declined to give it; nor would he consent to see me. I thanked him for his interest in my welfare and hung up the receiver.

Jocularly I told Sasha and Fitzi that I must prepare my will. "But I shall probably reach a disgusting old age," I remarked. To be prepared for any eventuality, however, I decided to leave a note directing that "the \$3000 contributed by James Hallbeck should remain in charge of Alexander Berkman, my lifelong friend and comrade in battle, to be applied to anti-war work and the support of imprisoned conscientious objectors." The *Mother Earth* fund, consisting of \$329, was to pay our office debts; our stock of books was to be sold and the proceeds used for the needs of the movement. My personal library I bequeathed to my youngest brother and Stella. My only property, the little farm in Ossining, which my friend Bolton Hall had recently deeded to me, I left to Ian Keith Ballantine, Stella's little boy. Sasha and Fitzi witnessed the document with their signatures.

Reaching East Broadway, where Forward Hall is located, we were met, not by ordinary plotters, but by the entire police department. At least it seemed so to us, judging by the number of New York's "finest" that lined the street and the whole of Rutgers Square adjacent to our meeting-place. The crowd had been pushed back to the farthest end of the square. Those who had succeeded in getting into the building found themselves locked in and held as prisoners, as it were. No conspirators having designs upon my life had the ghost of a chance to get near me or Sasha, so closely were we encircled by husky officers, who hurried us into the building.

The hall was filled to suffocation. There were police galore and an array of Federal officials, but no soldiers. Forward Hall had probably never before held such a large American attendance. People seemed to realize that free expression on the war and conscription had become a rarity, and they were eager to lend their support.

The meeting was very spirited and our program was carried out without a hitch. But at the close every man in the hall who appeared subject to the draft was detained by the officers, and those who could not show a registration card were placed under arrest. It was apparently the intention of the Federal authorities to use our meeting as a trap. We therefore resolved to hold no more public gatherings unless we could make sure that those who had not complied with the registration law would keep away. We decided to concentrate more on the printed word.

On the following afternoon we were all busy in our offices. Sasha and Fitzi were on the upper floor, preparing the next issue of the *Blast* worked with my new secretary, Pauline, while our friend Carl, the "Swede," was mailing our circulars. He was a staunch and dependable comrade who had been with us for a long time, first in Chicago, where he had helped with my lectures, then in San Francisco, where he was associated with the

Blast, and now in New York. Carl was among the most trustworthy and level-headed men in our ranks. Nothing could ruffle his even temper or make him give up a task once undertaken. He was being assisted in the office by two other active comrades, Walter Merchant and W. P. Bales, who were true American rebels.

Above the hum of conversation and the clicking of the typewriter we suddenly heard the heavy stamping of feet on the stairway, and before any one of us had a chance to see what was the matter, a dozen men burst into my office. The leader of the party excitedly cried: "Emma Goldman, you're under arrest! And so is Berkman; where is he?" It was United States Marshal Thomas D. McCarthy. I knew him by sight; of late he had always stationed himself near the platform at our No-Conscription meetings, his whole attitude one of impatient readiness to spring upon the speakers. The newspapers had reported him as saying that he had repeatedly wired Washington for orders to arrest us.

"I hope you will get the medal you crave," I said to him. "Just the same, you might let me see your warrant." Instead he held out a copy of the June *Mother Earth* and demanded whether I was the author of the No-Conscription article it contained. "Obviously," I answered, "since my name is signed to it. Furthermore, I take the responsibility for everything else in the magazine. But where is your warrant?" McCarthy declared that no warrant was necessary for us; *Mother Earth* contained enough treasonable matter to land us in jail for years. He had come to get us and we had better hurry up.

Leisurely I walked towards the stairs and called: "Sasha, Fitz — some visitors are here to arrest us." McCarthy and several of his men roughly pushed me aside and dashed up to the *Blast* office. The deputy marshals took possession of my desk and began examining the books and pamphlets on our shelves, throwing them in a pile on the floor. A detective grabbed W. P. Bales, the youngest of our group, and announced that he was also under arrest. Walter Merchant and Carl were commanded to stand back until the search was over.

I started for my room to change my dress, aware that a night's free lodging was in store for me. One of the men rushed up to detain me, taking hold of my arm. I wrenched myself loose. "If your chief didn't have the guts to come up here without a body-guard of thugs," I said to him, "he should at least have instructed you not to act like one. I'm not going to run away. I only want to dress for the reception awaiting us, and I don't propose to let you act as my maid." The men ransacking my desk laughed coarsely. "She's a caution," one remarked, "but it's all right, officer, let her go to her room." When I emerged with my book and small toilet outfit, I found that Fitz and Sasha, who was still on crutches, were already down. McCarthy was with them.

"I want the membership list of the No-Conscription League," he demanded.

"We ourselves are always ready to receive our friends the police," I retorted; "but we are careful not to take chances with the names and addresses of those who cannot afford the honour of an arrest. We don't keep the No-Conscription list in our office, and you can't find out where it is."

The procession started down the stairs to the waiting automobiles, McCarthy and his assistants in front, Sasha and I behind them. In the rear two deputy marshals leading Bales, followed by officers of the "bomb squad." With Sasha I was given the place of honour in the Chief Marshal's car. We fairly flew through the congested streets, frightening people by the screeching of the horn and sending them scampering in all directions. It was after six o'clock and masses of workers were streaming from the factories, but McCarthy would not permit the chauffeur to slacken up, nor did he heed the frantic signals of the traffic policemen along the route. When I called his attention to the fact that he was breaking the speed regulations and endangering the lives of the pedestrians, he replied importantly: "I represent the United States Government."

In the Federal Building we were joined by Harry Weinberger, our pugnacious lawyer and unfailing friend. He asked for immediate arraignment and release on bail, but our arrest had purposely been staged for the late afternoon after the official closing hour. We were ordered to the Tombs prison.

The following morning we were taken before United States Commissioner Hitchcock. The prosecutor, Federal Attorney for the District of New York, Harold A. Content, charged us with "conspiracy against the draft" and demanded that our bail be set high. The commissioner fixed the bonds at twenty-five thousand dollars each. Mr. Weinberger protested, but in vain.

In the Tombs we were held incommunicado for several days. Subsequently we learned that the raiders had seized everything they could lay their hands on in the offices of *Mother Earth* and the *Blast*, including subscription lists, cheque-books, and copies of our publications. They had also confiscated our correspondence files, manuscripts intended for publication in book form, as well as my typewritten lectures on American literature and other valuable material that we had spent years in accumulating. The treasonable matter consisted of works by Peter Kropotkin, Enrico Malatesta, Max Stirner, William Morris, Frank Harris, C. E. S. Wood, George Bernard Shaw, Ibsen, Strindberg, Edward Carpenter, the great Russian writers, and other such dangerous explosives.

Our friends hastened to our aid in a spirit of most splendid solidarity. Our dear comrades Michael and Annie Cohn were in the lead with large sums of money. Agnes Inglis of Detroit sent financial help, as did scores of others from various parts of the country. Equally inspiring was the attitude of many poor working-men. They not only contributed their meagre savings, but even offered their trinkets to help raise the fifty-thousand-dollar bond demanded by the United States Government.

I wanted Sasha bailed out first because of his injured leg, which still needed treatment; I did not mind remaining in the Tombs, for I was resting and enjoying an absorbing book Margaret Anderson had sent me. It was *A Portrait of the Artist As a Young Man*, by James Joyce. I had not read that author before and I was fascinated by his power and originality.

The Federal authorities were not anxious to let us out of prison. The three hundred thousand dollars' worth of real estate offered as our bond was refused on a flimsy technicality by Assistant Federal Attorney Content, who declared that nothing but cash would be accepted. There was enough on hand to bail out one of us. Sasha, always gallant, refused to come out first, and therefore the bond was given for me and I was released.

Although the newspapers could easily verify who had contributed towards my bail, the New York *World* had the temerity to print a story in its issue of June 22 to the effect that "a report is current that the Kaiser furnished the \$25,000 for Emma's release." It was an indication of the extent to which the press would go to help dispose of undesirable elements.

The Federal grand jury brought in an indictment charging us with conspiracy to defeat the "selective" draft. The maximum penalty for this offence was two years' imprisonment and ten thousand dollars' fine. Our trial was set for June 27. I had only five days to prepare for my defence, while Sasha was still in the Tombs. It was imperative to concentrate all our energies on raising his bail.

But there was Ben, once more unable to face a vital issue and emotionally torn betwixt and between. No court decision had yet been handed down on his appeal from the Cleveland conviction. He had returned to New York when we began our No-Conscription campaign, and with his usual energy he had thrown himself into the work. All went well for some weeks, and then Ben again became, as he had so often before, a prey to his emotional upheavals. This time it was the young woman of his Sunday class. She was neither in danger nor in want, and her child was not expected for months to come. But Ben succumbed. At the very height of our anti-war campaign he left for Chicago to join the prospective mother. His failure to remain at his post at such a critical moment both exasperated and pained me. In vain I sought to explain away his apparent lack of stamina and courage by remembering that he could not have foreseen our arrest. Yet he had not returned when he knew that we were already in custody. Did it not prove breach of faith? The thought that Ben would deny me in my hour of need was tormenting. I felt deeply grieved and humiliated at the same time.

At last we succeeded in procuring the twenty-five-thousand-dollar cash bond demanded for Sasha, and on June 25 he was released from the Tombs. We were entirely at one regarding our trial. We did not believe in the law and its machinery, and we knew that we could expect no justice. We would therefore completely ignore what was to us a mere farce; we would refuse to participate in the court proceedings. Should this method prove impractical, we would plead our own case, not in order to defend ourselves, but to give public utterance to our ideas. We decided to go into court without an attorney. Our resolve was not due to any dissatisfaction with our counsel, Harry Weinberger. On the contrary, we could have wished for no abler attorney and more devoted friend. He had already rendered us services far beyond any monetary recompense, and he had done so although fully aware that we could not pay adequately. We fully appreciated Harry and we felt safe in his hands. But our

trial would have meaning only if we could turn the court-room into a forum for the presentation of the ideas we had been fighting for throughout all our conscious years. No lawyer could help us in this, and we were not interested in anything else.

Harry Weinberger understood our attitude, but he strongly advised us against meeting the prosecution with folded arms. It would make no impression whatever in an American court, he said; we should be given the maximum penalty, and nothing would be gained for our principles. But if we would plead our own case, he would give us every legal assistance and suggestion possible.

The day before our trial I met by appointment a number of people at the Brevoort Hotel, before whom I placed our intention of ignoring the prosecution. Among those present were Frank Harris, John Reed, Max Eastman, Gilbert E. Roe, and several others. After I had explained why I had called the conference, Frank Harris, with whom I had been friendly for years, became enthusiastic with the idea. "Emma Goldman and Alexander Berkman, the arch-champions of active resistance, meeting their enemies with folded arms — fine! Splendid!" he cried. In any European court such a stand would prove to be a magnificent gesture, he declared; but an American judge would only consider us flagrantly contemptuous, and the newspapermen would as little know what to make of us as the scribes of two thousand years ago had made of the Carpenter of Nazareth. Frank did not think we would be given a chance to carry out our plan, but in any event he was with us and we could fully count on his support.

John Reed did not believe in deliberately stepping into the lion's den. If one must go, one should fight all the way through, he thought. Whatever our decision, however, he would help in every way he could.

Max Eastman was not impressed by our suggestion. His opinion was that we could achieve more by a legal fight, with the aid of a competent lawyer to conduct our defence. It was more important, he held, that we should be free to continue our anti-war work than to go to prison without having tried every legal recourse.

It was Tuesday, June 27, at 10 a.m., when, together with Sasha, still on crutches, I walked through the crowded court-room in the Federal Building to face the prosecution. Judge Julius M. Mayer and Assistant United States District Attorney Harold A. Content, their Prussianism carefully hidden, like wrinkles on a woman's face, under the thick paint of Americanism, were in their appointed places. Surrounding them were the lesser stars in the play about to be staged. In the background was a mob of soldiers, State and Federal officials, court attendants looking like hold-up men, and a contingent of reporters. American flags and bunting added to the high spots of the scene. Only a few of our friends had been admitted.

I moved for postponement on the grounds that my co-defendant, Alexander Berkman, suffering from an injury to his leg, was unable to stand the strain of a prolonged trial. As we had been released on bail only a few days, we had had no time to familiarize ourselves with the indictment, I also declared. Attorney Content protested, and Judge Mayer denied my motion.

Thereupon I said that, in view of the evident intention of the Government to turn the prosecution into persecution, we preferred to take no part whatever in the proceedings. His Honour had apparently never heard of such a thing before. He looked puzzled. Then he announced that he would appoint counsel to defend us. "In our free United States even the poorest are accorded the benefit of legal defence," he said. Upon our refusal the Court ruled that our trial should proceed after the noon recess. During luncheon we conferred with Harry Weinberger and other friends and returned to court in fighting trim.

June 27 happened to be my forty-eighth birthday. It marked twenty-eight years of my life spent in an active struggle against compulsion and injustice. The United States now symbolizing concentrated coercion, I could not have wished for a more appropriate celebration than to meet its challenge. It gave me much joy to feel that my friends had, in the excitement of the moment, not forgotten the event. On my return to court they presented me with flowers and gifts. The demonstration of their love and esteem on this special occasion moved me profoundly.

Active participation in our trial having been thrust upon us, Sasha and I determined to use it to best advantage. We decided to wring from our enemies every chance to propagate our ideas. Should we succeed, it would be

the first time since 1887 that anarchism had raised its voice in an American court. Nothing else was worth considering in comparison with such an achievement.

I had known Sasha twenty-eight years. As far as one human being can foretell how another will act under stress or when confronted with the unexpected, I had always believed that I could in reference to him. But Sasha as a brilliant lawyer was a revelation even to me, his oldest friend. At the end of the first day I almost pitied the unfortunate talesmen whom he had been catechizing for hours. Like bullets Sasha fired his questions at the prospective jurymen, examining them on social, political, and religious matters, making them writhe at the exposure of their ignorance and prejudice, and almost convincing the victims themselves that they were not fit to try intelligent men. His flashes of humour and charming manners captivated the spectators.

When Sasha had finished quizzing the jurymen, they could hardly restrain their expression of relief. I followed to question them on marriage, divorce, sex enlightenment of the young, and birth-control. Would my radical views on these matters prevent their rendering an unbiased verdict? It was with the greatest difficulty that I was able to get my questions across. I was often interrupted by the Federal Attorney, became involved in verbal clashes with him, and was repeatedly admonished by the Judge to confine myself to "relevant" matters.

We knew very well that the twelve men we had finally selected could not and would not render an unbiased verdict. But by our examination of the talesmen we had succeeded in uncovering the social issues involved in the trial, had created a libertarian atmosphere, and had broached problems never before mentioned in a New York court.

Attorney Content opened his case by stating that he would prove that in our writings and speeches we had urged men not to register. As evidence he produced copies of *Mother Earth*, the *Blast*, and our No-Conscription manifesto. Cheerfully we admitted our authorship of every word, insisting, however, that the prosecution quote page and line where advice not to register was given. Unable to do so, Content called Fitzi to the witness-stand and tried to make her say that we had worked for profit. Though utterly irrelevant to the crime charged against us, the Court permitted the procedure. In her quiet, unruffled manner Fitzi very soon punctured this bubble.

The next "proof," played up as a trump card, was the insinuation of German money. "Emma Goldman deposited three thousand dollars in the bank a few days prior to her arrest. Where did that money come from?" the prosecutor demanded triumphantly. Everybody present pricked up his ears, and the reporters got busy with their pencils. We laughed inwardly. We could picture to ourselves their faces, now bursting with vindictiveness, when our venerable comrade James Hallbeck should testify. Our one regret was that we should have to call the poor soul into the stuffy court-room on such a scorching July day.

He came, a simple and unassuming little man, with a large heart and brave spirit. He recited his story on the witness-stand exactly as he had told it to us when he had brought his generous gift. "But why did you give Emma Goldman three thousand dollars?" Content demanded in a rage. "Nobody just throws away so much money."

"No, I did not throw it away," he answered with dignity. Emma Goldman and Alexander Berkman were his comrades, he explained. They were doing the work he believed in, but was too old to do. That was why he gave them the money. The German-money fuse fizzled out.

The next card was not original. It had been played in my first round with the State of New York in 1893. A detective, who in this case claimed also to be a stenographer, produced notes purporting to be a verbatim report of my speech at the Harlem River Casino. He quoted me as having said on that occasion: "We believe in violence, and we will use violence."

On cross-examination we brought out the fact that the detective had made his notes while standing on a shaky table, and that the highest number he could take was one hundred a minute. We confronted him with the champion stenographer, Paul Munter. The latter testified that it was difficult even for him to take Emma Goldman, especially in any intense speech, and yet his record was one hundred and eighty words a minute. Munter was followed by the proprietor of the Harlem River Casino. Though called by the prosecution, he told the Court that he had not heard me use the expression imputed to me, and he had listened very attentively to my talk. The meeting had been perfectly orderly in spite of a group of soldiers who had tried to cause trouble,

he stated, "and it was Emma Goldman who saved the situation on that occasion." A sergeant of the Coast Guard corroborated his testimony.

The uninitiated wondered why the prosecution should stress what I had said on the 18th of May, *before* conscription had become a law, while no reference was made to my speeches *after* the bill had been passed. We knew the reason. At our last meetings we had had stenographers who sat on the platform in everybody's view. But we had been unable to secure a competent man for May 18. The State had evidently been apprised of that fact; therefore the stenographic detective was very convenient for the prosecution.

We produced a number of witnesses to show that the phrase "we believe in violence and we will use violence" had never been uttered by me or any other speaker at our gatherings. Our first witness was Leonard D. Abbott, admired by everybody for his charm and respected even by the most conservative for his sincerity. He had presided at the meetings of May 18 and June 4. He denied emphatically that I had used the words attributed to me at the Harlem River Casino or anywhere else. In fact, he told the Court, he had been somewhat disappointed with my speech, because he had expected a more extreme attitude. As to my having advised young men not to register, that could easily be disproved by a letter I had sent to the gathering at the *Mother Earth* office on May 9, Leonard stated.

His testimony was supported by a conscientious objector who related that he had gone to our office for advice about registration and had been told by us that we preferred to leave registration or military service to the conscience of those eligible for the draft. After him came Helen Boardman, Martha Gruening, Rebecca Shelley, Anna Sloan, and Nina Liederman. These women had all worked with us from the very beginning of the No-Conscription campaign, and they reiterated that they had never heard us urge anyone not to register.

The Federal Attorney demanded that we produce the original text of my letter, insinuating that the contents had been changed in the transcription. He knew that the original copy, like most of our other papers and documents, had been confiscated in the raid and was now in his possession. Yet he had the effrontery to make the demand. He did not produce the letter; it would have belied the charge against me.

However, the prosecution was resourceful; other devices were tried out. Now it was an attempt to play on the prejudices of the jury by creating the impression that our witnesses were mostly foreigners. Much to the chagrin of Federal Attorney Content, it soon developed that most of them had a background older than his own. Helen Boardman, for instance, was the sort of foreigner whose ancestors had come over in the Mayflower, and Anna Sloan was of old Irish-America stock. He had the same poor luck with our men witnesses, among whom were John Reed, Lincoln Steffens, Bolton Hall, and other "real" Americans.

Sasha followed the prosecution with a brief outline of our case. He declared that the charge of conspiracy was the height of absurdity, considering that he and his co-defendant had openly propagated antimilitarism for twenty-eight years. It was therefore a conspiracy known to a hundred millions of our population. As Sasha continued talking, presenting our case with keen logic and incisive manner, some of the jurymen seemed impressed and showed lively interest. Content did not fail to take note of it. At the first opportunity he picked up a copy of *Mother Earth* of July 1914. I had quite forgotten that several copies of that issue had been left in our office. Some of the boys and girls who had participated in the unemployment campaign that Sasha had organized and in the demonstration after the Lexington tenement explosion had long drifted out of our ranks. Most of them had proved worthless, carried away by momentary excitement, but their violent effusions had unfortunately remained in cold print and they were now taken advantage of by the prosecution. Content proceeded to read the choicest bits, straining to impress the jury that all of us sponsored physical force and the use of dynamite. "It is true, Miss Goldman was at that time absent on a tour," he remarked, "and she could therefore not be held responsible for the articles in this particular number." It was an attempt to throw the entire burden on Sasha. I was on my feet before he got through. "The prosecutor knows perfectly well," I declared, "that I am the owner and publisher of *Mother Earth*, and that I am responsible for everything that appears in the magazine, whether I happen to be present at its publication or not." I demanded whether we were being tried for ancient history; otherwise it was difficult to understand why an issue that had appeared three years before the United States went into the war, which had neither been held up by the postal authorities nor objected to by the State of New

York, should now be used in the case. It was irrelevant, I declared. But my objections were ruled out by His Honour.

Every day increased the tension in court. The atmosphere grew more antagonistic, the official attendants more insulting. Our friends were either kept out or treated roughly when they succeeded in gaining admittance. On the street below, a recruiting station had been erected, and patriotic harangues mingled with the music of a military band. Each time the national anthem was struck up, everybody in court was commanded to rise, the soldiers present standing at attention. One of our girls refused to get up and she was dragged out of the room by force. A boy was literally kicked out. Sasha and I remained seated throughout the display of patriotism by the mailed fist. What could the officials do? They could not very well order us removed from this Punch and Judy show; we at least had that advantage.

After endlessly repetitious "evidence" of our crime, which in reality proved nothing, the prosecution closed its case. The last round in the contest between ideas and organized stupidity was set for July 9. This left us about forty-eight hours to prepare our arraignment of the forces that had plunged the world into a vale of tears and blood. Since the beginning of our trial we had been compelled to keep up a terrific pace, and we felt exhausted. For the past week we had enjoyed the hospitality of Leonard D. Abbott and his wife, Rose Yuster, and now we pilgrimed to Stella's little place at Darien for a short rest.

I woke the next morning with the bright sunshine streaming into my room and wide stretches of blue hanging over the luscious green of trees and lawn. The air was pungent with the aroma of the earth, the lake was vibrant with soft music, and all of nature breathed enchantment. I, too, was under her magic spell.

On our return to court Monday, July 9, we found the stage set for the last act of the tragicomedy that had already lasted a week. Judge Mayer, Federal Attorney Content, and a large company of performers in the badly constructed plot were already on the stage. The house was filled with invited official guests and claqueurs to lead the applause. Scores of pressmen were present to review the show. Not many of our friends had been able to gain admittance, but there were more than on previous days.

Prosecutor Content could in no way compare in ability and forcefulness with his colleague who had prosecuted me in 1893; he had been drab and colourless all through the trial and stereotyped in his address to the jury. At one moment he had attempted to climb to oratorical heights. "You think this woman before you is the real Emma Goldman," he declared, "this well-bred lady, courteous, and with a pleasant smile on her face? No! The real Emma Goldman can be seen only on the platform. There she is in her true element, sweeping all caution to the winds! There she inflames the young and drives them to violent deeds. If you could see Emma Goldman at her meetings, you would realize that she is a menace to our well-ordered institutions." It was therefore the jury's duty to save the country from *that* Emma Goldman by bringing in a verdict of guilty.

Sasha followed the prosecutor. He held the close attention of the men in the box, as well as of the entire courtroom, for two hours. That was no small feat in an atmosphere oozing with prejudice and hate. His playful and witty handling of the so-called evidence to prove our "crime" caused much merriment and often loud laughter. This was promptly stopped by stern rebukes from the bench. The testimony of the government thoroughly demolished, Sasha proceeded with an *exposé* of anarchism, masterly in its simple directness and clarity.

I spoke after Sasha, for an hour. I discussed the farce of a government undertaking to carry democracy abroad by suppressing the last vestiges of it at home. I took up the contention of Judge Mayer that only such ideas are permissible as are "within the law." Thus he had instructed the jurymen when he had asked them if they were prejudiced against those who propagate unpopular ideas. I pointed out that there had never been an ideal, however humane and peaceful, which in its time had been considered "within the law." I named Jesus, Socrates, Galileo, Giordano Bruno. "Were they 'within the law'?" I asked. "And the men who set America free from British rule, the Jeffersons and the Patrick Henrys? The William Lloyd Garrisons, the John Browns, the David Thoreaus and Wendell Phillipses — were they within the law?"

At that moment the strains of the *Marseillaise* floated through the window, and the Russian Mission marched past on its way to the City Hall. I seized upon the occasion. "Gentlemen of the jury," I said, "do you hear the stirring melody? It was born in the greatest of all revolutions, and it was most emphatically not within the law!"

And that delegation your government is now honouring as the representatives of new Russia. Only five months ago every one of them was considered what you have been told we are: criminals — not within the law!”

During the proceedings His Honour was assiduously reading. His desk was littered with the literature confiscated in our offices, and he seemed absorbed — now in Sasha’s *Memoirs*, now in my *Essays*, now in *Mother Earth*. His application had led some friends to believe that the Judge was interested in our ideas and inclined to be fair.

Judge Mayer fully rose to our expectations. In his charge to the jury he declared with much solemnity: “In the conduct of this case, the defendants have shown remarkable ability. An ability which might have been utilized for the great benefit of this country, had they seen fit to employ themselves in behalf of it rather than against it. In this country of ours we regard as enemies those who advocate the abolition of our government and those who counsel disobedience to our laws by those of minds less strong. American liberty was won by the forefathers, it was maintained by the Civil War, and today there are the thousands who have already gone, or are getting ready to go, to foreign lands to represent their country in the battle for liberty.” He then instructed the jury that “whether the defendants are right or wrong can have no bearing on the verdict. The duty of the jury is merely to weigh the evidence presented as to the innocence or guilt of the defendants of the crime as charged.”

The jury filed out. The sun had set. The electric lights looked yellow in the dusk. Flies buzzed, their swirl mingling with the whisperings in the room. The minutes crept on, clammy with the day’s heat. The jury returned; its deliberation had lasted just thirty-nine minutes.

“What is your verdict?” the foreman was asked.

“Guilty,” he answered.

I was on my feet. “I move that the verdict be set aside as absolutely contrary to the evidence.”

“Motion denied,” Judge Mayer said.

“I further move,” I went on, “that sentence be deferred for a few days, and that our bail be continued at the sum already fixed in our case.”

“Denied,” ruled the Judge.

His Honour asked the usual meaningless question as to whether the defendants had anything to say why sentence should not be imposed.

Sasha replied: “I think it only fair to suspend sentence and give us a chance to clear up our affairs. We have been convicted because we are anarchists, and the proceeding has been very unjust.” I also added my protest.

“In the United States, law is an imperishable thing,” the Court declared in imposing sentence, “and for such people as would nullify our laws we have no place in our country. In a case such as this I can but inflict the maximum sentence which is permitted by our laws.”

Two years in prison with a fine of ten thousand dollars each. The Judge also instructed the Federal Attorney to send the records of the trial to the immigration authorities in Washington with his recommendation to deport us at the expiration of our prison terms.

His Honour had done his duty. He had served his country well and merited a rest. He declared court adjourned and turned to leave the bench.

But I was not through. “One moment, please,” I called out. Judge Mayer turned to face me. “Are we to be spirited away at such neck-breaking speed? If so, we want to know it now. We want everybody here to know it.”

“You have ninety days in which to file an appeal.”

“Never mind the ninety days,” I retorted. “How about the next hour or two? Can we have that to gather up a few necessary things?”

“The prisoners are in the custody of the United States Marshal,” was the curt answer.

The Judge again turned to leave. Again I brought him to a stop. “One more word!” He stared at me, his heavy-set face flushed. I stared back. I bowed and said: “I want to thank you for your leniency and kindness in refusing us a stay of two days, a stay you would have accorded the most heinous criminal. I thank you once more.”

Chapter 45

His Honour grew white, anger spreading over his face. Nervously he fumbled with the papers on his desk. He moved his lips as if to speak, then abruptly turned and left the bench.

Chapter 46

The automobile sped on. It was filled with deputy marshals, with me in their midst. Twenty minutes later we reached the Baltimore and Ohio Station. The hand of time seemed set back twenty-five years. I visioned myself at the same station a quarter of a century ago, straining towards the disappearing train which was bearing Sasha away, leaving me desolate and alone. A gruff voice startled me. "Are you seeing ghosts?" it demanded.

I was in a compartment, a big man and a woman at my side, the deputy marshal and his wife. Then I was left with the woman.

The day's heat, the excitement, and three hours' wait in the Federal Building had exhausted me. I felt worn and sticky in my sweaty clothes. I started for the wash-room, and the woman followed me. I objected. She regretted she could not let me go unattended; her instructions were not to permit me out of sight. She had a rather kindly face. I assured her that I would not try to escape, and she consented to close the door half-way. Having cleaned up, I crawled into my berth and immediately fell asleep.

I was awakened by the loud voices of my keepers. The man's coat was already off and he was proceeding to undress. "You don't mean you're going to sleep here?" I demanded.

"Sure," he answered, "what's wrong? My wife is here. You've got nothing to fear."

What more could morality wish for than the presence of the deputy's wife? It wasn't fear, I told him; it was disgust.

The watchful eyes of the law were closed in sleep, but its mouth was wide open, emitting a rattle of snores. The air was putrid. Anxious thoughts about Sasha beset me. A quarter of a century had passed, crammed with events and rich in the interplay of light and shade. The painful frustration with Ben — friendships shattered — others that had never lost their bloom. The earth-spirit often in conflict with the impelling aspirations of the ideal, and Sasha ever dependable all through the long span of time and always my comrade in the struggle. The thought was soothing, and the strain of weeks found relief in blessed sleep.

My male escort stayed away from the compartment most of the day, his presence gracing only our meals, which were brought to us from the diner. At the luncheon I asked the deputy marshal why I was being taken to the Missouri State Prison, at Jefferson City. There was no Federal prison for women, he explained; there used to be one, but it was discontinued because it "did not pay."

"And male federals, do they pay?" I inquired.

"Sure," he said; "there are so many of them that the U. S. Government is planning another prison. One of them is in Atlanta, Georgia," he added, "and that is where your friend Berkman has been taken."

I led him to talk about Atlanta. He assured me that it was a very strict place, and that "Berk" would have a bad time of it if he did not behave himself. Then he remarked with a sneer: "He's an old hand at prisons, ain't he?"

"Yes, but he has survived, and he will prove a match for Atlanta, too, with all its strictness," I retorted hotly.

The lady deputy kept to herself. It gave me a chance to write, read, and think. We changed trains at St. Louis, which afforded me an opportunity for a little exercise while waiting for the local to Jefferson City. I peered eagerly about to discover a familiar face, but I realized that our comrades in St. Louis could not have known when I would reach their town.

Arriving in Jefferson City, my escorts offered to take me to the penitentiary in a taxi. I requested that we walk. It might be my last chance for a long while, I thought. They readily consented, no doubt because they could pocket the price and charge it to their expense accounts.

When my guardians had delivered me to the head matron of the prison, they assured me that they had enjoyed my company. They had not believed that an anarchist would give so little trouble, they remarked. The wife added that she had grown to like me and was sorry to leave me behind. Rather a doubtful compliment, I felt.

With the exception of my two weeks in Queens County Jail, I had somehow managed to steer clear of prisons since my "rest-cure" on Blackwell's Island. There had been numerous arrests and several trials, but no other convictions. A disgusting record for one who could boast of the never-failing attention of every police department in the country.

"Any disease?" the head matron demanded abruptly.

I was somewhat taken aback at the unexpected concern over my health. I answered her that I had nothing to complain of except that I needed a bath and a cold drink.

"Don't be impudent and pretend you don't know what I mean," she sternly reproved me. "I mean the disease immoral women have. Most of those delivered here have it."

"Venereal disease is not particular whom it strikes," I told her; "the most respectable people have been known to be victims of it. I don't happen to have it, which is due perhaps much more to luck than to virtue."

She looked scandalized. She was so self-righteous and prim, she needed to be shocked, and I was catty enough to enjoy watching the effect.

After having been subjected to the routine search for dope and cigarettes, I was given a bath and informed that I could keep my own underwear, shoes and stockings.

My cell contained a cot with stiff but clean sheets and blankets, a table and a chair, a stationary wash-stand with running water, and, blessing of blessings, a toilet built in a little alcove, hidden from view by a curtain. So far my new home was a decided improvement over Blackwell's Island. Two things marred my pleasant discovery. My cell faced a wall that shut off the air and light, and all through the night the clock in the prison yard struck every fifteen minutes, whereupon stentorian voices would call out: "All's well." I tossed about, wondering how long it would take to get used to this new torture.

Twenty-four hours in the prison gave me an approximate idea of its routine. The institution had a number of progressive features: more frequent visits, the opportunity to order foodstuffs, the privilege of writing letters three times a week, according to the grade one had reached, recreation in the yard daily and twice on Sunday, a bucketful of hot water every evening, and permission to receive packages and printed matter. These were great advantages over conditions in Blackwell's Island. The recreation was especially gratifying. The yard was small and had but little protection from the sun, but the prisoners were free to walk about, talk, play, and sing, without interference from the matron who presided in the yard. On the other hand, the prevailing labour system required definite tasks. The latter were so difficult to accomplish that they kept the inmates in constant trepidation. I was informed that I would be excused from making the complete task, but that was small comfort. With a woman serving a life sentence on one side of me, and another doomed to fifteen years, both forced to do the full amount of work, I did not care to take advantage of my exemption. At the same time I feared that I might never be able to accomplish the task. The subject was the main topic of discussion and the greatest worry of the inmates.

After a week spent in the shop I began suffering excruciating pain in the back of my neck. My condition was aggravated by the first news from New York. Fitzi's letter conveyed what I already knew, that Sasha had been taken to Atlanta. It was far away, she wrote, and it would prevent our friends from visiting him. She had many worries and hardships to face. The Federal authorities, in co-operation with the New York police, had terrorized the proprietor of our office. He had ordered Fitzi to remove *Mother Earth* and the *Blast*, without even giving her a week's notice. After much effort she had succeeded in finding quarters on Lafayette Street, but it was questionable whether she would be permitted to remain there. The patriotic hysteria was increasing, the press and the police vying with each other to exterminate every radical activity. Dear, brave Fitzi, and our valiant "Swede"! They had had to carry the whole burden since our arrest. But faithfully they had kept at their post,

concerned only about us, with never any complaint about their own difficulties. Even now Fitzi wrote nothing about herself. Dear, sweet soul.

Other letters and several telegrams were more cheering. Harry Weinberger wrote that Judge Mayer had refused to sign the application for our appeal, nor would any other Federal judge give his signature. But Harry was sure that he could induce one of the Supreme Court justices to accept the papers, and that would enable us to be released on bail.

A letter came from Frank Harris, offering to send me reading-matter and anything else permitted in the prison. Another was from my jovial old friend William Marion Reedy. Now that I was living in his State, he wrote, and was his neighbour, as it were, he was anxious to secure for me the right kind of hospitality. He and Mr. Painter, the warden of the penitentiary, had been college chums, and he had written him that he ought to be proud to have Emma Goldman as his guest. He had cautioned him to treat her right, or he would go after him. I should consider myself lucky, his letter read, to have two years' freedom from my hectic activities. It would mean a good rest and it should also mean the autobiography he had long ago advised me to write. "Now is your chance: you have a home, three meals a day and leisure — all free of charge. Write your life. You have lived it as no other woman. Tell us about it." He had already shipped a box containing paper and pencils, he informed me, and he would persuade Mr. Painter to let me have a typewriter. I must "buckle down and write the book," he concluded.

Like many another, my dear old friend Bill had caught the war fever. Yet he was big enough to continue his interest and friendship, regardless of my stand. But his idea of writing in prison caused me to smile. It showed how little even such a clear-headed man realized the effect of imprisonment; to believe that one could adequately express one's thoughts in captivity, after nine hours' daily drudgery. Just the same, his letter made me very happy.

There were loving messages from Stella, my sisters, and even my dear old mother, who wrote in Yiddish. Very touching were the letters of our St. Louis comrades. They would look after my needs, they wrote; they were so near Jefferson City, they would send me fresh food every day. They would be happy if they could do the same for Sasha, but he was too far away. They hoped friends living in the South would look after his needs.

Two weeks after I had been delivered to the prison, the same deputy marshal and his wife arrived to take me back to New York. Irrepressible Harry Weinberger had succeeded in getting Supreme Court Justice Louis D. Brandeis to sign the application for our appeal, which admitted Sasha and me to bail and temporary freedom. The appeal included also the cases of Morris Becker and Louis Kramer. Harry had scored a victory over Judge Mayer. I was sure that our liberty would be of short duration; still, it was good to return to our friends and resume the work where it had been interrupted by our arrest.

It was with emotions quite different from those I had felt on my way to prison that I boarded the train for New York. My escorts, too, seemed changed. The deputy informed me that there would be no need this time to watch me so closely. Only his wife would share my compartment. He wanted me to feel as free as if I were travelling alone, and he hoped that I would have no complaints to make to the reporters. I understood. At the station in St. Louis I was given an ovation by a group of comrades, and of course there were also representatives of the press. The deputy became demonstratively magnanimous. I could invite my people to the station restaurant, he suggested, while he would remain at a neighbouring table. I enjoyed the dear companionship of my friends.

The return journey had many pleasant features, the main one being the absence of the deputy. His wife also did not intrude, both remaining outside my compartment. The door was left ajar, more to afford me air than to keep me in view. It was an unusually close day, and I had a foretaste of what was to be meted out to such a godless creature when I should have joined the departed.

In the Tombs the keepers received the prodigal daughter with glad acclaim. It was late and the prison had closed for the day, but I was permitted a bath. The head matron was an old friend of mine, of the birth-control fight days. She believed in family limitation, she had confided to me, and she had been kind and solicitous, once even attending our Carnegie Hall meeting as my guest. When the other matrons left, she engaged me in conversation and remarked that she saw no reason to be excited about what the Germans had done to the

Belgians. England had treated Ireland no better during hundreds of years and recently again during the Easter uprising. She was Irish, and she had no use for the Allies. I explained that my sympathies were not with any of the warring countries, but with the people of every land, because they alone have to pay the terrible price. She looked rather disappointed, but she gave me clean sheets for my bunk, and I liked her as a good Irish soul.

In the morning friends came to see me, among them Harry Weinberger, Stella, and Fitzi. I inquired about Sasha. Had he been brought back, and how was his leg? Fitzi averted her face.

"What is it?" I asked anxiously. "Sasha is in the Tombs," she replied in a dead voice; "he will be safer there for a while." Her tone and manner filled me with apprehension. Urged to tell me the worst, she informed me that Sasha was wanted in San Francisco. He had been indicted for murder in connexion with the Mooney case.

The Chamber of Commerce and the District Attorney had carried out their threat to "get" Sasha. They were going to have revenge for the splendid work he had done to expose the frame-up against five lives. Billings had already been put out of the way, immured for life, and Tom Mooney was facing death. Their next prey was Sasha. I knew they meant to murder him. Instinctively I raised my hand as if to ward off a blow.

I fully realized only when I was bailed out what Fitzi had meant by saying that Sasha would be safer in the Tombs. Released on bail, he would be in danger of being kidnapped and spirited away to California. Such things had happened before. After Sasha's arrest in 1892, our comrade Mollock had been secretly taken from New Jersey by Pennsylvania detectives who hoped to connect him with the attack on Frick. In 1906 Haywood, Moyer, and Pettibone had been abducted from Colorado to Idaho, and in 1910 the McNamara brothers had met with a like fate in Indiana. If the Government dared resort to such methods with members of powerful labour organizations, native-born at that, why not with a "foreign" anarchist? It was clear we could not risk bailing Sasha out. No time was to be lost if his extradition was to be prevented. Governor Whitman was a reactionary and would probably oblige the unscrupulous crew on the Coast; nothing but a mighty protest on the part of organized labour could stop him.

We immediately set to work, Fitzi, the "Swede," and I. We called a group of people together to organize a publicity committee. Then we invited the labour leaders at the head of the Jewish trade unions. A large gathering was held, attended by men and women influential in the world of labour and letters, which resulted in the formation of an active committee, with Dolly Sloan as secretary-treasurer.

The response of the United Hebrew Trades was immediate and whole-hearted, and the joint board of the Amalgamated Clothing Workers of America followed suit. The former offered to head the appeal for Sasha and to get us a hearing by every union.

Sasha's life was at stake. Conferences with labour men, canvassing unions, arranging meetings and theatre benefits, circularizing organizations, press interviews, and a vast correspondence crowded every minute of those nerve-racking days.

Sasha himself was in gay spirits. To see his visitors he had to be taken from the Tombs to the Federal Building and back again, which afforded him a walk in the fresh air. He had not yet been able to discard his crutches, and hobbling along was rather uncomfortable. But when one faces the possible loss of one's life, promenading even on crutches is a great boon. Marshal McCarthy supervised our visits and he acted rather decently. He made no objections when we brought many friends to see Sasha and he did not have us watched too obviously. In fact, he tried his best to gain our good will. On one occasion he remarked to me: "I know you hate me, Emma Goldman, but just you wait until the espionage bill is passed; then you'll thank me for having arrested you and Berkman in the early stages of the game. Now you get only two years, but later you would get twenty. Own up, wasn't I your friend?"

"None better," I admitted; "I'll see that you get a vote of thanks."

Our visits with Sasha were turned into merry family reunion. His genial humour and equanimity in the face of imminent danger gained him the respect even of the members of the Marshal's office. They asked for copies of his *Memoirs* and later they told us how greatly the book had impressed them. After that they became very cordial, and we were delighted for Sasha's sake.

Gradually our work was bringing results. The United Hebrew Trades issued a strong appeal to organized labour to rally to the support of Sasha. The joint board of the cloakmakers' union voted five hundred dollars for our campaign and promised to contribute more. The Joint Board of Furriers, the International Brotherhood of Bookbinders, Typographical Union Local 83, and other organizations co-operated with us in the most solidaric manner. They proposed that a representative delegation of at least a hundred labour men be sent to Governor Whitman to protest against Sasha's extradition to California, and steps were immediately taken to put before Whitman the facts of the judicial crime already perpetrated in San Francisco.

Uncertain how long I should remain at liberty, I had not taken an apartment. I shared with Fitzi her flat and spent an occasional weekend with Stella in Darien. One day Dolly Sloan asked me to stay with her while her husband was absent from the city. Their studio was large, very quaint and charming; and I enjoyed Dolly's hospitality. She was an energetic little lady and most eager to help in our campaign for Sasha, but she was not physically strong enough to endure the continual strain, and she often had to take to bed. Unfortunately, I had so much to do and was feeling so bad myself that I could give her little time. She was not bedridden, however, and was able to get about a great deal.

One morning I left her apparently in improved condition. She had had a good night's sleep and she intended remaining home to rest. I worked all day in the office, and in the evening I canvassed several organizations meeting in different parts of the city. The last was the union of the stage mechanics and electrical workers. They were supposed to meet at midnight, but I had to wait three hours in a narrow, stuffy passage piled up with boxes, one of which served me as a seat. When I was finally given the floor, I could see hostility written on every face. It was like swimming against a heavy tide to speak in the atmosphere thick with prejudice and the smell of bad tobacco and stale beer. When I had concluded my address, quite a number of those present expressed themselves as willing to support the campaign for Sasha, but the politicians in official positions were opposed. Berkman was an enemy of the country, they argued, and they would have nothing to do with him. I left them to fight the matter out among themselves.

Returning to Sloan's studio, I could not unlock the door. I rang in vain for a long time, then knocked loudly. At last I heard someone turn the key on the inside, and a woman was facing me. I recognized Pearl, the former wife of Robert Minor. She demanded whether I could not see the new lock on the door and did not guess that it was to keep me out. She was taking care of Mrs. Sloan and I was not wanted in the house. In astonishment I stared at her, then pushed her aside and walked in. The door to Dolly's room was ajar and I saw her lying on her bed evidently in a stupor. I was alarmed by her condition and turned to the woman for an explanation. She merely reiterated that Mrs. Sloan had ordered her to change the lock. But I knew she was lying.

I went out into the street. The day was breaking; I did not want to go to wake Fitzi, who needed sleep so badly. I walked over to Union Square. Once more I had been shut out, a homeless creature, as in the days I had believed gone for ever.

I rented a furnished room. Fitzi agreed with me that Dolly could have had nothing to do with the changing of the lock. It was known to everybody that Pearl Minor was bitterly opposed to all Bob's friends. For some unaccountable reason she had a special grudge against me. It was stupid of her, but I was aware that she was the product of an orphanage, her mind and heart warped by her miserable childhood.

In the midst of those trying days there came another and far greater shock. I learned that my nephew David Hochstein had waived exemption and volunteered for the army. His mother, all unconscious of the blow awaiting her, was on her way to New York to meet him. My sister had only recently lost her husband after a short illness. I could not bear to think how the news about David would affect her. David, her beloved son, in whom she had concentrated all her hopes — a soldier! His young life to be given for something Helena had always hated as the crime of crimes!

Life's a fiendish contradiction! To think that David, Helena's child, should of his own free will offer himself for the army. He had never been politically or socially conscious, and I was therefore not surprised when told that he had registered. I was sure he would not be drafted. His break-down from tuberculosis a few years previously, though arrested, had yet left his lungs in such a condition that he was certain to be exempted. The

news that he had submitted himself to the examination board in New York instead of in Rochester, and that he had said nothing about the state of his health, came as a shock. I could not believe that the boy had deliberately done so, that he believed in the war or in his country's ethical claims. Helena's children were too much like their parents to think that wars are worth fighting or that they solve anything. What, then, could have been the reason, I wondered, to induce David voluntarily to join the army? Perhaps something personal, or the popular maelstrom had caught him too unawares to resist. Whatever the cause, it was appalling that this richly endowed youth, with a brilliant artistic career just begun, should be among the first to offer himself.

I visited Helena at Darien. Her appearance told me more than words. The frightened expression in her eyes made me fear that she would not survive the blow of the vain sacrifice of her boy. I found David also there, and I longed to talk to him. But I remained dumb. Notwithstanding his family affection for me and my love for him, we had remained distant. How could I now hope to reach his mind? I had proclaimed that the choice of military service must be left to the conscience of every man. How could I attempt to impose my views on David, even if I could hope to persuade him, which I did not? I remained tongue-tied. But I argued hotly with Helena that her son was only one of the many, and her tears but a drop in the ocean already shed by the mothers of the world. Yet abstract theories are not for those whose tragedies are open wounds. I saw the agony in my sister's face and I knew there was nothing I could say or do to bring her relief. I returned to New York to continue our campaign for Sasha.

Every day brought new evidence of the love and esteem he enjoyed on the East Side. The radical Yiddish press outdid itself in championing his cause. Particularly did S. Yanofksy, the editor of the *Freie Arbeiter Stimme*, exert himself. That was especially gratifying because he had never been very comradely with either Sasha or me, and in our stand on the war we had completely drifted apart. Abe Cahan, the editor of the socialist *Forward*, was also very sympathetic and stressed the urgency of coming to Sasha's support. In fact, everyone in the radical Jewish circles heartily co-operated with us. A special group to aid our efforts was composed of the Yiddish writers and poets, among them Abraham Raisin, Nadir, and Sholom Asch.

With these strong drawing cards we organized a series of affairs, a theatre performance to raise funds, on which occasion Asch and Raisin spoke between the acts; a mass meeting in Cooper Union at which Sidney Hillman, president of the Amalgamated Clothing Workers, Alex Cohen, Morris Sigman, and other prominent labor men publicly protested in behalf of Sasha. Large meetings took place in Forward Hall and in the Brooklyn Labor Lyceum. For the same purpose were organized also a number of English meetings. The New York *Call*, the socialist daily wrote forcibly against Sasha's extradition. It was peculiar to see the paper wax so enthusiastic in the campaign, considering that it had remained silent during our arrest and trial.

Fortunately there was no police interference, and our gatherings were attended by thousands of people. Much encouraged, we arranged a special affair at the Kessler Theatre. But Marshal McCarthy had apparently decided that I had already enjoyed too much freedom of speech and should therefore be stopped "for her own good." He announced that he would prohibit the meeting if I should attempt to address the audience. The purpose of the gathering being too important to risk having it disrupted, I promised to comply.

S. Yanofsky, a very clever man with a vitriolic tongue, was the last speaker. He talked eloquently of the Billings-Mooney case and the attempt of the San Francisco bosses to drag Sasha into their net. Then he proceeded to pay his respects to Marshal McCarthy. "He has gagged Emma," he declared, "too stupid to realize that her voice will now carry far beyond the walls of this theatre." At that moment I stepped upon the stage with a handkerchief stuck in my mouth. The audience shrieked with laughter, stamped their feet, and screamed.

"You can't stop *that* speech," they shouted.

McCarthy looked sheepish, but I had kept my promise.

The agitation in behalf of Sasha was spreading. More labour bodies were constantly added to our list, among them the important New Jersey State Federation. This feat was accomplished by our Fitzi, and it had been no easy task to reach that by no means radical organization. She charmed people into sympathy and action — not merely by her Irish name and beautiful auburn hair, but by her fine and suave personality. Little did anyone outside of her immediate friends sense the Celtic temperament behind her tranquil manner.

Our activities in New York multiplied to such an extent that I could not accept the numerous invitations which came from other cities to address meetings arranged in behalf of Sasha. I had to select the most important calls, among them that for three lectures in Chicago.

Max Pine, general secretary, and M. Finestone, assistant secretary, of the United Hebrew Trades, were desirous of having Morris Hillquit, the socialist attorney, go to Albany with our delegation, to address Governor Whitman against Sasha's extradition. I had known Morris Hillquit for many years. When I first came to New York, I used to attend the joint gatherings of anarchists and socialists, among whom there were also the two brothers Hilkowitch. One occasion of those days had been particularly memorable. It was a Yom Kippur celebration held as a protest against Jewish orthodoxy. Speeches on free thought, dances, and plenty of eats took the place of the traditional fast and prayers. The religious Jews resented our desecration of their holiest Day of Atonement, and their sons came down in strong force to meet our boys in pitched battle. Sasha, who always loved a fight, was, of course, the leader and easily the most effective in repulsing the attack. While the affray was going on in the street, anarchist and socialist orators were holding forth inside the hall, young Morris Hilkowitch having the floor at the time. Over two decades had passed since then — Hilkowitch had changed his name to the more euphonious Hillquit and had become a successful lawyer, a leading Marxian theoretician, and an important personage in the Socialist Party. Socialism had never appealed to me, though there were many socialists among my friends. I liked them because they were freer and bigger than their creed. Mr. Hillquit I knew very slightly, but I considered his writings as lacking in vision. We had no common ground; he had risen high in the estimation of respectable society, while I remained a pariah.

The war, and particularly America's entry into the dance of death, had shifted many positions and contacts. People formerly closely allied in ideas and effort were now far apart, while others widely separated in the past found now a strong bond. Morris Hillquit had dared to stand out against the war. No wonder he now discovered himself in the same boat with Alexander Berkman, Emma Goldman, and their associates. The frenzied attacks on him by our common enemies and his erstwhile comrades bridged the chasm of the past as well as our theoretic differences. Indeed, I felt much closer to Hillquit than to many of my own comrades whose social vision had been gassed. Nevertheless, I experienced a sense of strangeness to come face to face with the man for the first time in twenty-seven years.

Hillquit was probably no more than three or four years older than Sasha, but he looked at least fifteen years his senior. His hair was thickly streaked with grey, his face lined, and his eyes weary. He had won success, renown, and wealth. Sasha's life had been a Golgotha, yet how different the two men appeared! However, Hillquit had remained simple in his ways, his manner was gracious, and I soon felt at home with him.

He was not very reassuring about Sasha's chances. At any other time, he said, it would not have been difficult to defeat extradition. In the present war hysteria, with Sasha convicted on a Federal conspiracy charge, the outlook was not very promising.

His candidacy for the mayoralty of New York on the Socialist ticket kept Mr. Hillquit exceedingly busy, but he unhesitatingly responded to the invitation to appear before Governor Whitman with the labour delegation. His campaign meetings were the first gatherings of the kind I had ever attended without being sickened by their inanity. I had no more faith in what Hillquit might achieve if elected mayor than anyone else in his place, though I did not doubt the sincerity of his intentions. His electoral campaign had great anti-war propaganda value. It presented the only chance in the hysteria-crazed country for some freedom of speech, and as an experienced orator and clever lawyer Morris Hillquit knew how to steer safely between dangerous patriotic cliffs.

I was glad that he made such good use of his election opportunities yet I had to decline the invitation of his brother to participate in the work. I had told him how much I had enjoyed hearing the brilliant Morris and his speeches against war. "Why not join us, then?" he suggested; "you could be of great help in our campaign." He sought to persuade me to set aside my opposition to political action on that exceptional occasion. "Think of the good you could do by helping stem the tide of the war madness," he urged.

But I had grown to like Morris too much to assist him to a political job. One might wish such a thing on one's enemies, not on one's friends.

Our activities for Sasha and the San Francisco cases received unexpected and far-reaching impetus through news from Russia: demonstrations in their behalf had taken place in Petrograd and Kronstadt. It was the answer to the message we had sent to the councils of workers, soldiers, and sailors by the refugees that had departed in May and June. We had followed it up with cables that our good friend Isaac A. Hourwich and our efficient secretary Pauline had succeeded in getting through to Russia after we had learned of Sasha's indictment in San Francisco. With joyful heart I visited Sasha, knowing what the demonstration of solidarity in Russia would mean to him. I tried to appear calm, but he soon sensed that something must have happened. At hearing the glorious tidings his face lit up and his eyes filled with wonder. But, as usual when profoundly stirred, he was silent. We sat quietly, our hearts beating in unison with gratitude to our *Matushka Rossiya*.

The problem was now how to use the demonstrations in Russia to best advantage. We had wide connexions and channels to bring the matter to the attention of the labour bodies, by meetings and circulars, but other means were needed to interest those who were in a position to intercede for our friends in San Francisco. Sasha suggested that I confer with his friend Ed Morgan, a former socialist, now an Industrial Worker of the World. He had been very active in behalf of Mooney and he might prove of great help in his case, Sasha thought.

I had known Morgan for some time. He was a good-hearted fellow, genuine and tireless when given a task. But I was not sure of his abilities and he was fearfully long-wind. I had no doubts about his willingness to do what we should request, but I was dubious about his chances of accomplishing anything vital in Washington. I was wrong. Ed Morgan proved a wizard. In a short time he succeeded in getting more publicity for our purpose than we had got in months. His first step in the capital had been to find out President Wilson's favourite morning papers, his second to bombard them with news items about the agitation in Russia over the San Francisco frame-up. Then Morgan buttonholed influential officials in Washington, made them familiar with the happenings on the Coast, and enlisted their sympathies. The net results of this one man's efforts were a Federal investigation ordered by President Wilson into the labour situation in San Francisco.

I had seen too many official investigations to expect much from this one; still, it held out the hope that the skeleton in the family closet of Big Business and Fickert and Co. would at last be dragged into the light of day. Morgan and many of our trade-union associates were more optimistic. They looked for the complete exoneration and release of Billings, Mooney, and their co-defendants, as well as of Sasha. I could not share their faith, but it did not lessen my admiration for Ed Morgan's splendid achievement.

Shortly afterwards came further news from Russia of still greater moment. A resolution proposed by the sailors of Kronstadt and adopted at a monster meeting called for the arrest of Mr. Francis, the American Ambassador in Russia, who was to be held as hostage until the San Francisco victims and Sasha should be free. A delegation of armed sailors had marched to the American Embassy in Petrograd to carry out the decision. Our old comrade Louise Berger, who with other Russian refugees had returned to her native land after the outbreak of the Revolution, served as their interpreter. Mr. Francis had solemnly assured the delegation that it was all a mistake, and that the lives of Mooney, Billings, and Berkman were in no danger. But the sailors were insistent, and Mr. Francis in their presence cabled to Washington and promised to exert himself further with the American Government to secure the release of the San Francisco prisoners.

The threat of the sailors evidently had an effect on the Ambassador, with the result that President Wilson was moved to prompt action. Whatever the message of the President to Governor Whitman, our delegation found the latter in a very receptive mood. Moreover, quantity is always appreciated by aspiring politicians, and the labour delegation consisted of a hundred men, representing nearly a million organized workers of New York. With them were Morris Hillquit and Harry Weinberger, who impressed upon the Governor that Alexander Berkman did not stand alone, and that his extradition would be resented by labour all through the United States. Mr. Whitman thereupon decided to telegraph District Attorney Fickert for the records of the case and promised to postpone final action until he had thoroughly acquainted himself with the indictment against Sasha.

It was a victory indeed, though it did only temporarily delay proceedings. But instead of sending the requested documents, the San Francisco prosecutor wired Albany that "the Berkman extradition would not be

pressed for the present.” We had known all along that Fickert could not afford to produce the records, since they did not contain a scintilla of evidence to connect Sasha with the explosion.

The demand for extradition not having been granted within the legally allowed thirty days, Sasha could not be detained in prison longer. The Warden of the Tombs was anxious to get rid of him; he had already upset the prison routine too much, the administration said. His numerous visitors and the stacks of letters and messages he was receiving added to the burdens of the prison officials, not to speak of the excitement among the other prisoners who had become interested in the Berkman case. “Take him away, for the love of Mike,” the Warden urged; “you are out on bail, so why don’t you raise his?” I assured him that the bond was on hand, and I should love nothing better than to relieve him of the worry Sasha’s presence was causing him. But my friend had decided to sign himself back to the Tombs for another thirty days to keep the promise made by his attorney. San Francisco had informed Governor Whitman that they needed more time to prepare the record requested by him. Though Sasha could not lawfully be compelled to wait for them, Weinberger had consented to prove that we had nothing to be afraid of in Fickert’s records. The Warden stared incredulously. An anarchist feeling bound to live up to a pledge which he had not even given himself! “You people are a crazy lot!” he said. “Who ever heard of a man’s insisting on remaining in prison when he has a chance to get out?” But he would treat Sasha right, he added, and maybe I would speak a good word for him to Mr. Hillquit, who was sure to be the next mayor of New York. I tried to tell him that I had no influence with the future socialist mayor, but it was to no purpose. It was sheer anarchist cussedness, the Warden reiterated, not to help a fellow who had been such a friend to us.

America, only seven months in the war, had already outstripped in brutality every European land with three years’ experience in the business of slaughter. Non-combatants and conscientious objectors from every social stratum were filling the jails and prisons. The new Espionage Law turned the country into a lunatic asylum, with every State and Federal official, as well as a large part of the civilian population, running amuck. They spread terror and destruction. Disruption of public meetings and wholesale arrests, sentences of incredible severity, suppression of radical publications and indictments of their staffs, beating of workers — even murder — became the chief patriotic pastime.

In Bisbee, Arizona, twelve hundred I.W.W.’s were manhandled and driven across the border. In Tulsa, Oklahoma, seventeen of their comrades were tarred and feathered and in a half-dead condition left in the sage-brush. In Kentucky Dr. Bigelow, a single-taxer and pacifist, was kidnapped and whipped for a speech he was *about* to deliver. In Milwaukee a group of anarchists and socialists met an even more terrible fate. Their activities had aroused the ire and envy of an unfrocked Catholic priest. He was especially enraged over the audacity of the young Italians who heckled him at his open-air meetings. He set the police on them and they charged the crowd with drawn clubs and guns. Antonio Fornasier, an anarchist, was instantly killed. Augusta Marinelli, another comrade, was mortally wounded, dying in the hospital five days later. In the general shooting several officers were slightly injured. Arrests followed. The Italian club-rooms were raided, literature and pictures destroyed. Eleven persons, including a woman, were held responsible for the riot caused by the uniformed ruffians. While the Italians were under arrest, an explosion took place in the police station. The perpetrators were unknown, but the prisoners were tried for that bomb. The jury was out just seventeen minutes, returning a verdict of guilty. The ten men and Mary Baldini were given twenty-five years each, and the State appropriated Mary’s five-year-old child, although her people were willing and able to take care of it.

Through the length and breadth of the country stalked the madness of jingoism. One hundred and sixty I.W.W.’s were arrested in Chicago and held for trial on charges of treason. Among them were Bill Haywood, Elizabeth Gurley Flynn, Arturo Giovannitti, Carlo Tresca, and our old comrade Cassius V. Cook. Dr. William J. Robinson, editor of the New York *Critic and Guide*, was imprisoned for expressing his opinion on war. Harry D. Wallace, president of the League of Humanity and author of *Shanghaied in the European War*, was sentenced to twenty years’ imprisonment for a lecture delivered in Davenport, Iowa. Another victim of this frightfulness was Louise Oliverau, an idealist of the finest type of American womanhood, who was condemned in Colorado to forty-five years’ imprisonment for a circular in which she voiced her abhorrence of human slaughter. There

was hardly a city or town in the wide United States where the jails did not contain some men and women who would not be terrorized into patriotic slaughter.

The most appalling crime was the murder of Frank Little, a member of the executive board of the I.W.W., and of another poor fellow who happened to bear a German name. Frank Little was a cripple, but that did not deter the masked bandits. In the dead of night they dragged the helpless man from his bed in Butte, Montana, carried him to an isolated spot, and strung him to a railroad trestle. The other "alien enemy" was similarly lynched, whereupon it was found that the man's room was decorated with a large American flag and his money was invested in Liberty Bonds.

The assaults on life and on free speech were supplemented by the suppression of the printed word. Under the Espionage Law and similar statutes passed in the war fever the Postmaster General had been constituted absolute dictator over the press. Even private distribution had become impossible for any paper opposed to the war. *Mother Earth* became the first victim, soon followed by the *Blast*, the *Masses*, and other publications, and by indictments against their editorial staffs.

The reactionaries were not the only element responsible for the patriotic orgy. Sam Gompers handed over the American Federation of Labor to the war baiters. The liberal intelligentsia, with Walter Lippman, Louis F. Post, and George Creel in the lead, socialists like Charles Edward Russell, Arthur Bullard, English Walling, Phelps Stokes, John Spargo, Simons, and Ghent, all shared in the glory. The Socialist war phobia, the resolutions of their Minneapolis Conference, their patriotic special train, draped in red, white, and blue, their urging of every worker to support the war, all helped to destroy reason and justice in the United States.

On the other hand, the Industrial Workers of the World and those socialists who had not gone back on their ideals had by their blind self-sufficiency in the past also helped to sow the seeds of the crop they were now reaping. As long as persecution had been directed only against anarchists, they had refused to take notice or even to comment on the matter in their press. Not one of the I.W.W. papers had protested against our arrest and conviction. At the Socialist meetings not a single speaker would denounce the suppression of the *Blast* and *Mother Earth*. The New York *Call* thought the issue of free speech, when it was not itself directly concerned, deserving only of a few perfunctory lines. When Daniel Kiefer, the staunch fighter for freedom, had sent in a protest, it appeared in the *Call* thoroughly expurgated, with every reference to our magazines, to Sasha, and to me left out. The silly people were unable to foresee that the reactionary measures, always aimed first at the most unpopular ideas and their exponents, must in the course of time inevitably also be applied to them. Now the American Huns no longer discriminated between one radical group and another: liberals, I.W.W.'s, socialists, preachers, and college professors were being made to pay for their former shortsightedness.

In comparison with the patriotic crime wave the suppression of *Mother Earth* was a matter of insignificance. But to me it proved a greater blow than the prospect of spending two years in prison. No offspring of flesh and blood could absorb its mother as this child of mine had drained me. A struggle of over a decade, exhausting tours for its support, much worry and grief, had gone into the maintenance of *Mother Earth*, and now with one blow its life had been snuffed out! We decided to continue it in another form. The circular letter I had sent out to our subscribers and friends, informing them of the suppression of the magazine and of the new publication I was contemplating, brought many promises of help. Some, however, declined to have anything to do with the matter. It was reckless to defy the war sentiment of the country, they wrote. They could not give their support to such a purpose — they could not afford to get into trouble. Too well I knew that consistency and courage, like genius, are the rarest of gifts. Ben, of my own intimate circle, was sadly lacking in both. Having endured him for a decade, how could I condemn others for running to cover in danger?

A new project was sure to make Ben enthusiastic. The idea of a *Mother Earth Bulletin* caught his fancy, and his usual energy was put into motion at once to bring the publication about. But we had drifted apart too far. He wanted the *Bulletin* kept free from the war; there were so many other matters to discuss, he argued, and continued opposition to the Government was sure to ruin what we had built up during so many years. We must be more cautious, more practical, he insisted. Such an attitude seemed incredible in one who had been quite

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reckless in his anti-war talks. It was strange and ludicrous to see Ben in that rôle. His change, like everything else about him, was without reason or consistency.

Our strained relations could not last. One day the storm burst, and Ben left. For good. Listless and dry-eyed, I sank into a chair. Fitzi was near me, soothingly stroking my head.

Chapter 47

The *Mother Earth Bulletin* looked small compared with our previous publication, but it was the best we could do in those harassing days. The political sky was daily growing darker, the atmosphere charged with hate and violence, and no sign of relief anywhere in the wide United States. And again it was Russia to shed the first ray of hope upon an otherwise hopeless world.

The October Revolution suddenly rent the clouds, its flames spreading to the remotest corners of the earth, carrying the message of fulfilment of the supreme promise the February Revolution had held out.

The Lvovs and the Miliukovs had pitted their feeble strength against the great giant, a people risen in rebellion, and had been crushed in their turn, like the Tsar before them. Even Kerensky and his party had also failed to learn the great lesson; they forgot their pledges to the peasants and workers as soon as they had ascended to power. For decades the Social Revolutionists — next to the anarchists, although far more numerous and better organized — had been the most potent leaven in Russia. Their lofty ideal and aims, their heroism and martyrdom, had been the luminous beacon to draw thousands to their banner. For a brief period their party and its leaders, Kerensky, Tchernov, and others, had remained attuned to the spirit of the February days. They had abolished the death-penalty, thrown open the prisons of the living dead, and brought hope to every peasant's hut and worker's hovel, to every man and woman in bondage. They had proclaimed freedom of speech, press, and assembly for the first time in the history of Russia, grand gestures that met with the acclaim of all liberty-loving people in the world.

To the masses, however, the political changes had represented only the outward symbol of the real liberty to come — cessation of war, access to the land, and reorganization of the economic life. These were to them the fundamental and essential values of the Revolution. But Kerensky and his party had failed to rise to the situation. They had ignored the popular need, and the onrushing tide swept them away. The October Revolution was the culmination of passionate dreams and longings, the bursting of the people's wrath against the party that it had trusted and that had failed.

The American press, never able to see beneath the surface, denounced the October upheaval as German propaganda, and its protagonists, Lenin, Trotsky, and their co-workers, as the Kaiser's hirelings. For months the scribes fabricated fantastic inventions about Bolshevik Russia. Their ignorance of the forces that had led up to the October Revolution was as appalling as their puerile attempts to interpret the movement headed by Lenin. Hardly a single newspaper evidenced the least understanding of bolshevism as a social conception entertained by men of brilliant minds, with the zeal and courage of martyrs.

Unfortunately the American press did not stand alone in the misrepresentation of the Bolsheviks. Most of the liberals and socialists were with them. It was the more urgent for the anarchists and other real revolutionists to take up cudgels for the vilified men and their part in hastening events in Russia. In the columns of the *Mother Earth Bulletin*, from the platform, and by every other means we defended the Bolsheviks against calumny and slander. Though they were Marxists and therefore governmentalsists, I sided with them because they had repudiated war and had the wisdom to stress the fact that political freedom without corresponding economic equality is an empty boast. I quoted from Lenin's pamphlet *Political Parties and the Problems of the Proletariat* to prove that his demands were essentially what the Social Revolutionists had wanted, but had been too timid to carry out. Lenin strove for a democratic republic managed by soviets of workers, soldiers, and peasant deputies. He demanded the immediate convocation of the Constituent Assembly, speedy general peace, no indemnities and no annexations, and the abolition of secret treaties. His program included the return of the land to the peasant population according to need and actual working ability, control of industries by the proletariat, the formation

of an International in every land for the complete abolition of the existing governments and capitalism, and the establishment of human solidarity and brotherhood.

Most of these demands were entirely in keeping with anarchist ideas and were therefore entitled to our support. But while I hailed and honoured the Bolsheviks as comrades in a common fight, I refused to credit them with what had been accomplished by the efforts of the entire Russian people. The October Revolution, like the February overthrow, was the achievement of the masses, their own glorious work.

Again I longed to return to Russia and to participate in the task of re-creating her new life. Yet once more I was detained by my adopted country, firmly held by two years' prison sentence. However, I still had two months at my disposal before the decision of the United States Supreme Court should be handed down, and I could accomplish something in the meantime.

The United States Supreme Court, always slow in its grinding, had often required years to bring forth its Solomonic wisdom. But it was war time, and press and pulpit were howling for the pound of flesh to be cut from the anarchists and other rebels. The august body in Washington responded quickly. December 10 was to be the decisive day — Lawyers' Day, really, for no fewer than seven members of the profession would argue the unconstitutionality of conscription and the question of conspiracy involved in the cases of Kramer and Becker, Berkman and Goldman.

Our attorney, Harry Weinberger, had gone to Washington. His brief contained a thorough analysis of the various phases of the situation, but what appealed most to us was the progressive view taken by him of the human values and the social vision that were the key-note of his argument. To us it was a foregone conclusion that most of the gentlemen of the Supreme Court were too old and feeble to stand out against the patriotic clamour. But the few remaining days till December 10 were mine, and I decided to employ them for a hurried tour; I would carry the message of the Russian Revolution to the people and tell them the truth about the Bolsheviks.

The Mooney prosecution was in trouble; the Federal investigators were looking too searchingly into its crooked game. Added to this was the movement in San Francisco for Fickert's recall. The District Attorney had also cause for chagrin because of the refusal of Governor Whitman to deliver Sasha until the records in his case should be forthcoming. It was a rotten deal to give a man who had already served his masters so well in the Billings-Mooney trials. But Fickert did not despair. He would prove that his loyalty to big business could not be dampened. He still had three other criminals in his clutches — Rena Mooney, Israel Weinberg, and Edward D. Nolan. He would first get rid of them; then, when the Supreme Court should have decided Berkman's fate, he would secure him also. For the sake of one's duty one must learn to practise patience, and the San Francisco District Attorney could afford to bide his time. He notified Albany that he would temporarily withdraw his demand for the extradition of Alexander Berkman.

Sasha had to put up a twenty-five-thousand-dollar bond in the Federal conspiracy case. The esteem and popularity which he enjoyed among the workers immediately brought the Yiddish labour organizations and individual friends to his rescue. But it took much more time and a great deal of effort to overcome the red tape of the law. At last that was also mastered, and Sasha was once more a free man. It was no small satisfaction to everyone connected with our work to have him in our midst again. As to Sasha, he resembled a boy playing hooky from school. He was light-hearted and gay, though he knew, as we all did, that he would soon have to go to another prison for a longer stay. His leg had not yet healed and he needed a rest. I proposed that he take advantage of his short respite and go to the country, but he could not think of it, he said, so long as San Francisco was holding its victims. Our agitation had considerably shaken Fickert's self-assurance. His failure to secure Sasha's extradition had been followed by other misfortunes. Weinberg had been acquitted after the jury had deliberated for three minutes only, and the exposure of the prosecution's evidence as perjury had compelled the District Attorney to drop proceedings against Rena Mooney and Ed Nolan. But, the overwhelming proofs of frame-up notwithstanding, the two labour men had not escaped his clever manipulations. Two innocent men, one immured for life, the other facing death! How, then, could Sasha permit himself a vacation? It was impossible, he decided. A few days after his release he was again immersed in the San Francisco campaign.

A new worker in the Mooney field now appeared, Lucy Robbins. I had met her on my tours, but somehow we had not been close. I knew, however, that Lucy was an efficient organizer, and that she had been active in the labour and radical movements. While I was lecturing in Los Angeles in 1915, Lucy and Bob Robbins had looked me up. I had found them delightful company, and a friendship sprang up between us. Lucy disproved the male contention regarding woman's lack of mechanical ability. She was a born engineer and among the first in the country to devise and build an auto-house, which for comfort and charm excelled many a worker's apartment. It was unique, with its diminutive cupboards and dressers, and contained even a bath. In addition Lucy and Bob carried with them a complete printing outfit. In this ingenious house on wheels they made their way from coast to coast, with Lucy as the chauffeur. At points along the route they solicited printing orders, filled them on the spot, and thus earned their living-expenses. Their travelling companions were a phonograph and two little dogs, one of which was an uncompromising anti-Semite. As soon as any Jewish melody would be played, the four-footed Jew-hater would start up an unearthly howl and he would not desist until the offensive music stopped. That was the only disturbing element in the otherwise happy life of my new friends on their perambulations.

They arrived in New York for a brief stay, but when they learned that they could be of help in our campaign for Mooney, they at once volunteered to remain. They put their wheeled castle in storage and went to live in a little room in the Lafayette Street house where our office was located. Lucy soon proved herself as capable in interesting unions and organizing big affairs as she had been as an architect, constructor, mechanic, and Jack of all trades. She understood *Realpolitik* long before the term had become a vogue. She would grow impatient with our idea that neither love nor war justifies all means. We, on the other hand, were anything but sympathetic with her tendency to get results even if the goal were lost in the process. We scrapped a great deal, but it did not lessen our regard for Lucy as a good worker and friend. She was a vital creature with unlimited energy, whom no one could escape. I was happy that Sasha and Fitz now had Lucy as their aide-de-camp. I felt sure that the three of them would make things hum.

Harry Weinberger brought the news that the Supreme Court was not likely to reach our cases until the middle of January, and he also informed us that we should be given a month's time after the decision before being called upon to surrender. That was encouraging in view of the difficulty of holding out-of-town meetings near Christmas.

Our stand against conscription and our condemnation to prison had gained us many new friends, among them Helen Keller. I had long wanted to meet this remarkable woman who had overcome the most appalling physical disabilities. I had attended one of her lectures, which was to me an affecting experience. Helen Keller's phenomenal conquest had strengthened my faith in the almost illimitable power of the human will.

When we had begun our campaign, I wrote to her asking her support. Not receiving a reply for a long time, I concluded that her own life was too difficult to permit interest in the tragedies of the world. Weeks later came a message from her that filled me with shame for having doubted her. Far from being self-absorbed, Helen Keller proved herself capable of an all-embracing love for humanity and profound feeling for its woe and despair. She had been absent with her teacher-companion in the country, she wrote, where she had heard of our arrest.

"My heart was troubled," the letter continued, "and I wanted to do something and I was trying to make up my mind what to do when your letter came. Believe me, my very heart-pulse is in the revolution that is to inaugurate a freer, happier society. Can you imagine what it is to sit idling these days of fierce action, of revolution and daring possibilities? I am so full of longing to serve, to love and be loved, to help things along, and to give happiness. It seems as if the very intensity of my desire must bring fulfilment, but, alas, nothing happens. Why have I this passionate desire to be a part of a noble struggle when fate has sentenced me to days of ineffectual waiting? There is no answer. It is tantalizing almost to the point of frenzy. But one thing is sure — you can always count upon my love and support. Those who are blinded in eye because they refuse to see tell us that in times like these wise men hold their tongues. But you are not holding your tongue, nor are the I.W.W. comrades holding their tongues — blessings upon you and them. No, Comrade, you must not hold your tongue,

your work must go on, although all the earthly powers combine against it. Never were courage and fortitude so terribly needed as now..."

This letter was soon followed by our meeting, which took place at a ball given by the *Masses*. The affair was to serve as a demonstration of solidarity with the indicted group of the publication — Max Eastman, John Reed, Floyd Dell, and Art Young. I was glad to learn that Helen Keller was present. The marvellous woman, bereft of the most vital human senses, could nevertheless, by her psychic strength, see and hear and articulate. The electric current of her vibrant fingers on my lips and her sensitized hand over mine spoke more than mere tongue. It eliminated physical barriers and held one in the spell of the beauty of her inner world.

1917 had been a year of most intense activity, and it deserved to receive a fitting farewell. Our New Year's party in Stella's and Teddy's quarters appropriately performed the pagan rites. For once we forgot the present and ignored what tomorrow might bring. The bottles popped, the glasses clinked, and hearts grew young in play and dance. The beautiful clog-dancing of our Julia, Ian's coloured mammy, and her friends enhanced the general hilarity. Faithful and loving was our Julia, full of frolic and fun. She was the soul of our circle and my right hand in making the mountains of sandwiches our friends devoured. Gaily we welcomed the new year. Life was alluring and every hour of freedom precious. Atlanta and Jefferson were far away.

My short lecture tour that followed was hectic and exciting, with no halls large enough to hold the crowds, enthusiasm for Russia running high everywhere.

In Chicago I had nine meetings arranged by the Non-Partisan Radical League, with William Nathanson, Bilov, and Slater as its active members. And of course there was Ben, making a success of his medical practice, but, like Raskolnikov, always stealing back to the scene of his old crimes.

Never before had Chicago shown such spontaneous fervour and response as at my lectures on Russia. Additional interest was lent to the occasion by the decision of the United States Supreme Court, handed down January 15 declaring the Draft Law constitutional. Forcible conscription, compelling the youth of the country to die across the seas, received the approving seal of the highest court in the land. Protest against human slaughter was declared outlawed. God and the ancient gentlemen had spoken, and their infinite wisdom and mercy were the supreme law.

So sure had we been that the decision would reflect the general war psychosis and sustain the lower courts that we had two weeks previously bidden our friends farewell in the *Bulletin*. We wrote:

Be of good cheer, good friends and comrades. We are going to prison with light hearts. To us it is more satisfactory to stay behind bars than to remain MUZZLED in freedom. Our spirit will not be daunted, nor our will broken. We will return to our work in due time.

This is our farewell to you. The light of Liberty burns low just now. But do not despair, friends. Keep the spark alive. The night cannot last forever. Soon there will come a rift in the darkness, and the New Day break even in this country. May each of us feel that we have contributed our mite toward the great Awakening.

EMMA GOLDMAN

ALEXANDER BERKMAN

After Chicago came Detroit, where the success of my four meetings was assured by the organizing skill of my friends Jake Fishman and his handsome and capable wife, Minnie. People came *en masse*, reflecting the new-born hope, whose name was Russia, awakened in the breasts of these American wage-slaves. My announcement of the Political Prisoners' Amnesty League which I was planning to organize in New York before entering the Jefferson prison was received with frenzied acclaim, and a large sum was added to the fund started in Chicago.

In Ann Arbor it was Agnes Inglis, an old friend and a splendid worker, who had made the necessary arrangements for my two lectures. But the noble Daughters of the American Revolution willed it otherwise. Some of those ancient females protested to the mayor, and he, poor soul, happened to be of German parentage. What could he do but carry out the spirit of true American independence? My meetings were suppressed.

The end of January terminated the hopes many of our friends had naïvely entertained. The Supreme Court declined to grant us a rehearing or to delay the course of legal justice further. February 5 was set for our recommitment to prison. Seven more days of freedom, the nearness of loved ones, the association of faithful friends — we poured ourselves into every second. Our last evening in New York was devoted to our final public appearance and to the organization of the Political Prisoners' Amnesty League.

Delegates of the Union of Russian Workers from every part of the United States and Canada were holding a conference in New York. Sasha and I had been invited as the guests of honour. An ovation greeted us on our appearance, the entire assembly rising to welcome us. Sasha was the first speaker. In honour of the October Revolution and as a token of special appreciation of the conference he meant to say a few words in Russian. He indeed began in that language, but he got no further than "*Dorogiye tovaristchi* (Dear comrades)," continuing in English. I thought I could do better, but I was mistaken. So completely had we become identified with the life and speech of America that we had lost the fluent use of our native tongue. Yet we had always kept in touch with Russian affairs and literature and had co-operated with radical Russian efforts in the United States. We promised our audience, however, to address them the next time in their own beautiful language — perchance in the land of liberty.

The frosty day had played havoc with Stella's gas, but greater conspiracies had been concocted by candlelight. Ours was the formation of the Political Prisoners' Amnesty League. Leonard D. Abbott, Dr. C. Andrews, Prince Hopkins, Lillian Brown, Lucy and Bob Robbins, and others of our co-workers were present at the birth of the new organization. Prince Hopkins was chosen permanent chairman, with Leonard as treasurer, and Fitzi as secretary. The funds I had collected for the purpose in Chicago and Detroit were turned over as starting capital of the new body. It was late, or rather early February 4, when our friends bade us hail and farewell. There were still the proofs to be read of my brochure *The Truth about the Bolsheviks*, but Fitzi considerably undertook to see the pamphlet safely through.

A few hours later we proceeded to the Federal Building to surrender. I offered to make the trip to the prison by myself and pay my own fare, but my suggestion met with the incredulous smiles of the officials. The deputy marshal and his lady again shared my compartment on our way to the Jefferson City penitentiary.

My fellow-prisoners greeted me as a long-lost sister. They were very sorry that the Supreme Court had decided against me, but since I had to serve my sentence, they had hoped that I would be returned to Jefferson City. I might help to bring about some improvements, they thought, if I could manage to get at Mr. Painter, the Warden. He was considered "a good man," but they rarely saw him, and they were sure he did not know what was going on in the female wing.

Already during my first stay of two weeks I had realized that the inmates in the Missouri penitentiary, like those at Blackwell's Island, were recruited from the lowest social strata. With the exception of my cell neighbour, who was a woman above the average, the ninety-odd prisoners were poor wretches of the world of poverty and drabness. Coloured or white, most of them had been driven to crime by conditions that had greeted them at birth. My first impression was strengthened by daily contact with the inmates during a period of twenty-one months. The contentions of criminal psychologists notwithstanding, I found no criminals among them, but only unfortunates, broken, hapless, and hopeless human beings.

The Jefferson City prison was a model in many respects. The cells were double the size of the pest holes of 1893, though they were not light enough, except on very sunny days, unless one was so fortunate as to have a cell directly facing a window. Most of them had neither light nor ventilation. Perhaps Southern people do not care for much fresh air; the precious element certainly seemed tabooed in my new boarding-house. Only in extremely hot weather were the corridor windows opened. Our life was very democratic in the sense that we all received the same treatment, were made to inhale the same vitiated air and bathe in the same tub. The great advantage, however, was that one was not compelled to share one's cell with anyone else. This blessing could be appreciated by those only who had endured the ordeal of the continuous proximity of another human being.

The contract labour system had been officially abolished in the penitentiary, I was told. The State was now the employer, but the obligatory task the new boss imposed was not much lighter than the toil the private contractor had exacted. Two months were allowed to learn the trade, which consisted in sewing jackets, overalls, auto coats, and suspenders. The tasks varied from forty-five to a hundred and twenty-one jackets a day, or from nine to eighteen dozen suspenders. While the actual machine work on the different tasks was the same, some of them required double physical exertion. The full complement of work was demanded without regard to age or physical condition. Even illness, unless of a very serious nature, was not considered sufficient cause for relieving the worker. Unless one had previous experience in sewing, or a special aptitude for it, the achievement of the task was a source of constant trouble and worry. There was no consideration for human variations, no allowance for physical limitations, except for a few favourites of the officials, who were usually the most worthless.

The shop was dreaded by all the inmates, particularly on account of the foreman. He was a boy of twenty-one who had been in charge of the treadmill since he was sixteen. An ambitious young man, he was very clever in pressing the tasks out of the women. If insults failed, the threat of punishment brought results. The women were so terrorized by him that they rarely dared to speak up. If anyone did, she became his special target for persecution. He was not even averse to robbing them of a part of their work and then reporting them for impudence, thus increasing their punishment for being short of the task. Four unfavourable marks a month meant a drop in the grade, which in return brought a loss of "good time."

The Missouri penitentiary was run on the merit system, of which Grade A was the highest. To attain that goal meant to have one's sentence reduced almost by half, at least so far as the State prisoners were concerned. We Federals might work ourselves to death without benefiting by our efforts. The only reduction of time we were allowed was the usual two months off each year. The dread of failing to reach Class A whipped the non-Federals beyond their strength in an attempt to accomplish the task.

The foreman was of course but a cog in the prison machine, the centre of which was the State of Missouri. It was doing business with private firms, drawing its customers from every part of the United States, as I soon discovered by the labels we had to sew on the things we manufactured. Even poor old Abe had been turned into a sweater of convict labour: the Lincoln Jobbing House of Milwaukee had the picture of the Liberator on its label, bearing the legend: "True to his country, true to our trade." The firms bought our labour for a song and they were therefore in a position to undersell those employing union labour. In other words, the State of Missouri was slave-driving and tormenting us, and in addition also acting as scab on the organized workers. In this commendable enterprise the official bully in our shop was very useful. Captain Gilvan, the acting warden, and Lilah Smith, the head matron, made up the triple alliance in control of the prison régime.

Gilvan used to administer flogging when that method of reformation was in vogue in Missouri. Other forms of punishment had since taken its place: deprivation of recreation, being locked up for forty-eight hours, usually from Saturday to Monday, on a diet of bread and water, and the "blind" cell. The latter measured about four feet by eight and was entirely dark; only one blanket was permitted and the daily food-allowance consisted of two slices of bread and two cups of water. In that cell prisoners were kept from three to twenty-two days. There were also bullrings, which, however, were not used on white women during my stay.

Captain Gilvan loved to punish the inmates in the blind cell and to hang them up by the wrists. "You must make the task," he would bellow; "no such thing as 'can't.' I punish cheerfully, mark you that!" He forbade us to leave our work without permission, even to go to the toilet. Once in the shop, after a more than usually brutal outbreak on his part, I approached him. "I must tell you that the task is sheer torture, especially for the older women," I said; "the insufficient food and constant punishment make things even worse." The Captain turned livid. "Look here, Goldman," he growled; "you're up to mischief. I have suspected it since your arrival. The convicts have never complained before, and they have always made the task. It's you who's putting notions into their heads. You had better look out. We have been kind to you, but if you do not stop your agitation, we will punish you like the rest, do you hear?"

"That's all right, Captain," I replied, "but I repeat that the task is barbarous and no one can make it regularly without breaking down."

He walked away, followed by Miss Smith, and I returned to my machine.

The shop matron, Miss Anna Gunther, was a very decent sort. She would patiently listen to the complaints of the women, often excuse them from work if they were ill, and even overlook a shortage in the task. She had been exceedingly kind to me, and I felt guilty over having left my place without permission. She did not reproach me, but said that I had been rash to talk to the Captain as I had. Miss Anna was a dear soul, the only moral prop the inmates had. Alas, she was only a subordinate.

The reigning queen was Lilah Smith. A woman in the forties, she had been employed in penal institutions since her teens. Of small stature, but compactly built, in appearance she suggested rigidity and coldness. She had an ingratiating manner, but underneath were the hardness and severity of the Puritan, hating implacably every emotion that had dried up in her own being. Neither pity nor compassion dwelt in Lilah's breast, and she was ruthless when she sensed them in anyone else. The fact that my fellow-prisoners liked and trusted me was enough to damn me in her eyes. Aware that I was in the good graces of the Warden, she never showed her antagonism openly. Hers was the insidious way.

The nerve-racking noises in the shop and the furious drive of the work laid me low the first month. My old stomach complaint became aggravated, and I suffered great pain in my neck and spine. The prison physician had anything but a good reputation among the inmates. He knew nothing, they claimed, and was too afraid of Miss Smith to excuse a prisoner from the shop, however ill she might be. I had seen inmates barely able to keep on their feet sent back to work by the doctor. The female department had no dispensary where patients could be examined. Even the seriously ill were kept in their cells. I hated to go to the doctor, but my agony became so unbearable that I had to see him. His gentle manner surprised me. He had been told that I was feeling bad, he said; why hadn't I come sooner? I must have a rest and not resume work until permitted by him, he ordered. His unexpected interest was certainly a far cry from the treatment other prisoners were receiving from him. I wondered whether his kindness to me was not due to the intercession of Warden Painter.

The doctor came to my cell every day, massaged my neck, entertained me with amusing stories, and even ordered a special broth. My improvement was slow, particularly because of the depressing effect of my cell. Its dirty grey walls, the lack of light and ventilation, and my inability to read or do anything else to while away the time made the day oppressively long. Former occupants of the cell had made pitiful attempts to beautify their prison house by family photos and newspaper pictures of their matinée idols. Black-and-yellow patches had been left on the wall, their fantastic outlines adding to my nervous restlessness. Another factor in my misery was the sudden stoppage of my mail; not a word came from anybody for ten days.

Two weeks in the cell made me realize why prisoners preferred the torture of the task. Some sort of occupation is the only escape from despair. None of the inmates enjoyed being idle. The shop, terrible as it was, was better than being locked up in the cells. I returned to work. It was a bitter struggle between physical pain, which drove me to my cot, and mental torment, which forced me back to the shop.

At last I was handed a large package of mail with a note from Mr. Painter saying that he had had to submit my incoming and outgoing correspondence to a Federal inspector in Kansas City, by orders from Washington. It made me feel very important to be considered dangerous even while in prison. Just the same, I wished that Washington were less attentive now, when every line I sent out or received was being read by the head matron and the Warden.

Subsequently I learned the cause of the renewed concern of the Federal authorities in my thoughts and expressions. Mr. Painter had given me permission to write a weekly letter to my attorney, Harry Weinberger. I had commented to the latter on Senator Phelan's speech in Congress against Tom Mooney. Thousands of appeals had been pouring in on the Governor of California to save Mooney's life. For a United States Senator to deliver himself of a vindictive attack at such a moment was both disgraceful and cruel. Naturally my remarks were not very complimentary to Mr. Phelan. I had forgotten that America since entering the war had turned every official into a Gessler, and that homage to his hat had become a national duty.

My mail contained much distressing news along with affection and cheer. Fitz's apartment had been raided. At night, while she and our young secretary, Pauline, were asleep, Federal agents and detectives had broken

into the house and rushed into her room before the girls had a chance to get dressed. The officers were looking for an I.W.W. conscript who had deserted, they claimed. Fitzi knew nothing about the man, but that did not stop the raiders from ransacking her desk, examining letters, and confiscating everything, including the plates of Voltairine de Cleyre's *Selected Works*, which we had published after her death.

Stella's letter evidenced her anxiety about the *Mother Earth Bookshop*, which she and our faithful "Swede" had started in Greenwich Village. Suspicious-looking individuals had been constantly at their heels, and conditions were getting so appalling that people hardly dared to breathe. The March number of the *Bulletin*, which Stella had sent, came as a harbinger of spring. It contained an account of Harry Weinberger's visit in Atlanta with Sasha and our two boys. Sasha had impressed on him the urgent need of continuing the fight for Tom Mooney's life. Cessation of our efforts for him might prove disastrous, he had warned Harry. My brave pal! How deeply he felt for the San Francisco victims and how ardently he had laboured for them! Even now he showed more concern for Mooney than for his own fate. It was bracing to feel his spirit in the *Bulletin* and that of the other friends who had contributed. It was a wrench to decide to let the paper die, but, knowing Stella was in danger, I wrote her to discontinue its publication and close the book-shop.

In shipping us so far from New York, Washington had no doubt meant to make our lot the harder. There could have been no other reason for burying Sasha in Atlanta, when he could have been sent to Leavenworth, which is more accessible than the State of Georgia. Jefferson City being only three hours' ride from St. Louis and an important railroad centre, I had more applications for visits than I could fill. I should have laughed over the frustration of Uncle Sam were it not that he had succeeded in striking Sasha. Conditions in Atlanta, I was informed, were nothing short of feudal. After four-teen years in the Pennsylvania purgatory Sasha was again being made to suffer more than I.

My first visitor was Prince Hopkins, chairman of the Political Prisoners' Amnesty League. He was on tour for that body, organizing branches, collecting data on the number of victims in prison, and raising funds. Hopkins inquired whether there was any other work in the prison I might do to save my health, and he offered to see the Warden. I told him that one of the women in the linen-mending room was to be released in the near future, and that there would be a vacancy. Soon after my visitor had left, I received a letter from him saying that Mr. Painter had promised to speak to Miss Smith about changing my employment, but a later note from the Warden was to the effect that the head matron had previously selected someone else for the job.

Ben Capes came to see me, a veritable beam of sunshine, his joyous nature shedding balm. My activities outside had been too absorbing for me fully to appreciate the boy, or perhaps one clings more hungrily in prison to one's kindred. Ben's friendship had never seemed more precious than on this visit. He sent in an enormous box of delicacies from the most expensive Jefferson City grocery, and my fellow-prisoners expressed the hope that my other visitors might prove equally extravagant. Our lean Tuesdays and Fridays, when fish was served that was neither fresh nor plentiful, would cease to be our hungry days. The food was never wholesome or sufficient for hard-working people, but Tuesdays and Fridays meant practically starvation.

Prison life tends to make one wondrously resourceful. Some of the women had devised an original dumb-waiter, consisting of a bag attached by strings to a broomstick. The contraption would be passed through the bars of an upper-tier cell, and I, directly underneath, would fish the bag in, fill it with sandwiches and goodies, then push it out far enough to enable my upper neighbour to pull the bag up again. The same procedure would be repeated with my neighbour below. Then the things would be passed from cell to cell along each gallery. The orderlies shared in the bounty, and by their help I was able also to feed the occupants of the rear tiers.

Various friends kept me supplied with eatables, especially St. Louis comrades. They even ordered a spring mattress for my cot and arranged with a Jefferson City grocer to send me anything I ordered. It was this helpful solidarity that enabled me to share with my prison companions.

The visit of Benny Capes increased my disappointment in "Big Ben." The grief he had caused me, especially in the course of the last two years of our life, undermined my faith in him and filled my cup with bitterness. I had determined after his last departure from New York to break the bond that had chained me so long. Two years in prison would, I hoped, help me do it. But Ben kept on writing as if nothing had happened. His letters, breathing

the old assurance of his love, were like coals of fire. I could not believe him any more, yet I wanted to believe. I refused his plea to permit him to visit me. I even intended to ask him to stop writing, but he himself was facing a prison sentence, incurred during the period of our association, and that still linked him to me. His approaching fatherhood added fuel to my emotional stress. His minute description of the feelings engendered in him, and his delight in the little garments prepared for the expected child, afforded me a glimpse into an unsuspected aspect of Ben's character. Whether it was the defeat of my own motherhood or the pain that another should have given Ben what I would not, his rhapsodies increased my resentment against him and everyone connected with him. The announcement of the birth of his son also contained the information that the Appellate Court in Cleveland had sustained the verdict against him. He was leaving for that city, Ben wrote, to serve his sentence of six months in the workhouse. He was to be torn away from what he had looked forward to so eagerly and go to prison. Once more an inner voice spoke for him, submerging everything else in my heart.

At last I was assigned to a cell facing a window, which permitted the sun to look in upon me occasionally. The Warden had also instructed the head matron to allow me to take three baths a week. These privileges soon changed my condition for the better. He had furthermore promised to have my cell whitewashed, but he could not keep his word. The whole prison badly needed a new coat of paint, but Mr. Painter had failed to secure an appropriation for it. He could not make an exception of me, and I agreed with him. I devised something else to cover up the hideous patches on the walls — *crêpe* paper of a lovely green which Stella had sent me. With it I panelled the entire cell, and presently it began to look quite attractive, its cosiness enhanced by beautiful Japanese prints I had received from Teddy and a shelf of books I had accumulated.

There was no library in the female department, nor were we allowed to take out books from the men's wing. Once I asked Miss Smith why we could not get reading-matter from the male library. "Because I can't trust the girls to go there alone," she said, "and I have no time to accompany them. They would be sure to start flirtations." "What harm would that do?" I remarked naively, and Lilah was scandalized.

I requested Stella to see some publishers and also to induce our friends to send me books and magazines. Before long, four leading New York houses supplied me with many volumes. Most of them were above the understanding of my fellow inmates, but they soon learned to appreciate good novels.

The beneficial effect of reading was demonstrated to me by a Chinese girl who was serving a long term for killing her husband. She was a lonely creature, always keeping to herself and never communicating with the other prisoners. Up and down she would walk in the yard, muttering to herself. She was showing the first signs of insanity.

One day I received a Chinese magazine from comrades in Peking, with my picture on the front page. More ignorant of Chinese than the girl was of English, I gave her the journal. The sight of the familiar script brought tears to her eyes. The next day she tried to tell me in her broken English how wonderful it was to have something to read and how interesting the publication was. "You gland la dee," she kept repeating; "says muchee You zhis," pointing to the magazine. We became friends and she confided to me how she had come to kill the man she loved. They had become Christians. The minister who had married them told them that Christians in wedlock are bound by God for life, one man to one woman. Then she discovered that her husband had other women, and when she protested, he beat her up. He had often told her that he would always have other women besides her, and she killed him for that. Since then she believed all "Christians" false and she would never trust them again. She had thought that I, too, was a "Christian," but she read in the magazine that I was a non-believer. She would trust me, she said, but she objected to my friendly relations with the coloured inmates. They were inferior and dishonest, she was convinced. I pointed out that some people made the same objections to her race, and that in California Chinese had been mobbed. She knew it, but she vehemently insisted that Chinese "no smell, no ignolant, diflent people."

Heathen that I was, I lost the privilege of recreation on Sunday afternoons because I failed to attend chapel services. I had minded the deprivation a great deal when I occupied the dark and damp cell, but now I welcomed it. It was quiet in the block, with the women out in the yard, and I was able to immerse myself in reading and writing. Among the books sent me was one from my friend Alice Stone Blackwell, containing the letters

of Catherine Breshkovskaya and a biographic sketch of her. It was symbolic of the eternal recurrence of the struggle for freedom that I should be able to read the account of our Little Grandmother's exile under the tsars while I myself was a prisoner. Great as her persecution had been, she had never been forced to do hard labour, nor had any other women politicals in Russia. How surprised Catherine would be if I were to describe to her our shop, as bad a *katorga* as any in the Romanov autocracy! In one of her letters to Miss Blackwell, Babushka commented: "You, dearest, can write without fearing to be arrested, imprisoned, or exiled." In another she waxed enthusiastic over *The New Freedom*, by the former Princeton professor, now President of the United States. I wondered what the dear old lady would say if she could see with her own eyes what her hero in the White House had done to the country — the abrogation of all liberties, the raids, arrests, and reactionary fury his régime had brought in its wake.

The news of Breshkovskaya's arrival in America filled me with hope that an authentic word would at last be said for Soviet Russia and an effective protest voiced against conditions in America. I knew that Babushka was opposed, no less than I, to the socialism of the Bolsheviks; she would therefore be equally critical of their drift towards dictatorship and centralization. But she would appreciate their services to the October Revolution and she would defend them against the lies and calumnies in the American press. Surely the grand old lady would hold Woodrow Wilson to account for his share in the conspiracy to crush the Revolution. The anticipation of what she would do somewhat eased the poignancy of my own helplessness in prison.

The reports of her first public appearance in Carnegie Hall, under the auspices of Cleveland Dodge and other plutocrats, and her bitter denunciation of the Bolsheviks came as a fearful shock. Catherine Breshkovskaya, one of those whose revolutionary work for the past fifty years had paved the way for the October upheaval, was now surrounded by the worst enemies of Russia, working hand in glove with White generals and Jew-baiters, as well as with the reactionary element in the United States. It seemed incredible. I wrote Stella for accurate information, meanwhile continuing to cling to my faith in her who had been my inspiration and guiding star. Her simple grandeur, the charm and beauty of her personality, which I had learned to love during our common work in 1904 and 1905 had too deeply impressed me for me to give Babushka up so easily. I would write her. I would tell her of my own stand regarding Soviet Russia; I would assure her that I believed in her right of criticism, but I would plead with her not to lend herself as an unwitting tool to those who were trying to crush the Revolution. Stella was coming to visit me and I would have her smuggle out my letter to Babushka, type it, and deliver it to her in person.

I had attained to the highest ambition of my fellow sufferers in the penitentiary: I was placed in Grade A. Not entirely through my own efforts, though, for I was still unable to make the full task. I was indebted for it to the kindness of several coloured girls in the shop. Whether it was due to greater physical strength, or because they had been longer at the tasks, most of the Negro inmates succeeded better than the white women. Some of them had acquired such dexterity that they were often able to finish their tasks by three o'clock in the afternoon. Poor and friendless and desperately in need of a little money, they would help out those who fell behind. For this service they were entitled to five cents per jacket. Unfortunately, most of the whites were too poor to pay. I was considered the millionaire; my exchequer was often called upon to extend "loans," and I gladly complied. But the girls helping me with my work would not accept remuneration. They even felt hurt at the very suggestion of it. I was sharing my food and books with them, they protested; how could they take money from me? They agreed with my little Italian friend, Jennie de Lucia, who had constituted herself my maid. "No take money from you," she had declared, and the other women all echoed her sentiment. Thanks to those kind souls, I reached Grade A, which entitled me to send out three letters a week — really four, including the extra letter I had been writing regularly to my counsellor.

On the eve of June 27 my coloured friends presented me with a full task of jackets for the following day. They had remembered my birthday. "It would be so nice if Miss Emma could keep out of the shop on that day," they had said. The next morning my table was covered with letters, telegrams, and flowers from my own kin and comrades, as well as with innumerable packages from friends in different parts of the country. I was proud to have so much love and attention, but nothing touched me so deeply as the gift of my fellow-sufferers in prison.

The Fourth of July was approaching and the women were all aflutter. They had been promised a cinema, recreation twice on that day, and also a dance. Not with male partners — the good Lord forbid! — but among themselves. They could order soft drinks from the grocery, and it was to be a festive day. Alas, the cinema proved inane and the holiday dinner poor. The women became disgruntled, particularly because of the refusal of Miss Smith to release a coloured girl from the blind cell, put there on the complaint of one of the matron's favourites, also coloured, who was suspected as a stool-pigeon and cordially disliked. It was too much to see her dolled up and running the Fourth of July show, while her victim was on bread and water. Several of the women made for the informer, and the grand day ended in a free-for-all fight. Miss Smith was compelled to punish her favourite as well as her assailants, and they were all locked up in the dungeon.

In my next letter I commented on the events of the patriotic day. My epistle was held up and then returned to me with instructions that no account of anything happening in prison could be sent out. I had often before discussed local matters in letters that Mr. Painter had permitted to pass, and I concluded that my Fourth of July narrative had not gone further than the head matron.

A three days' visit from my dear Stella proved a more real holiday for me than the Fourth of July. I was able to hand her my letter for Babushka, several notes my cell neighbours wanted smuggled out, and samples of the fake shop labels. They were three days of freedom from the shop, spent with my beloved child in our own world, a visit long awaited and quickly passed, to be followed by the reaction of the prison routine.

In my letter to Babushka I had begged her not to think that I denied her the right of criticism of Soviet Russia, or that I wished her to gloss over the faults of the Bolsheviks. I pointed out that I differed with them in ideas and that my stand against every form of dictatorship was irrevocable. But that was not important, I insisted, while every government was at the throat of the Bolsheviks. I pleaded with her to bethink herself, not to go back on her glorious past and the high hopes of Russia's present generation.

Babushka had grown feebler and whiter, Stella told me, but she had remained the old rebel and fighter, her heart aflame for the people as of yore. Still, it was true that she was permitting reactionary elements to make use of her. It was impossible to doubt Babushka's integrity or to think her capable of conscious betrayal, but I could not approve her attitude towards the Soviets. Granted that her criticism was justified, I reasoned, why did she not proclaim it from a radical platform to the workers, instead of addressing the wretched gang that was conniving to undo the achievements of the Revolution? I could not forgive her that, and I scorned her suggestion that I would some day be on her side and work with her against the Bolsheviks, who were defying the entire reactionary world. And how could a woman like Breshkovskaya remain unseeing and inarticulate in the face of the dreadful situation in America, I wondered. Not since Peter Kropotkin's attitude on the World War had anything so affected me as her tacit approval of the frightfulness around her.

As for those native liberals and socialists who were serving as war drummers for the Government, I felt only disgust for the Russells, Bensons, Simonses, Ghents, Stokeses, Greels, and Gomperses. They had never been anything but political trimmers; they were merely fulfilling their destiny. It was more difficult to understand the Germanophobia of men like George D. Herron, English Walling, Arthur Bullard, and Louis F. Post. Someone had sent me Herron's book *The Need of Crushing Germany*. Never had I read a more bloodthirsty and vicious misrepresentation of a people. And that from the man who had left the Church because of his revolutionary internationalism!

Similarly Arthur Bullard in his volume *Mobilising America* repeated the falsifications spread by him and his worthy companions John Greel and Company. Bullard, the erstwhile enthusiast of the University Settlement, who had done such valiant work in Russia in 1905, had now thrown his ideals and literary talent on the dung-heap of reaction. I almost felt glad that his friend Kellogg Durland had not lived to join those spokesmen of murder and destruction. His death by his own hand, resulting from a frustrated love-affair, had at least the merit of striking only the two persons concerned, but the betrayal of their ideals by the American intelligentsia was a calamity to the whole country. I could not help feeling that this group was even more responsible for the widespread atrocities in the United States than the out-and-out jingoes.

It was the more joy to see that some few had retained their sanity and courage. Randolph Bourne, whose brilliant analysis of war we had reprinted in *Mother Earth*, continued to expose the lack of character and judgment among the liberal intelligentsia. With him were Professors Cattell and Dana, both dismissed from Columbia University for their heresies, as well as other academicians who had refused to silence their disbelief in war. Most gratifying also was the young radical generation and the mettle most of them had shown. Neither prison nor torture could induce them to take up arms. Max Frucht and Elwood B. Moore, of Detroit, and H. Austin Simons, the Chicago poet, had declared themselves willing to undergo any penalty rather than become soldiers. They went to prison, as did Philip Grosser, Roger Baldwin, and scores of others.

Roger Baldwin had proved a great surprise. In former years he had impressed me as rather confused in his social views, a person who tried to be all things to all men. His stand at his trial for evading the draft, his frank avowal of anarchism, and his unreserved repudiation of the right of the State to coerce the individual had made me conscious of guilt towards him. I wrote him confessing my unkind judgment and assuring him that his example had given me a salutary lesson of the need of greater care in the appraisal of people.

The prisons and military barracks were filled with conscientious objectors who were defying the most harrowing treatment. The most conspicuous case among them was that of Philip Grosser.

He had registered as an objector to war on political grounds, and he had declined to sign an enlistment card. Though it constituted a Federal civil offence, the youth was turned over to the military authorities and sentenced to thirty years' imprisonment for refusal to obey military orders. He was subjected to every form of torture, including chaining to the cell door, underground dungeon, and physical violence. Incarcerated in various prisons, he was finally sent to the Federal military penitentiary on Alcatraz Island, California, where he determinedly continued his refusal to participate in anything connected with militarism. Most of his time there he spent in the dark and damp cell of the hell-hole known as Uncle Sam's Devil's Island.

Chapter 48

The Espionage Act resulted in filling the civil and military prisons of the country with men sentenced to incredibly long terms; Bill Haywood received twenty years, his hundred and ten I.W.W. co-defendants from one to ten years, Eugene V. Debs ten years, Kate Richards O'Hare five. These were but a few among the hundreds railroaded to living deaths.

Then came the arrest of a group of our young comrades in New York, comprising Mollie Steimer, Jacob Abrams, Samuel Lipman, Hyman Lachowsky, and Jacob Schwartz. Their offence consisted in circulating a printed protest against American intervention in Russia. Every one of those youths was subjected to the severest third degree, and Schwartz fell dangerously ill as a result of savage beating. They were kept in the Tombs, where large numbers of other radicals were also awaiting trial or deportation, among them our faithful "Swede." Their brave, determined stand for an ideal's sake glaringly contrasted with Ben's inconsistency. His attempt to offer his medical services to the army had capped the climax. If his prison term were at last served, I felt, it would give me the strength to emancipate myself from him, to become free from my emotional bondage. In this hope I had pestered Stella and Fitz to raise his fine, so that he should not have to serve more time in payment. But my fear had been groundless; the fine was remitted before his release. Ben did not even have the grace to inform me or the girls in New York about it. I received the news from Agnes Inglis, one of my dearest and most considerate friends, who came to visit me in prison. Later Ben wrote me; he told all about his son, his mother, his wife, and his plans and urged me to see him. I did not consider that his letter required a reply.

Agnes Inglis was the type to whom friendship was a sacrament. Never once did she fail me after we first came in close contact in 1914. She had been attracted to my work, she once told me, by my pamphlet *What I Believe*. She belonged to a wealthy family of orthodox Presbyterians, and it involved a great inner conflict to free herself from the middle-class morality and traditions of her environment, but with rare spiritual courage she overcame her heritage and gradually developed into a woman of independent and original attitude. She gave most generously of her time, energy, and means to every progressive cause and always participated in our campaigns for free speech. Agnes combined her active interest in the social struggle with a broad humanity in personal relations. I had come to appreciate her qualities as comrade and friend, and it was a great treat to have her visit me for two days.

Before she left the city, she called once more at the penitentiary, and the head matron brought her to the shop. I had not expected her and was startled when I saw Agnes standing in the door of our treadmill. Her affrighted eyes roved all over the place, finally settling on me. She started to walk towards my machine, but I stopped her with a gesture and then waved her my good-bye. I could not endure a demonstration of our affection in the presence of my shop-mates, who had so little of it in their own lives.

The war for democracy was celebrating its triumphs at home as abroad. One of its characteristic features was the dooming of Mollie Steimer's group to long prison terms. They were all mere youths. Yet United States District Judge Henry D. Clayton, a veritable Jeffreys, sentenced the boys to twenty years' imprisonment and Mollie to fifteen, with deportation at the expiration of their terms. Jacob Schwartz had been saved His Honour's mercy; he had died on the day of the opening of the trial, from injuries inflicted upon him by police blackjacks. In his Tombs cell was found an unfinished note in Yiddish, written in his dying hour. It read:

Farewell, comrades. When you appear before the Court I will be with you no longer. Struggle without fear, fight bravely. I am sorry to have to leave you. But this is life itself. After your long martyr —

"The intelligence, courage, and fortitude shown by our comrades at their trial, particularly by Mollie Steimer," a friend wrote to me, "was profoundly impressive." Even the newspaper men could not help referring to the dignity and strength of the girl and her co-defendants. These comrades had come from the working masses and were hardly known even to us. By their simple act and magnificent bearing they had added their names to the galaxy of heroic figures in the struggle for humanity.

The torrent of war news would have submerged the important case on trial before Judge Clayton but for the acumen of counsel for the defence. Harry Weinberger realized the significance of the underlying issues and he called on the witness-stand men of national reputation, thereby compelling the press to take notice. He subpoenaed Raymond Robins, one of the heads of the American Red Cross in Russia, and Mr. George Creel, of the Federal Information Bureau, who had been responsible for the so-called "Sisson documents." Thus the truth was exposed about the deliberate attempt to prejudice the world against Russia by forgeries which were to serve as ground for military intervention against the Revolution. Weinberger showed that President Woodrow Wilson had, without the knowledge of the people of the United States and without the consent of Congress, illegally sent American troops to Vladivostok and Archangel. Under those circumstances, he declared, the defendants had done a just and laudable act in calling public attention by their protest against waging war with Russia, with which America was officially at peace.

The influenza epidemic raging through the country had reached our prison, and thirty-five inmates were stricken down. In the absence of any hospital facilities, the patients were kept in their cells, exposing the other inmates to infection. At the first sign of the disease I had offered my services to the physician. He knew I was a trained nurse and he welcomed my aid. He promised to see Miss Smith about letting me take care of the sick, but days passed without bringing results. Later I learned that the head matron had refused to take me out of the shop. I was already enjoying too many privileges, she had said, and she would not stand for more.

Not being officially permitted to nurse, I sought means to aid the sick unofficially. Since the influenza invasion our cells were being left unlocked at night. The two girls assigned to nursing were so hard-worked that they would sleep all through the night, and the orderlies were my friends. That offered me a chance to make hurried calls from cell to cell and do what little was possible to make the patients more comfortable.

On November 11, at ten in the morning, the electric power in our shop was switched off, the machines stopped, and we were informed that there would be no further work that day. We were sent to our cells, and after lunch we were marched to the yard for recreation. It was an unheard-of event in the prison and everyone wondered what it could mean. My thoughts dwelt in the days of 1887. I had intended to strike against work on the anniversary that marked the birth of my social consciousness. But there were so few women able to go to the shop that I did not want to add to the number of absentees. The unexpected holiday gave me the opportunity to be alone for spiritual communion with my martyred Chicago comrades.

During recreation in the yard I missed Minnie Eddy, one of the inmates. She was the most unfortunate creature in the prison, constantly in trouble about her work. Though she tried very hard to complete the allotted task, she seldom succeeded. If she rushed, her work was bad; if she slowed down, she failed to finish the day's work. She was bullied by the foreman, reprimanded by the head matron, and often punished. In her desperation Minnie spent the few cents she received from her sister to pay for help. She was very appreciative of the least kindness and she became inseparable from me. Of late she had been complaining of dizziness and severe pain in the head. One day she had fainted away at her machine. It was apparent that Minnie was seriously ill. Yet Miss Smith refused to exempt her from work. The woman was shamming, the matron claimed, though we knew better. The doctor, by no means a brave or aggressive man, would not dispute Lilah.

Failing to see Minnie in the yard, I assumed that she had probably received permission to remain in the cell. But when we returned from recreation, I discovered that she was in punishment, locked up on bread and water. We expected her to be released the next day.

Late in the evening the prison silence was torn by deafening noises coming from the male wing. The men were banging on bars, whistling, and shouting. The women grew nervous, and the block matron hastened over to reassure them. The declaration of armistice was being celebrated she said. "What armistice?" I asked.

"It's Armistice Day," she replied; "that's why you have been given a holiday." At first I hardly grasped the full significance of the information, and then I, too, became possessed of a desire to scream and shout, to do something to give vent to my agitation. "Miss Anna, Miss Anna!" I called the matron back. "Come here, please, come here!" She approached again. "You mean that hostilities have been stopped, that the war has come to an end and the prisons will be opened for those who refused to take part in the slaughter? Tell me, tell me!" She put her hand soothingly on mine. "I have never seen you so excited before," she said; "a woman of your age, working yourself up to such a pitch over such a thing!" She was a kindly soul, but she knew nothing outside her prison duties.

Minnie Eddy was not released the next day, as I had hoped she would be. On the contrary, suspecting that someone was secretly feeding her, the head matron ordered her transferred to the blind cell. I pleaded with Miss Smith that Minnie might die if she continued on bread and water and was forced to sleep on the damp floor. Lilah told me gruffly to mind my own business. I waited another few days and then I notified the Warden that I had something urgent to see him about. Miss Smith no doubt suspected the contents of my sealed envelope, but she did not dare hold back letters addressed to Mr. Painter. He came, and I reported Minnie's case to him. The same evening Minnie was sent back to her cell.

On Thanksgiving, she was allowed to come to the dining-room for the special dinner, which consisted of pork of questionable quality. Starved for days, she ate ravenously. A week before, her sister had sent her a basket of fruit, and as a privilege Minnie was permitted to receive it. Most of it had meanwhile become decayed, and I warned her not to touch it, promising to send her eggs and other things from my supply. At midnight the coloured orderly woke me to say that she had heard Minnie cry in pain, and when she had reached her cell, she had found the woman in a faint on the floor. Her door was locked and she did not dare call Miss Smith. I insisted that she must be summoned. After a while we heard groaning in Minnie's cell, followed by sobbing, and then the matron's receding steps. The orderly reported that Miss Smith had poured cold water over Minnie, struck her several times, and ordered her to get up from the floor.

The following day Minnie was placed in an isolated rear cell, with only a mattress on the floor. She became delirious, her cries resounding through the corridor. We learned that she had refused nourishment and that an attempt at forcible feeding had been made. But it was too late. She died on the twenty-second day of her punishment.

The misery and tragedies of prison life were aggravated by sad news from the outside. My brother Herman's wife, our beautiful Ray, had died from heart-trouble. Helena also was in a terrible state of mind. No word from David had reached her for weeks, and she was beside herself with dread that something might have happened to him.

A ray of light came with the commutation of Tom Mooney's death-sentence to life imprisonment. It was a travesty on justice to immure a man for life who had been proved innocent by the State's own witnesses. Nevertheless, the commutation was an achievement, due mostly, I felt, to the effective work our people had done. Without the campaign Sasha, Fitzi, and Bob Minor had inaugurated in San Francisco and New York, there would have been no demonstrations in Russia and other European countries. It was the international scope of the Mooney-Billings case that had impressed President Wilson to the extent of inducing him to cause a Federal investigation. The same moral force had prompted him to intercede with the Governor of California for Mooney's life. The agitation organized by Sasha and his associates had at last snatched Tom Mooney from death. Time was thereby gained for further work to give Mooney and Billings liberty. I was happy at these developments and proud of Sasha and the success of his strenuous efforts. I fervently wished that he might be free to bring to completion the victory which had come near costing his own life.

The prison had been quarantined and all visits stopped, excepting of course the incoming and released prisoners. Several new ones arrived, among them Ella. She was sent up on a Federal charge and she brought to me what I had been missing so much — intellectual companionship with a kindred spirit. My fellow inmates had been kind to me and I had not lacked affection, but we belonged to different worlds. It would have only made

them self-conscious of their lack of development had I broached my ideas to them or discussed the books I read. But Ella, though still in her teens, shared my conception of life and values.

She was a proletarian child, familiar with poverty and hardship, strong, and socially conscious. Gentle and sympathetic, she was like a beam of sunshine, bringing cheer to her fellow prisoners and great joy to me. The women reached out for her hungrily, though she was an enigma to them. "What are you here for," one inmate asked Ella — "picking pockets?" "No." "Soliciting men?" "No." "Selling Dope?" "No," laughed Ella, "for none of these things." "Well, what else could you have done to have got eighteen months?" "I am an anarchist," Ella replied. The girls thought it funny to go to prison for "just being something."

Christmas was approaching and my companions were in nervous wonderment as to what the day of days would bring them. Nowhere is Christianity so utterly devoid of meaning as in prison, nowhere its precepts so systematically defied, but myths are more potent than facts. Fearfully strong is their hold on the suffering and despairing. Few of the women could expect anything from the outside; some had not even a single human being to give them a thought. Yet they clung to the hope that the day of their Saviour's birth would bring them some kindness. The majority of the convicts, of infantile mentality, talked of Santa Claus and the stocking with naïve faith. It served to help them over their degradation and misery. Forsaken by God, by man forgot, it was their only refuge.

Long before Christmas, gifts began to arrive for me. Members of my family, comrades, and friends fairly deluged me with presents. Soon my cell began to look like a department store, and every day brought additional packages. As usual, our dear Benny Capes, in response to my request for trinkets for the inmates, sent a huge consignment. Bracelets, ear-rings, necklaces, rings, and brooches, enough to make the Woolworth stock feel ashamed, and lace collars, handkerchiefs, stockings, and other things sufficient to compete with any store on Fourteenth Street. Others were equally generous. My old friends Michael and Annie Cohn were particularly lavish. An invalid for years and in constant torment, Annie was yet most thoughtful of others. She was indeed a rare spirit of brave patience and selfless kindness. Our staunch friends for a quarter of a century, Annie and Michael had always been among the first to come to our assistance whenever aid was needed, co-operating in our efforts in the movement, sharing our burdens, helping and giving without stint. Hardly a week had passed since my imprisonment without a cheering letter and gifts from them. For Christmas Annie sent me a special parcel — everything prepared with her own hands, as Michael affectionately wrote. Wonderful Annie, a martyr to physical ailments, steadily growing worse, her suffering increasing, living only in her devotion to others!

It was a problem to divide the gifts so as to give each what she might like best, without arousing envy or suspicion of preference and favouritism. I called to my aid three of my neighbours, and with their expert advice and help I played Santa Claus. On Christmas Eve, while our fellow-prisoners were attending the movies, a matron accompanied us to unlock the doors, our aprons piled high with gifts. With gleeful secrecy we flitted along the tiers, visiting each cell in turn. When the women returned from the cinema, the cell-block resounded with exclamations of happy astonishment. "Santa Claus's been here! He's brung me something grand!" "Me, too! Me, too!" re-echoed from cell to cell. My Christmas in the Missouri penitentiary brought me greater joy than many previous ones outside. I was thankful to the friends who had enabled me to bring a gleam of sunshine into the dark lives of my fellow-sufferers.

On New Year's again the prison was filled with noisy hilarity. Fortunate indeed are they whom each year brings nearer to the passionately longed-for hour of release. Not so the poor creatures sent up for life. No hope or cheer for them in the new day or new year. Little Aggie kept to her cell, wailing over her fate. A piteous sight the poor woman was, withered at thirty-three, her years spent in the penitentiary since she was eighteen. She had been condemned to death for killing her husband. The murder was the result of a drunken card-row between Aggie's husband and the boarder. It probably was not the young bride who had wielded the fatal poker, but her "own man" had managed to wriggle out of responsibility. He had turned State's evidence and had helped to send the child to her doom. Her extreme youth had saved her from the noose; her sentence was commuted to life imprisonment. I found Aggie one of the sweetest and kindest of beings, capable of strong attachments. After she had been in prison ten years, she was permitted to keep a dog some visitor had given her. His name

was Riggles, and an ugly beast he was. But to Aggie he was beauty personified, the most precious thing she possessed and her only tie in life. No mother could have given greater love and attention to her child than Aggie gave her pet. She would never ask anything for herself, but for Riggles she would beg. The brightening of her otherwise dead eyes when she would take Riggles into her arms was a key to the heart-hunger of the unfortunate the law's stupidity had stamped a hardened criminal.

And there was my other neighbour Mrs. Schweiger, a "bad woman," as the head matron called her. A devout Catholic, tragically mismated, she could find no escape in divorce. Ill health, which unfitted her for child-bearing, added to the misery and loneliness of her life. Her husband sought distraction with other women, and she was left to brood and weep, a prisoner in her own home. In a fit of homicidal melancholia she had emptied a pistol into him. She was of German parentage, which did not add to Lilah Smith's liking for her.

With the New Year came the shock of David's death. For months rumours of the boy's end had hung like a pall over his family. Helena's appeals to Washington for news of her son had brought no results. The United States Government had done its duty; it had shipped David with thousands of others to the fields of France. It could not be bothered by the anguish of those left behind. It was from an officer returned from France that Stella had learned of Dave's tragic fate.

The boy had preferred a responsible position, though dangerous, to the safety of the military orchestra to which he had been assigned, his comrade reported to Stella. He lost his life on October 15, 1918, in the Bois de Rappe, in the Argonne forest, killed one month before Armistice Day, in the prime and glory of his youth. My poor sister was still ignorant of the blow awaiting her. She would be informed as soon as official confirmation was received, Stella's letter said. I foresaw the effect of the terrible news on Helena and I felt sickening apprehension for her sake.

For the first time in months I had a caller again, our dear friend and co-worker M. Eleanor Fitzgerald — "Fitzi." Following our imprisonment she had accepted a position with the Provincetown Players, where she worked as arduously as she had with us. At the same time she continued her activities in the Mooney-Billings campaign, the Political Prisoners' Amnesty League, and as well took care of our boys in prison. I realized only when I saw her again how hard she must have been working. She looked worn and fatigued, and I regretted having scolded her in a letter because she had not written me in a long time.

She came to Jefferson on her way back home from the Mooney Conference in Chicago. She had also gone to see Sasha in Atlanta. Her visit with him, she told me, had proved most unsatisfactory, because it had been very brief and under a rigid watch. But she had managed to smuggle out a note from him to me. I had had no direct word from Sasha since the last day of our trial, a year before, and the familiar handwriting brought a lump to my throat. Fitzi's replies to my questions were evasive, and I suspected that all was not well with Sasha. He was having a frightful time of it, she reluctantly admitted. He had been put in the dungeon for circulating a protest to the Warden against the brutal clubbing of defenceless prisoners. He had earned the bitter enmity of the officers by denouncing the unprovoked murder of a young Negro inmate who was shot in the back for "impudence." All his Christmas parcels, except one, had been denied him. The other gifts sent to him had graced the dinner-table of the officials. He looked haggard and sick, Fitzi said. "But you know Sasha," she hastened to add; "nothing can break his spirit or dampen his sense of humour. He joked and laughed while I was with him and I joined in, choking back my tears." Yes, I knew Sasha, and I was certain he would survive. Only eight months more — had he not shown his powers of endurance during his fourteen years in Pennsylvania?

Fitzi could tell me little that was encouraging about the Mooney Conference in Chicago, which she had helped to organize. Most of the labour politicians were busy side-tracking the Mooney activities, she informed me. There was a disheartening lack of unanimity in favour of a general strike in behalf of Mooney and Billings. Moreover, there was evidently a deliberate attempt to hush up publicity. More "diplomatic" methods were to be used to liberate the men. The participation of anarchists was to be discouraged. They had been the first to sound the alarm in the San Francisco cases, and Sasha had consecrated himself to the work, even at the jeopardy of his own life. Now the anarchists and their efforts were to be eliminated from the fight. It was not the first time, nor would it be the last, that anarchists burned their fingers in pulling the chestnuts out of the fire for others,

but if Billings and Mooney should regain their freedom, we should feel our work amply repaid. Fitzi, of course, had no intention of relaxing her efforts to bring about a general strike, and I knew that the brave girl would do her best.

The hardest thing to bear in prison is one's utter powerlessness to do aught for one's loved ones in distress. My sister Helena had given me more affection and care than my parents. Without her my childhood would have been even more barren. She had saved me many blows and had soothed my youth's sorrows and pains. Yet in her own greatest need I could do nothing to help her.

If only I could believe that my sister was still able, as in the past, to feel the suffering of humanity at large, then I would point out to her that there were other stricken mothers, their loss no less poignant than hers, and other tragedies more appalling even than David's untimely death. In former days Helena would have understood, and her own grief might have been mellowed by universal suffering. Would she now? From the letters of my sister Lena and of Stella I could see that Helena's springs of social sympathy had dried up with the tears she had shed for her son.

Time is the greatest healer, and it might also heal my sister's wounds, I thought. I held to that ray of hope and I looked forward to my approaching release, when I might take my darling away somewhere and perhaps bring her a little peace by loving communion.

My sorrow was augmented by still another loss, that of my friend Jessie Ashley, valiant rebel. No other American woman of her position had allied herself so completely with the revolutionary movement as Jessie. She had taken a vital part in the I.W.W. activities, the free-speech and birth-control campaigns, giving personal service and much of her means. She had been with us in the No-Conscription League and in every move we had made against the draft and the war. When Sasha and I were held under fifty-thousand-dollar bail, Jessie Ashley was the first to contribute ten thousand dollars in cash towards our bond. The news of her death after a short illness had come unexpectedly. David and Jessie — one of my own blood, the other much closer in spirit — their passing affected me deeply. Yet it was the horrible fate of two other persons, known to me by name only, that proved even a greater blow — that of Rosa Luxemburg and Karl Liebknecht.

Social democracy had been their goal, and anarchists their special *bête noire*. They had fought us and our ideas, not always even by fair means. At last social democracy triumphed in Germany. Popular wrath had frightened the Kaiser out of the country, and the brief revolution had made an end to the house of Hohenzollern. Germany was proclaimed a republic, with the socialists at the political helm. But, oh, the cruel irony of the shades of Marx! Luxemburg and Liebknecht, who had helped to build up the Socialist Party of Germany, were crushed by the régime of their orthodox comrades risen to power.

With Easter came spring's awakening, flooding my cell with warmth and filling it with the perfume of flowers. Life was gaining new meaning — only six more months to liberty!

April added another political, Mrs. Kate Richards O'Hare, to our company. I had met her once before, when she had called at the prison on her visit to Jefferson City to see Governor Gardner. She had been convicted under the Espionage Law, but she was emphatic that the Supreme Court would reverse the verdict, and that in any event she would not serve time in our place. I had been disagreeably impressed by her dogmatic manner and her belief that exceptions would be made in her behalf, but I wished her luck. When I came upon her dressed in the penitentiary uniform of striped gingham, waiting to fall in line with us as we were marching to the dining-room, I felt sorry indeed that her expectations had miscarried. I wanted to take her by the hand and say something that would ease her first and most trying prison hours, but talking or demonstration of feeling was strictly tabooed. Moreover, Mrs. O'Hare looked rather forbidding. Of tall stature, she carried herself with hauteur, her expression appearing more rigid because of her steel-gray hair. I found it difficult to say something warm even when we reached the yard.

Mrs. O'Hare was a socialist. I had read the little publication she had been issuing together with her husband, and I considered her socialism a colourless brand. Had we met on the outside, we should have probably argued furiously and have remained strangers for the rest of our lives. In prison we soon found common ground and human interest in our daily association, which proved more vital than our theoretical differences. I also

discovered a very warm heart beneath Kate's outer coldness and found her a woman of simplicity and tender feeling. We quickly became friends, and my fondness for her increased in proportion as her personality unfolded itself to me.

Soon we politicals — Kate, Ella, and I — were nicknamed "the trinity." We spent much time together and became very neighbourly. Kate had the cell on my right, and Ella was next to her. We did not ignore our fellow-prisoners or deny ourselves to them, but intellectually Kate and Ella created a new world for me, and I basked in its interests, its friendship and affection.

Kate O'Hare had been taken away from her four children, the youngest of whom was about eight — an ordeal that would have taxed the strength of many a woman. Kate, however, was splendid. She knew that her children were well cared for by their father, Frank O'Hare. Besides, in point of intelligence and maturity her children were far above their age. They were their mother's real comrades and not merely the offspring of her womb. Their spirit was Kate's greatest moral support.

Frank O'Hare visited Kate every week and occasionally even more often, keeping her in touch with her friends and their work. He mimeographed her letters and circulated them through the land. The bitter edge of incarceration was thus taken away from Kate. An additional factor to help her over the hardest period was her extraordinary adaptability. She was able to fit into any situation and to go about everything in her quiet, methodical manner. Even the dreadful noises in the shop, and its maddening grind, seemed to have little effect on her. Nevertheless, she suffered a break-down before she had been with us two months. She had over-estimated her strength when she attempted to master the task sooner than any one of us had been able to do it.

But Kate kept her courage and she was greatly sustained by Frank, who had already begun to work for her pardon. She had been convicted for an anti-war speech, but the O'Hares had big political connexions. It was therefore reasonably certain that Kate would not have to serve long. I myself had declined the offer of friends to gain clemency for me. But it was different with Kate, who believed in the political machine. I hoped, however, that in her appeal would also be included the other political prisoners.

Meanwhile Kate was bringing about changes in the Missouri penitentiary which I had in vain been trying for fourteen months to accomplish. She had an advantage in the presence of her husband nearby, in St. Louis, and access to the press, and we often banteringly discussed which of the two was of more value. Her letters to O'Hare, criticizing the lack of a library for the women, and her condemnation of our food, standing for two hours before being served, had appeared in the *Post Dispatch* and brought immediate improvement. The head matron announced that books could henceforth be had from the men's department, and the food was served hot, "for the first time in the ten years I've been here," as Aggie commented.

In the interim an unusual feature was introduced by the Warden independently of Kate's influence. It was announced that we were to have picnics every second Saturday in the city park. So extraordinary was the innovation that we felt inclined to consider it a joke, too good to be true. But when we were assured that the first outing would actually take place the following Saturday, that we could spend the whole afternoon in the park, where the male band would play dance music, the women lost their heads and forgot all about the prison rules. They laughed and wept, shouted, and acted generally as if they had gone mad. The week was tense with excitement, everyone working to exhaustion to make the task, so as not to be left behind when the great day should arrive. During recreation the sole talk was of the picnic, and in the evenings the cell block was filled with whispered conversation about the impending event — how to fix up to look nice, how it would feel to walk about in the park. And would the band boys be near enough to talk to? No debutante was ever more wrought up over her first ball than the poor creatures, most of whom had not stepped out of the prison walls for a decade.

The picnic did take place, but to us — to Kate, Ella, and me — it was a ghastly experience. There were heavily armed guards behind and in front of us, and not a step was permitted outside the prescribed area. Guards surrounded the prison orchestra, while the matrons let no woman out of sight the moment dancing began. The supper was most depressing. The whole thing was a farce and an insult to human dignity. But to our unfortunate fellow-convicts it was like manna to the Jews in the desert.

In my next letter to Stella I quoted Tennyson's *Light Brigade*. In the course of the week the Warden sent for me to ask what I had meant by my reference. I told him that I should prefer to remain in my cell Saturday afternoon rather than picnic by the grace of an armed force. There was no danger of any woman's escaping, with the open country-side offering no place to hide. "Don't you see, Mr. Painter," I appealed to him, "it is not the park which will prove an influence for good? It will be your trust in the women, their feeling that at least once in two weeks they are given a chance to eliminate the prison from their consciousness. That sense of freedom and release will create a new morale among the inmates."

The following Saturday there were fewer guards and they did not flaunt their weapons in our faces. Limit restrictions were abolished, and the entire park was ours. The band boys were permitted to meet the girls at the soda-water stand and to treat them to pop and ginger ale. Our suppers in the park were gradually discarded, having proved too hard a task for the two matrons to supervise. But none of us minded it, since we were given another two hours of recreation in the prison yard after supper. The inmates had now something to look forward to and live for. Their state of mind changed; they worked with more zest, and their former distress and irritableness decreased.

One day an unexpected visitor was announced — S. Yanofsky, the editor of our Yiddish anarchist weekly in New York. He was on a lecture tour to California and he could not pass Jefferson City without seeing me, he said. I was pleased to know that my bitter opponent and censor of yester-year had gone out of his way to pay me a visit. His stand on the war, and particularly his worship of Woodrow Wilson, had completely alienated me from him. It was discouraging that a man of his ability and perspicacity should be carried away by the general psychosis. But, after all, his inconsistency was no worse than that of Peter Kropotkin, who had taken the lead which all the other pro-war anarchists had followed. Yanofsky, however, had gone even further in his enthusiasm for the Allies. He had written a veritable panegyric on Woodrow Wilson and had waxed poetic about "the pride of the Atlantic," that it might carry his hero to European shores for the great feast of peace. Such idolatry of one old gentleman for another outraged not only my principles, but also my conception of good taste.

Our conviction and the shameful manner in which we had been spirited out of New York must have touched something very deep in Yanofsky's heart. He wrote and spoke in our defence, helped to raise funds, and evidenced great concern over our fate. But it was mainly our struggle to rescue Sasha from the San Francisco trap that had established closer rapport between Yanofsky and me. His wholehearted co-operation and his genuine interest in Sasha had shown him capable of devoted comradeship I had never suspected in him before.

My mail had again been held up for ten days. The contents of two letters I had written had been found to be of a treasonable nature. I had ridiculed in them the Congressional committee that was investigating bolshevism in America; I had also attacked the high-handed autocracy of Attorney General A. Mitchell Palmer and his régime, as well as Messrs. Lusk and Overman, the New York State Senators delving into radicalism. Those Rip van Winkles had suddenly awakened to find that some of their countrymen had actually been thinking and reading about social conditions, and that other subversive elements had even dared to write books on the subject. It was a crime to be nipped in the bud if American institutions were to be saved. Of the insidious works those of Goldman and Berkman were the worst, and *Prison Memoirs of an Anarchist*, and *Anarchism and Other Essays* deserved to be put on the Index Expurgatorius.

My delayed mail brought news from Harry Weinberger about the treatment of Sasha in the Atlanta Federal prison and of our counsel's protest to Washington in connexion with it. Sasha had been confined in an underground dungeon, deprived of all his privileges, including mail and reading-matter, and kept on a reduced diet. The solitary was breaking down his health, and Weinberger had threatened a campaign of publicity against the palpable persecution of his client by the prison administration. Our comrades Morris Becker and Louis Kramer, as well as several other politicals in Atlanta, were sharing a similar fate.

Among my letters was also one containing details of the harrowing death of the brilliant German anarchist Gustav Landauer. Another prominent victim had been added to the number that included Rosa Luxemburg,

Karl Liebknecht, and Kurt Eisner. Landauer had been arrested in connexion with the revolution in Bavaria. Not satisfied with shooting him, the reactionary fury had resorted to the dagger to finish up its ghastly job.

Gustav Landauer was one of the intellectual spirits of the "*Jungen*" (the "Young"), the group that had seceded from the German Social Democratic Party in the early nineties. Together with the other rebels he had founded the anarchist weekly, *Der Sozialist*. Gifted as a poet and writer, the author of a number of books of sociological and literary value, he soon made his publication one of the most vital in Germany.

In 1900 Landauer had drifted from the Kropotkin communist-anarchist attitude to the individualism of Proudhon, which change also involved a new conception of tactics. Instead of direct revolutionary mass action he favoured passive resistance, advocating cultural and co-operative efforts as the only constructive means of fundamental social change. It was sheer irony of fate that Gustav Landauer, turned Tolstoyan, should lose his life in connexion with a revolutionary uprising.

While the Kaiser's socialists were busy annihilating their own political kin, the fate of their country was decided at Versailles. The labour pains of the peace negotiators were long and distressing, the result a still-born child more hideous in a measure than the war. Its fearful effect on the German people and the rest of the world completely vindicated our stand against the slaughter which was to end all slaughter. And Woodrow Wilson, that innocent at the diplomatic gaming-table, how easily he had been duped by the European sharks! The President of the mighty United States had held the world in the palm of his hand. Yet how pathetic was his failure, how complete his collapse! I kept wondering how our worshipful American intelligentsia felt at seeing their idol no longer protected by his Presbyterian mask. The war to end war terminated in a peace that carried a rich promise of more terrible wars.

Among my literary correspondents I greatly enjoyed Frank Harris and Alexander Harvey. Harris had always been very thoughtful, supplying me with his magazine and also frequently writing to me. Owing to his stand on the war, few of his epistles had reached me the previous year, nor any copies of *Pearsons'*, of which Frank was the editor. But in 1919 I was permitted to receive my mail more regularly. I liked Harris's publication more for its brilliant editorials than its social attitude. We were too far apart in our conception of the changes necessary to bring humanity relief. Frank was opposed to the abuse of power; I to the thing itself. His ideal was a benevolent despot ruling with a wise head and generous hand; I argued that "there ain't no such animal" and could not be. We often clashed, yet never in an unkind way. His charm was not in his ideas, but in his literary quality, in his incisive and witty pen and his caustic comments on men and affairs.

Our first clash, however, was not over theories. I had read his *The Bomb* and had been profoundly moved by its dramatic power. The true historic background was wanting, but as fiction the book was of a high order, and I felt it would help to dispel the ignorant prejudices against my Chicago comrades. I had included the volume among the literature we sold at my lectures, and it had been reviewed by Sasha in *Mother Earth* and advertised in our columns.

We had been roundly condemned for it by Mrs. Lucy Parsons, the widow of Albert Parsons. She denounced *The Bomb* because Harris had not kept to the actual facts, and also because Albert emerged from the pages of the book a rather colourless person. Frank Harris claimed to have written, not a history, but a novel of a dramatic event. I had no quarrel with him on that score. But Mrs. Parsons was entirely right in repudiating Harris's erroneous conception of Albert Parsons.

I had expressed my surprise to Frank at his apparent failure to appreciate the personality of Parsons. Far from being colourless or weak, he should have been, together with Louis Lingg, the hero of the drama. Parsons had deliberately walked into the arena to share the fate of his comrades. He had done more; he scorned a chance to save his own life by accepting a pardon because it did not include the lives of the other men.

In reply Frank explained that he had made Lingg the outstanding personality in his novel because he had been impressed by the determination, fearlessness, and stoicism of the boy. He had admired Lingg's contempt for his enemies, and his proud choice of death by his own hand. Since he could not have two heroes in one story, he had given preference to Lingg. In my next letter I called his attention to the fact that the best Russian writers, such as Tolstoy and Dostoyevsky, often had more than one hero in their works. Moreover, the sharp

contrast between Parsons and Lingg would have only enhanced the dramatic interest of *The Bomb* had the true grandeur of Albert Parsons been faithfully portrayed. Harris admitted that the values of the Haymarket tragedy had by no means been exhausted in his book; perhaps some day he would write a story from another angle, with Albert Parsons as the dominant figure.

Alexander Harvey's correspondence greatly amused me. He worshipped at the shrine of Greek and Latin culture; nothing that had come to us since counted for much in his estimation. "Believe me," one of his letters read, "the truest conscientious objector was Sophocles. The decay of the ancients goes hand in hand with the loss of liberty. You yourself remind me of Antigone. There is something splendid and Greek in your life and in your gospel." I wanted him to explain the existence of slavery in his beloved old world, and I asked for enlightenment on how it happened that I, who had never looked at a Latin or Greek grammar, should yet prize liberty above everything else. His only explanation was several volumes of Greek plays in English translation.

My library had been greatly enlarged by many books friends had sent me, among them works by Edward Carpenter, Sigmund Freud, Bertrand Russell, Blasco Ibañez, Barbusse, and Latzko, and *Ten Days that Shook the World*. John Reed's story, engrossingly thrilling, helped me to forget my surroundings. I ceased to be a captive in the Missouri penitentiary and I felt myself transferred to Russia, caught by her fierce storm, swept along by its momentum, and identified with the forces that had brought about the miraculous change. Reed's narrative was unlike anything else I had read about the October Revolution — ten glorious days, indeed, a social earthquake whose tremors were shaking the entire world.

While still in the atmosphere of Russia, I received — significant coincidence! — a basketful of deep-red roses, ordered by Bill Shatoff, of Petrograd. Bill, our co-worker in many fights in America, our jovial comrade and friend, in the very midst of the Revolution, surrounded by enemies within and without, facing danger and death, thinking of flowers for me!

Chapter 49

Life in prison, unless one has vital interests outside, is deadly dull. Until Kate arrived, our existence in Jefferson had been no exception. But the publicity campaign kept up by Frank O'Hare by means of his wife's letters brought many surprises and unexpected results. After the library and the hot food came an influx of convict plumbers, carpenters, and mechanics to install shower-baths. Then the walls of our wing were whitewashed and preparations were being made to whitewash the cells. Presently Kate received an offer to be excused from the shop. "Is it only because of the pull you have outside?" I asked her. "My friends have tried hard to relieve me from machine work, but I am still pegging away at it." "You have never been together with Mr. Painter on a political job," Kate laughed; "we are friends." "You mean you know each other from behind the scenes?" I questioned. "Precisely," giggled Kate, "and now you understand why Mr. Painter is willing to do things for me." Kate refused to be released from the shop; it would spoil her chance of keeping up her criticism of evils that needed to be reformed.

Meanwhile it became known that an investigator was to visit the penitentiary. The usual investigating fraternity inspires prisoners with anything but confidence. This man, however, was from the *Survey*, the liberal research magazine. Winthrop Lane had published a report of the unique strike of the politicals in the Leavenworth disciplinary barracks, and we had been impressed by his sympathetic understanding of the protestants in prison; his coming was therefore looked forward to with interested suspense.

When I was called down to the office, I was surprised to find myself alone with Mr. Lane. It was a pleasant experience to be able to converse with a human being without the surveillance of the head matron, which we always had to endure at visits. Mr. Lane had already investigated the blocks and the punishment cells in the men's wing, and we discussed penal institutions in general. I did not suggest that he visit the shop, assuming that he would do so as a matter of course. But to my amazement Mr. Lane failed to come to see the women at work. Whatever his report about our place, it would be wanting, I feared, without his personal observation of the very thing that caused all the hardships and trouble in the prison.

My fiftieth birthday I spent in the Missouri penitentiary. What more fitting place for the rebel to celebrate such an occasion? Fifty years! I felt as if I had five hundred on my back, so replete with events had been my life. While at liberty I had hardly noticed age creeping up, perhaps because I had counted my real birth from 1889, when, as a girl of twenty, I had first come to New York. Like our Sasha, who would jestingly give his age minus his fourteen years in the Western Penitentiary, I used to say that my first twenty years should not be held against me, for I had merely existed then. The prison, however, and still more the misery abroad in every land, the savage persecution of radicals in America, the tortures social protestants were enduring everywhere, had an ageing effect on me. The mirror lies only to those who want to be deceived.

Fifty years — thirty of them in the firing line — had they borne fruit or had I merely been repeating Don Quixote's idle chase? Had my efforts served only to fill my inner void, to find an outlet for the turbulence of my being? Or was it really the ideal that had dictated my conscious course? Such thoughts and queries swirled through my brain as I pedalled my sewing-machine on June 27, 1919.

The week before, I had again fallen ill and had been told by the physician to stay in my cell. Feeling particularly weak on my birthday, I had remained in bed, hoping that Dr. McNearney would understand that I needed a rest. To my astonishment an orderly came to tell me that the doctor had ordered me back to the shop. I was certain that McNearney knew nothing about it, and that it was the head matron's doing. But I was too weary of the continual struggle with her, and I dragged myself to work. At noon I discovered that the lady had imposed an additional punishment on me. She had not delivered the flowers, packages, and stack of mail received for me.

In the evening I found half of the flowers and plants wilted from the excessive heat. It was provoking — they had committed no offence, and I thought it petty revenge to have denied them drink and air. I proceeded to clean and bathe them in salt water. Some raised their drooping heads and seemed to revive. They nodded tender birthday messages from my darling Stella and from many other known and unknown well-wishers. A beautiful pink rose rambler plant had come from my troubadour of many years, Leon Bass. No adversity in domestic and business life could dim his interest in our ideas or his devotion to me. Leon was a true knight of old, serving without thought of reward. His solicitude for my welfare was most touching and a rare trait among radicals, who seem to think that people in public life have no personal needs or desires.

Many familiar names were among those of the fifty signers of the birthday message I received from New York and the thirty-five signatures of another from Los Angeles. A box of oranges from a friend's own grove in California; luscious apples and preserves from Butler Davenport, my friend for years, whose dramas were performed in the quaint little theatres built by himself on his estates in Connecticut and in New York. From East and West the congratulatory messages came, expressing appreciation of my work and what I had meant to the writers.

My own family's affection for me had grown with the years. Sister Lena had blossomed out like a flower in her love for me. Her life, filled with hardships and pain, might have corroded the heart of many another woman. But Lena had become more gentle and understanding, even humble. "I do not presume to compare my love for you with Helena's," she once wrote me, "but I love you just the same." It made me remorseful to think of the poor affection I had given her in the past. My old mother had also come very close to me of late years. She kept sending me gifts, things made by her own trembling hands. Her birthday letter, written in Yiddish, was filled with affection for her most wayward child.

The thought of Helena was the only cloud on my birthday sky. Her daughter Minnie had come all the way from Manila to help her mother over their great loss. But my sister was wrapped in her precious dead, and the living could do nothing to loosen its hold. Helena alone had failed me on the day she had always filled with her love before. But I understood.

I felt myself very rich indeed. An abundance of affection and loyalty was my share, and it bore witness that my life and work had been worth the suffering and travail.

A few months after Kate had arrived she was granted the privilege of her typewriter, and my correspondents had been blessing her ever since. "Such a relief," they wrote, "not to have to spend hours in puzzling out your hieroglyphics." On a previous occasion, when I had acquired a Blickensdoerfer, they had also rejoiced to be free from the ordeal of trying to decipher my letters. Alas, their glee had been premature, because my typing did not prove more legible than my handwriting. I was trying hard to improve, stoically enduring the pains in my neck from constant practice, but the heartless lot did not begin to appreciate it. They had even suggested I should be psychoanalyzed for the peculiar complex that made me strike the wrong keys. They kept on finding fault with my most perfect copy. But when Kate became my "secretary," all complaints ceased.

She was thorough in everything, particularly in mechanical things, and adept at handling machines, however intricate. Her father had been a mechanic, and Kate had grown up in his shop, dabbling in machinery since she had been a tot. Later she had become her parent's assistant, and her greatest pride was her membership in the Machinists' Union. But what is a union card among friends? Out of her bigness of heart, Kate scabbed for me. Besides the day's task and her own mail after work hours, she also did my letters. Shamelessly I took advantage of her good nature and exploited her for my correspondence. The Federal authorities had robbed me of my forum and of *Mother Earth*, and letters became my platform. Censorships had taught me to express proscribed ideas in guileless disguise.

With my good old comrade Jacob Margolis I argued hotly the merits and demerits of Soviet Russia. I agreed with him on the danger to the Revolution from the dictatorship of the proletariat, but I fought his lack of faith in the men who had helped October to birth and who were defending its gains against a hostile world. I stressed the point that the time would undoubtedly come when the anarchists would have to take issue with the Lenin-Trotsky group, but not while Russia was in danger from enemies within and without. My comrade replied

that he certainly had no intention of siding with the interventionists. He was concerned, however, in keeping anarchism free from any affiliations with the political school that had always fought us in the past and would crush us in Russia just as soon as they should feel their State machine strong enough for it. Our controversy continued for a considerable time, proving as stimulating as a personal talk with Jake.

Other letters to New York friends were in defence of Robert Minor, our co-worker in various campaigns. His cabled articles on Russia, which had appeared in one of the New York dailies, caused much indignation in radical ranks. While some of his criticisms of the Bolsheviks were plausible, they contained passages obviously not from Bob's pen. I felt that his reports were being doctored. I urged that it was infantile to suspect everybody as a traitor who did not fully accept the dicta of Lenin, Trotsky, or Zinoviev. They were human, like the rest of us, and likely to make mistakes. To call attention to the latter could not harm the Revolution. As for the apparently garbled accounts, we should have to wait for Robert Minor's return to America, when he could explain things.

On his return to America, Minor proved that his European articles had been deliberately altered in New York editorial rooms to hurt Russia and to injure his standing in radical ranks. He planned to see Sasha and me as soon as we should be released and to give us a full report of the situation in Russia.

An article in the *Liberator* signed "X" contained a violent attack on the anarchists in Russia. Stella had been assured by Max Eastman that a refutation from me would be published, and I devoted several Sundays to an analysis of the charges made against my Russian comrades. I pointed out that the writer had not adduced a single proof for his assertions, that he had shown gross ignorance of his subject, and that he had even lacked the courage to sign his name. I demanded that he come out in the open so that we could argue the matter fairly. A letter from Max Eastman spoke highly of my article and assured me that it would soon appear. But he did not keep his promise, and my refutation was not published.

I was not surprised. On a previous occasion Max Eastman had demonstrated his peculiar conception of free speech and press. His poetic soul had always craved these rights for himself and his group, but not for anarchists. Max Eastman was living up to the good old Marxist tradition.

Lack of fairness to an opponent is essentially a sign of weakness. And, truth to tell, Max Eastman was neither strong nor brave. His spiritual somersault at his trial, and his sudden glorification of the policies of America's "greatest statesman in the White House," testified to it. Well, what of it? He possessed other gifts worthy a king's ransom: he was a poet and handsome. Better a Napoleon in his own domain than a common soldier in the social battle.

It saddened me to learn that Catherine Breshkovskaya had left America without replying to my appeal. Nor had she expressed any protest against the crimes committed by Uncle Sam in the name of lofty ideals. Miss Alice Stone Blackwell had questioned her silence in the face of so much wrong. In reply the veteran fighter had said that she could not jeopardize her chances of helping the destitute children of Russia, for which purpose she had come to the United States.

Kate's repeated complaints about unfairness to the Federal prisoners finally brought an official investigator to question us. We were compelled to make the same task as the State prisoners and we were equally punished in case of failure. But we did not receive the same benefits. Advancement to Grade A gave the Federals only the right of a third letter a week whereas the State prisoners were rewarded by the reduction of five months on each year and were also made eligible to parole. The investigator interviewed us separately. His efforts were apparently exhausted by a significant remark to Kate. "You and Miss Goldman," he said, "must have stiffened the backs of these girls. I always find it difficult to get prisoners to talk frankly. But this time they expressed themselves freely and they all told the same story." The Federals desperately clung to the hope that the investigation would bring results. I did not try to discourage them, though I knew that even Mr. Lane, of the *Survey*, had failed to have his critical article on conditions in our prison accepted by the magazine.

A new batch of letters from Frank Harris served to strengthen the mutual-admiration society that had sprung up between us. I had been greatly impressed by his *Contemporary Portraits*, naming those of Carlyle, Whistler, Davidson, Middleton, and Sir Richard Burton as the most successful. Among the short stories I had chosen *Montes the Matador*, *The Stigmata*, and *Magic Glasses*. I wrote Frank that I regarded them as his literary master-

pieces. I knew that he was inclined to feel hurt if one did not consider all his works great, and I feared that my preferences might impair our friendship. But Frank Harris heaped coals of fire on my sinful head by calling me "a great and unerring critic." "You will be out soon," one of his letters read, "which delights my soul; but I will still be boiling in the fires of the Philistines. Why do they not deport me? I would thus save passage money." He asked permission to arrange a banquet in my honour when I should be released. He had made no mention of Sasha, and I informed him that, though I appreciated his offer, I could not accept any testimonial of a public character that did not also include my old pal.

A similar reception was being planned by Mrs. Margaret Sanger, as Stella notified me. I felt much surprised at it. Friendship is best tested in time of danger. While Sasha's fate was hanging in the balance in connexion with San Francisco, Mrs. Sanger had offered no help and showed no interest. She had been good enough to permit her name on the list of his publicity committee, but every leading radical had done no less. Outside of that she had kept cautiously in the background, though she had always claimed to be a very particular friend of Sasha. I had no desire to hurt Mrs. Sanger, but I had to decline her proposal.

On August 28, 1919 Sasha and I had completed twenty months of our two-year sentence. Wicked anarchists though we were, we had earned four months each for good behaviour. We had done our bit much longer than many of the boys in the dug-outs. We should have been honourably discharged from service and allowed to return from the prison front. But Judge Julius Mayer had willed it otherwise by placing a high valuation on our heads. Twenty thousand dollars' fine! A United States commissioner was sent to the penitentiary to question me about my financial standing. He looked incredulous when I told him that anarchist propaganda is a pleasure and not a paying business. He grew still more dubious when I explained that the Kaiser, having been unseemly hurried in his departure from Germany, had neglected to make provision for our welfare. The commissioner decided to "look into the matter." Meanwhile Berkman and I would have to serve an extra month in payment of our fine, he declared. Two months for twenty thousand dollars! When did Sasha and I ever expect to earn so much money in so short a time?

Only thirty days. Then release from the hateful shop, the control, the surveillance, the thousand humiliations prison involves. Back to life and work again — with Sasha. Back to my family, comrades, and friends. An alluring fantasy, soon dispelled by the immigration authorities. Ellis Island was waiting for the two distinguished guests. I wondered who would compete for my favours next. Would it be Russia, the long-awaited, or America, my old flame? In our uncertain fortunes only one thing was certain: Sasha and I would meet the future as we had always met it in the past.

The last days were drawing near. I had but one thing to regret: the friends I should have to leave behind. Little Ella, grown into my heart as my own child, still had six months to serve. I was less anxious about Kate, who was sure of a pardon before long. Ella would then have no one with her, and I grieved to part from her. And there were also poor little Aggie, the lifer, the coloured orderly Addie, serving ten years, and the other unfortunates who had become dear to me. I had tried to interest some of my women friends in New York in Addie. Several had responded and offered to give her a job when she was paroled. Did I know what she was "in for," they had inquired, "and would she be all right?" I could never bring myself to ask my fellow-prisoners on what charges they had been sent up. I would wait until they confided to me of their own accord. I told Addie what my correspondents had said. "I don't blame them at all," she commented; "they might think I'm here for stealin' or usin' dope. Tell 'em I'm here for killin' my man, who played me false." Convicts have their own code of ethics, I wrote back, and they can be trusted to live up to them, which is more than could be said of a great many people outside. Alice Stone Blackwell had asked no questions; she had secured employment for Addie and she would even pay her fare. But there the head matron had stepped in. She frightened Addie by telling her that "Emma Goldman's friends are Bolsheviki and bad women." She would only queer her chances for parole if the board should learn that she had such sponsors. Addie implored me to do nothing further in her case.

During my imprisonment death had robbed me of two more friends, Horace Traubel and Edith de Long Jarmuth. I had not known of their illness, and the news was a great shock. The poetic beauty of Horace's life accompanied him even to his grave. The church caught fire just as his friends had gathered to pay their last

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tribute. Red flames shooting on high greeted his remains. It seemed appropriately symbolic of Horace Traubel, the rebel and man.

Edith de Long Jarmuth, Japanese-looking with her blue-black hair, almond-shaped eyes, and marble-white skin, was like a lotus flower in alien soil. She was a strange and ethereal figure in her wealthy and heavy bourgeois home in Seattle. Later her apartment on Riverside Drive in New York became the rendezvous of radicals and intellectual Bohemians. Edith was their magnet, and she felt alive to their ideas and work. Her own interests, however, had no social roots; they sprang from her yearning for the exotic and the picturesque. In life as in art Edith was a dreamer who lacked creative strength. One loved her more for what she was than for what she did. Her personality and native charm were her greatest gifts.

Saturday, September 28, 1919, I left the Missouri penitentiary, accompanied by my faithful Stella, who had come from New York for the occasion. Only technically free, I was taken to the Federal Building to make an affidavit that I possessed no real estate or cash. The Federal agent looked me up and down. "You're dressed so swell, funny you claim to be poor," he commented. "I am a multimillionaire in friends," I replied.

The fifteen-thousand-dollar bond demanded by the Government pending inquiries by the Immigration Bureau was secured, and I was at last at liberty.

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In St. Louis we were almost mobbed by friends, reporters, and camera-men who had come to meet us at the station. I could not bear to see many people and I was eager to be left alone.

Stella grew uneasy on hearing that on our way east I intended to stop off in Chicago, where Ben was living. She implored me to give up the idea. "You will only lose the peace you have gained through months of struggle to free yourself from Ben," she pleaded. There was no need for anxiety, I assured her. In the isolation and loneliness of the cell one finds the courage to face the nakedness of one's soul. If one survives the ordeal, one is less hurt by the nakedness of other souls. I had worked my way through much anguish and travail to a better understanding of my relation with Ben. I had dreamed of having ecstatic love without the pettiness and jarring conditioned in it. But I learned to see that the great and the small, the beautiful and the mean, that had made up our life were inseparable springs from the same source, flowing to a common outlet. In my clarified perception the fine things in Ben now stood out in bolder relief, and the little no longer mattered. One so primitive as he, who was always moved by his emotions, could not do things half-way. He gave without measure or restraint. His best years, his tremendous zest for work, he had devoted to me. It is not unusual for woman to do as much for the man she loves. Thousands of my sex had sacrificed their own talents and ambitions for the sake of the man. But few men have done so for women. Ben was one of the few; he had dedicated himself completely to my interests. Emotionalism had guided his passion as it had his life. But, like nature unleashed, he would destroy with one hand the lavish gifts of the other. I had revelled in the beauty and strength of his giving, and I had recoiled from and struggled against the self-centred egotism which ignored and annihilated obstacles in the soul of the loved one. Erotically Ben and I were of the same earth, but in a cultural sense we were separated by centuries of time. With him social impulses, sympathy with mankind, ideas, and ideals were moods of the moment, and as fleeting. He had no means of sensing basic verities or inner need to convert them into his own.

My life was linked with that of the race. Its spiritual heritage was mine, and its values were transmuted into my being. The eternal struggle of man was rooted within me. That made the abyss between us.

In the solitude of prison I had lived away from the disturbing presence of Ben. Often my heart had called for him, but I had silenced its cry. I had promised myself after our last break never to see him again until I should have made order out of my emotional chaos. I had fulfilled my pledge; nothing was now left of the conflict that had lasted so many years. Neither love nor hate. Only a new friendliness and a clearer appreciation of what the man had given me. I was no longer afraid to meet Ben.

In Chicago he called, bringing a large bouquet of flowers. It was the same old Ben, instinctively reaching out and his eyes opening wide in wonder at meeting no response. No change in him nor understanding for mine. He wanted to give me a party at his home. Would I come, he asked. "Of course," I said, "I will come to meet your wife and your child." I went. The dead had buried their dead, and I felt serene.

In Rochester my people received me with their usual affection. Helena had been in Maine, whence she had written me: "I don't know how I got here. Minnie brought me. How anybody can think to divert me from my great sorrow, I cannot understand. The more I see of nature and people, the greater my loss. My misfortune goes everywhere with me." On our way to Rochester Stella had described Helena's condition and had cautioned me to be prepared. But my worst mental picture was not so horrible as the sight my dear sister presented. Emaciated to the bone, she was a bent old woman, moving with lifeless steps. Her face was shrunk and ashy, unutterable despair in her hollow eyes. I held her close to me, her poor little body convulsed with sobs. She had done nothing but weep since the news of David's death, my people told me; her life was ebbing out in tears.

"Take me away, let me live with you in New York," she pleaded. It had been her dream in our youth to be always near me. Now the moment had come to realize it, she reiterated. I was filled with pity and fear. My existence was so precarious, new uncertainties and dangers were already facing me. Could Helena stand such a life? But everything else had failed to save her from herself. She needed something to occupy her mind, physical exertion especially. Perhaps looking after her daughter and me would take her away from her dead. It was a last hope, and I held it out to her. I told her I would rent an apartment in New York at once, and soon Minnie could bring her to me. She sighed deeply and seemed somewhat consoled.

With Helena's collapse the care of two families had fallen upon my sister Lena. She worked for everybody without complaint; she drudged far beyond her strength and asked no reward. Lena was of the stuff of the millions who go through life unpraised by poet, unsung by lyre, heroic in their silent strength. The gloom I had found on my home-coming was broken only by the golden glow of Ian, our adorable baby of four, and by the sprightly energy of my mother, who was eighty-one. She was in poor health, but still busy with her charity interests, and she was the moving spirit in the numerous lodges to which she belonged. She was the *grande dame par excellence*, more careful of her toilet than her daughters. Always strong and self-assertive, Mother had, since Father's death, become a veritable autocrat. No statesman or diplomat excelled her in wit, shrewdness, and force of character. Whenever I visited Rochester, Mother had new conquests to report. For years the orthodox Jews of the city had discussed the need of an orphanage and a home for the indigent aged. Mother did not waste words; she located two sites, purchased them on the spot, and for months canvassed the Jewish neighbourhood for contributions to pay off the mortgage and build the institutions the others had only talked about. There was no prouder queen than Mother on the opening day of the new orphanage. She invited me to "come and speak a piece" on the great occasion. I had once told her that my aim was to enable the workers to reap the fruit of their labours, and every child to enjoy our social wealth. A mischievous twinkle had come into her still sparkling eyes as she replied: "Yes, my daughter, that is all very good for the future; but what is to become of our orphans now, and the old and decrepit who are alone in the world? Tell me that." And I had no answer to give.

One of her exploits had been to put the Rochester manufacturer of shrouds out of business because of exorbitant charges. The owner of the business, a woman, had a monopoly of furnishing the burial garments without which no orthodox Jew may be laid to final rest. An old woman of the poorest class needed a shroud, but her family could not pay the high price asked for it. When my mother learned of it, she at once proceeded in her usual energetic manner. She called on the heartless creature who had enriched herself on the dead, and demanded that the garment be supplied at once without pay, threatening to ruin her in case of refusal. The manufacturer remained unmoved, and my mother set to work forthwith. She bought white material and with her own hands made a shroud for the pauper; then she called on the largest dry-goods store in the city and succeeded in convincing the owner of the riches he would store up in heaven if he would sell the material in quantities at cost price. "Anything for you, Mrs. Goldman," the man had said, Mother reported proudly. Then she organized a group of Jewish women to sew the shrouds, and she made it known in the community that the garments would be furnished for ten cents apiece. The clever scheme brought about the bankruptcy of the monopolist.

Many anecdotes circulated about my mother, characteristic of her vitality and broad sympathies, but none amused me so much as the story of how Mrs. Taube Goldman had put the chairlady of a powerful lodge "in her place." At one of the meetings Mother had talked rather too long. Another member asked for the floor, and the chairlady timidly suggested that Mrs. Goldman had already exceeded her time. Drawing herself up to full stature, my mother defiantly announced: "The whole United States Government could not stop my daughter Emma Goldman from speaking, and a fine chance you have to make her mother shut up!"

Mother had not always known how to express her affection to her children, except to our "baby" brother, whom she had always loved best. But I remembered the occasion on which she gave me the greatest proof in her power that she also loved me. Mysteriously she had taken me aside to tell me that she had made her will and that she had deeded me her most cherished treasure. Would I promise to make use of it after her death? From a bureau drawer Mother took out her jewel-case and solemnly held it out to me. "Here, my daughter, is what

I am leaving you," she said as she handed me the medals she had received from various charity organizations. Repressing my laughter with difficulty, I assured her that I had already received too many medals of my own, though less shiny than hers; I could not very well wear any more, but I would keep hers in loving esteem.

Harry Weinberger had gone to Atlanta to meet Sasha on his release. The fates had never been kind to him in prison; this time they robbed him of three days. Instead of September 28, Sasha was released on October 1. A number of detectives faced him on his discharge, among them representatives of Prosecutor Fickert of San Francisco. They attempted to claim Sasha as their prisoner, but Federal officers declared that they had prior claim upon him. Friends supplied his fifteen-thousand-dollar bond for appearance before the immigration authorities, and at last Sasha was again in our midst. He looked haggard and pale, but otherwise apparently his usual stoical and humorous self. But soon we realized that it was only the flush of his release and the joy of being free, for Sasha was very ill. Uncle Sam's prison had succeeded in accomplishing in twenty-one months what the Western Penitentiary of Pennsylvania had failed to do in fourteen years. Atlanta had broken his health and had sent him back a physical wreck, with the horrors of his experience burned into his soul.

Sasha had been kept in an underground dungeon for protesting against the brutalities practiced on the other inmates. The cell was too small to move about in and fetid with the bucket of excrement that was emptied only once in twenty-four hours. He was allowed only two small slices of bread and one cup of water a day. Later on, for interceding for a coloured prisoner, he was again punished by the "hole," which measured two and a half feet by four and a half, and where he could not even stand up straight. The "hole" was provided with double doors, one iron-barred, the other "blind," thus entirely excluding all light and air. In that cell, known as "the tomb," one is subjected to gradual suffocation. It is the worst punishment known in the Atlanta penitentiary, and it is designed to break the prisoner's spirit and force him to beg for mercy. Sasha refused to do so. To keep from suffocating he had to lie flat on the floor with his mouth close to the groove where the double doors fit into the stone casing. Only thus could he keep alive. Released from "the tomb," he was for three months deprived of his mail privileges, allowed no books or other reading-matter, and not permitted any exercise whatever. After that he remained continuously in solitary and isolation for seven-and-a-half months, from February 21 to the day of his discharge, October 1.

The memory of Atlanta haunted Sasha upon his release. At night he would wake up in a cold sweat, tortured by the nightmare of his recent experience. His prison phantoms were no new misery to me, but Fitzi had not seen him in such a state, and it unnerved her. She had gone through much suffering and worry since 1916, and she was run down and depressed. Together with the responsibilities of her position in the Provincetown Playhouse, she had carried almost the entire brunt of the preparations for the Mooney general strike, the amnesty campaign, and the National Amnesty Day. The raising of funds for bail and trials and the care of imprisoned politicals had fallen mostly to her. With the help of a handful of comrades, among them Pauline, Hilda and Sam Kovner, Minna Lowensohn, and Rose Nathanson, Fitzi had accomplished a tremendous amount of work.

More wearing than the physical exertion involved in these activities had been her deep disappointment in the new element that had come into the Billings-Mooney fight. The labour politicians had well-nigh emasculated the militant spirit of the campaign for the California men. Owing to their faint-heartedness, the general strike, set for the first week of July, had completely failed. The same conservative elements had voted against and ruined the chances of a successful general strike in October. Some of the radical organizations were not much more encouraging; they had refused to include in the proposed protest the other political and labour prisoners. Fitzi had justly stressed the argument that the demand for a general amnesty would strengthen the movement for Mooney and Billings, but even so militant a man as Ed Nolan had at first voted against her proposal, though later he changed his attitude and supported her stand. The lack of vision and backbone on the part of the majority of the labour organizations had caused a split and had greatly injured all the rebels in prison.

Sasha's condition was growing steadily worse. An examination by our friend Dr. Wovschin showed the need of an operation, but with stubborn indifference Sasha ignored the physician's advice. Fitzi and I had to conspire with the doctor to take our patient by surprise. Late one afternoon Wovschin arrived with an assistant for a second examination. Sasha was away, we knew not where. On his return we learned that he had been invited

to a veritable Jewish feast, specially prepared for him by the mother of Anna Baron, our former *Mother Earth* secretary. Dr. Wovschin was disgusted; he had never operated on anyone immediately after a grand repast. But it had to be now or never. The physician succeeded in coaxing Sasha on to the table under the pretext of having to look him over once more. Then he quickly proceeded to give him ether. Sasha, resisting the anæsthetic, put up a fierce fight, shouting that the Deputy Warden was trying to kill him and swearing to finish the s.o.b. I had unfortunately been detained by an important engagement, and when I hastened back home, I met Fitzi on the street running to a drug store. White as a ghost, she told me that enough ether had already been given Sasha to put several men to sleep, but more was still needed. I found the room looking like a battle-field. The eye-glasses of the assistant physician were smashed and his face lacerated. Dr. Wovschin had also not escaped damage. Sasha was on the table, already unconscious, but still gritting his teeth and denouncing the Deputy Warden. I took his hand in mine and spoke soothingly to him. Presently I felt my pressure returned, and then he quieted down.

When he came to after the operation, he opened his eyes and stared in terror at the foot of the bed. "The goddam Deputy!" he cried, about to leap at his throat. We held him down, assuring him that he was among friends. "Fitzi and I are near you, dear," I whispered; "no one will harm you." He looked incredulously at me. "I can see him plainly right there," he insisted. It took much effort to persuade him that he was only imagining himself still in Atlanta. He gazed steadily into my eyes. "If you say so, it must be true, and I believe you," he said at last, "but how strange is the human mind!" He went peacefully off to sleep.

On my return from Jefferson City I found destroyed what we had slowly built up through a long period of years. The literature confiscated in the raid had not been returned to us, and *Mother Earth*, the *Blast*, Sasha's *Prison Memoirs*, and my essays were under the ban. The large sums of money raised while we were in prison, including the three thousand dollars contributed by our old Swedish comrade, had gone for appeals in cases of conscientious objectors, in the political-amnesty activities, and in other work. We had nothing left, neither literature, money, nor even a home. The war tornado had swept the field clean, and we had to begin everything anew.

Among my first callers was Mollie Steimer, who came accompanied by another comrade. I had never met either of them before, but Mollie's remarkable stand at her trial, and all I knew about her, made me feel as if she had always been in my life. I was glad to meet the brave girl face to face and to tell her of my admiration and love. She was diminutive and quaint-looking, altogether Japanese in features and stature. But she had shown exceptional strength and she was typical of the Russian revolutionists in her earnestness and the severity of her dress.

Mollie and her escort informed me that they had come as delegates of their group to ask me to write for their *Bulletin*, which they were publishing underground. Unfortunately I could not comply with their request. Even if I were not already overburdened with too much work, I could not ally myself with secret activities. I told them that I had thought of continuing *Mother Earth* *sub rosa*, but had discarded the plan because of the hazard it involved for others. I was not afraid of danger if I could meet it in the open, but I did not want to be trapped by spies and informers, who are always found in secret revolutionary bodies. Mollie understood my attitude. She had not yet recovered from the shock she had experienced at the treachery of Rosansky, the boy who had delivered her and her comrades to the police. She felt, however, that, with every breath of freedom suppressed in the country, our ideas must be spread even at the risk of possible betrayal. I held that the results of such methods are not commensurate with the risk, and I refused to have anything to do with such inadequate efforts. My visitors were much disappointed, the young man even indignant. I disliked hurting them, but I could not alter my decision.

An additional disagreement between us was due to my attitude to Soviet Russia. My young comrades thought that the Bolsheviki, representing a government, should be treated by anarchists like other governments. I insisted that Soviet Russia, the object of attack by the combined reactionists of the world, was not at all to be considered as an ordinary government. I did not object to criticism of the Bolsheviki, but I could not approve active opposition to them, anyway not until they should be in a less dangerous situation.

I longed to take little Mollie in my arms, but she looked stern in her youthful fervour. I let her depart with just a friendly handshake. She was a wonderful girl, with an iron will and a tender heart, but she was fearfully set in her ideas. "A sort of Alexander Berkman in skirts," I jokingly remarked to Stella. Mollie was a true factory child of revolutionary spirit. She had gone to work at the age of thirteen and she had continued in the shop until she fell into the hands of the authorities. She was essentially of the idealistic youth of Russia in times of the Tsar, who sacrificed their lives before they had scarcely begun to live. What a fearful fate — from the factory to the Missouri prison for fifteen years, with no joy in between for my lovely young comrade!

I found a cozy apartment, and soon Minnie arrived with her mother, and the three of us moved in. For a while it seemed as if Helena would get herself in hand. She was busy attending to the *ménage*, sewing and mending. To afford her more work, I used to invite many friends to dinner. Dutifully my sister would prepare the food, serve it attractively, and charm everybody with her personality. But soon the novelty wore off and the old woe was again upon her. It was no use — her life was crushed, she kept on saying; it had lost meaning and purpose. Everything in her was dead, dead as David in the Bois de Rappe. She could not continue, she insisted, she must make an end of it, and I must help her out of her purgatory. Day after day she would repeat her piteous appeal, and call me cruel and inconsistent for my refusal. I had always claimed that everyone had a right to do with his life what he willed, and that persons suffering from incurable disease should not be compelled to live. And yet I was refusing her the relief I would give even a sick animal.

It was madness, and yet I felt that Helena was right. I was inconsistent. I saw her dying by inches with a desperate determination to escape from life. It would be an act of humanity to help her do so. I had no doubt as to the justification of making an end to one's misery or aiding another in it when there is no hope of recovery. Moved by Helena's plea, I would decide to comply with her wishes; and yet I could not bring myself to cut short her life — the life of one who had been mother, sister, friend to me, everything I had had in my childhood. I continued to struggle with her in the silent hours of the night. In the day-time, when I had to leave her, I would go through sickening terror lest on my return home I should find her dashed on the sidewalk. I could not absent myself unless I knew that someone was staying with her when Minnie and I were out.

My deportation hearing, twice postponed, was finally set for October 27. Sasha had already made his statement prior to leaving Atlanta. He had refused to answer the questions of the Federal immigration agent, who had called on him in the prison to give him "a hearing" in the matter of deportation. Instead he had issued a declaration of his position, in which he said:

The purpose of the present hearing is to determine my "attitude of mind." It does not, admittedly, concern itself with my actions, past or present. It is purely an inquiry into my views and opinions.

I deny the right of anyone — individually or collectively — to set up an inquisition of thought. Thought is, or should be, free. My social views and political opinions are my personal concern. I owe no one responsibility for them. Responsibility begins only with the effect of thought expressed in action. Not before. Free thought, necessarily involving freedom of speech and press, I may tersely define thus: no opinion a law — no opinion a crime. For the government to attempt to control thought, to prescribe certain opinions or proscribe others, is the height of despotism.

This proposed hearing is an invasion of my conscience. I therefore refuse, most emphatically, to participate in it.

ALEXANDER BERKMAN

Sasha, not being a citizen and not caring about that side of the issue, nevertheless joined me in my fight against deportation because he considered such governmental methods as the worst form of autocracy. I also had an additional reason for contesting the Washington scheme to drive me out of the country. The United States Government still owed me an explanation for the shady methods it had employed in 1909 to rob me of my citizenship. And I was determined to have them disclosed.

I had always longed to revisit Russia, and after the February-October Revolution I had definitely decided to return to my native land to help in its reconstruction. But I wanted to go of my own free will, at my own expense, and I denied the right of the government to force me. I was aware of its brutal strength, but I did not propose to submit without a fight. I was no more deceived in its outcome than I had been in regard to our trial. Now, as then, I was concerned primarily in publicly disclosing the utter hollowness of American political claims and the pretense that heralded citizenship is a sacred and inalienable right.

At my hearing before the immigration officials I found the inquisitors sitting at a desk piled high with my dossier. The documents, classified, tabulated, and numbered, were passed on to me for inspection. They consisted of anarchist publications in different languages, most of them long out of print, and of reports of speeches I had delivered a decade previously. No objection had been made to them at the time by the police or the Federal authorities. Now they were being offered as proof of my criminal past and as justification for banishing me from the country. It was a farce I could not participate in, and I consequently refused to answer any questions. I remained silent throughout the "hearing," at the end of which I handed to my examiners a statement, reading in part:

If the present proceedings are for the purpose of proving some alleged offence committed by me, some evil or antisocial act, then I protest against the secrecy and third-degree methods of this so called "trial." But if I am not charged with any specific offence or act, if — as I have reason to believe — this is purely an inquiry into my social and political opinions, then I protest still more vigorously against these proceedings, as utterly tyrannical and diametrically opposed to the fundamental guarantees of a true democracy. Every human being is entitled to hold any opinion that appeals to her or him without making herself or himself liable to persecution...

The free expression of the hopes and aspirations of a people is the greatest and only safety in a sane society. In truth, it is such free expression and discussion alone that can point the most beneficial path for human progress and development. But the object of deportations and of the Anti-Anarchist Law, as of all similar repressive measures, is the very opposite. It is to stifle the voice of the people, to muzzle every aspiration of labour. That is the real and terrible menace of the star-chamber proceedings and of the tendency of exiling those who do not fit into the scheme of things our industrial lords are so eager to perpetuate.

With all the power and intensity of my being I protest against the conspiracy of imperialist capitalism against the life and the liberty of the American people.

EMMA GOLDMAN

The newspapers reported Mollie Steimer to be on a hunger-strike. We all felt very anxious about her, because the police, State and Federal, had been hounding our comrade ever since she had been released on bail. Within eleven months she had been arrested eight times, kept in station-houses for a night or a week, released and re-arrested without definite charges being preferred against her. In the recent raid of the Russian People's House, where the Workers' Council had their offices, Mollie had been hauled in by the immigration authorities, held for eight days, and then released on a thousand-dollar bond. Later, while walking on the street with a friend, she was accosted by two detectives and told that "the boss wanted" her. She was held in the office of the head of the New York "bomb squad" for three hours without being questioned, then taken to the station-house and locked up. The following morning she read in the press that she was charged with "inciting to riot." She was transferred to the Tombs and after a week's detention released on five thousand dollars' bail. She had barely reached her home when she was visited by three detectives with a Federal warrant for her arrest and taken to Ellis Island. There she had been held ever since. The entire machinery of the United States Government was being employed to crush the slip of a girl, weighing less than eighty pounds.

Fifteen years in prison were facing Mollie, and I wanted to prevail upon her not to waste her strength by a hunger-strike. As her counsellor, Harry Weinberger was permitted to visit her, and the commissioner allowed

me to accompany him. We found her in a very weakened condition, but her will indomitable. She showed no trace of any ill feeling as a result of our previous disagreement. On the contrary, she was very glad to see me, sweet and friendly.

She was being kept locked up all the time, Mollie informed us, denied the right to mingle with the other politicals and to associate with those to be deported. She had repeatedly protested in vain, and finally she had decided on a hunger-strike. I agreed that her provocation was certainly extreme, but I urged that her life was too important to our movement to jeopardize her health. Would she terminate her strike if we should persuade the commissioner to change his treatment of her? She was reluctant at first, but finally consented. This time I did not hesitate to take my splendid comrade in my arms. She was like a little child to me whom I longed to shield from the cruelty of the world.

We succeeded in prevailing upon the commissioner to permit Mollie the right of association with her comrades. To save his face he promised "to look into the matter first," and make a change provided Miss Steimer would "meet him half-way." We sent Mollie the message and got her consent to supply her with food.

The same evening a reception dinner for Sasha and me was taking place at the Brevoort Hotel, arranged by our indefatigable Dolly Sloan. We had opposed the plan of an exclusive affair; we preferred Carnegie Hall or some large theatre where a popular admission price would permit large numbers to attend. But no place in Greater New York could be secured except the Brevoort, whose management alone lived up to their hospitable traditions. The evening was somewhat marred by the inevitable exclusion of many friends who had travelled from afar to be with us on the occasion. But the fine spirit of the evening made up for that disappointment. Lola Ridge, our gifted rebel poet, inspired the audience by reciting a graphic poem she had dedicated to Sasha and me, and the other speakers were equally generous in paying tribute to us. Even our old co-worker Harry M. Kelly, who had drifted away from us because of the World War, was again in our midst, the same kindly soul.

I spoke of our heroic young rebels on Ellis Island and of Mollie, whose courage and revolutionary integrity put many a man to shame. The Mollies of the rising generation had sprung from the soil we older anarchists had helped to plough, I said. They were our children of the spirit and they would carry further their heritage. In this proud consciousness we might look with assurance towards the future.

A similar affair in behalf of Kate Richards O'Hare was arranged by the group of radical women that were working for Kate's pardon. Crystal Eastman presided, the speakers of the evening including Elizabeth Gurley Flynn and me. I talked about Kate's life in the Jefferson City prison and of the good she had achieved for the unfortunates there. I dwelt on the fine spirit of her comradeship, and I related some personal details of our sojourn in the penitentiary that illustrated Kate's character. Her complex about her hair particularly amused the audience. Not for anything would she appear in the shop without an elaborate coiffure. The ritual required considerable time and effort, and, as there was no opportunity for it in the morning, Kate used to devote the last evening hours to it. Once I was awakened at night by Kate lustily swearing. "What is it, Kate?" I called to her. "Stuck again by a hairpin, darn it," she replied. "You will be vain," I teased her. "Sure," she retorted; "how else am I to show off my beauty? Nothing in this world can be had without a price, as you well know yourself." "Well, I would not pay for such foolishness as curled hair." "Why, E. G., how you talk. Just ask your male friends, and you'll find out that a fine coiffure is more important than the best speech." The diners roared, and I was sure most of them agreed with Kate.

The gods had never been miserly in providing me with care and work. No sooner had Sasha left his sick-bed than another patient was on hand: Stella was laid up and had to be nursed. My only chance for rest was when some friends managed to kidnap me, as my friend Aline Barnsdall presently did.

I had first met her at my lectures in Chicago. She was keenly interested in the drama and she had staged some modern plays in that city. We spent many pleasant hours together, and I had an opportunity of learning that she was also wide awake to social problems, particularly to free motherhood and birth-control. Her interest in the Mooney-Billings case proved that her attitude was not mere theory. She had been among the first to contribute to the defence and she had also extended a large loan for the purpose. It was not until I was sent to prison, however, that Aline made me feel that she really cared for me. Her coming to Chicago from the Coast

to welcome me on my release brought her very near and helped to cement our friendship, begun four years before. On her arrival in New York she carried me off and made me forget for a while the troubles of the world.

One day, as we sat discussing my approaching deportation, I happened to quote Ibsen to the effect that it is the struggle for the ideal that counts, rather than the attainment of it. My life had been rich and colourful, and I had nothing to regret. "What about material results?" Aline suddenly asked. "Nothing except my good looks," I replied jestingly. My friend grew thoughtful and then inquired whether I would be able to cash a cheque. I could, I told her, but it were better for her not to have my name in her cheque-book. Aline declared that she had the right to dispose of her money as she pleased; the government had no business to control such things. Then she handed me a cheque for five thousand dollars, to be applied to the fight against my deportation or for my needs if I should be compelled to leave the country.

I did not trust myself to thank Aline for her gracious gesture; I had to get my emotions in hand first. Later in the evening I told her that the most disturbing feeling in regard to my deportation was the dread of dependence. Never once since I had come to America had I known the fear of not being able to stand on my own feet. I should rather keep my independence in poverty than give it up for wealth. It was the only treasure which I guarded as a miser does his possessions. To be driven out of the land I had called my own, where I had toiled and suffered for years, was not a cheerful prospect. But to come to other shores penniless and without the hope of immediate adjustment was for me a calamity indeed. It was not the dread of poverty or want; it was the fear of having to do the bidding of those who have the power to withhold the means of existence. This spectre had worried me most. "Your cheque is not an ordinary gift," I said to Aline; "it will be the means of keeping me free, and it will enable me to retain my independence and self-respect. Do you understand?" She nodded, and my heart expanded in gratitude no words could express.

A year had passed since the Armistice, and political amnesty had been granted in every European country. America alone failed to open her prison doors. Instead, official raids and arrests increased. There was hardly a city where workers known as Russians or suspected of sympathy with radical ideas were not being picked up, taken at their work-benches or on the street. Behind these raids stood Attorney General Mitchell Palmer, panicky at the thought of radicals. Many of the arrests were accompanied by brutal manhandling of the victims. New York, Chicago, Pittsburgh, Detroit, Seattle, and other industrial centres had their detention houses and jails filled with these "criminals." I was besieged by requests for lectures. The Federal deportation mania was terrorizing the foreign workers of the country, and there were many calls upon me to speak on the matter and enlighten the people on the subject.

Our own fate was hanging in the balance, and Sasha was still an invalid. It seemed preposterous to begin a lecture tour, yet I could not refuse. I had a foreboding that it would be my last opportunity to raise my voice against the shame of my adopted land. I consulted Sasha and he agreed that I ought to go. I suggested that he come with me; it would help him to forget Atlanta and enable him to be with our comrades for perhaps the last time, and he consented.

Our friends and counsel unconditionally opposed our undertaking the campaign. The question of our deportation was still under consideration by the Federal Government, and it was therefore inadvisable to prejudice our case, they argued. But Sasha and I felt that it was the psychological moment to speak out in behalf of Russia. We could not allow personal interests to influence our decision.

From New York to Detroit and thence to Chicago we made a whirlwind tour, our movements watched by local and Federal agents, every utterance noted down and attempts made to silence us. Unperturbed we continued. It was our last supreme effort and we felt our die had been cast.

Notwithstanding sensational press reports of police interference, warnings to keep away from our gatherings, and similar methods calculated to deter our audiences from attending, our meetings in Detroit, as well as in Chicago, were crowded by thousands. No ordinary assemblies, these; monster demonstrations they were, a tempest of vehement indignation against government absolutism and of homage to ourselves. It was the eloquent voice of the awakened collective soul, thrilled by new hope and aspiration. We merely articulated its yearnings and dreams.

During the farewell dinner given us by our friends in Chicago, on December 2, reporters dashed in with the news of Henry Clay Frick's death. We had not heard of it before, but the newspaper men suspected that the banquet was to celebrate the event. "Mr. Frick has just died," a blustering young reporter addressed Sasha. "What have you got to say?" "Deported by God," Sasha answered dryly. I added that Mr. Frick had collected his debt in full from Alexander Berkman, but he had died without making good his own obligations. "What do you mean?" the reporters demanded. "Just this: Henry Clay Frick was a man of the passing hour. Neither in life nor in death would he have been remembered long. It was Alexander Berkman who made him known, and Frick will live only in connexion with Berkman's name. His entire fortune could not pay for such glory."

The next morning brought a telegram from Harry Weinberger informing us that the Federal Department of Labor had ordered our deportation, and that we must surrender on December 5. We had two more days of freedom and another lecture on hand. There was much to attend to in New York, and Sasha left to arrange our affairs there. I remained for the last meeting. However the storm might rage and the waves mount high, I was determined to face it to the end.

The next day I took the fastest train for New York, Kitty Beck and Ben Capes accompanying me. It was a royal send-off that was given me on leaving Chicago. Our friends and comrades almost monopolized the station platform, the sea of faces expressive of the most precious token of complete solidarity and affection.

I was on the fastest American train, travelling in state with my two companions. "A sleeper or compartment on what may be your last trip in the U. S.?" my friends had declared; "never!" A drawing-room was none too good, and champagne to go with it. Somehow Benny had managed to unearth a couple of bottles in spite of Prohibition. He was an old hand at getting on the good side of porters, and he captured our darky's heart. Our porter had been busying himself about our room and sniffing the air all the time. "Great stuff," he grinned, closing one eye. "Bet your life, George," Benny admitted; "can you get us a bucket of ice?" "Yah, sah, a whole chest." We had not enough bottles to fill a refrigerator, Ben told him, but he might "come in on the swag" if he would bring an extra glass. The sly Negro proved to be a philosopher and artist. His observations on life were keen and his mimicry of the passengers and their foibles masterly.

Kitty and I, left alone, talked into the wee hours of the morning. Her life had been very tragic, perhaps because nature had made her all too lavish. Giving was to her a ritual, to serve to the uttermost her only impulse. Whether it was the man she loved, a friend, or a beggar, a stray cat or a dog, Kitty always emptied the fullness of her heart. She could exact nothing for herself, yet I have seldom known a being so in need of affection. Those in her life accepted from her as a matter of course; few, if any, of them understood the craving of her own heart. Kitty was born to give, not to receive. That was at once her supreme achievement and her defeat.

At the Grand Central terminal in New York friends awaited us, including Sasha, Fitzi, Stella, Harry, and other intimates. There was no time left even to go to my apartment to bid my dear Helena goodbye. We piled into taxis and drove straight to Ellis Island. There Sasha and I surrendered, while Harry Weinberger prepared to demand the return of the thirty thousand dollars deposited as our bond.

"That is the end, Emma Goldman, isn't it?" a reporter remarked. "It may only be the beginning," I flashed back.

Chapter 51

The room I was assigned to on the island already contained two occupants, Ethel Bernstein and Dora Lipkin, who had been rounded up at the raid of the Union of Russian Workers. The documents discovered there consisted of English grammars and text-books on arithmetic. The raiders had beaten up and arrested those found on the premises for possessing such inflammatory literature.

To my amazement I learned that the official who had signed the order for our deportation was Louis F. Post, Assistant Secretary of Labor. It seemed incredible. Louis F. Post, ardent single-taxer, champion of free speech and press, former editor of the *Public*, a fearless liberal weekly, the man who had flayed the authorities for their brutal methods during the McKinley panic, who had defended me, and who had insisted that even Leon Czolgosz should be safeguarded in his constitutional rights — he now a champion of deportation? The radical who had offered to preside at a meeting arranged after my release in connexion with the McKinley tragedy, now favouring such methods? I had been a guest at his home and entertained by him and Mrs. Post. We had discussed anarchism and he had admitted its idealist values, though he had doubted the practicability of their application. He had assisted us in various free-speech fights and he had vigorously protested by pen and voice against John Turner's deportation. And he, Louis F. Post, had now signed the first order for deporting radicals!

Some of my friends suggested that Louis F. Post, being an official of the Federal Government, could not go back on his oath to support the mandates of the law. They failed to consider that in accepting office and taking the oath he had gone back on the ideals he had professed and worked for during all his previous years. If he were a man of integrity, Louis F. Post should have remained true to himself and should have resigned when Wilson forced the country into war. He should have resigned at least when he found himself compelled to order the deportation of people for the opinions they entertained. I felt that Post had covered himself with ignominy.

The lack of stamina and backbone on the part of such American radicals was tragic. But why expect a braver stand from Louis F. Post than from his teacher Henry George, the father of single-tax, who had failed my Chicago comrades at the eleventh hour? His voice carried great weight at the time and he could have helped to save the men in whose innocence he had believed. But political ambition proved stronger than his sense of justice. Louis F. Post was now following in the footsteps of his admired single-tax apostle.

I sought comfort in the thought that there still were some single-taxers of integrity and moral strength. Bolton Hall, Harry Weinberger, Frank Stephens (my comrades in many free-speech fights), Daniel Kiefer, and scores of others had stood their ground — against war and the new despotism. Frank Stephens, arrested as a conscientious objector, had in protest even declined to accept bail. Daniel Kiefer was another libertarian of true metal. Liberty was a living force in his private life as in his public activities. He was one of the first single-taxers to take an active part against America's entry into the war and against the "selective" draft. He heartily abhorred renegades of the type of Mitchell Palmer, Newton D. Baker, and other weak-kneed Quakers and pacifists. Nor did he spare his friend Louis F. Post for his betrayal.

Judge Julius M. Mayer, of the United States District Court, dismissed Harry Weinberger's writ of habeas corpus and refused to admit us to bail. But the hearing elicited valuable information. The attorney for the United States Government stated that Jacob Kershner had been dead for years; in fact, he was dead at the time his citizenship was revoked, in 1909. The official admission definitely stamped the action of the Federal authorities as a deliberate attempt to deprive me of citizenship by disfranchising the *dead* Jacob Kershner.

Our counsel was not one to accept defeat easily. Beaten at one place, he would train his guns upon another. The United States Supreme Court was his next objective. He would apply for a writ of error, he informed us,

and he would insist on our being admitted to bail. Then we could proceed with the fight for my citizenship. Harry was irrepressible, and I was glad to take advantage of every hour left me on American soil.

Sasha and I had long before decided to write a pamphlet on deportation. We knew that the Ellis Island authorities would confiscate such a manuscript, and it therefore became necessary to prepare and send it out secretly. We wrote at night, our room-mates keeping watch. In the morning, during our joint walks, we would discuss what we had written and exchange suggestions. Sasha made the final revision and gave it to friends to smuggle out.

Each day brought scores of new candidates for deportation. From various States they came, most of them without clothes or money. They had been kept in jails for months and were then shipped to New York just as they were at the time of their unexpected arrest. In that condition they were facing a long voyage in the winter. We bombarded our people with requests for clothing, blankets, shoes, and other wearing-apparel. Soon supplies began to arrive, and great was the rejoicing among the prospective deportees.

The condition of the emigrants on Ellis Island was nothing short of frightful. Their quarters were congested, the food was abominable, and they were treated like felons. These unfortunates had cut their moorings in the homeland and had pilgrimed to the United States as the land of promise, liberty, and opportunity. Instead they found themselves locked up, ill-treated, and kept in uncertainty for months. I marvelled that things had changed so little since my Castle Garden days of 1886. The emigrants were not permitted to mingle with us, but we managed to get from them notes that strained all our linguistic acquirements, almost every European language being represented. It was little enough we were in a position to do for them. We interested our American friends and did the best we could to show the forsaken strangers that not all of the United States was represented by official barbarians. We were loaded with work, and neither Sasha nor I could complain of ennui.

An attack of neuralgia proved very timely. The island dentist failed to alleviate my pain; the commissioner, however, refused to let my own dentist attend me. My agony becoming unbearable, I made a vigorous protest, and finally the island authorities promised to communicate with Washington for instructions. For forty-eight hours my teeth became a Federal issue. Secret diplomacy at last solved the great problem. Washington consented to let me go to my dentist, accompanied by a male guard and a matron.

The dentist's reception room became my rendezvous. Fitzi, Stella, Helena, Yegor, our little Ian, dear old Max, and other friends gathered there. Waiting for treatment became a joy, time passing all too quickly.

Harry Weinberger was meeting with unexpected difficulties in Washington, due to bureaucratic pettiness and red tape. The Clerk of the Court refused to accept his papers because they were not in printed form. Harry successfully appealed to Chief Justice White. On December 11 he was permitted to argue his motion, but the Court denied us the writ of error. A stay of deportation for Sasha was also refused. The documents in my case were ordered printed and returned within one week.

I decided that if Sasha was to be driven out of the country, I would go with him. He had come into my life with my spiritual awakening, he had grown into my very being, and his long Golgotha would for ever remain our common bond. He had been my comrade, friend, and co-worker through a period of thirty years; it was unthinkable that he should join the Revolution and I remain behind.

"You are staying to make the fight, aren't you?" Sasha asked me at recreation that day. I could do much for the deportees, he added, as well as for Russia, if I should establish my right to remain in the United States. The same old Sasha, I thought; always considering propaganda values first. I could hardly restrain the pang I felt over his detachment even at such a moment. Yet I knew the real Sasha; I knew that although he would not admit it even to himself, there was a great deal of the all-too-human underneath his rigid revolutionary exterior. "It's no use, old scout," I said; "you can't get rid of me so easily. I have made my decision, and I am going with you." He gripped hard my hand, but he said not a word.

Few days remained to us on the hospitable United States shores, and our girls were busy as beavers with the final preparations. No effort was too hard for my darling Stella, no task too difficult for Fitzi. They went about their work with aching hearts, yet they were always cheery when with us. Separation from them and from Max, Helena, and other loved ones was poignant indeed. Some day we might all meet again, however — all except

Helena. I entertained no such hopes concerning my poor sister. I had a feeling she could not last much longer, and I knew she intuitively echoed my thought. We clung to each other desperately.

Saturday, December 20 was a hectic day, with vague indications that it might be our last. We had been assured by the Ellis Island authorities that we were not likely to be sent away before Christmas, certainly not for several days to come. Meanwhile we were photographed, finger-printed, and tabulated like convicted criminals. The day was filled with visits from numerous friends who came individually and in groups. Self-evidently, reporters also did not fail to honour us. Did we know when we were going, and where? And what were my plans about Russia? "I will organize a Society of Russian Friends of American Freedom," I told them. "The American Friends of Russia have done much to help liberate that country. It is now the turn of free Russia to come to the aid of America."

Harry Weinberger was still very hopeful and full of fight. He would soon get me back to America, he insisted, and I should keep myself ready for it. Bob Minor smiled incredulously. He was greatly moved by our approaching departure; we had fought together in many battles and he was fond of me. Sasha he literally idolized and he felt his deportation as a severe personal loss. The pain of separation from Fitzi was somewhat mitigated by her decision to join us in Soviet Russia at the first opportunity. Our visitors were about to leave when Weinberger was officially notified that we were to remain on the island for several more days. We were glad of it and we arranged with our friends to come again, perhaps for the last time, on Monday, no callers being allowed on the island on the Lord's day.

I returned to the pen I was sharing with my two girl comrades. The State charge of criminal anarchy against Ethel had been withdrawn, but she was to be deported just the same. She had been brought to America as a child; her entire family were in the country, as well as the man she loved, Samuel Lipman, sentenced to twenty years at Leavenworth. She had no affiliations in Russia and was unfamiliar with its language. But she was cheerful, saying that she had good cause to be proud: she was barely eighteen, yet she had already succeeded in making the powerful United States Government afraid of her.

Dora Lipkin's mother and sisters lived in Chicago. They were working people too poor to afford a trip to New York, and the girl knew that she would have to leave without even bidding her loved ones good-bye. Like Ethel, she had been in the country for a long time, slaving in factories and adding to the country's wealth. Now she was being kicked out, but fortunately her lover was also among the men to be deported.

I had not met either of the girls before, but our two weeks on Ellis Island had established a strong bond between us. This evening my room-mates again kept watch while I was hurriedly answering important mail and penning my last farewell to our people. It was almost midnight when suddenly I caught the sound of approaching footsteps. "Look out, someone's coming!" Ethel whispered. I snatched up my papers and letters and hid them under my pillow. Then we threw ourselves on our beds, covered up, and pretended to be asleep.

The steps halted at our room. There came the rattling of keys; the door was unlocked and noisily thrown open. Two guards and a matron entered. "Get up now," they commanded, "get your things ready!" The girls grew nervous. Ethel was shaking as in fever and helplessly rummaging among her bags. The guards became impatient. "Hurry, there! Hurry!" they ordered roughly. I could not restrain my indignation. "Leave us so we can get dressed!" I demanded. They walked out, the door remaining ajar. I was anxious about my letters. I did not want them to fall into the hands of the authorities, nor did I care to destroy them. Maybe I should find someone to entrust them to, I thought. I stuck them into the bosom of my dress and wrapped myself in a large shawl.

In a long corridor, dimly lit and unheated, we found the men deportees assembled, little Morris Becker among them. He had been delivered to the island only that afternoon with a number of other Russian boys. One of them was on crutches; another, suffering from an ulcerated stomach, had been carried from his bed in the island hospital. Sasha was busy helping the sick men pack their parcels and bundles. They had been hurried out of their cells without being allowed even time to gather up all their things. Routed from sleep at midnight, they were driven bag and baggage into the corridor. Some were still half-asleep, unable to realize what was happening.

I felt tired and cold. No chairs or benches were about, and we stood shivering in the barn-like place. The suddenness of the attack took the men by surprise and they filled the corridor with a hubbub of exclamations and questions and excited expostulations. Some had been promised a review of their cases, others were waiting to be bailed out pending final decision. They had received no notice of the nearness of their deportation and they were overwhelmed by the midnight assault. They stood helplessly about, at a loss what to do. Sasha gathered them in groups and suggested that an attempt be made to reach their relatives in the city. The men grasped desperately at that last hope and appointed him their representative and spokesman. He succeeded in prevailing upon the island commissioner to permit the men to telegraph, at their own expense, to their friends in New York for money and necessities.

Messenger boys hurried back and forth, collecting special-delivery letters and wires hastily scribbled. The chance of reaching their people cheered the forlorn men. The island officials encouraged them and gathered in their messages, themselves collecting pay for delivery and assuring them that there was plenty of time to receive replies.

Hardly had the last wire been sent when the corridor filled with State and Federal detectives, officers of the Immigration Bureau and Coast Guards. I recognized Caminetti, Commissioner General of Immigration, at their head. The uniformed men stationed themselves along the walls, and then came the command: "Line up!" A sudden hush fell upon the room. "March!" It echoed through the corridor.

Deep snow lay on the ground; the air was cut by a biting wind. A row of armed civilians and soldiers stood along the road to the bank. Dimly the outlines of a barge were visible through the morning mist. One by one the deportees marched, flanked on each side by the uniformed men, curses and threats accompanying the thud of their feet on the frozen ground. When the last man had crossed the gangplank, the girls and I were ordered to follow, officers in front and in back of us.

We were led to a cabin. A large fire roared in the iron stove, filling the air with heat and fumes. We felt suffocating. There was no air nor water. Then came a violent lurch; we were on our way.

I looked at my watch. It was 4:20 A.M. on the day of our Lord, December 21, 1919. On the deck above us I could hear the men tramping up and down in the wintry blast. I felt dizzy, visioning a transport of politicals doomed to Siberia, the *étape* of former Russian days. Russia of the past rose before me and I saw the revolutionary martyrs being driven into exile. But no, it was New York, it was America, the land of liberty! Through the port-hole I could see the great city receding into the distance, its sky-line of buildings traceable by their rearing heads. It was my beloved city, the metropolis of the New World. It was America, indeed, America repeating the terrible scenes of tsarist Russia! I glanced up — the Statue of Liberty!

Dawn was breaking when our barge pulled up alongside of the large ship. We were quickly transferred and assigned to a cabin. It was six o'clock. Exhausted, I crawled into my bunk and immediately fell asleep.

I was awakened by someone pulling at my covers. A white figure stood at my berth, probably the stewardess. Was I ill, she asked, to remain in bed so long. It was already six o'clock in the evening. I had shut out the hideous sights in twelve hours of blessed sleep. Stepping into the corridor, I was startled by someone roughly grabbing me by the shoulder. "Where are you going?" a soldier demanded. "To the toilet, if you must know it. Any objection?" He loosed his hold and followed me; he waited till I emerged again, and accompanied me back to the cabin. My girl companions informed me that guards had been stationed at our door since our arrival, and that they had also been escorted to the place of pressing needs every time they left the cabin.

At noon the next day we were conducted by the sentry to the officers' dining-room. At a large table sat the captain and his retinue, civilian and military. A separate table was assigned to us.

After lunch I requested to see the Federal official in charge of the deportees. He proved to be F. W. Berkshire, an immigration inspector detailed to manage the *Buford* expedition. Did we like our cabin and was the food good, he inquired solicitously. We had no complaints to make, I told him, but how about our men comrades? Could we take our meals with them and meet them on deck? "Impossible," Berkshire said. I then demanded to see Alexander Berkman. Also impossible. Thereupon I informed the inspector that I had no desire to cause

trouble, but that I would give him twenty-four hours to change his mind about allowing me to talk to my friend. If my demand should be refused, at the expiration of that time I would go on a hunger-strike.

In the morning Sasha was brought under escort to see me. It seemed weeks since I had beheld his dear face. He told me that the conditions of the men were harrowing. They were cooped up in the hold of the ship, forty-nine in a place barely large enough for half that number. The rest of them were in two other compartments. The bunks, three tiers high, were old and worn out; those in the lower ones bumped their heads against the wire netting of the uppers every time they turned around. The boat, built at the end of the last century, had been used as a transport in the Spanish-American War and later discarded as unsafe. The floor of the steerage was wet all the time, the beds and blankets damp. Only salt water was to be had for washing, and no soap. The food was abominable, especially the bread, half-baked and uneatable. And, worst of all, there were only two toilets for the two hundred and forty-six men.

Sasha advised against pressing our request to eat with the men. It would be better to save what we could from our food for the sick boys who could not stomach the rations given them. Meanwhile he was trying to see what improvements he could secure. He was negotiating with Berkshire a list of demands he had submitted. I was happy to see Sasha full of vital energy again. He had forgotten his own physical troubles the moment he saw that the others were depending on him.

The officers celebrated Christmas in the dining-room in grand style. Ethel and Dora were too ill to leave their berths, and I could not bear to be alone with our jailers. Their Christmas feast was the veriest mockery to me. During the day we were taken out on deck, but not allowed to see the men. Insistence by Sasha and myself finally resulted in permission for him and Dora's friend to visit us.

Friction had developed between the deportees and those in charge of the *Buford*. The men were given no exercise in the fresh air, and Sasha had protested in the name of his comrades. The Federal representative, Immigration Inspector Berkshire, seemed willing to grant the demands, but he evidently stood in awe of those commanding a large force of soldiers. The inspector referred the men to the "chief," but Sasha refused to apply to the latter on the ground that the deportees were political and not military prisoners. Prisoners they were, indeed, continuously locked below deck, with sentries stationed day and night at the doors. Berkshire seemed to realize that our comrades were determined, and no doubt he felt that their resentment of the treatment they were receiving was justified. On Christmas Day he informed Sasha that the "higher authorities" had granted the demanded exercise.

Even then we were not allowed to associate with them. Political prisoners in other countries could freely mingle together during recreation hours regardless of sex, but American puritanism considered such things improper. To save morality we were kept locked in our cabin while the men were out for an airing. They had to remain on the lowest deck, with the waves often sweeping the boat and drenching them.

We were in rough waters, and many of the deportees fell ill. The coarse and badly cooked food was causing general stomach-complaints, and the dampness of the bunks laid many of the men low with rheumatism. The ship's doctor, too busy to attend the increasing number of patients, called upon Sasha to aid him. My offer to serve as nurse had been refused, but my hands were fully occupied with my two girl companions, who had to keep to their beds almost all the time. It was a very strained atmosphere those Christmas days, with forebodings of impending strife.

Our guards were extremely antagonistic, but with the passing of time I seemed to detect a gradual change. At first very forbidding and taciturn, their severity presently began to decrease. They entered into conversation with us, always on the alert, however, for the approach of an officer. Soon they confided to me that they had been tricked. The order for duty had reached them only the day previous to embarkation. They were in ignorance about the purpose and probable length of the voyage, and they had no idea of our destination. They had been told that they were to guard dangerous criminals being shipped somewhere. They were bitter against their officers, and some cursed them openly.

The sentry who had so roughly grabbed me the first day was holding out longest against us. One evening I kept watching him as he paced up and down in front of our cabin. He looked exhausted with the endless walking

and I suggested that he sit down for a while. When I placed a camp-chair before him, his reserve broke down. "I daren't," he whispered, "the sergeant may be along." I offered to change roles with him: I would remain on the look-out. "My God!" he exclaimed, unable to restrain himself any longer, "they told us you were a desperado, that you had killed McKinley and are always plotting against someone." From that moment he became very friendly, ready to do us any service. He had apparently spoken of the incident to his buddies, and they began to hang around our door, eager to show us some kindness. Our cabin had also a special attraction for them: my good-looking young companion Ethel. The soldiers were wild about her, discussed anarchism every free moment at their disposal, and became greatly interested in our fate. They hated their superiors. They would like to drop them into the sea, they said, because they were treated as chattel slaves and punished on every pretext.

One of the lieutenants also was very courteous and humane. He borrowed from me some books, and when he returned them, I found a note containing the news that Kalinin had become President of Soviet Russia and hinting that we were not to be taken to any parts occupied by the Whites. Uncertainty as to our exact destination had all the time been a source of great anxiety and worry among the deportees. The information of the friendly officer proved a great relief in allaying our worst fears.

Meanwhile our men comrades were busy "agitating" their guards and fraternizing with them. The soldiers offered them their extra shoes and clothing for sale — "Might come handy in Russia," they said. Sasha's tact and his rich stock of humorous stories helped to win the hearts of Uncle Sam's boys. Posting a sentry as their look-out, they would crowd into his compartment and ask for funny yarns. He knew how to arouse their interest, and presently they began to put questions about the Bolsheviki and the soviets. They were eager to know what changes the Revolution had made, and they heard with amazement that in the Red Army the soldiers themselves elected their officers, and that even a commissar or general did not dare insult a private. They thought it wonderful that officers and men were on a footing of equality, and that all shared the same rations.

The steerage quarters were cold and wet. Many of the deportees had been given no opportunity to provide themselves with warm clothing, and there was much suffering as a result. Sasha suggested that those who had supplies should share what they could spare with their less fortunate comrades, and the men responded beautifully. Bags, suit-cases, and trunks were unpacked, everyone donating whatever he did not absolutely require for himself. Coats, underwear, hats, socks, and other apparel were piled up in one of the compartments below deck, and a commission was selected for distribution. The story of the proceedings, as told to me by Sasha, strikingly evidenced the splendid solidarity and fellow-feeling of the deportees. Themselves not too well provided for, they gave of their very last. The distribution had proved so fair and just that there had not been a single complaint.

The strains of Russian melodies, ringing from a hundred throats, were resounding through the *Buford*. The men were on deck, and their lusty voices rose above the rolling of the waves, reaching us in our cabin. The powerful baritone of the leader intoned the first stanzas, and then the entire crowd joined in the chorus. Revolutionary songs they sang, forbidden old Russian folk-tunes surcharged with the grief and yearning of the peasant, or echoing Nekrassov's women who heroically followed their lovers to prison and exile. All aboard grew silent, even the guards ceasing their march and listening with strained ears to the heart-rending melodies.

Sasha had become chummy with the assistant steward, and by means of him we organized a mail service. Copious notes passed every day between us, and we kept each other informed of happenings. Our friend, whom we had christened "Mac," became so devoted that he began to take a personal interest in our fate. He was very clever and ingenious, and he managed to appear at the most unexpected moments, just when he was needed. He seemed suddenly to develop the habit of walking with his hands under his apron, and he never came to us without some little gift hidden about his person. Delicacies from the pantry, sweet morsels from the captain's table, even fried chicken and pastry, we would find stuck away under our beds or in Sasha's bunk. And then one day he brought to Sasha several soldiers who confided to him that they had come as delegates of their comrades in arms. They had a serious mission. It was an offer to supply the deportees with guns and ammunition, to arrest all those in charge, turn the command of the *Buford* over to Sasha, and sail with all aboard to Soviet Russia.

It was January 5, 1920 when we reached the English Channel. The mail-bag carried away by the pilot contained our first letters to the United States. For the sake of safety they were addressed to Frank Harris, Alexander Harvey, and other American friends whose correspondence was subject to less scrutiny than that of our own people. Mr. Berkshire had also consented to let us send a cable to America. The favour was rather costly, amounting to eight dollars, but it was worth the relief our friends would feel at the message that we were alive and still safe.

When we left the English Channel, we were followed by an Allied destroyer. Twofold fear on the part of the *Buford* authorities was responsible for the presence of the warship. Our men had repeatedly complained about the quality of the bread rationed to them. Their protest ignored, they had threatened to strike. Mr. Berkshire brought Sasha "strict orders from the Colonel" for the deportees to submit. The men laughed in his face. "Berkman is the only 'Colonel' we recognize," they shouted. The military chief sent for Sasha. He stormed about the disorganization of the ship's discipline, raved about the deportees fraternizing with the soldiers, and threatened to have the men searched for hidden weapons. Sasha boldly declared that his comrades would resist. The Colonel did not press the matter, and it was evident that he felt he could not rely on the force under his command. Sasha offered to solve the difficulty by putting two of the deportees, who were cooks, in charge of the bakery, without pay. The Colonel was loath to accept what he considered a reflection upon his supreme authority, but Sasha insisted and he won Berkshire to his side. Sasha's plan was finally adopted, and henceforth everyone enjoyed bread of the best quality. What might have proved serious trouble had thus been averted, but the talk of a strike, and the organized stand of our comrades, had had its effect on the commanding officers. Confidence in their exclusive power shaken, an Allied destroyer was a useful thing to have near. With a crowd on the *Buford* that had no respect for epaulets and gold braid, with two hundred and forty-nine radicals on hand who believed in strikes and direct action, the warship was a veritable godsend.

Another reason was the *Buford* itself. The battered old tub had been unseaworthy at the start, and the long journey had not improved her condition. The United States Government had been fully aware that the boat was unsafe, yet it had entrusted five hundred or more lives to it. We were heading for German waters and the Baltic Sea, the latter still thickly dotted with mines. The British destroyer was sadly needed in such a hazardous situation. The captain realized the imminent peril. He ordered the life-boats held in readiness and authorized Sasha to take charge of twelve of them and organize the men for quick action in case of alarm.

Many of the deportees had left considerable sums in American banks and postal savings. They had been denied time to draw their money, nor had they been given an opportunity to transfer it to their families. Sasha proposed to Berkshire that a statement be prepared of their holdings, to be sent to America with authorization for their kin to collect. The inspector seized upon the idea, but he left the work to Sasha. For days and late into the nights he worked tirelessly, collecting data and taking down depositions. When he got through, thirty-three affidavits were completed, disclosing that \$45,470.39 had remained in the States. Some of the men had deposited their money in private banks and they preferred not to trust the government that had driven them out like dogs. It was all they had from long years of drudgery and economy.

After nineteen days of dangerous cruising we at last reached the Kiel Canal. Badly battered, the *Buford* had to remain for twenty-four hours for repair. The men were locked below deck, and special guards stationed on watch. German barges came alongside of our ship. They were in front of our cabin, and I threw them a note through the porthole, telling them who we were. They consented to forward a letter, and I covered two sheets in the smallest German script I could write, describing our deportation, the reaction we left behind, and the treatment of the revolutionists imprisoned without benefit of amnesty. I addressed the letter to the *Republik*, organ of the Independent Socialists, and I added an appeal to the German workers to make their revolution as fundamental as that of Russia.

The men locked in the steerage and almost suffocating in the vile air made vigorous protests, demanding the daily exercise they had won after the first days of the journey. Meanwhile they were bombarding the German workers on the dock with missiles in which messages had been secreted. Presently the repair men, their work done and my letter safe in their hands, pulled away, shouting cheers for the political deportees from America

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and *die soziale Revolution*. It was a stirring demonstration of comradesly solidarity which even war could not destroy.

We learned that our destination was Libau, in western Latvia, but two days later a radiogram notified the captain that fighting was continuing on the Baltic front, and the course of the *Buford* was changed. Again we were at sea in more senses than one. Deportees and crew became impatient and irritable with the drawn-out, perilous voyage. Longing filled me for those I had left behind and sickening uncertainty of the things ahead. Roots embedded in the soil of one's entire life are not easily transplanted. I felt uneasy and restless, between hope and doubt. My spirit was still in the United States.

The ghastly trip was over at last. We had reached Hango, a Finnish port. Supplied with three days' rations, we were turned over to the local authorities. America's obligation was at an end and so were her fears.

On our trip through Finland we were kept locked in the train, with sentries with fixed bayonets inside the cars and on the platforms. Ethel and Dora, as well as a number of the men comrades, were ill, but though our train stopped at stations having buffets, no one was allowed to step out for purchases. On the border, at Teryoki, our compartments were unlocked and the sentries withdrawn. We were permitted to look after our supplies, but to our consternation we discovered that the greater part of our provisions had been appropriated by the Finnish soldiers. Presently there appeared a representative of the Finnish Foreign Office and a military officer of the General Staff. They were very anxious to be rid of the American political deportees and they demanded that we cross over at once to Russia. We refused to comply without first notifying Soviet Russia of our arrival. There followed negotiations with the Finnish authorities, and finally we were granted permission to send two radios, one to Moscow, addressed to Chicherin, People's Commissar for Foreign Affairs, the other to our old friend Bill Shatoff in Petrograd. Within a short time the Soviet committee arrived. Chicherin had sent Feinberg as his representative, while the Petrograd Soviet delegated Zorin, Secretary of the Communist Party of that city, to receive us. Mme Andreyeva, Gorki's wife, accompanied them. Arrangements were quickly made to transfer our luggage from the train across the border. Just at that moment the complete rout of Denikin by the valiant Red Army was announced, and the air was rent by the joyous hurrahs of our two hundred and forty-nine deportees.

All was ready. It was the twenty-eighth day of our journey, and at last we were on the threshold of Soviet Russia. My heart trembled with anticipation and fervent hope.

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Soviet Russia! Sacred ground, magic people! You have come to symbolize humanity's hope, you alone are destined to redeem mankind. I have come to serve you, beloved *matushka*. Take me to your bosom, let me pour myself into you, mingle my blood with yours, find my place in your heroic struggle, and give to the uttermost to your needs!

At the border, on our way to Petrograd, and at the station there, we were received like dear comrades. We who had been driven out of America as felons were welcomed on Soviet soil as brothers by her sons and daughters who had helped to set her free. Workers, soldiers, and peasants surrounded us, took us by the hand, and made us feel akin to them. Pale-faced and hollow-checked they were, a light burning in their sunken eyes, and determination breathing from their ragged bodies. Danger and suffering had steeled their wills and made them stern. But underneath beat the old childlike, generous Russian heart, and it went out to us without stint.

Music and song greeted us everywhere and wondrous tales of valour and never-failing fortitude in the face of hunger, cold, and devastating disease. Tears of gratitude burned in my eyes and I felt great humility before those simple folk risen to greatness in the fire of the revolutionary struggle.

In Petrograd, after a third reception, *Tovarishtch* Zorin, in whose company we had made the trip, invited Sasha and me to come with him to a waiting automobile. Darkness covered the big city, fantastic shadows over the glistening snow on the ground. The streets were entirely deserted, the grave-like silence disturbed only by the rattling of our car. We sped on, several times halted by human forms suddenly emerging from the blackness of the night. Soldiers they were, heavily armed, their flashlights searchingly on us. "*Propusk, tovarishtch!* (Pass-card, comrade!)," was their curt demand. "Military precautions," our escort explained; "Petrograd has only recently escaped the menace of Yudenich. Too many counter-revolutionists are still lurking about for us to take any chances." We continued on our way, and as the automobile turned a corner and passed a brightly lighted building, Zorin remarked: "The Cheka and our jail — generally empty, though." Presently we halted before a large house, lights streaming from its many windows. "The Astoria, a fashionable hotel in tsarist times," Zorin informed us, "now the First House of the Petro-Soviet." We were to room there, he added, while the rest of the deportees would be housed in the Smolny, formerly the most exclusive boarding-school for the daughters of the aristocracy. "And the girls?" I inquired. "Ethel Bernstein and Dora Lipkin — I could not bear to be separated from them." Zorin promised to secure a room for them in the Astoria, although only party members were quartered in that Soviet house, mostly high officials, as well as special guests. He led us to his apartment, while places for us were being prepared.

Liza, Zorin's wife, bade us a hearty welcome, her greeting as kindly as Zorin's attitude had been throughout the day. She felt sure we were hungry. She had not much to offer us, but we should partake of everything she had, which proved to be herring, *kasha*, and tea. The Zorins looked none too well fed themselves, and I promised myself to replenish their scanty larder when our trunks were unpacked. Our American friends had provided us with a huge trunkful of supplies and we had also rescued some of the rations given us on leaving the *Buford*. I chuckled inwardly at the thought of the United States Government unwittingly feeding the Russian Bolsheviks.

The Zorins had lived in America, though we had never met them there. But they knew us, and Liza said that she had attended some of my lectures in New York. Both spoke English with a strong foreign accent, but more fluently than we did Russian. Thirty-five years in the States with almost no practice in our native tongue had paralysed our ability to use it. Besides, the Zorins had much to relate to us and they could do it in English. They told us of the Revolution, its achievements and hopes, and many other things we wanted to learn about. Their story of the events leading up to October and the developments since, though more detailed, was somewhat

repetitious of what we had already heard at our receptions. It concerned the blockade and its fearful toll; the iron ring that surrounded Russia and the devastating sabotage of the interventionists; the armed attacks by Denikin, Kolchak, and Yudenich; the havoc wrought by them and the revolutionary spirit that kept at its height against terrible odds, fighting on numerous fronts and routing its enemies. Fighting also on the industrial front, building the new Russia out of the ruins of the old. Already much constructive work had been achieved, they informed us; we should have the opportunity to see it with our own eyes. Schools, workers' colleges, social protection of mother and child, care of the aged and the sick, and much more were made possible by the dictatorship of the proletariat. Of course, Russia was very far yet from perfection, with every hand raised against her. The blockade, the intervention, the counter-revolutionary plotters — foremost amongst them the Russian intelligentsia — they were the greatest menace. It was they who were responsible for the fearful obstacles the Revolution encountered and for the ills the country was suffering.

The herculean tasks facing Russia now made our past struggles in America appear pitifully insignificant; our real test by fire was yet before us! I trembled at the thought of my possible failure, my inability to scale the heights already attained by the obscure and dumb millions. In their earnestness and obvious consecration the Zorins symbolized this greatness and I felt proud to have them as friends. It was past midnight before we could tear ourselves away from them.

In the hotel corridor we ran into a young woman who told us that she was on her way to the Zorins' to call us. A friend from America was waiting, eager to see us. We followed her to an apartment on the fourth floor, and when the door was opened, I found myself in the embrace of our old comrade Bill Shatoff. "Bill, you here!" I cried in surprise; "why, Zorin told me you had left for Siberia!"

"Why were you not at the border to meet us? Didn't you receive our radio?" Sasha chimed in.

"None of your American speed," Bill laughed: "let me hug you first, dear Sasha, and let's have a glass to your safe arrival in revolutionary Russia. Then we'll talk." He led us to a divan, placing himself between us. The others present greeted us warmly: Anna (Bill's wife), her sister Rose, and the latter's husband. I had met the girls in New York, but I had not recognized Rose in the dim light of the corridor.

Bill had put on considerable weight since the farewell send-off we had given him in New York. His military uniform accentuated his bulging lines and made his face look rather hard. But he was the same old Bill, impulsive, affectionate, and jovial. He pelted us with a volley of questions about America, the San Francisco labour cases, our imprisonment and deportation. "Never mind all that for the present," we parried; "better tell us first about yourself. How do you happen still to be in Petrograd? And why were you not on the reception committee for the American deportees?" Bill looked somewhat embarrassed and sought to dodge our questions, but we were insistent. I could not bear the uncertainty about Zorin and I was not willing to suspect him of deliberate deception. "I see you have not changed," Bill teased; "you are the same old persistent pest." He tried to explain that in the strenuous life of Russia people had no time for mere sociability. He and Zorin, having different duties, rarely met. That might explain Zorin's impression that he had departed. His Siberian journey had been settled upon weeks previously, but, owing to the difficulty of procuring the necessary equipment for his trip, had been delayed. Even now much was to be attended to before he would be ready to leave. It might keep him in the city for another fortnight, but he did not mind it now that we were with him — it would give us time to talk things over, about America and Russia. He had received our radio and he had asked to be on the committee, but he was refused. It had been considered unwise to allow him to give us our first impressions of Russia, in order not to prejudice us. "It! It!" both Sasha and I exclaimed. "Who is that dictatorial 'it' that orders your Siberian trip and that refuses you the right to meet your old comrades and friends? And why could you not have come on your own account?" "The dictatorship of the proletariat," Bill replied, patting me on the back indulgently; "but of that some other time. Now I just want to tell you," he continued earnestly, "that the Communist State in action is exactly what we anarchists have always claimed it would be — a tightly centralized power, still more strengthened by the dangers to the Revolution. Under such conditions one cannot do as one wills. One does not just hop on a train and go, or even ride the bumpers, as I used to in the United States. One needs permission. But don't get the idea that I miss my American 'blessings.' Me for Russia, the Revolution, and its glorious future!"

Bill was certain we would come to feel just as he did about things in Russia. No need to worry about trifles like *propusks* during our first hours together. "*Propusks!* I have a whole trunkful of them, and so will you soon," he concluded, a mischievous twinkle in his eye. I caught his mood and dismissed my questions. I was dazed by the impressions that had crowded the day. Was it really only one day, I wondered. I seemed to have lived years since our arrival.

Bill Shatoff did not leave for another fortnight, and we spent together most of our time, often into the wee hours of the morning. The revolutionary canvas he unrolled before us was of far larger scope than had been painted before by anyone else. It was no longer a few individual figures thrown on the picture, their rôle and importance accentuated by the vast background. Great and small, high and low, stood out in bold relief, imbued with a collective will to hasten the complete triumph of the Revolution. Lenin, Trotsky, Zinoviev, with their small band of inspired comrades, had a tremendous part to play, Bill declared with enthusiastic conviction; but the real power behind them was the awakened revolutionary consciousness of the masses. The peasants had expropriated the masters' land all through the summer of 1917 ... workers had taken possession of the factories and shops . . the soldiers had flocked back by the hundred thousands from the warring fronts ... the Kronstadt sailors had translated their anarchist motto of direct action into the everyday life of the Revolution ... the Left Socialist Revolutionists, as also the anarchists, had encouraged the peasantry in socializing the land... All these forces had helped to energize the storm that broke over Russia, finding full expression and release in the terrific sweep of October.

Such was the epic of dazzling beauty and overwhelming power, infused with palpitating life by the ardour and eloquence of our friend. Presently Bill himself broke the spell. He had shown us the transformation in the soul of Russia, he continued; he would have to let us see her ills of the body as well. "Not to prejudice you," he emphasized, "as has been feared by people whose criterion of revolutionary integrity is a membership card." Before long we would ourselves meet the appalling afflictions that were sapping the country's strength, he said. His object was merely to prepare us — to help us diagnose the source of the disease, to point out the danger of its spreading and enable us to see that only the most drastic measures could effect a cure. The Russian experience had taught him that we anarchists had been the romanticists of revolution, forgetful of the cost it would entail, the frightful price the enemies of the Revolution would exact, the fiendish methods they would resort to in order to destroy its gains. One cannot fight fire and sword with only the logic and justice of one's ideal. The counter-revolutionists had combined to isolate and starve Russia, and the blockade was taking frightful toll of human life. The intervention and the destruction in its wake, the numerous White attacks, costing oceans of blood, the hordes of Denikin, Kolchak, and Yudenich; their pogroms, bestial revenge, and the general havoc wrought had imposed on the Revolution a warfare that its most farsighted exponents had never dreamed about. A warfare not always in keeping without romantic ideas of revolutionary ethics, indispensable none the less to drive off the hungry wolves ready to tear the Revolution limb from limb. He had not ceased to be an anarchist, Bill assured us; he had not become indifferent to the menace of a Marxian State machine. That danger was no longer a subject for theoretic discussion, but an actual reality because of the existing bureaucracy, inefficiency, and corruption. He loathed the dictatorship and its handmaiden, the Cheka, with their ruthless suppression of thought, speech, and initiative. But it was an unavoidable evil. The anarchists had been the first to respond to Lenin's essentially anarchistic call to revolution. They had the right to demand an accounting. "And we will! Never doubt that," Bill fairly shouted, "we will! But not now, not now! Not while every nerve must be strained to save Russia from the reactionary elements which are desperately fighting to come back to power." He had not joined the Communist Party, and never would, Bill assured us. But he was with the Bolsheviki and he would continue until every front had been liquidated and the last enemy driven to cover, like Yudenich, Denikin, and the rest of the tsarist gang. "And so will you, dear Emma and Sasha," Bill concluded; "I am certain of it."

Our comrade was the enthusiastic bard of old, his song the saga of the Revolution, the most stupendous event of our time. Its miracles were many, its horrors and woe the martyrdom of a people nailed to the cross.

Bill was entirely right, we thought. Nothing was of moment compared with the supreme need of giving one's all to safeguard the Revolution and its gains. The faith and fervour of our comrade swept me along to

ecstatic heights. Yet I could not entirely free myself from an undercurrent of uneasiness one often feels when left alone in the dark. Resolutely I strove to drive it back, moving like a sleep-walker through enchanted space. Sometimes I would stumble back to earth only half-aroused by a harsh voice or an ugly sight. The gagging of free speech at the session of the Petro-Soviet that we had attended, the discovery that better and more plentiful food was served Party members at the Smolny dining-room and many similar injustices and evils had attracted my attention. Model schools where the children were stuffed with sweets and candies, and side by side with them schools dismal, poorly equipped, unheated, and filthy, where the little ones, hungry all the time, were herded together like cattle. A special hospital for Communists, with every modern comfort, while other institutions lacked the barest medical and surgical necessities. Thirty-four different grades of rations — under alleged *Communism!* — while some markets and privileged stores were doing a lively business in butter, eggs, cheese, and meat. The workers and their womenfolk standing long hours in endless queues for their ration of frozen potatoes, wormy cereals, and decayed fish. Groups of women, their faces bloated and blue, accompanied by Red soldiers and bargaining with them for their pitiful wares.

I talked to Zorin about these things, to the young anarchist Kibalchich, living in the Astoria, to Zinoviev and others, pointing out these contradictions. How were they to be justified or explained? All of them repeated the same refrain: "What will you, with the blockade around us, the sabotage of the intelligentsia, the attacks of Denikin, Kolchak, and Yudenich!" They alone were to blame, they reiterated. Old evils could not be eradicated until the fronts were liquidated. "Come and work with us," they said, "you and Berkman. You can have any position you choose and you can help us a great deal."

I was profoundly moved to see these people reaching eagerly out for willing hands. We would join them; we would work with them with our best energy and strength as soon as we found our bearings, knew where we belonged and where we could be of greatest use.

Zinoviev did not look the formidable leader his reputation would have led one to assume. He impressed me as flabby and weak. His voice was adolescent, high-pitched and lacking in appeal. But he had faithfully helped the Revolution to its birth and he was indefatigably working for its further development, we had been told. He certainly deserved confidence and respect. "The blockade," he reiterated, "Kolchak, Denikin, Yudenich, the counter-revolutionist Savinkov, as well as the Menshevik traitors and the Socialist Revolutionists of the Right, are a constant menace. They are eternally plotting vengeance and the death of the Revolution." Zinoviev's plaint added tragic momentum to the general chorus. I joined in with the rest.

Soon, however, other voices rose from the depths, harsh, accusing voices that greatly disturbed me. I had been asked to attend a conference of anarchists in Petrograd, and I was amazed to find that my comrades were compelled to gather in secret in an obscure hiding-place. Bill Shatoff had spoken with great pride of the courage shown by our comrades in the Revolution and on the military fronts, and he had extolled the heroic part they had played. Why should people with such a record, I wondered, be driven under cover.

Presently came the answer — from workers in the Putilov Ironworks, from factories and mills, from the Kronstadt sailors, from Red Army men, and from an old comrade who had escaped while under sentence of death. The very brawn of the revolutionary struggle was crying out in anguish and bitterness against the people they had helped place in power. They spoke of the Bolshevik betrayal of the Revolution, of the slavery forced upon the toilers, the emasculation of the soviets, the suppression of speech and thought, the filling of prisons with recalcitrant peasants, workers, soldiers, sailors, and rebels of every kind. They told of the raid with machine-guns upon the Moscow headquarters of the anarchists by the order of Trotsky; of the Cheka and the wholesale executions without hearing or trial. These charges and denunciations beat upon me like hammers and left me stunned. I listened tense in every nerve, hardly able clearly to understand what I heard, and failing to grasp its full meaning. It couldn't be true — this monster indictment! Had not Zorin pointed the jail out to us and assured us that it was almost empty? Capital punishment he had said, had been abolished. And had not Bill Shatoff paid glowing tribute to Lenin and his co-workers, glorifying their vision and valour? Bill had not covered up the dark spots on the Soviet horizon; he had explained the reason for them and the methods they had forced upon the Bolsheviks, and indeed upon all rebels serving the Revolution.

The men in that dismal hall must be mad, I thought, to tell such impossible and preposterous stories, wicked to condemn the Communists for the crimes they must know were due to the counterrevolutionary gang, to the blockade and the White generals attacking the Revolution. I proclaimed my conviction to the gathering, but my voice was drowned in the laughter of derision and jeers. I was roundly denounced for my wilful blindness. "That's the gag they have given you!" my comrades shouted at me. "You and Berkman have fallen for it and swallowed it whole. And Zorin, the bigot who hates anarchists and would shoot them all in cold blood! Bill Shatoff, too, the renegade!" they shouted; "you believe them and not us. Wait, wait until you have seen things with your own eyes. You will sing another song then."

When the indignant uproar had subsided, the fugitive from the death-sentence demanded the floor. His pale face was deeply furrowed, suffering spoke from his large, hunted eyes, and he talked in a voice trembling with suppressed excitement. He dwelt at length on the recent events and the difficulties in the way of the Revolution. The anarchists did not close their eyes to the counter-revolutionary menace, he said. They were fighting it tooth and nail, as proved by the numerous comrades on the fronts and the great numbers that had laid down their lives in the battles against the enemy. In fact, it was Nestor Makhno, an anarchist, who with his peasant rebel army of *povstantsy* had helped to rout Denikin and thus saved Moscow and the Revolution at the most critical period. Anarchists in every part of Russia were at the very moment on the firing line, driving back the enemies of the Revolution. But they were also fighting the plague that had brought in the counter-revolutionary pest: the Brest-Litovsk peace, which had disintegrated the revolutionary spirit of the masses and had been the first wedge to break the proletarian forces and their unity. The anarchists and the Left Social Revolutionists had opposed it from the very first as a perilous step and a breach of faith on the part of the Bolsheviki. The policy of the *razverstka*, introduced by the Bolsheviki, the forcible gathering of products by irresponsible military detachments, had added fuel to the fires of popular bitterness. It had aroused hatred among the peasants and workers and had made them fertile soil for counter-revolutionary plots. "Shatoff knows all this," the man cried; "why did he hide these facts from you? But Bill Shatoff has become a 'Sovietsky' anarchist and he is serving the men in the Kremlin. That is why Lenin has saved him from the Cheka and has exiled him to Siberia instead. Workers and peasants, soldiers and sailors had been shot for lesser offences than the shady manipulations with his *bourgeois* cronies that Shatoff engaged in as virtual governor of Petrograd. The Bolsheviki are grateful masters. Shatoff had ruled Petrograd with an iron hand. He had himself rushed after the fleeing Kanegiesser, the slayer of the sadist Uritsky, chief of the Petrograd Cheka. Shatoff, the anarchist, had caught the unfortunate prey, brought him back in triumph, and turned him over to the Cheka to be shot!"

"Stop, stop!" I screamed; "I've had enough of your lies! Bill would never do such a thing. I have known Bill for years as the kindest and gentlest of beings. I could never believe him capable of such things." In rage I struck out at these people who called themselves anarchists and yet were so vindictive and mean-spirited. I fought for the integrity of Zorin and defended Zinoviev as an able and energetic leader. I championed Bill, my old comrade and friend, extolling the nobility of his character, his big spirit and clear vision. I refused to have my burning faith extinguished by the poisonous fumes I had been inhaling for three days.

Sasha had been laid up with a severe cold and was too ill to attend the conference of the anarchist group. But I had kept him informed, and now I burst into his room in great mental turmoil to tell him of this last dreadful day. He dismissed the charges as the irresponsible prattle of ineffective and disgruntled men. The Petrograd anarchists were like so many in our ranks in America who used to do least and criticize most, he said. Perhaps they had been naive enough to expect anarchism to emerge overnight from the ruins of autocracy, from the war and blunders of the Provisional Government. It was absurd to denounce the Bolsheviki for the drastic measures they were using, Sasha urged. How else were they to free Russia from the stranglehold of counter-revolution and sabotage? So far as he was concerned, he did not think any methods too harsh to deal with this. Revolutionary necessity justified all measures, however we might dislike them. As long as the Revolution was in jeopardy, those seeking to undermine it must pay the penalty. Single-hearted and clear-eyed as ever was my old pal. I agreed with him; still, the ugly reports of my comrades kept disturbing me.

Sasha's illness had driven back the phantoms of my sleepless nights. Physicians were few, medicine scarce, and disease rampant in Petrograd. Zorin had immediately sent out for a doctor, but the patient's fever was too alarming for a long wait. My old professional experience never served a better purpose. With the help of my small, well-equipped medicine chest which the kindly doctor of the *Buford* had given me, I succeeded in breaking Sasha's fever. Two weeks of careful nursing brought him out of bed, looking thin and pale, but on the road to complete recovery. About this time two men were sent up to see us: George Lansbury, editor of the London *Daily Herald*, and Mr. Barry, an American correspondent. They had not been expected and no provision had been made for an English-speaking person to meet them. They did not understand a word of Russian and they wanted to get to Moscow. We communicated their plight to Mme Ravich, head of the Interior Department and chief of the Foreign Office in Petrograd. She requested Sasha to accompany the English visitors to Moscow, and he consented.

His departure left me free to go about again. The Zorins were always willing to take me to places of interest, but I was beginning to pick up my Russian and I preferred to go alone. The anarchist conference having been held under cover, I had not been in a position to talk to the Zorins about it, much less tell them what I had heard. It made me feel somewhat guilty in their presence. Added to it was my impression that Zorin was purposely keeping me away from certain things. I had asked him whether I could visit some factories. He had promised to secure a *propusk* for me, but he had failed to do so. He had also shown impatience with Liza when she had asked me to address the girls of a shop-collective. Not that I had consented; my Russian was still too halting. Moreover, I had come to Russia to learn and not to teach. Zorin seemed greatly relieved at my refusal. I had paid no attention to his peculiar attitude at the time, but when he also broke his promise to take me to the mills, I began to wonder whether there was not something wrong there. I did not believe that conditions were as bad as described at the conference; why, then, should Zorin refuse to let me see them? However, my relations with the Zorins continued very friendly. They were ardent rebels, utterly without thought of themselves and their needs. They were unwilling to accept anything from us, though always ready to share their own meagre supplies. Zorin was particularly adamant. Every time I would bring some of our American provisions, he would warn me that we should soon go hungry ourselves if we continued giving our things away. Liza also was difficult to persuade. She was expecting her baby, and I was urging her to let me help her prepare a few things for the new arrival. "Nonsense," she would reply; "in proletarian Russia no one fusses about baby clothes; we leave that to the pampered *bourgeois* women in capitalist countries. We have more important things to do."

I would argue that the babies of today were going to be the inheritors of that future she was working for. Shouldn't their first needs be considered even before their birth? But Liza would laugh it off and call me sentimental, not at all the fighter she had thought me. I liked and admired their sterling qualities, in spite of their narrow partisan traits. I did not see quite so much of them, however, as in the first weeks. There was no need for it, as I could now go about by myself; moreover, other people had come into my life.

One thing Bill Shatoff had told us about was certainly not overdrawn: the matter of *propusks*. They played a greater rôle in Soviet Russia than passports had under the tsars. One could not even get in or out of our hotel without a permit, not to speak of visiting any Soviet institution or important official. Almost everyone carried portfolios stocked with *propusks* and *oodostoverenyas* (identification papers). Zorin had told me that they constituted a necessary precaution against counter-revolutionary plotters, but the longer I stayed in Russia, the less I saw their value. Paper was at a high premium, yet reams upon reams of it were used for "permits," and much time was wasted in securing them. On the other hand, the very quantity of them defeated any real control. What sane counter-revolutionist, I argued, would expose himself to discovery by standing for hours in line waiting for a *propusk*? He could more easily secure it in other ways. But it was useless; every Communist I met seemed to suffer from counter-revolutionary fixation, no doubt due to the attacks already endured. How could I take issue with them? My stay in Russia had been too short for me to advise them on the most practical method of coping with the enemies of the Revolution. And what did the pesky pieces of paper matter in view of the great things already achieved? Everywhere I witnessed sublime courage, selfless devotion, and simple grandeur on the part of those holding the revolutionary fort against the entire inimical world. Thus I reasoned with myself,

determinedly refusing to see the reverse side of Russia's face. But its scarred and twisted countenance would not be ignored. It kept calling me back, urging me to look, forcing me to view its suffering. I wanted to see only its beauty and radiance, longed passionately to believe in its strength and power, yet the very hideousness of the other side compelled with an irresistible appeal. "Look, look!" it grinned, "within reach of Petrograd are vast stretches of forest, enough to heat every home and make every factory wheel turn. Yet the city is perishing from cold, and the machines are frozen. The *razverstka* (forcible collection of food) drains the peasantry to feed Petrograd, they are told; fertile Ukraine is forced to ship carloads of provisions northward, yet the population of the cities is starving. A goodly half of the provisions somehow vanishes along the route, the rest reaching, in the main, the markets rather than the hungry masses; and the constant shootings on the Gorokhovaya (Cheka headquarters), have you been deaf to those? And the planned prison for morally defective children — has your indignation not been aroused by this, you who have for thirty-five years hurled anathema at the traducers of child-life? What about all these ghastly blotches so skilfully hidden by Communist rouge?"

Like a rabbit in a trap I dashed about in my cage, beating against the bars of these fearful contradictions. Blindly I reached out for someone to ward off the mortal blow. Zinoviev and John Reed, who had just returned from Moscow, could explain, I thought. And Maxim Gorki, he would surely tell me which side of the Russian face was the real one and which one false. He would help me, he the great realist, whose clarion voice had thundered against every wrong and who had castigated the crimes against childhood in words of fire.

I dispatched a note to Gorki, requesting him to see me. I felt lost in the labyrinth of Soviet Russia, stumbling constantly over the many obstacles, vainly groping for the revolutionary light. I needed his friendly, guiding hand, I wrote him. Meanwhile I turned to Zinoviev. "Forests within easy reach of Petrograd," I said; "why must the city freeze?" "Any amount of fuel," Zinoviev replied; "but of what avail? Our enemies have destroyed our means of transportation; the blockade has killed off our horses as well as our men. How are we to get at the woodland?" "What about the population of Petrograd?" I persisted. "Could it not be appealed to for co-operation? Could it not be induced to go *en masse* with pick and ax and ropes to haul wood for its own use? Would not such a concerted effort alleviate much suffering and at the same time decrease the antagonism against your party?" It might help to diminish the misery from cold, Zinoviev replied, but it would interfere with the carrying out of the main political policies. What were they? "Concentration of all power in the hands of the proletarian *avant-garde*," Zinoviev explained, "the *avant-garde* of the Revolution, which is the Communist Party." "Rather a dear price to pay," I objected. "Unfortunately," he agreed; "but the dictatorship of the proletariat is the only workable program during a revolutionary period. Anarchist groups, free initiative of communes, as your great teachers have suggested, may be feasible in centuries to come, but not now in Russia, with the Denikins and Kolchaks ready to crush us. They have doomed the whole of Russia, yet your comrades fret about the fate of one city." One city, with a million and a half inhabitants reduced to four hundred thousand! A mere bagatelle in the eyes of the Communist political program! Disheartened, I left the man so cock-sure of his party's wisdom, so ensconced in the heavenly Marxian constellation and self-conscious of being one of its major stars.

John Reed had burst into my room like a sudden ray of light, the old buoyant, adventurous Jack that I used to know in the States. He was about to return to America, by way of Latvia. Rather a hazardous journey, he said, but he would take even greater risks to bring the inspiring message of Soviet Russia to his native land. "Wonderful, marvellous, isn't it, E.G.?" he exclaimed. "Your dream of years now realized in Russia, your dream scorned and persecuted in my country, but made real by the magic wand of Lenin and his band of despised Bolsheviks. Did you ever expect such a thing to happen in the country ruled by the tsars for centuries?"

"Not by Lenin and his comrades, dear Jack," I corrected, "though I do not deny their great part. But by the whole Russian people, preceded by a glorious revolutionary past. No other land of our days has been so literally nurtured by the blood of her martyrs, a long procession of pioneers who went to their death that new life may spring from their graves."

Jack insisted that the young generation cannot for ever be tied to the apron-strings of the old, particularly when those strings are tightly drawn around its throat. "Look at your old pioneers, the Breshkovskayas and Tchaikovskys, the Chernovs and Kerenskys and the rest of them," he cried heatedly; "see where they are now!"

With the Black Hundreds, the Jew-baiters, and the ducal clique, aiding them to crush the Revolution. I don't give a damn for their past. I am concerned only in what the treacherous gang has been doing during the past three years. To the wall with them! I say. I have learned one mighty expressive Russian word, '*razstrellyat*' (execute by shooting).

"Stop, Jack! Stop!" I cried; "this word is terrible enough in the mouth of a Russian. In your hard American accent it freezes my blood. Since when do revolutionists see in wholesale execution the only solution of their difficulties? In time of active counter-revolution it is no doubt inevitable to give shot for shot. But cold-bloodedly and merely for opinion's sake, do you justify standing people against the wall under such circumstances?" I went on to point out to him that the Soviet Government must have realized the futility of such methods, not to speak of their barbarity, because it had abolished capital punishment. Zorin had told me that. Was the decree revoked, that Jack spoke so glibly of standing men against the wall? I mentioned the frequent shooting I heard in the city at night. Zorin had said that it was target practice of *kursanty* (Communist students at the military training-school for officers). "Do you know anything about it, Jack?" I questioned. "Tell me the truth."

He did know, he said, that five hundred prisoners, considered counter-revolutionists, had been shot on the eve the decree was to go into force. It had been a stupid blunder on the part of over-zealous Chekists and they had been severely reprimanded for it. He had not heard of any other shootings since, but he had always thought me a revolutionist of the purest dye, one who would not shirk any measure in defence of the Revolution. He was surprised to see me so worked up over the death of a few plotters. As if that mattered in the scales of the world revolution!

"I must be crazy, Jack," I said, "or else I never understood the meaning of revolution. I certainly never believed that it would signify callous indifference to human life and suffering, or that it would have no other method of solving its problems than by wholesale slaughter. Five hundred lives snuffed out on the eve of a decree abolishing the death-penalty! You call it a stupid blunder. I call it a dastardly crime, the worst counter-revolutionary outrage committed in the name of the Revolution."

"That's all right," said Jack, trying to calm me; "you are a little confused by the Revolution in action because you have dealt with it only in theory. You'll get over that, clear-sighted rebel that you are, and you'll come to see in its true light everything that seems so puzzling now. Cheer up, and make me a cup of the good old American coffee you have brought with you. Not much to give you in return for all my country has taken from you, but greatly appreciated in starving Russia by her native son."

I marvelled at his capacity to change so quickly to a light tone. It was the same old Jack, with his zest for the adventures of life. I longed to join in his gay mood, but my heart was heavy. Jack's appearance had brought back memories of my recent life, my people, Helena and those dear to me. Not a word from anyone had reached me in two months. Uncertainty about them added to my depression and restlessness. Sasha's letter, suggesting that I come to Moscow, put new energy into me. Moscow was much more alive than Petrograd, he wrote, and there were interesting people to meet. A few weeks in the capital might help to clarify the revolutionary situation to me. I wanted to go immediately. I had already learned, however, that in Soviet Russia one does not just buy a ticket and board a train. I had seen people standing in queues for days and nights to obtain a permit for their journey and then again wait in long lines to purchase their tickets. Even with the helpful co-operation of Zorin it required ten days before I could leave. He had arranged for me to be in the party of Soviet officials going to Moscow, he informed me. Demyan Bedny, the official poet, would be there and he would place me in the Hotel National. Zorin was as obliging as ever, though somewhat distant.

Arrived at the station, I found myself in distinguished company. Karl Radek, who had escaped the fate of Liebknecht, Rosa Luxemburg, and Landauer, was there. Chiporovich, head of the Petrograd labour unions, Maxim Gorki, and several lesser lights were also in the same car with me.

Gorki had previously replied to my letter and had asked me to call for a talk. I did, but there was no talk. I found him suffering from a heavy cold and constantly coughing, while four women were fluttering about him, ministering to his needs. When he saw me in the car, he said we could have our postponed talk *en route*; he would come to my compartment later. I waited eagerly the largest part of the day. Gorki did not appear, nor

anyone else except the porter with sandwiches and tea for the Soviet party. Radek, in the next compartment, was evidently holding court. In true Russian fashion everybody talked at once. But the little, nervous Radek managed to outstrip the others. For hours he rattled on. My brain grew weary and I dozed off.

I was roused from my sleep by a gaunt and lanky figure towering above me. Maxim Gorki stood before me, his peasant face deeply lined with pain. I asked him to sit down beside me and he crumpled into the seat, a tired and languid man, much older than his fifty years.

I had looked forward with much anticipation to the chance of talking to Gorki, yet now I did not know how to begin. "Gorki knows nothing about me," I was saying to myself... "He may think me merely a reformer, opposed to the Revolution as such. Or he may even get the impression that I am just fault-finding on account of personal grievances or because I could not have 'buttered toast and grape-fruit for breakfast' or other material American blessings." Such an interpretation had actually been given to the complaint of Morris Becker about the unbearably putrid air in the shop where he was working, the unnecessary filth and dirt. "You are a pampered *bourgeois*," the Commissar had bellowed at him; "you pine for the comforts of capitalist America. The proletarian dictatorship has more important things to consider than ventilation or lockers to keep your bread and tea clean." I had laughed to tears over that story, but now I was upset by the apprehension lest Maxim Gorki consider me also a pampered *bourgeois*, dissatisfied because I had failed to find in Soviet Russia the flesh-pots of capitalist America. But it was ridiculous to think Gorki capable of the silly prattle of a subordinate Bolshevik official, I sought to reassure myself. Surely the seer who could detect beauty in the meanest life and discover nobility in the basest was too penetrating to misunderstand my groping. He more than any other man would grasp its cause and its pain.

At last I began by saying that I should first have to introduce myself before I could talk to him about the things that were distressing me. "Hardly necessary," Gorki interrupted; "I know a good deal about your activities in the United States. But even if I knew nothing about you, the fact that you were deported for your ideas would be proof enough of your revolutionary integrity. I need nothing more." "That is most kind of you," I replied, "yet I must insist on a little preliminary." Gorki nodded, and I proceeded to tell him of my faith in the Bolsheviks from the very beginning of the October Revolution, and my defence of them and of Soviet Russia at a time when even very few radicals dared speak up for Lenin and his comrades. I had even turned from Catherine Breshkovskaya, who had been our torch for a generation. It had been no easy task to cry in the wilderness of fury and hate in defence of people who in point of theory had always been my political opponents. But who could think of such differences when the life of the Revolution was at stake? Lenin and his co-workers personified that life to me and to my nearest comrades and friends. Therefore we had fought for them and we would have cheerfully given our lives for the men who were holding the revolutionary fort. "I hope you will not consider me boastful or think that I have exaggerated the difficulties and dangers of our struggle in America for Soviet Russia," I said. Gorki shook his head and I continued: "I also hope you will believe me when I say that, though an anarchist, I had not been naive enough to think that anarchism could rise overnight, as it were, from the debris of old Russia."

He stopped me with a gesture of his hand. "If that is so, and I do not doubt you, how can you be so perplexed at the imperfections you find in Soviet Russia? As an old revolutionist you must know that revolution is a grim and relentless task. Our poor Russia, backward and crude, her masses, steeped in centuries of ignorance and darkness, brutal and lazy beyond any other people in the world!" I gasped at his sweeping indictment of the entire Russian people. His charge was terrible, if true, I told him. It was also rather novel. No Russian writer had ever spoken in such terms before. He, Maxim Gorki, was the first to advance such a peculiar view, and the first not to put all the blame upon the blockade, the Denikins and Kolchaks. Somewhat irritated, he replied that the "romantic conception of our great literary geniuses" had entirely misrepresented the Russian and had wrought no end of evil. The Revolution had dispelled the bubble of the goodness and naïveté of the peasantry. It had proved them shrewd, avaricious, and lazy, even savage in their joy of causing pain. The rôle played by the counter-revolutionary Yudeniches, he added, was too obvious to need special emphasis. That is why he had not considered it necessary even to mention them, nor the intelligentsia, which had been talking revolution for

over fifty years and then was the first to stab it in the back with sabotage and conspiracies. But all these were contributory factors, not the main cause. The roots were inherent in Russia's brutal and uncivilized masses, he said. They have no cultural traditions, no social values, no respect for human rights and life. They cannot be moved by anything except coercion and force. All through the ages the Russians had known nothing else.

I protested vehemently against these charges. I argued that in spite of his evident faith in the superior qualities of other nations, it was the ignorant and crude Russian people that had risen first in revolt. They had shaken Russia by three successive revolutions within twelve years, and it was they and their will that gave life to "October."

"Very eloquent," Gorki retorted, "but not quite accurate." He admitted the share of the peasantry in the October uprising, though even that, he thought, was not conscious social feeling, but mere wrath accumulated for decades. If not checked by Lenin's guiding hand, it would have surely destroyed rather than advanced the great revolutionary aims. Lenin, Gorki insisted, was the real parent of the October Revolution. It had been conceived by his genius, nurtured by his vision and faith, and brought to maturity by his far-sighted and patient care. Others had helped to deliver the lusty child, particularly the small band of Bolsheviks, aided by the Petrograd workers, together with the sailors and soldiers of Kronstadt. Since the birth of October it was again Lenin who was steering its development and growth.

"Miracle-worker, your Lenin," I cried; "but I seem to remember that you have not always thought him a god or his comrades infallible." I reminded Gorki of his scathing arraignment of the Bolsheviks in the journal *Zhizn*, edited by him in the days of Kerensky. What had caused his change? He had attacked the Bolsheviks, Gorki acknowledged, but the march of events had convinced him that a revolution in a primitive country with a barbarous people could not survive without resort to drastic methods of self-defence. The Bolsheviks had made many mistakes and they continued doing so. They admitted it themselves. But the suppression of the rights of the individual for the sake of the whole, the Cheka, prison, terror, and death were not of their choice. These methods had been forced upon Soviet Russia and they were unavoidable in the revolutionary struggle.

He looked exhausted, and I did not detain him when he rose to leave. He shook my hand and walked out with a weary gait. I, too, was tired and unutterably sad. Which of the two Gorkis, I wondered, had come closer to the Russian soul. Was it the creator of *Makar Tchudra* and *Tchelkash*, the author of *In the Depths*, of *Twenty-six and One*, the "dumb and cruel savages" of the Russian mass? How human Gorki had made them, how childlike and guileless, how moving in their frustration! He had lived with them, in the "nethermost where there is naught but murk and slush"; he had heard their "harsh cry for life," and he had "come up to bear witness to the suffering he had left behind." Was that the true soul of Russia, or was it as pictured by Gorki the worshipper of Lenin? "A hundred million people, cruel savages needing barbarous methods to keep them in leash." Did he actually believe such monstrous things, or had he invented them to enhance the glory of his god?

Maxim Gorki had been my idol, and I would not see his feet of clay. I became convinced, however, of one thing: neither he nor anyone else could solve my problems. Only time and patient seeking could do it, aided by sympathetic understanding of cause and effect in the revolutionary struggle of Russia.

The occupants of the car had retired, and all was quiet. The train sped on. I tried to gain some sleep, but found myself thinking of Lenin. What was this man and what the power that drew everyone to him, even those who disagreed with his course? Trotsky, Zinoviev, Bukharin, and the other prominent men I had come across, all differed on many problems, yet were unanimous in their appraisal of Lenin. His was the clearest mind in Russia, everyone assured me, of iron will and dogged perseverance in pursuit of his aims, no matter what the cost. It was peculiar, though, that no one ever referred to any generous impulses of the man. I thought of Dora Kaplan, Lenin's assailant. Her story, told me by a friend of Bill Shatoff, who was entirely for the Bolsheviks and Lenin, had been among the first shocks of my Petrograd days. He roundly condemned the attack on Lenin as fraught with most disastrous effects on Russia had Lenin not survived his wounds. But he spoke with the highest regard of Dora and her revolutionary idealism and strength of character, which baffled even her Cheka tormentors. She had been motivated by her conviction that Lenin had betrayed the Revolution by his Brest-Litovsk negotiations. Her attitude was shared by her entire party, the Left Socialist Revolutionists, as well as by

the anarchists. Even a goodly number in Communist ranks held the same view. Trotsky, Bukharin, Joffe, and other foremost Bolsheviks had strenuously fought their leader on the issue of making peace with the Kaiser. Lenin's influence, supported by his ingenious slogan of a *peredishka* (getting one's breath), had conquered all opposition. Many claimed that the *peredishka* would, in reality, prove a *zadishka* (death by strangulation). It would mean the end of the Revolution, they insisted, and Lenin would be responsible for it. Dora Kaplan, a mere slip of a girl, had translated the mental turmoil of the moment into action. She had attempted to slay Lenin before he could slay the Revolution!

"Only the Cheka works fast in Russia," my informant had remarked with a cynical smile. "No time was wasted on a trial, and no chances were taken with a hearing." Torture having failed to induce Dora Kaplan to involve others in her act, she was put out of her agony by a steadier hand than hers. Lenin had gained the love and adulation of millions in every land, but he did nothing to save that unfortunate young woman. The ghastly story had haunted me for weeks. Relief came and renewed faith in Lenin's humanity when I learned that he had saved Bill Shatoff from the "quick action" of the Cheka. He could rise to generous heights, after all, I thought. Perhaps he had been too ill to intercede for Dora in time; possibly, also, the fact of her being tortured had been kept from him. Almost two months had passed since then. Now I was on my way perhaps to meet the man once hounded as a criminal and exile and who was now holding the fate and future of Russia in his hands.

Half asleep I heard the porter call out "Moscow!" When I reached the platform, I found that my fellow-passengers had already departed, including Demyan Bedny. I had no means of notifying Sasha of my arrival, and no one else in the capital knew of my coming. I felt quite lost in the noise and bustle of the station and helpless with my bags and bundles. I had been warned that things had a way of vanishing in Russia under one's very eyes. I could not go in search of an *izvostchik* and I stood irresolutely wondering what to do. Presently a familiar voice struck my ears. It was Karl Radek talking to some friends. He had not come near me during the entire journey, nor did he show any sign that he knew my identity. I felt awkward about turning to him for help. Suddenly he wheeled round and approached me. Was I waiting for anyone, he inquired, or could he be of aid? I could have hugged the dear little man for his kindly interest, but I was afraid of scandalizing him by such a display of "*bourgeois* sentimentality." I had frequently heard the expression used with great derision. I assured Radek that he was more chivalrous than the chaperon Zorin had given me. He had faithfully promised to see me safely to Moscow and secure a room for me there, and he had basely run away. "Chivalry, nonsense!" laughed Radek; "we are comrades, aren't we, even if you are not a member of my party?" "But how do you know who I am?" "News travels quickly in Russia," he replied. "You're an anarchist, you are Emma Goldman, and you were driven out of plutocratic America. That's three good reasons to entitle you to my comradeship and assistance."

He invited me to accompany him and to give the "comrade chauffeur" directions where to let me off. I explained that I had only the name and number of the street where my comrade Alexander Berkman was stopping. He was not expecting me and he would probably not be in. Moreover, he had no room of his own. Radek demanded to know "what swine" had left me "in such a predicament." I remarked that he would not apply such a term to the man if he knew how important he was. "Why, he is substituting official jingles for the daily bread," I said. "Demyan!" Radek shrieked; "just like that fat pig to shirk a difficult task." It was certainly not going to be easy to secure a room for me in Moscow, he remarked; the city was overcrowded and few quarters were available. But I should not worry; he'd take me to his apartment in the Kremlin and then we should see.

After the desolation of Petrograd, Moscow appeared a veritable cauldron of activity. Crowds everywhere, almost everyone lugging bundles or pulling loaded sleighs, rushing about and jostling, pushing and swearing as only Russians can. Very conspicuous was the number of soldiers and hard-faced men in leather jackets, with guns in their belts. Jack Reed had not exaggerated when he told me that Moscow was like an armed camp. Petrograd also did not lack military display, but in the ten weeks I had spent there, I did not see so many men in uniform, much less Chekists, as on my first morning in Moscow.

Radek and his car were evidently well known to the sentries along our route. We were not halted, not even when the auto dashed through the portals of the Kremlin. The sight of its stone walls brought back to me

memories of the tsarist regime. Through the centuries its rulers had dwelt in the magnificence of the huge palaces, their drunken orgies and black deeds echoing through the vast halls. More miraculous than legend, I mused, were the changing faces of time. But yesterday entrenched in inviolate power, their authority inalienable as the stars, today hurled from their thrones, bemoaned by a handful, by the many forgot. The builders of the new Russia in the seats of the mighty of old seemed incongruous in the extreme. How could they feel comfortable or at ease in the creeping shadows of the gruesome past, I wondered. A few hours in the Kremlin were enough to give me the uncanny feeling of the dead trying to come to life again. The generous hospitality of Mme Radek, and her chubby baby blissfully unconscious of the surroundings of the bygone days, helped to dispel my oppressive thoughts. Karl Radek was a veritable dynamo of energy, all the time rushing about, hastening to the telephone, dashing back to pick up the baby and dangle it on his knees, talking and giggling like a schoolgirl. He apparently could not sit still a minute, not even during the meal. He seemed everywhere and nowhere at the same time. Mme Radek, who mothered her husband more than her baby did not seem to mind his nervous state. Every time he went up like a balloon, her restraining hand would gently detain him and threaten to feed him like the infant if he did not finish the morsel she had set before him. It was an amusing scene, though somewhat wearing through constant repetition.

After luncheon my host invited me to his study. We entered a tall and stately room flooded with sunshine. Beautifully carved old furniture was about, the walls lined with books from floor to ceiling. Here Radek became a changed man. His nervousness disappeared and a strange poise was upon him. He began speaking of the German Revolution and the failure of the Socialists to make it as thorough as the Russian October. No fundamental changes had taken place, he declared. The few radical achievements were insignificant, and the cowardly Socialist Government had not even disarmed the counter-revolutionary Junkers. No wonder the Spartacus uprising had been stifled in the blood of the workers. He spoke with deep feeling about the dreadful end of Karl Liebknecht, Rosa Luxemburg, and the anarchist Gustav Landauer. I had reason to be proud of my comrade, he said, for he was a great mind and a rare spirit. Though scholar and humanist, Landauer had joined the masses in the Revolution and died as he lived, heroic to the end. "If only we had such anarchists as Gustav Landauer to work with us!" Radek exclaimed enthusiastically. "But you do have many anarchists working with you," I replied, "some of them extremely able, I understand." "True," he admitted, "but they are not Landauers. Many of them have a *bourgeois* ideology, *kleinbürgerlich* in their interpretation of the revolutionary struggle. Others again are positively counter-revolutionary and a direct danger to Soviet Russia." His tone now was different from his manner at the station or at the luncheon a while ago. It was harsh and intolerant.

Our talk was interrupted by visitors, which I did not regret. I felt much indebted to Radek, but his Communist omnipotence was too much for me. I went back to play with the baby, still free from dogma and creed and refreshing in its innocence of the puerile efforts of all authorities to cast humanity into one mould.

The repeated telephoning of Radek to the commandant of the National about a room for me finally brought results. At ten in the evening he sent me off in his car to the hotel, bundles and all. He was most cordial, assuring me that I could call on him in any emergency.

Moscow at that hour was as deserted as Petrograd and equally dark. Numerous sentries were along the route, halting our automobile with the same stereotyped: "*Propusk, tovarishtch.*" My thoughts were still at the Radeks'. They had given out of the fullness of their hearts to a stranger. But would they have done so if they had found me wanting in their political faith? Poor, loving human heart, so kind and generous when free from class and party strife, so warped and hardened by both.

It was a novel sensation to be with Sasha in the same city and not be able to reach him. Radek had tried all through the day to get hold of him, but he was not in. Seeing my anxiety, Radek had assured me that Berkman would surely be at his lodgings before midnight. He could remain nowhere else, it being strictly prohibited as a protectionary measure against counter-revolution. No one would dare keep him overnight without registering him with the house commandant, and the latter would not permit a person unknown to him to stay after hours. But how could Radek offer to let me pass the night in his apartment, I asked. The Kremlin, he explained, was an exception. It was heavily guarded against unwelcome guests, and as only the most responsible party members

lived there, they could be trusted not to harbour undesirable or suspicious strangers. Anyway, I could call Berkman again after midnight, Radek advised; he would surely be in then.

Radek proved right. At one o'clock I reached Sasha. Not having expected me, he had left for the day. He could not come to me then, because his *propusk* was good only till midnight, but he would call in the morning.

Sasha's voice over the telephone was already a great comfort. It helped to take the edge from the loneliness I felt in the great, strange city. My dear old pal arrived bright and early "to drink a cup of coffee with you," he said. He had had nothing like it since he had left Petrograd, he told me, nor much of anything else. A glance at his hollow cheeks convinced me that he had gone hungry. I thought it strange, as I knew he had taken enough provisions from our American supplies to last him several weeks. Lansbury had even teased him about it. As the guest of the Soviet Government he would not go short, Lansbury had said, and of course he would also share with his "comrade Berkman." Sasha had mentioned in his letter to me that he was not feeling well, but not a word about scarcity of food or whether Lansbury had kept his promise. I inquired if he had undergone a cure to reduce for beauty's sake. "No need for that in Russia," Sasha laughed; but his supplies did not go very far, he explained, because he had found so many starving, even if his loaves outdid Christ's in feeding large numbers on a few pieces. As to the comradeship of Mr. Lansbury, it had lasted only until the latter was taken in charge by an official representative of the Foreign Office. The English editor was housed in the palatial home of a former sugar-king, now the residence of Assistant Foreign Commissar Karakhan; but apparently no room could be found there for Sasha, nor had Lansbury shown any interest in whether his travelling companion and interpreter could find lodgings anywhere else. Sasha was informed that he had not been expected. Moreover, he had not a scrap of paper to identify himself. Finally it was decided to send him to a Soviet house on Kharitonenskaya Street. There also the commandant declared that he had no spare room. Sasha was saved from his predicament by a Socialist Revolutionist staying in the house. The man had recently come from Siberia to bring a report to headquarters from the local Communists with whom he was working. He invited Sasha to share his room, even at the risk of rousing the ire of the all-powerful house commandant. This difficulty temporarily solved, Sasha called on Chicherin, who immediately provided him with a credential. That piece of paper proved a veritable magic key, which had already unlocked many doors for him, as well as some hearts. The commandant of the Kharitonensky Soviet house suddenly discovered that there was a vacant room there, after all, and other officials became friendly the moment Sasha produced his talisman!

The food at the Kharitonensky was not bad, but entirely insufficient for adults. The other guests at the house somehow managed to supply themselves with extra morsels, which they would bring to the common dinner-table, but Sasha did not care to do this. His main difficulty, however, was the black bread, which was causing him serious stomach trouble. In fact, he had been compelled to stop eating it altogether. But now he would pick up lost weight quickly, he joked; now that I was in Moscow, he was sure I would manage to prepare good meals out of scraps, as I had always done. My dear Sasha! What amazing capacity for adaptation and what splendid sense for the comic sides of life!

The main attraction of the place where he lived, Sasha related, was the interesting types of humanity domiciled there. Chinese, Koreans, Japanese, and Hindu delegates, come to study the achievements of "October" and to enlist aid for the work of liberation in their native countries.

Our comrades in Moscow, Sasha informed me, seemed to enjoy considerable freedom. The Anarcho-Syndicalists of the group *Golos Truda* were publishing anarchist literature and selling it openly at their book-shop on the Tverskaya. The Universalist Anarchists had club-rooms with a co-operative restaurant and held open weekly gatherings at which revolutionary problems were freely discussed. A little anarchist sheet was also published by our old Georgian comrade Attabekian, a close friend of Peter Kropotkin, who had his own print-shop. "What an extraordinary situation," I remarked, "to grant anarchists in Moscow so much freedom, and none at all to the Petrograd circle! Most of the dreadful charges I heard there against the Bolsheviki must have been mere fabrication, but one thing was obvious: they were compelled to meet in secret." Sasha explained that he had come upon quite a number of strange contradictions. Thus, many of our comrades were in prison, for no cause apparently, while others were not molested in their activities. But I would have ample opportunity

to learn everything at first hand, he added; the Universalist group had invited us to a special conference where the anarchist angle of the Revolution and current events would be presented by three able speakers.

I could hardly wait for the approaching meeting, which held out the hope of better understanding of Russian reality. In the meantime I tramped Moscow many hours a day, sometimes with, but more often without, Sasha. He lived too far away, a full hour's walk from the National, and there were no street-cars and but few *izvostchiky*. But I urged Sasha to have at least one meal a day with me. He needed building up, and I had brought with me part of our groceries from Petrograd. The markets in Moscow were wide open, doing a rushing business. I saw no betrayal of the Revolution in buying necessities there. Zorin had indeed told me that trading of any kind was the worst counter-revolution and was strictly prohibited. When I had called his attention to the open markets, he had assured me that only speculators were to be found there. I thought it was sheer nonsense to expect people to starve to death in sight of food. There was no heroism in that, nor could the Revolution profit by it. Starving people could not produce, and without production revolution is doomed to failure. Zorin had insisted that the blockade, the Allied intervention, and the White generals were responsible for the lack of food. But I had grown weary of the same rosary about the causes of Russia's ills. I did not dispute the facts as presented by Zorin and other Communists, but I did think that if the Soviet Government failed to prevent food reaching the markets, it should at least close them. If food was allowed to be sold in public places, it was adding insult to injury to forbid the masses to take advantage of securing provisions, the more so as money was permitted to circulate, the Government coining it wholesale. To such arguments Zorin replied that only my theoretic conceptions of revolution were obscuring the needs of the practical situation.

The main market in Moscow was the once famous Soukharevka, which presented the most amazing picture of incongruity I had yet seen in Russia. People of every kind and station were gathered there, stripped of the trappings of caste and station. The aristocrat and the peasant, the cultured and the uncouth, the *bourgeois*, the soldier, and the worker rubbed elbows with the enemy of yesterday, pitifully crying out their wares or feverishly buying. Former barriers were broken down, not by the equity of communism, but by the common need for bread, bread, bread. Here one could find exquisitely carved ikons and rusty nails, beautiful jewelry and gaudy trinkets, damask shawls and faded cotton quilts. Amidst the remnants of former luxury and the last cherished objects of wealth, the crowds jostled, motley gatherings scrambling to possess themselves of coveted articles. Truly an overpowering spectacle of primitive instincts, asserting themselves without restraint or fear.

The Soukharevka made more flagrant the discrimination against smaller places of barter. The little market near the National was being constantly raided. Yet there were but the poorest of the poor desperately trying to keep alive: old women, children in tatters, derelict men, their wares as wretched as themselves. Ill-smelling *tshchi* (vegetable soup), frozen potatoes, biscuits black and hard, or a few boxes of matches — they held them out to the passers-by with trembling hands, in trembling voices pleading: "Buy, *barinya* (lady), buy, for the love of Christ, buy!" In the raids their measly wares would be seized, their soup and kvass poured out on the square, and the unfortunates dragged off to prison as speculators. Those lucky enough to escape the raiders would soon crawl back, gather up the matches and cigarettes strewn about, and begin their wretched trade again.

The Bolsheviki, in common with other social rebels, had always stressed the potency of hunger as the cause of most of the evils in capitalist society. They never grew tired of condemning the system that punished the effects while leaving their sources intact. How could they now pursue the same stupid and incredible course, I wondered. True, the appalling hunger was not of their making. The blockade and the interventionists were chiefly responsible for that. More reason, then, it seemed to me, why the victims should not be hounded and punished. Witnessing such a raid, Sasha had been aroused by its cruelty and inhumanity. He had vigorously protested against the brutal manner in which the soldiers and the Chekists dispersed the crowd, and he had been himself saved from arrest only by the credential Chicherin had given him. Forthwith the Chekist had changed his tone and manner, offering profuse apologies to the "*foreign tovarishtch*." He was only doing his duty, he said, carrying out the orders of his superiors, and he could not be blamed.

It was evident that the new power in the Kremlin was feared no less than the old, and that its official seal had the same awesome effect. "Wherein is the change?" I asked Sasha. "You can't measure a gigantic upheaval by a

few specks of dust," he replied. But were they mere specks, I wondered, for they seemed to me gusts that were threatening to pull down the entire revolutionary edifice I had constructed in America around the Bolsheviki. Yet my faith in their integrity was too strong to charge them with responsibility for the evils and wrongs I was witnessing at every step. These kept growing daily, ugly facts utterly at variance with what Soviet Russia had been proclaiming to the world. I tried to avoid facing them, but they lurked in every corner and would not be ignored.

The National, almost exclusively occupied by Communists, was manned by a large kitchen force that was wasting time and precious foodstuffs in preparing uneatable meals. Next to it was another kitchen with private servants cooking all day for their masters, prominent Soviet officials. They and their friends were permitted special privileges, often receiving three and even more rations, while the ordinary mortals were wearing out their depleted strength to attain their meagre due.

The housing arrangements disclosed similar favouritism and injustice. Large and well-furnished apartments were easily obtainable for a monetary consideration, but it required weeks of humiliation before petty officials to secure one room in a dismal flat without water, heat, or light. Lucky indeed the person if, after all his exhausting efforts, he did not find someone else occupying the same room. This seemed entirely too fantastic to believe, but the personal experience of various friends, among them a young girl I knew, as well as of Manya and Vassily Semenoff, old comrades from the States, left no doubt. They had been among the first to hasten back to Russia at the very outbreak of the Revolution. Since then they had faithfully worked in Soviet institutions at the hardest tasks, yet they had been compelled to wait months and canvass numerous departments before they were granted lodgings. Their happiness was, however, short-lived. On reaching the place assigned to her the young woman found a man already in possession of it. "But we can't both live in the same room," she had told him. "Why not?" he replied; "in Soviet Russia one mustn't be so particular. I worked too hard to secure this hole and I can't afford to give it up. But I can sleep on the floor and let you have the bed," he offered. "It was very decent of him," the girl said, "but I could not face such close proximity with an utter stranger. I left the room and resumed my search for another place."

The hideous sores on revolutionary Russia could not for long be ignored. The facts presented at the gathering of the Moscow anarchists, the analysis of the situation by leading Left Socialist Revolutionists, and my talks with simple people who claimed no political affiliations enabled me to look behind the scenes of the revolutionary drama and to behold the dictatorship without its stage make-up. Its role was somewhat different from the one proclaimed in public. It was forcible tax-collection at the point of guns, with its devastating effect on villages and towns. It was the elimination from responsible positions of everyone who dared think aloud, and the spiritual death of the most militant elements whose intelligence, faith, and courage had really enabled the Bolsheviki to achieve their power. The anarchists and Left Socialist Revolutionists had been used as pawns by Lenin in the October days and were now doomed to extinction by his creed and policies. It was the system of taking hostages for political refugees, not exempting even old parents and children of tender age. The nightly *oblavas* (street and house raids) by the Cheka, the population frightened out of sleep, their few belongings turned upside down and ripped open for secret documents, the dragnet of soldiers left behind to haul in the crop of unsuspecting callers at the besieged house. The penalties for flimsy charges often amounted to long prison terms, exile to desolate parts of the country, and even execution. Shattering in its cumulative effect, the essence of the story was the same as told me by my Petrograd comrades. I had been too dazzled then by the public glare and glitter of Bolshevism to credit the veracity of the accusations. I had refused to trust their judgment and their viewpoint. But now Bolshevism was shorn of its presence, its naked soul exposed to my gaze. Still I would not believe. I would not see with my inner eye the truth so evident to my outer sight. I was stunned, baffled, the ground pulled from under me. Yet I hung on, hung on by a thread as a drowning man. In my anguish I cried: "Bolshevism is the *mene, tekeli* over every throne, the menace of craven hearts, the hated enemy of organized wealth and power. Its path has been thorny, its obstacles many, its climb steep. How could it help falling behind at times, how could it help making mistakes? But to belie itself, to play Judas to the fervent hope of the disinherited and

oppressed, to betray its own ultimate aims? No, never could it be guilty of such an eclipse of the world's most luminous star!"

Even the Moscow Anarchist Conference had not gone so far in its indictment. The Soviet State was different from capitalist and *bourgeois* governments, they had told us when we objected to their absurdly illogical resolution asking for the legalisation of their work and the release of our comrades from prison. "In no country have the anarchists ever begged favours from the government," we argued, "nor do they believe in loyalty to the State. Why do it here, if the Bolsheviki have broken faith?" The Bolshevik government was revolutionary in spite of its offences; it was proletarian in its nature and purposes, the Russian comrades insisted. Whereupon we had signed the petition and agreed to present it to the proper authorities.

Both Sasha and I held on to the firm belief that the Bolsheviki were our brothers in a common fight. Our very lives and all our revolutionary hopes were staked upon it. Lenin, Trotsky, and their co-workers were the soul of the Revolution, we were sure, and its keenest defenders. We would go to them, to Lunacharsky, Kollontay, Balabanoff. Jack Reed had spoken of them with deepest admiration and affection. They were capable of other criteria than a membership card in estimating people and events, Jack had said. They would help me see things in their proper light. I would seek them out. And our old teacher, Peter Kropotkin — we had drifted apart over our stand on the World War, but our love and esteem for his great personality and acute mind had not changed. I was certain that his feeling for us had also remained the same. We had been eager to see our dear comrade immediately upon our arrival in Russia. He was living in the village of Dmitrov, we had been informed, about sixty versts from Moscow, in his own little house, and he was well supplied with all necessities by the Soviet Government. Travel was impossible then, but our trip would be arranged in the spring, Zorin had assured us.

Seeing Peter was too imperative for me now to stop at the hardships of travel. I would reach him somehow, I decided. He, of all people, would best be able to help me out of the pit of doubt and despair. He had returned to Russia after the February Revolution and he had witnessed the "October." He had seen some part of his cherished dream realized. His was a penetrating mind. He would strike the right key. I must go to him.

Alexandra Kollontay and Angelica Balabanoff were within easy reach, as they were living in the National. I sought out the former first. Mme Kollontay looked remarkably young and radiant, considering her fifty years and the severe operation she had recently undergone. A tall and stately woman, every inch the *grande dame* rather than the fiery revolutionist. Her attire and suite of two rooms bespoke good taste, the roses on her desk rather startling in the Russian greyness. They were the first I had seen since our deportation. Her handshake was limp and aloof, though she did say that she was glad to meet me at last in "great, vital Russia." Had I already found my place, she inquired, and the work I wanted to do? I replied that I still felt too uncertain of my ground to decide where I could be of best use. Perhaps I should know better after I had talked with her about the things that disturbed me, the contradictions I had found. I should tell her everything, she said; she was sure she could help me over my first difficult period. Every new-comer passes through the same state, she assured me, but everyone soon learns to see the greatness of Soviet Russia. The little things do not matter. I tried to tell her that my problems did not concern themselves with little things; they were vital and all-important to me. In fact, my very being depended on their right interpretation. "All right, go ahead," she remarked nonchalantly. She leaned back in her arm-chair and I began speaking of the harrowing things that had come to my knowledge. She listened attentively without interrupting me, but there was not the slightest indication in her cold, handsome face of any perturbation on account of my recital. "We do have some dull grey spots in our vivid revolutionary picture," she said when I had concluded. "They are unavoidable in a country so backward, with a people so dark and a social experiment of such magnitude, opposed by the entire world as it is. They will disappear when we have liquidated our military fronts and when we shall have raised the mental level of our masses." I could help in that, she continued. I could work among the women; they were ignorant of the simplest principles of life, physical and otherwise, ignorant of their own functions as mothers and citizens. I had done such fine work of that kind in America, and she could assure me of a much more fertile field in Russia. "Why not join me and stop your brooding over a few dull grey spots?" she said in conclusion; "they are nothing more, dear comrade, really nothing more."

People raided, imprisoned, and shot for their *ideas!* The old and the young held as hostages, every protest gagged, iniquity and favouritism rampant, the best human values betrayed, the very spirit of revolution daily crucified — were all these nothing but “grey, dull spots,” I wondered! I felt chilled to the marrow of my bones.

Two days later I went to see Anatol Lunacharsky. His quarters were in the Kremlin, the impenetrable citadel of authority in the popular mind of Russia. I bore several credentials, and my escort was a “Sovietsky” anarchist held in high esteem by the Communists. Nevertheless we made very slow progress in reaching the seat of the People’s Commissar for Education. Repeatedly the sentries scrutinized our *propusks* and asked questions regarding the purpose of our coming. At last we found ourselves in a reception room, a large salon filled with many objects of art and a crowd of people. They were artists, writers, and teachers awaiting an audience, my companion explained. A sorry and undernourished lot they were, their gaze steadily riveted on the door leading to the Commissar’s private office. Hope and fear burned in their eyes. I too was anxious, though my rations did not depend on the man who presided over the cultural positions. Lunacharsky’s greeting was warmer and more cordial than Kollontay’s. He also inquired whether I had already found suitable work. If not, he could suggest a number of occupations in his department. The American system of education was being introduced in Soviet Russia, he said, and I, coming from that country, would undoubtedly be able to make valuable suggestions in regard to its proletarian application. I gasped. I forgot all about the purpose of my visit. The educational system found wanting and rejected by the best pedagogues in the United States now accepted as a model in revolutionary Russia? Lunacharsky looked much astonished. Was the system really being opposed in America, he inquired, and by whom? What changes had they suggested? I should explain the whole matter to him and his teachers, and he would call a special conference for the purpose. I could do much good, he urged, and I could be of great help to him in his struggle with the reactionary elements among the teachers who were clamouring for the old methods in dealing with the child and who even favoured prison for the mental defectives.

His eagerness to learn lessened somewhat my resentment at the attempt to transplant to Russia the American public-school system. It was evident that Lunacharsky knew nothing of the insurgent movement that had for years been trying to modernize that hoary and futile institution. I must point out to the educators of Russia the absurdity of aping those antiquated methods in the land of new life and values. But America was millions of miles away from my mind. Russia was consuming me, Russia with all her wonders and woes.

Lunacharsky continued to talk of his difficulties with the conservative instructors and of the controversy raging in the Soviet press about defective children and their treatment. He and Maxim Gorki were standing out against prison as a reformatory influence; he himself was even opposed to milder forms, in fact to any form, of coercion in dealing with the young. “You are more in tune with the modern approach to the child than Maxim Gorki,” I said. In part, however, he agreed with Gorki, he replied, for most of Russia’s young generation were tainted with bad heredity, which the years of war and civic strife had accentuated. But rejuvenation could not be brought about by punishment or terror, he emphasized. “That is splendid,” I remarked; “but are not terror and punishment the methods of dictatorship? And do you not approve of the latter?” He did, but only as a transitory factor, while Russia was being bled by the blockade and attacked on numerous fronts. “Once these have been liquidated, we will begin in earnest to build the real Socialist Republic, and the dictatorship will then go, of course.” He considered it stupid to hold Denikin, Yudenich, and their kind responsible for all the shortcomings of Soviet Russia while ignoring the evil of the growing new bureaucracy and the increasing power of the Cheka. It was also very bad policy to proclaim Russia’s educational achievements from the house-tops, he thought. Much was being done for the child, but the real herculean task was still ahead. “Rather heretical!” I remarked. He replied laughingly that he was considered even worse than a mere heretic because he had insisted that the intelligentsia, besides being indispensable, was, after all, also human and should not be forced to die by starvation. He had great faith in the proletariat, but he refused to swear by its infallibility. “If you don’t look out, you’ll be excommunicated,” I warned him. “Yes, or put in a corner under the watchful eye of a teacher,” he countered, with a knowing smile.

Lunacharsky did not give the impression of a vital personality, but he had broad humanity and I liked him for that. I wanted to broach my own problems, but I had already taken up too much time and I was conscious of the

people waiting behind the door and undoubtedly cursing me. Before I left, Lunacharsky once more reiterated that his department was the right place for me, and that I must not leave Moscow until I had addressed the conference he was going to call.

On my way back to the National I learned from my escort that the People's Commissar for Education was considered not only sentimental, but also a scatter-brain and a wastrel. He was doing very little for the *proletcult* (proletarian culture), spending huge sums instead to protect *bourgeois* art. Worst of all, he was devoting most of his time to saving the last remnants of the counter-revolutionary intelligentsia. With the co-operation of Maxim Gorki he had succeeded in reinstating the old professors and teachers in the Dom Utcheniy (Home of the Learned). There they could keep warm while at work and get their rations without standing in line. He had also committed a grave offence in establishing the so-called academic ration for the more noted writers, thinkers, and scientists of Russia, irrespective of party affiliation. The academic ration was far from luxury and by no means too plentiful; many of the responsible Communists received even better provisions, but they were bitter against Lunacharsky for "favouring" the intelligentsia, my informant declared.

The poor bigots, I thought, to whom the Revolution meant only vengeance and a rung on the social ladder! They were the dead weight threatening to sink the revolutionary ship. Lunacharsky was aware of it. And Kollontay? I was certain she too knew better. But she was a diplomat trying to smooth over crude and hard places. Would Balabanoff also turn out to be of the same type, I wondered. Presently I had an opportunity to convince myself that she was quite the reverse.

The two leading Communist women of Russia proved the greatest contrast. Angelica Balabanoff lacked what Kollontay possessed in abundance: the latter's fine figure, good looks, and youthful liveness, as well as her worldly polish and sophistication. But Angelica had something that far outweighed the external attributes of her handsome comrade. In her large sad eyes there shone profundity, compassion, and tenderness. The tribulations of her people, the birth-pangs of her native land, the suffering of the downtrodden she had served her whole life were deeply graven on her pallid face. I found her ill, crumpled up on the couch of her small room, but she immediately became all interest and concern for me. Why had I not let her know that I was her neighbour, she asked. She would have come to me at once. And why had I waited so long before seeking her out? Did I need anything? She would see to it that my wants should be looked after. Coming from the States, I must find it very hard to adjust myself to Russia's poverty. It was different with the native masses, who had never known anything except hunger and want. Ah, the Russian masses, their power of endurance, their capacity for suffering, their heroism in the face of such fearful odds! Children in their weakness, giants in their strength! She had come to know them better since "October" than in all her previous years in Russia. She had grown to believe in them with a more abiding faith and to feel with them an all-embracing love.

It was dusk; the city's noises did not penetrate the cell-like room. Yet it was vibrant with stirring sounds. The face before me, shrunken and ashy, was beautiful now in the glow of its inner light. Without a word from me Angelica Balabanoff had guessed my doubts and travail. I sensed that her tribute to the Russian masses was her unique way of making me feel that nothing mattered so much to the ultimate triumph of the Revolution as the spiritual resources of the people themselves. I inquired whether that was her meaning, and she nodded assent. She knew from her own struggle that mine must be very hard and she wanted me never to lose sight of the peaks of the "October" ascendancy.

I walked to her couch and stroked her thick braided black hair, already streaked with grey. I must call her Angelica, she said, drawing me to her heart. She asked me to ring for a comrade on the same floor to bring the samovar. She had some *varenya* (fruit jelly), and Swedish comrades had given her some biscuits and butter. She felt very guilty to enjoy such luxuries when the people did not have enough bread. But her stomach was bad; she could digest nothing, and so perhaps she was not so inconsistent as it might appear. Such selflessness amidst the callous indifference I had found everywhere moved me deeply. I broke down and wept as I had not since I had held my dear Helena in my arms at our final parting. Angelica became frightened. Had she said anything to cause me pain, or was I ill or in trouble? I opened my heart to her and poured out everything, my

shocks, disillusionments, and nightmares, all the dreadful things and thoughts that had been oppressing me since my arrival. What was the answer, what the explanation, and where the responsibility?

Life itself is behind all frustration, Angelica replied, in an individual as well as in a social sense. Life was hard and cruel, and those who would live must also grow cruel and hard. Life is replete with eddies and whirlpools; its currents are violent and destructive. The sensitive, those shrinking from hurt, cannot hold their own against it. As with man, so with his ideas and ideals. The finer they are, the more humane, the sooner their death from the impact of Life. "But this is fatalism with a vengeance," I protested; "how can you harmonize such an attitude with your socialistic views and materialistic conception of history and human development?" Angelica explained that Russian reality had convinced her that life, and not theories, dictates the course of human events. "Life! Life!" I cried impatiently, "what is it but what the genius of man imparts to it? And what is the use of human striving if some mysterious power called Life can turn it to naught?" Angelica replied that there really was no particular sense in our efforts, except that living meant striving, reaching out for something better. But I should not mind her, she hastened to add. She was probably all wrong, and those others right who could pay the full measure life exacts. "You must go to see 'Ilich,'" she advised; only he, Lenin, could help me, for he knew how to meet the demands of Life. She would arrange an interview for me.

I left the dear little woman with mixed feelings. Soothed and comforted by her rich fount of love, I at the same time disapproved of her acquiescence in the evils and abuses about her. I had known of her as a fighter, always firm and unflinching in her stand. What had made her so passive now, I wondered. Communists enjoyed the right of criticism, as I had learned from the Bolshevik press. Why, then, did Angelica not use her pen and voice in and out of the party? It kept worrying me and I sought an opportunity to speak to her woman comrade who had served us tea. From her I learned that Angelica had been secretary of the Third International. In that capacity she had fought determinedly against the growing bureaucracy of the clique led by Zinoviev, Radek, and Bukharin. As a result she was most unceremoniously kicked out and denied all responsible work. It was not that Angelica cared about the personal injustice and insult. But she felt that the methods of intrigue and slander employed against her were also being used against other sincere comrades at variance with the leaders. This poison was eating into the very body of the party, and Angelica knew that it was fraught with disastrous results to the Revolution. "Is there no way of putting a stop to such nefarious methods?" I asked Angelica's friend. There was none, she assured me, none within Russia, and no one would think of a protest abroad as long as the Revolution was in danger. This awareness had undermined Angelica's health and had paralysed her will. Her mental state was due to the methods employed by her party, including the widespread suffering, the terror, and the cheapness of human life. Angelica could not face them.

Dear, sweet Angelica — I began to understand her better and what she meant by the currents of life. But I could not share her attitude. I could not submit. I must probe into the hidden sources of Russia's ills, I felt; I must unearth their causes and proclaim them aloud. No party clique should tie my tongue.

I had not seen Sasha for several days. The long trip from Kharitonenskaya to the National was too exhausting, he said. But the morning after my visit with Angelica I received a hurry call to come to his lodgings. I found Sasha ill in bed, with no help near. I dropped everything and took up my old profession of nursing. His fever was stubborn, but his dogged will to live presently won out. His illness left him weak and spent, however, and in no condition to remain alone. I could not stop at the Kharitonenskaya, nor could Sasha, for that matter, for the house commandant had informed him that his time had expired and that he would have to vacate his room. We were planning to leave for Petrograd within a week and it was therefore useless to argue with the official *tovarishtch*. We went to the National, my room fortunately being larger than the one I had occupied in the Astoria, and provided with an extra couch. When Angelica learned of Sasha's illness and his presence in the National, she immediately constituted herself his guardian angel. Her family of Swedish, Norwegian, and Dutch comrades seemed to increase all the time, and from them she would bring Sasha some delicate morsels. I had learned through various sources that Angelica was looked upon by her comrades as a "sentimental *bourzhooy*." She was wasting her time, they said, on philanthropy, always trying to procure milk for some sick baby, extra things for a pregnant woman, or old clothes for people of useless age.

When Angelica had suggested that I go to see Lenin, I decided to work out a memorandum of the most salient contradictions in Soviet life, but, not having heard anything more about the proposed interview, I had not done anything about the matter. Angelica's telephone message one morning, informing me that "Illich" was waiting to see Sasha and me, and that his auto had come for us, was therefore most disconcerting. We knew Lenin was so crowded with work that he was almost inaccessible. The exception in our favor was a chance we could not miss. We felt that even without our memorandum we should find the right approach to our discussion; moreover, we should have the opportunity to present to him the resolutions our Moscow comrades had entrusted to us.

Lenin's auto rushed at furious speed along the congested streets and into the Kremlin, past every sentry without being halted for *propusks*. At the entrance of one of the ancient buildings that stood apart from the rest, we were asked to alight. An armed guard was at the elevator, evidently already apprised of our coming. Without a word, he unlocked the door and motioned us within, then locked it and put the key into his pocket. We heard our names shouted to the soldier on the first floor, the call repeated in the same loud voice at the next and the next. A chorus was announcing our coming as the elevator slowly ascended. At the top a guard repeated the process of unlocking and locking the elevator, then ushered us into a vast reception hall with the announcement: "*Tovarishtchy* Goldman and Berkman." We were asked to wait a moment, but almost an hour passed before the ceremony of leading us to the seat of the highest was resumed. A young man motioned us to follow him. We passed through a number of offices teeming with activity, the click of typewriters, and busy couriers. We were halted before a massive door ornamented with beautifully carved work. Excusing himself for just a minute, our attendant disappeared behind it. Presently the heavy door opened from within, and our guide invited us to step in, himself vanishing and closing the door behind us. We stood on the threshold awaiting the next cue in the strange proceedings. Two slanting eyes were fixed upon us with piercing penetration. Their owner sat behind a huge desk, everything on it arranged with the strictest precision, the rest of the room giving the impression of the same exactitude. A board with numerous telephone switches and a map of the world covered the entire wall behind the man; glass cases filled with heavy tomes lined the sides. A large oblong table hung with red; twelve straight-backed chairs, and several arm-chairs at the windows. Nothing else to relieve the orderly monotony, except the bit of flaming red.

The background seemed most fitting for one reputed for his rigid habits of life and matter-of-factness. Lenin, the man most idolized in the world and equally hated and feared, would have been out of place in surroundings of less severe simplicity.

"Illich wastes no time on preliminaries. He goes straight to his objective," Zorin had once said to me with evident pride. Indeed, every step Lenin had made since 1917 testified to this. But if we had been in doubt, the manner of our reception and the mode of our interview would have quickly convinced us of the emotional economy of Illich. His quick perception of its supply in others and his skill in making the utmost use of it for his purpose were extraordinary. No less amazing was his glee over anything he considered funny in himself or his visitors. Especially if he could put one at a disadvantage, the great Lenin would shake with laughter so as to compel one to laugh with him.

His sharp scrutiny having bared us to the bone, we were treated to a volley of questions, one following the other, like arrows from his flint-like brain. America, her political and economic conditions — what were the chances of revolution there in the near future? The American Federation of Labor — was it all honeycombed with *bourgeois* ideology or was it only Gompers and his clique, and was the rank and file a fertile soil for boring from within? The I.W.W. — what was its strength, and were the anarchists actually as effective as our recent trial would seem to indicate? He had just finished reading our speeches in court. "Great stuff! Clear-cut analysis of the capitalist system, splendid propaganda!" Too bad we could not have remained in the United States, no matter at what price. We were most welcome in Soviet Russia, of course, but such fighters were badly needed in America to help in the approaching revolution, "as many of your best comrades had been in ours." And you, *Tovarishtch* Berkman, what an organizer you must be, like Shatoff. True metal, your comrade Shatoff; shrinks from nothing and can work like a dozen men. In Siberia now, commissar of railroads in the Far Eastern Republic. Many other anarchists hold important positions with us. Everything is open to them if they are willing to co-

operate with us as true *ideiny* anarchists. You, *Tovarishtch* Berkman, will soon find your place. A pity, though, that you were torn away from America at this portentous time. And you, *Tovarishtch* Goldman? What a field you had! You could have remained. Why didn't you, even if *Tovarishtch* Berkman was shoved out? Well, you're here. Have you any thought of the work you want to do? You are *ideiny* anarchists, I can see that by your stand on the war, your defense of 'October,' and your fight for us, your faith in the soviets. Just like your great comrade Malatesta, who is entirely with Soviet Russia. What is it you prefer to do?

Sasha was the first to get his breath. He began in English, but Lenin at once stopped him with a mirthful laugh. "Do you think I understand English? Not a word. Nor any other foreign languages. I am no good at them, though I have lived abroad for many years. Funny, isn't it?" And off he went in peals of laughter. Sasha continued in Russian. He was proud to hear his comrades praised so highly, he said; but why were anarchists in Soviet prisons? "Anarchists?" Ilich interrupted; "nonsense! Who told you such yarns, and how could you believe them? We do have bandits in prison, and Makhnovtsy, but no *ideiny* anarchists."

"Imagine," I broke in, "capitalist America also divides the anarchists into two categories, philosophic and criminal. The first are accepted in highest circles; one of them is even high in the councils of the Wilson Administration. The second category, to which we have the honor of belonging, is persecuted and often imprisoned. Yours also seems to be a distinction without a difference. Don't you think so?" Bad reasoning on my part, Lenin replied, sheer muddle-headedness to draw similar conclusions from different premises. Free speech is a *bourgeois* prejudice, a soothing plaster for social ills. In the Workers' Republic economic well-being talks louder than speech, and its freedom is far more secure. The proletarian dictatorship is steering that course. Just now it faces very grave obstacles, the greatest of them the opposition of the peasants. They need nails, salt, textiles, tractors, electrification. When we can give them these, they will be with us, and no counter-revolutionary power will be able to swerve them back. In the present state of Russia all prattle of freedom is merely food of the reaction trying to down Russia. Only bandits are guilty of that, and they must be kept under lock and key.

Sasha handed Lenin the resolutions of the anarchist conference and emphasized the assurance of the Moscow comrades that the imprisoned comrades were *ideiny* and not bandits. "The fact that our people ask to be legalized is proof that they are with the Revolution and the Soviets," we argued. Lenin took the document and promised to submit it to the next session of the Party Executive. We would be notified of its decision, he said, but in any event it was a mere trifle, nothing to disturb any true revolutionist. Was there anything else? We had fought in America for the political rights even of our opponents, we told him, the denial of them to our comrades was therefore no trifle to us. I, for one, felt, I informed him, that I could not co-operate with a régime that persecuted anarchists or others for the sake of mere opinion. Moreover, there were even more appalling evils. How were we to reconcile them with the high goal he was aiming at. I mentioned some of them. His reply was that my attitude was *bourgeois* sentimentality. The proletarian dictatorship was engaged in a life-and-death struggle, and small consideration could not be permitted to weigh in the scale. Russia was making giant strides at home and abroad. It was igniting world revolution, and here I was lamenting over a little blood-letting. It was absurd and I must get over it. "Do something," he advised; "that will be the best way of regaining your revolutionary balance."

Lenin might be right, I thought. I would take advantage of his advice. I would start at once, I said. Not with any work within Russia, but with something of propaganda value for the United States. I should like to organize a society of Russian Friends of American Freedom, an active body to give support to America's struggle for liberty, as the American Friends of Russian Freedom had done in aid of Russia against the tsarist régime.

Lenin had not moved in his seat during the entire time, but now he almost leaped out of it. He swung round and stood facing us. "That's a brilliant idea!" he exclaimed, chuckling and rubbing his hands. "A fine practical proposal. You must proceed to carry it out at once. And you, *Tovarishtch* Berkman, will you co-operate in it?" Sasha replied that we had talked the matter over and had already worked out the details of the plan. We could start immediately if we had the necessary equipment. No difficulty in that, Lenin assured us, we would be supplied with everything — an office, a printing outfit, couriers, and whatever funds would be needed. We must

send him our prospectus of work and the itemized expenses involved in the project. The Third International would take care of the matter. It was the proper channel for our venture, and it would afford us every help.

In blank astonishment we looked at each other and at Lenin. Simultaneously we began to explain that our efforts could prove effective only if free from any affiliation with known Bolshevik organizations. It must be carried out in our own way; we know the American psychology and how best to conduct the work. But before we could proceed further, our guide suddenly appeared, as unobtrusively as he had left, and Lenin held out his hand to us in good-bye. "Don't forget to send me the prospectus," he called after us.

The methods of the "clique" in the *politbureau* of the party were also pervading the International and poisoning the entire labour movement, Angelica's friend had told me. Was Lenin aware of it? And was that also a mere trifle in his estimation? I was certain now that he knew everything that was going on in Russia. Nothing escaped his searching eye, nothing could take place without first having been weighed in his scale and approved by his authoritative seal. An indomitable will easily bending everyone to its own curve and just as easily breaking men if they failed to yield. Would he also bend or break us? The danger was imminent if we made the first false step, if we accepted the tutelage of the Communist International. We were eager to help Russia and to continue our work for America's liberation, to which we had given the best years of our lives. But it would mean a betrayal of our entire past and the complete abrogation of our independence to submit to the control of the clique. We wrote Lenin to that effect and enclosed a detailed outline of our plan, carefully prepared by Sasha.

We agreed with Lenin in one thing, the need of getting to work. Not, however, in any political capacity or in a Soviet bureau. We must find something that would bring us in direct touch with the masses and enable us to serve them. Moscow was the seat of Government with more State functionaries than workers, bureaucratic to the last degree. Sasha had visited a number of factories, all of them in a palpably neglected and deserted condition. In most of them the Soviet officials and members of the Communist *yacheika* (cell) far outnumbered the actual producers. He had talked with the workers and found them embittered by the arrogance and arbitrary methods of the industrial bureaucracy. Sasha's impressions only served to strengthen my conviction that Moscow was no place for us. If at least Lunacharsky had kept his promise! But he was swamped with work, he wrote, and unable just then to call the teachers' conference. It might take weeks before it could be done. He understood how difficult it was for people used to doing things in their own independent manner to fit themselves into a groove. But it was the only effective place in Russia and I would have to reconcile myself to that. Meanwhile I must keep in touch with him, his letter concluded.

It was a subtle hint that the dictatorship was all-pervading and that it would brook no independent effort. Not in Moscow, at any rate. After all, every seat of government inevitably breeds the martinet and the flunkey, the courtier and the spy, a herd of hangers-on fed by the official hand. Moscow was evidently no exception. We could not find our place there, nor come close to the toiling masses. One more thing we would attempt — get to see our comrade Kropotkin and then back to Petrograd, we decided.

We learned that George Lansbury and Mr. Barry were about to go to Dmitrov in a special train. We decided to ask permission to join them, though we were not elated over the prospect of seeing Peter in the presence of two newspaper men. We had not been able to arrange a trip to Dmitrov, and this was an unexpected and exceptional opportunity. Sasha hastened to see Lansbury. The latter consented to have us accompany him and even expressed his willingness that we bring with us anyone else we might want. He assured Sasha that he had long wanted to see me again and that he would be delighted at the chance. Considering that he had all along known of my presence in Moscow and that he had not taken the trouble to look me up, his delight seemed rather questionable. But the main thing was to meet Peter, and we also invited our comrade Alexander Schapiro to come with us.

The train crawled snail-like, stopping at every water-tank. It was late evening when we at last reached the house. We found Peter ill and worn-looking. He appeared a mere shadow of the sturdy man I had known in Paris and London in 1907. Since my coming to Russia I had been repeatedly assured by the most prominent Communists that Kropotkin lived in very comfortable circumstances and that he lacked neither food nor fuel;

and here were Peter, his wife, Sophie, and their daughter, Alexandra, actually living in one room by no means sufficiently heated. The temperature in the other rooms was below zero, so that they could not be inhabited. Their rations, sufficient to exist on, had until recently been supplied by the Dmitrov co-operative society. That organization had since been liquidated, like so many other similar institutions, and most of its members arrested and taken to the Butirky prison in Moscow. How did they manage to exist, we inquired. Sophie explained that they had a cow and enough produce from her garden for the winter. The comrades from the Ukraine, particularly Makhno, had contrived to supply them with extra provisions. They would have managed to better advantage had not Peter been ailing of late and in need of more nourishing food.

Could nothing be done to rouse the responsible Communists to the fact that one of the greatest men of Russia was starving to death? Even if they had no interest in him as an anarchist, they must know his worth as a man of science and letters. Lenin, Lunacharsky, and the others in high position were probably not informed about Peter's situation. Could I not call their attention to his condition? Lansbury agreed with me. "It is impossible," he said, "that the big people in the Soviet Government would let so great a personality as Peter Kropotkin want for the necessities of life. We in England would not stand for such an outrage." He would immediately take the matter up with the Soviet comrades, he declared. Sophie had been repeatedly pulling at his sleeve to make him stop. She did not want Peter to hear our talk. But that dear soul was deeply immersed in conversation with the two Alexanders, quite unaware that we were discussing his welfare.

Peter would accept nothing from the Bolsheviks, Sophie told us. Only a short time previously, when the rouble still stood well, he had refused the offer of 250,000 roubles from the Government Publication Department for the right to issue his literary work. Since the Bolsheviks had expropriated others, they might as well help themselves to his books he had said. But it would not be done with his consent. He had never willingly dealt with any government and he had no intention of doing so with the one that in the name of socialism had abrogated every revolutionary and ethical value. Sophie had not even been able to induce Peter to accept the academic ration Lunacharsky had ordered for him. His increasing feebleness had compelled her to take it without his knowledge. His health, she apologized, was more important to her than his scruples. Besides, as a scientific botanist she was herself entitled to the academic ration.

Sasha was speaking to Peter of the maze of revolutionary contradictors we had found in Russia, the varied interpretations we had heard of the causes of the crying evils, and our interview with Lenin. We were eager to hear Peter's view-point and get his reactions to the situation. He replied that it was what it had always been to Marxism and its theories. He had foreseen its dangers and he had always warned against them. All anarchists had done so, and he himself had dealt with them in nearly every one of his writings. True, none of us had fully realized to what proportions the Marxian menace would grow. Perhaps it was not so much Marxism as the Jesuitical spirit of its dogmas. The Bolsheviks were poisoned by it, their dictatorship surpassing the autocracy of the Inquisition. Their power was strengthened by the blustering statesmen of Europe. The blockade, the Allied support of the counter-revolutionary elements, the intervention, and all the other attempts to crush the Revolution had resulted in silencing every protest against Bolshevik tyranny within Russia itself. "Is there no one to speak out against it?" I demanded, "no one whose voice would carry weight? Yours, for instance, dear comrade?" Peter smiled sadly. I would know better, he said, after I had been awhile longer in the country. The gag was the most complete in the world. He had protested, of course, and so had others, among them the venerable Veraigner, as well as Maxim Gorki on several occasions. It had no effect whatever, nor was it possible to do any writing with the Cheka constantly at one's door. One could not keep "incriminating" things in one's house nor expose others to the peril of discovery. It was not fear; it was the realization of the futility and impossibility of reaching the world from the inner prisons of the Cheka. The main drawback, however, was the enemies surrounding Russia. Anything said or written against the Bolsheviks was bound to be interpreted by the outside world as an attack upon the Revolution and as alignment with the reactionary forces. The anarchists in particular were between two fires. They could not make peace with the formidable power of the Kremlin, nor could they join hands with the enemies of Russia. Their only alternative at present, it seemed to Peter, was to find some work of direct benefit to the masses. He was glad that we had decided on that. "Ridiculous of Lenin

to want to bind you to the apron-strings of the party," he declared. "It shows how far mere shrewdness is from wisdom. No one can deny Lenin's shrewdness, but neither in his attitude to the peasants nor in his appraisal of those within or outside the reach of corruption has he shown real judgment or sagacity."

It was growing late and Sophie had been trying to prevail upon Peter to retire. But he persistently declined. He had been so long cut off from his comrades — indeed, from any kind of intellectual contact, he said. Our visit at first seemed to exert a bracing effect upon him. But presently he began to show signs of exhaustion, and we felt it was high time to go. Gentle and gallant was our Peter even in his fatigue. Nothing would do but he must see us to the exit and once more clasp us lovingly to his heart.

Our train was not to start till two a.m., and it was only eleven. The woman porter was fast asleep. She had forgotten to look after the fire, and the car was bitterly cold. The boys set to work over the stove, but it would yield nothing except smoke. Meanwhile Lansbury, wrapped up to his ears in his great fur coat, held forth on what a pity it was that Peter Kropotkin's age disqualified him from taking an active part in Soviet affairs. Living away from the centre, Kropotkin was not in a position to do justice to the grandiose achievements of the Bolsheviki, he reiterated. I was almost frozen and too miserable over Peter's condition to argue. But the boys did it for the three of us. At the Moscow station Sasha had another tilt with the London editor. Starved and half-naked children besieged us for a piece of bread. I had sandwiches on hand and we gave them to the kids, who devoured them ravenously. "A terrible sight," Sasha remarked. "Look here, Berkman, you are too sentimental," Lansbury retorted; "I could show you any number of poverty-stricken children in the East End of London." "I am sure you could," Sasha replied, "but you forget that the Revolution *has* taken place in Russia, not in England."

Our journey laid me up with a heavy cold and fever for a fortnight. Angelica was again beautifully solicitous, calling every day to look after me and never empty-handed. The comrades of the Universalist Club were also very helpful. Their care and that of gentle Angelica enabled me to leave my sick-bed much quicker than if I had been less fortunate in friends and attention. They urged me to stay at least another week. Traveling was dangerous at best and I was not yet completely recovered. But I could not bear Moscow any longer. It had grown into a veritable monster that I had to escape lest it destroy me. Petrograd held out the hope of relief in useful labour. And there was also my gnawing longing for news from my old home. Five months had passed without a word from anyone. The address we had left with our friends in America was Petrograd. My yearning was mingled with some unaccountable apprehension, both combining into the *idée fixe* that I must hasten back to the northern city.

Mail was actually awaiting us there, received four weeks previously. Why had it not been forwarded, we asked Liza Zorin. "What was the use?" she replied; "I did not think anything from America so important and interesting as what you must have seen and heard in Moscow." The letters were from Fitzi and Stella. Not "so important" — only news of the death of my beloved Helena. What could personal sorrow mean to people who had become cogs in the wheel that was crushing so many at every turn? I myself seemed to have turned into one of the cogs. I could find no tears for the loss of my darling sister, no tears or regrets. Only paralysing numbness and a larger void.

My deportation, Stella wrote, had proved the last blow to Helena's shattered condition. She had grown steadily worse from the moment she had heard about it. Death was more kind to her than life: it came quickly through a stroke. Dear, sweet sister, merciful indeed was your end, your supreme wish fulfilled since David's loss. Your tortured spirit at last found release in eternal rest, my beloved. You are at peace. Not so those whose lives are strewn with the autumn leaves of hope, the withered branches of a dying faith.

Fitzi's letter contained another blow. Our friend Aline Barnsdall had made all arrangements to go to Russia and she had invited Fitzi to come with her. But at the last moment Washington had refused them passports. M. Eleanor Fitzgerald was too well known as "a notorious anarchist, the co-worker of Alexander Berkman and Emma Goldman," the authorities had declared, and she was therefore not allowed to leave the country. Aline Barnsdall's affiliations with radicals had also been traced through the cheque she had given me. Fitzi had no

means, even if she could have found some *sub rosa* way of reaching Russia. She was all broken up over her failure to join us, but she knew we would understand.

On our return to Petrograd we found our fellow-passengers of the *Buford* considerably diminished in numbers. Some of them had succeeded in getting sent to their native places. Others, who in America had been bitter opponents of our defense of the Bolsheviki, became reconciled to the Soviet régime. In Rome now, they argued, they would howl with the Romans. The eleven Communists among the deportees were entirely in clover. They found the flesh-pots prepared for them, and the tables laden. They had but to grab the best place and morsels.

The remaining group was in a deplorable condition. Their attempts to secure useful work, for which years of labour in the United States had qualified them, brought no results. They were being sent from one institution to another, from commissar to commissar, without anyone able to decide whether their efforts were needed and where.

Here was Russia, famished for what these men could and longed to give, yet their productive capacities were compelled to lie fallow, and everything was being done to turn their devotion to hatred. Was this to be the lot of other workers to be deported from the United States and of those who would flock to Soviet Russia to aid the Revolution, we wondered. We could not sit by without at least essaying some effort to prevent the repetition of such criminal stupidity. Sasha proposed a clearing-house for the American deportees, those already in Russia and the others that were being expected. He worked out a plan for their reception, which was to be less ostentatious than on the occasion of our arrival, but which would assure greater security of food and lodging, better economy and practical sense. His project included the classification of the refugees by trade and occupation and assignment to useful and needed work. "Think of the gain to the Revolution if American training and experience were sensibly directed into productive channels," Sasha commented. His plan also provided an immediate opening for our own usefulness and that of other deportees in the city.

I suggested that we get in touch with Mme Ravich about the matter. Herself a prodigious worker and very efficient, she would be quick to see the value of Sasha's idea. Chicherin's representative in the Petrograd Foreign Office was also chief of the city's militia as well as commissar of the factory women's collectives. She lived in the Astoria and we knew the long hours she remained at her desk. I phoned to her at two a.m. and asked for an appointment. She requested me to call at once, adding that she had just received a message from Chicherin for "*Tovarishtchy* Goldman and Berkman."

A large contingent of American deportees were on their way to Russia Mme Ravich informed us, and Comrade Chicherin had instructed her to put us in charge of their reception. It was a most propitious occasion to broach Sasha's plan. Regardless of the late hour and her fatigue, Mme Ravich would not consent to our leaving until we had fully explained the project. We could count entirely on her co-operation, she assured us, and she would immediately issue directions to her secretary to facilitate our work in every way.

Mme Ravich kept her word, even supplying us with an automobile to save time in getting about. Her assistant, Kaplan, proved an earnest and willing aid, arming us with numerous *propusks* to secure us access to various departments. In his eagerness to help he even proposed to have a *tovarishtch* Chekist accompany us, to enable us to get quicker results. I assured him that I knew of a less drastic and more effective way, ironic and humbling though it was to admit it. Was there really such a method in the Soviet Republic, he inquired. Alas, not homegrown, but imported from the United States, I told him. It was American chocolate, cigarettes, and condensed milk. Their softening and soothing effect had proved irresistible to many Soviet hearts, inducing action and willingness where coaxing, commands, and threats had failed.

Now they achieved in a fortnight what Ravich and Kaplan admitted would have ordinarily taken months to accomplish. Three old germ-eaten buildings were renovated and equipped for the use of the expected deportees; the distribution of their rations organized so as to save their standing in queues, medical attention prepared in case of need, and employment secured for the "swimming" contingent.

Sasha and Ethel had in the meantime taken charge of the welcome to be given the deportees on the Latvian border. They were awaiting them there, with two trains held in readiness to bring the expected thousand refugees to Petrograd. They spent two weeks in vain waiting, only to find out that another blunder had been

added to the chaos and confusion of the Soviet situation. The wireless announcing returning war prisoners had been misread by the Foreign Office to mean American deportees. Sasha had repeatedly telegraphed to Chicherin to explain the mistake and offering to use his trains for bringing the war prisoners to Petrograd. He was ordered, however, to remain on the border to await the American deportees; the war prisoners would be taken care of by the War Commissariat. But Sasha had positively ascertained from the war prisoners' convoy that no political refugees were on their way from America. Instead of keeping his trains and provisions for the mythical deportees, as directed by Moscow, and leaving the fifteen hundred war prisoners to their fates on the uninhabited plain, without food or medical aid, Sasha decided to put his trains at their disposal and send them on to Petrograd.

We proposed to use the buildings we had prepared for the benefit of the war prisoners, and Mme Ravich favoured the suggestion. But the men were under the jurisdiction of the War Department, and she felt she must first get permission. Nothing further was heard of the matter. The quarters renovated with so much effort and time were sealed up and three able-bodied militiamen stationed on guard. All our labour was wasted, and Sasha's plan of organizing the deportees or the war prisoners for useful work was allowed to go by the board.

The same disheartening results met our other attempts to do practical work outside of the State machine. We would not be daunted, however.

The palatial residences of the former rich in the part of Petrograd known as Kammenny Ostrov (Island) were to be turned into rest-homes for toilers. "Marvelous idea, isn't it?" Zorin remarked to us; "we must complete it within six weeks." Only American speed and efficiency could accomplish the job on time. Would we help? We took the work in hand and became absorbed in it, until again we struck the impassable wall of Soviet bureaucracy.

From the start we had insisted that at least one warm meal a day should be provided for the workers employed in the preparation of rest-homes for their brothers. I had undertaken to supervise the cooking and the equitable distribution of the rations. For a while all went well; the men were satisfied with the arrangements, and their labours were making unusual progress — unusual for Russians, at any rate. But presently the Bolshevik staffs and their favourites began to increase and the rations of the workers to diminish. The latter were not long in perceiving that they were being robbed of their share for the sake of unnecessary office-holders and hangers-on. Their interest in the work showed signs of waning and presently the effects became apparent. We protested to Zorin against the farce of ill-treating one set of workers to enable another set to enjoy leisure and a rest. Equally we objected to the peremptory eviction from their homes of people whose only offense was a university degree. Old teachers and professors had been occupying some houses on the island ever since October, and no one had troubled them in any way. Now they and their families were to be deprived of home without any possibility of securing another roof over their heads. Zorin had requested Sasha to have the eviction orders carried out. But Sasha emphatically refused to act as the bully of the Communist State.

Zorin felt indignant at our "rank sentimentality." A man with Berkman's revolutionary record, he said, should not shrink from any task; it made no difference whether the *bourgeois* parasites ended in the gutter or threw themselves into the Nevi. We replied that translating Communism into the everyday life of Russia was more revolutionary than its denial and betrayal in behalf of an alleged future. But Zorin had become too blinded by his creed to see its disintegrating and devastating effect. He ceased calling for us on his daily ride to the island. We did not want him to think that our interest in the work depended on the comfort of his car and we continued to make the long journey on foot, which required about three hours' walk. Before long, however, we found others in our places, persons more pliable in the hands of the political machine. We understood.

The rest-homes were inaugurated with much *éclat*. To us the rows of rusty iron bedsteads in the vast salons, with their furniture of faded silk and plush, looked tawdry, cold, and uninviting. No worker with any self-respect could feel at ease or enjoy a rest in such surroundings. Many shared our views, and some even felt convinced that none but those within the party or hanging on to its coat-tails would ever see the inside of the Rest Homes for Workers on the Kammenny Ostrov.

We went our way in painful contemplation of the real tragedy of the Revolution become overgrown with poisonous weeds sapping its precious life. Still we would not despair or give up. Somewhere, somehow it must be possible to undertake the clearing of the path. The smallest beginning, we wanted nothing more. Surely we should find that much, if only we persevered in our search.

The Sovietsky soup-kitchens were an abomination, Zorin had repeatedly told us. Could we suggest some improvement, he asked. Sasha again became all interest, completely immersing himself in his new project of re-organizing the nauseating dining-rooms. In a few days he had outlined a complete project, every item provided for in his usual painstaking manner. A chain of cafeterias was to cover the entire city, planned to eliminate the great waste of food and the superfluous employees in the existing kitchens. Even with the given supplies, scarce though they were, simple but palatable dishes would be served in clean and cheerful surroundings. Sasha would undertake the work and he was sure I would assist. A few cafeterias to begin with, later to be extended.

An amazing idea, Zinoviev said approvingly. Why had no one thought of it before? Very simple and easily carried out. There was great enthusiasm over it on all sides, and plenty of promises. Petrograd was filled with stores, locked and sealed since the Revolution. Sasha could select the necessary furnishings, get men to remodel the places and have the supplies and everything else needed. My pal was again on deck, his organizing ingenuity on fire in behalf of his plan.

This time there could be no hitch, we were assured. But again the bureaucracy blocked every move initiated without them. Difficulties began to appear in the most unexpected quarters. Officials were too busy to aid Sasha's work, and, after all, wholesome eating-places were not so important in the scale of the world revolution that was expected to break out momentarily. It was absurd to lay stress on immediate amelioration in the face of the general situation. At best it could have no vital effect on the course of the Revolution. And Berkman could do more important work. He should not busy himself as a reformer. It was most disappointing, for everyone had thought him to be a revolutionist of steel and iron. It was naïve of Berkman to claim that feeding the masses was the first concern of the Revolution, the care of the people, their contentment and joy, its main hope and safety, and indeed its only *raison d'être* and moral meaning. Such sentimentality was the purest *bourgeois* ideology. The Red Army and the Cheka were the strength of the Revolution, and its best defence. The capitalist world knew it and was trembling before the might of armed Russia.

One more hope perished, like the preceding ones. Yet to be reborn again in every pulse-beat of a stout heart. Sasha's determination and strength had never been greater. My Yiddish perseverance also refused to surrender. All Soviet streams do not lead to the same muddy pools, we thought. There must be others running into the deep, bracing sea. We must persevere and strike out for other fields.

I talked to the wife of Lashevich, Zinoviev's friend, high in the Bolshevik councils, about the condition of the hospitals. I was a trained nurse and I should be happy to give my services in improving them. She volunteered to call the matter to the attention of Comrade Pervoukhin, the Petrograd Board of Health Commissar. Weeks passed before I received word to call on him. I hastened to the Board of Health.

A trained nurse, months in Russia already and yet not assigned to him for service, Pervoukhi exclaimed. I should have known that he was desperately in need of just such aid. The hospitals were in a wretched condition; there was great scarcity of dispensaries and a lack of trained help, not to speak of the dearth of medical facilities and surgical instruments. He could use several hundred American nurses and here I had been doing nothing all this time. I must start in at once, he urged. As to co-operation, I could count on him to the limit, including an auto to make my rounds. He would take me for the first tour of inspection as soon as I was ready to start. Could I talk to him in the morning?

I would come early, I replied, but he should not over-estimate my abilities and importance in the colossal task on hand. I would do my utmost, of course, I could promise him that. He would expect nothing else from a *tovarishtch*, he replied, from an old revolutionist and Communist, as he had been informed. I was indeed a Communist, I assented, but of the anarchist school. Oh yes, he understood that, but there was really no difference. Many anarchists had realized this and they were entirely with the party, working with the Bolsheviks and doing finely. "I also am with you," I said, "in the defence of the Revolution, even to my last breath." Not with

the Communism of the dictatorship, however, I explained. I had not been able to reconcile myself to that, for I could not see the remotest relationship between the coerced and forced form of State communism and that of the free and voluntary co-operation of anarchist communism.

I had so often seen Communists on such occasions instantly alter their tone and manner that I was not surprised at the sudden change in Commissar Pervoukhin. The kindly physician so deeply concerned in the people's health, the humanitarian who had a moment previously so lamented his lack of nurses to minister to the ill and afflicted, immediately became the political fanatic fairly oozing antagonism and resentment. Did my differing view-point matter in the care of the sick, or did he think it would affect my usefulness as a nurse, I inquired. He forced a sickly smile, replying that in Soviet Russia everyone who wants to work is welcome. His ideas are not questioned, provided he is a true revolutionist willing to set all political considerations aside. Would I do so? I could make no pledges except one, I replied. I would help him to the best of my ability.

I called the next day and every day for a week. Pervoukhin did not take me on the planned tour of inspection. For hours he kept me in his office arguing the infallibility of the Communist State and the immaculate conception of the Bolshevik dictatorship. One must either accept them without question or be shut out of the fold. Ghastly hospitals, lack of medical supplies, no adequate care of the patients — those were piffling matters as compared with the required faith in the new trinity. I was evidently no longer “desperately needed.” I was shut out.

With the help of my Astoria Hotel neighbour, young Kibalchich, I succeeded in visiting a few hospitals. Their condition was appalling. The true cause of it was not so much poor equipment or the lack of nurses. It was the omnipresent machine, the Communist “cell,” the commissars, the eternal suspicion and surveillance. Physicians and surgeons with splendid records in their profession, touchingly devoted to their work, were hampered at every turn and paralysed in the atmosphere of dread, hatred, and fear. Even the Communists among them were helpless. Some of them had not yet been entirely divested of human feeling by the régime. Being of the intelligentsia, they were considered doubtful characters and were kept in leash. I understood why Pervoukhin could not have me on his staff.

These rude awakenings in the Soviet Arcadia of dictatorship were followed by repeated and more forcible jolts. They helped still further to uproot my cherished belief in the Bolsheviks as the clarion voice of “October.”

The militarization of labour, rushed through the ninth Party Congress with typical Tammany Hall steam-roller methods, definitely turned every worker into a galley-slave. The substitution of one-man power in the shops and mills in place of co-operative management placed the masses again under the thumb of the very elements they had for three years been taught to hate as the worst menace. The “specialists” and professional men of the intelligentsia, formerly denounced as vampires and enemies guilty of sabotaging the Revolution, were now installed in high positions and clothed with almost supreme power over the men in the factories. It was a step that with one stroke destroyed the principal achievements of “October,” the right of the workers to industrial control. Insult was added to injury by the introduction of the labour block, which virtually stamped everyone a felon, robbed him of the last vestiges of freedom, deprived him of the choice of place and occupation, and fastened him to a given district without the right of straying too far, on pain of severest penalties. True, these reactionary and anti-revolutionary measures were determinedly fought by a substantial minority within the party, as well as denounced by the people at large. We were among them, Sasha even more vigorously than I, although his faith in the Bolsheviks was still very strong. He was not yet ready to see with his inner vision the things already obvious to his outer eye, nor prepared to admit the tragic fate that the Bolshevik Frankenstein monster was pulling down the “October” edifice.

For hours he would argue against my “impatience” and deficient judgment of far-reaching issues, my kid-glove approach to the Revolution. I had always depreciated the economic factor as the main cause of capitalist evils, he declared. Could I fail to see now that economic necessity was the very reason which was forcing the hand of the men at the Soviet helm? The continued danger from the outside, the natural indolence of the Russian worker and his failure to increase production, the peasants' lack of the most necessary implements, and their resultant refusal to feed the cities had compelled the Bolsheviks to pass those desperate measures. Of course he

regarded such methods as counter-revolutionary and bound to defeat their purpose. Still, it was preposterous to suspect men like Lenin or Trotsky of deliberate treachery to the Revolution. Why, they had dedicated their lives to that cause, they had suffered persecution, calumny, prison, and exile for their ideals! They *could* not go back on them to such an extent!

I assured Sasha that nothing was further from my thought than to charge the Bolsheviki with treachery. Indeed, I considered them quite consistent, truer to their aims than those of our own comrades who were working with them. Especially did I feel Lenin as a man hewn out of one piece. To be sure, his policies had undergone extraordinary changes; there was no denying his great agility as a political acrobat. But he had never deviated from his objective. His bitterest enemies would not accuse him of that. But his objective was the very crux of Russia's tragedy, I insisted. It was the Communist State, its absolute supremacy and exclusive power. What if it destroy the Revolution, condemn millions to death, and drench Russia in the blood of its best sons and daughters? That could not dismay the iron man in the Kremlin. They were "trifles, a little blood-letting." It could not affect his ultimate purpose. In point of clarity of vision, concentration of will, and unflagging determination Lenin had my respect. But as to the effect of his purposes and methods upon the Revolution, I considered him the greatest menace, more pernicious than the combined interventionists, because his objective was more elusive, his methods more deceptive.

Sasha did not gainsay this, nor was he less convinced than I of the hopelessness of our further attempts to fit into the garrotte of the political machine. But he thought that I was holding Lenin and his co-workers responsible for methods imposed upon them by dire revolutionary necessity. Shatoff had been the first to emphasize this. All the level-headed comrades, Sasha claimed, shared that attitude. And he himself had come to see that revolution in action is a quite different thing from revolution in the realm of theory mouthed by parlour radicals. It meant blood and iron, and it was unavoidable.

The dear companionship of my old pal and our intellectual harmony had mitigated much of the lacerating process of finding my way through the Soviet labyrinth. Sasha was all that had been left me from the tornado that had swept over my life. He represented everything dear to me, and I felt him a safe anchor in the roaring sea of Russia. Our disagreement, springing up so suddenly, overwhelmed me like a mighty wave, leaving me bruised and battered. I was certain my friend would in time realize the falsity of his position. I knew that his desperate attempt to defend Bolshevik methods was his last stand in a lost battle, the battle we had been the first to wage in the United States in behalf of the October Revolution.

Among our many callers during our Moscow stay had been an interesting young woman, Alexandra Timofeyevna Shakol. She had learned from Schapiro of our presence in the city, and, an anarchist herself, she was eager to meet her famous American comrades. Besides, she wanted to talk to us about a project initiated by the Petrograd Museum of the Revolution. An expedition was being planned, she explained, that was to cover the length and breadth of the country in search of documents bearing on the revolution and the revolutionary movement of Russia since its inception. The collected material would ultimately serve as archives for the study of the great upheaval. Would we join such a venture?

For a moment we had been carried away by the plan and by the opportunity it offered to see Russia in her Revolutionary everyday life, to learn at first hand what the Revolution had done for the masses and how it affected their existence. We might never have such another chance. But on second thought we felt it bitter irony that would condemn us to collect dead material amidst the raging life of Russia. Thirty years long we had stood in the very thick of the social battle, always on the firing line. Could we now be content with anything less in our reborn native land? We longed for more vital work, something that would enable us to give out of the fullness of our hearts and the best of our abilities to the great task.

Since our return to Petrograd we had been so busy chasing Soviet windmills, so eagerly reaching out for a new hold, that we had hardly thought of our comrade Shakol and her proposal. But with every hope of useful work gone, her offer once more came to our minds. It might afford an escape from our meaningless existence. If the material we should collect would aid future historians in establishing the right relationship between the Revolution and the Bolsheviki, it would be worth the effort, Sasha and I agreed. Perhaps it would also help us

to get the right perspective. The various parts of the country we should visit, the people we should come in contact with, their lives, customs, and habits, would prove a useful school, we comforted each other. We finally decided to try it, since nothing else was open to us. "If only the new project will also not turn out a bubble," I said to Sasha on our way to the Winter Palace, where the Museum of the Revolution was located.

We found Shakol absent and we were distressed to learn that she had barely escaped death from typhus, which she had contracted in Moscow. She was convalescing now, but she would not be back to work for another fortnight. She had informed the museum, however, that we had promised to visit it, and we were received by the secretary, M. B. Kaplan, a man in the middle thirties, of pleasant and intelligent appearance. He offered to take us through the institution and show us what had already been accomplished. A number of rooms were filled with valuable material, among them the secret archives of the tsarist régime, including the records of the Third Political Section, disclosing the workings of its spy system. Much of the vast collection had already been arranged, classified, and prepared for exhibition in the near future. "Our task is only beginning," the secretary explained; "it will require years to achieve our object of establishing in Russia a museum more complete and unique than anything existing at present in any other country, not excepting the British Museum, the more so as no country contains such a wealth of revolutionary treasures scattered about the land and waiting to be rescued from loss and destruction." It was for that reason that the museum was anxious to send the collecting expedition as soon as possible, because much was being lost by delay. Kaplan was heart and soul for the project, and his collaborators were equally enthusiastic about the future of the museum and the work planned by it. All were anxious to secure our help.

Though it was the latter part of May, the vast chambers of the Winter Palace were breathing a penetrating chill. We were warmly clad, yet we quickly felt benumbed with the cold. We marvelled at the men and women working in the fearful dampness all through the severe months of the Petrograd winter. They had been employed there for almost three years now. Their faces were streaked with blue blotches, their hands frost-bitten. Some had contracted severe cases of rheumatism and tubercular affections. His own health had become undermined, the secretary admitted. But it was revolutionary Russia, and he and his co-workers were happy to be privileged to help in building its future. Most of them, like himself, were non-partisan.

He was all eagerness to be able to count on our aid. His enthusiasm was too infectious to resist, and we agreed. "Then you had better report for duty at once," he suggested. There was a great deal to be done yet to get the expedition under way. The necessary equipment for the journey was to be procured and two railroad cars prepared, one for the staff, which was to consist of six persons, the other to hold the material to be collected. Various formalities had also to be looked after, the consent of numerous departments, *propusks*, and supplies to be secured, and the right of way for the expedition. Haste was imperative and we must begin immediately.

We left the genial secretary and his collaborators in a more cheerful frame of mind. We did not yet feel about the work before us as did the other members of the museum. We knew we could not for long be content with merely collecting parchments when more important work was needed which we might do. But the devotion and fortitude of those people had lifted the weight of despair from our hearts. It was the most encouraging feature of Soviet life. Frequently we had come upon this new spirit of Russia, even in entirely unexpected places. In the darkest hours of our groping we would often discover the most heroic endurance and devotion hidden under the official Soviet surface. Not the kind daily acclaimed in public places and feasted with showy demonstrations and military display. No one outside the party believed in that official brand. Even within its ranks there were large numbers who hated the empty bombast and presence, though they were powerless against the machine. They made up for the vulgar ostentation by their own singleness of purpose and probity. Silently they plodded at their tasks, giving their all to the Revolution and asking nothing in return for themselves either in rations, praise, or other recognition. These great souls redeemed for us much that was hateful in the Bolshevik régime.

Preparations for the expedition were progressing rather slowly, leaving us time to visit museums, art galleries, and similar places of interest, as well as to attend to other things. A report had reached us of the arrest of two anarchist girls, aged fifteen and seventeen, charged with the circulation of a protest against the degrading aspects of the labour book and also against the unbearable conditions of the politicals in the Shpalerny and

Gorokhovaya jails in the city. Several Petrograd comrades called on us in the matter and we immediately addressed ourselves to the leading Bolsheviks. Zorin had long ago given us up as lost for his heaven. Zinoviev did not seem to like me particularly; the sentiment was, indeed, mutual. He was always extremely nice to Sasha, however, and the latter therefore called to see him about the arrested anarchists. On the same errand I visited Mme Ravich, whom I still greatly admired for her simple and unassuming personality and her readiness to admit and undo official abuses. Unfortunately, political prisoners were outside her jurisdiction. Such matters were under the control of the Cheka, whose Petrograd chief, the Communist Bakayev, was known as very vindictive towards anarchists. On the very first day of the arrival of the *Buford* deportees Bakayev had impressed upon them that “no anarchist foolishness is tolerated in Soviet Russia.” Such luxuries were fit only for capitalist countries, he had told them. Under the proletarian dictatorship anarchists had either to submit or to be squelched. Upon our boys’ resenting such a greeting, Bakayev had ordered the entire group of two hundred and forty-seven under house arrest. We had learned of it only the third day and we had been much wrought up over it. Zorin had minimized the occurrence as an unfortunate misunderstanding and had also prevailed upon his Chekist comrade to withdraw the armed guard from the dormitories of our people in the Smolny. Alas, since then we had seen too many of such “unfortunate misunderstandings.”

On this occasion a wink from Zinoviev and Mme Ravich had immediate effect upon Bakayev. He also lived at the Astoria and he phoned me to call on him. He would release the arrested anarchist girls, he informed me, provided we were willing to vouch for it that that would stop their “bandit activities.” I expressed amazement at his application of the term to two young girls guilty only of publishing a protest against the methods they considered counter-revolutionary. “Your party cannot be very sure of itself or it would not be constantly haunted by imaginary bandits and counterrevolutionists,” I said. I declined to vouch for anyone, knowing that I myself would not keep silent if I saw the need of voicing my sentiments. Nor could I speak for Comrade Alexander Berkman, I informed Bakayev, though I knew that he would refuse to bind anyone by making promises for him. As to the ill treatment of political prisoners, I assured the Cheka chief that it would be grist to the American prison mills to learn that the jails in Soviet Russia were no better than those in the States. This seemed to reach Bakayev in the right spot. He would give the girls another chance, he declared, for, after all, they were proletarians even if they had not yet realized that they must not injure their own class by criticizing the dictatorship. He would also see what improvement the jails required, though conditions had been greatly exaggerated.

Getting people out of jail had been among our various activities in America. But we had never dreamed that we should find the same necessity in revolutionary Russia. Certainly not we who had fought fiercely the least suggestion of such a preposterous eventuality. Yet our only positive work so far had been just that — pleading for our imprisoned comrades with Lenin, with Krestinsky, and now with a lesser light. We were still able to see the pathos and the humour of the situation and we had not yet forgotten how to laugh at our own follies, though more often my laughter only thinly veiled my tears.

Nevertheless we had reason not to regret our efforts, particularly in the case of one of our finest comrades, Vsevolod Volin. He had been educationally active in the ranks of the Ukrainian peasant rebels headed by the anarchist Nestor Makhno, whom the Bolsheviks had formerly acclaimed as an effective leader of the masses, a man of great strategic acumen and exceptional courage. Not without reason, since it had been Makhno and his *povstantsy* army who had routed various counter-revolutionary adventurers and who had materially helped the Red forces to drive back the hordes of General Denikin. For refusing to submit his army to the absolute command of Trotsky, Makhno had been declared an enemy and bandit and his entire forces denounced as counter-revolutionary. Volin was an educator and in no way a participant in the military operations of Makhno. But the Ukrainian Cheka made no such fine distinction. At the first opportunity they had arrested Volin and held him incommunicado in the Kharkov prison, dangerously ill with fever though he was. Our comrades in Moscow realized the perilous position of Volin, for Trotsky had in the meantime sent telegraphic orders to have him executed. They tried to get the prisoner transferred to Moscow, where he was well known to the leading Communists as a man of revolutionary integrity and high intellectual attainments. They had circulated

an appeal for his transfer, which was signed by every anarchist then present in the capital, and they had chosen Sasha and the local comrade Askaroff to present the petition to Krestinsky, Secretary of the Communist Party.

Krestinsky proved very fanatical and bitter against the anarchists, claiming at first that Volin was a counter-revolutionist deserving death and again pretending that he had already been brought to Moscow. Sasha succeeded in convincing him that he was wrong on both points and that Volin be at least given a chance to state his case, which opportunity he would not have in Kharkov. Krestinsky finally yielded to Sasha's arguments. He promised to telegraph to the proper authorities in Kharkov to have Volin removed to the capital. Apparently he kept his word, because before long our comrade was brought to Moscow and placed in the Butirky prison. Shortly after that Vsevolod Volin was entirely released.

Having finally effected the release of the two Petrograd girls, we felt we might turn to other things before the expedition would be ready to start on its long journey. First of all we proceeded to visit the industries.

I had heard various rumours about factory conditions, but as I had not yet been able to gain access to the factories, I was loath to credit the stories. I had long ago realized that in a country deprived of press and speech, public opinion must needs be based on exaggerations and falsehoods. I would have to inspect the mills and shops myself, I always told my informants, before reaching conclusions.

My long-awaited opportunity to visit factories and possibly to talk to the workers at the bench came when Mme Ravich requested me to act as guide to a certain American journalist who had suddenly appeared in Petrograd. It was, I discovered, one of the newspaper men who had interviewed us on our landing in Terryoki, on our way through Finland. It seemed ages and ages ago. The man had repeatedly tried to get into Soviet Russia, as he had informed Sasha on the border, requesting him at the same time to speak a good word for him to Chicherin, in whose hands lay the decision about the admission of journalists. The young man had made a favourable impression by his frank expression and manner, but aside from that we knew about him nothing whatever, not even his name nor the paper he represented. Only at the last moment, as we walked across the border, did he hand us his card. Sasha had promised to transmit his message to the People's Commissar for Foreign Affairs, stating, however, that he could not plead in his behalf. Sasha had indeed kept his promise, having informed Chicherin that the young journalist, John Clayton by name, was anxious to come to Russia, and that he represented the *Chicago Tribune*, one of the reactionary newspapers in the United States.

We had heard no more about the matter, and in the hectic life of Russia we had forgotten all about Clayton's existence. I was therefore not a little surprised when on my return to Petrograd Mme Ravich telephoned me to inquire whether I knew a man by the name of John Clayton. He had been arrested on the border trying to cross over to Russia and he was being held by the Cheka. He had given our names as proof that he knew trustworthy people and that they would intercede for him. I repeated to Ravich what Sasha had previously told Chicherin, adding that, since the man was already on Soviet soil, it would be better policy to set him free. He could not see more than the Soviet government would permit, and he could not send out any news without the Bolshevik censorship passing upon it. Why, then, be afraid? Mme Ravich decided to report to the border Cheka what I had said and leave the matter to them for final action. Again there was nothing more heard about Clayton, and great was my astonishment to meet him one day at the door of my room in the Astoria. "Where do you come from?" I blurted out before even inviting him in. "Oh, don't ask me," he replied piteously; "I have risked my life to get into the country. I come with the best intentions and am treated worse than a dog." "What has happened?" I demanded. "For the love of Mike," Clayton cried, "aren't you mean not even to ask me to step into your room? I need a whole day to tell you all my adventures." The poor man did look forlorn, and I never liked to be rude, even to an American reporter, though few people had as good reason as I to be so. "Come in, old fellow, and make a clean breast of it," I said lightly. His face brightened. "Thanks, E.G.," he replied, "I knew they couldn't turn you into a hardened Bolshevik." "Nonsense," I corrected him, "all Bolsheviks are not hardened, and those that are have been made so largely by the grace of your Government in league with the others to starve the Russian masses."

Clayton related that he had ski'd and bribed his way from Finland, had been caught, thrown into a filthy Cheka prison, and finally shipped to Moscow, where he had been "free" the past six weeks. "Free?" I inquired

in surprise. Yes, but he might as well not have been for all he had got to see or to hear. Not a scrap of anything even for a first measly story. As for himself, every kind of discrimination and chicanery had been employed against him ever since he had reached Moscow. "Rotten I call it, and bad judgment to treat a newspaper man so," he declared bitterly.

The way to a man's heart is proverbially through his stomach, and something was needed to sooth Clayton's ruffled spirit. "Plenty of time to discuss all that," I said, "after you have had a cup of coffee." "Gee, that would be a real treat," he cried in glee. After having partaken of two cups his chagrin somewhat subsided and he became more amenable to reason. Before we started on our factory-inspection tour, Clayton was willing to admit how untenable his position was and how absurd it was to feel hurt. After all, he was an unknown quantity, and his credentials from the Chicago *Tribune* anything but reassuring. Spies and conspiracies had become a mania with the Communists. It was natural in view of the persecution Russia was enduring from the enemies of the Revolution. He would have to see his unpleasant experiences in a larger light if his intentions were really as good as he had assured me. Else he would be able to report only the same stupidity as his colleagues about the alleged nationalization of women, *bourgeois* ears and fingers fed to the people, and similar juicy atrocities that had been published by the American press. Clayton swore he would never be guilty of such misrepresentation. "Wait and see," he assured me. I had waited for thirty years, searching all the time with a Diogenes lantern for fairness or accuracy among American newspaper men. I had found some exceptions, of course, very few and far between. None of them, however, on the Chicago *Tribune*. I hoped he would prove to be one of the exceptions.

The function of an official cicerone was not exactly to my liking. But I did not care to refuse Ravich who had always been responsive to my intercession for unfortunates. Moreover, I felt that the Russian situation was too great and vital and that I had not yet grasped it fully, though I had reached a definite decision not to work within Bolshevik political confines. Most important to me was it not to be quoted by any American paper against Soviet Russia, not while the latter was still forced to fight for life itself on so many fronts. I was therefore in the predicament of not wanting Clayton to secure information by my aid and I did not cherish the prospect of having to tell him deliberate lies. I reasoned that Mme Ravich knew what she was about when she had given Clayton permission to visit factories. They were probably not so bad as had been reported to me. Or she may have thought that with me as guide things would be made to appear less harsh. Fortunately Sasha was accompanying us. That would give one of us a chance to lag behind and talk to the workers while the other would interpret to Clayton the official version of conditions.

The Putilov works proved to be in a forlorn state, most of the machines deserted, others out of repair, the place filthy and neglected. While Sasha was explaining to Clayton what the superintendent of the shop was relating, I lingered behind. I found the men very unwilling to talk until I mentioned that I was a *tovarishch* from America and not a Bolshevik. That made a big difference. They could tell me a great deal, they said, but even the walls had ears. Not a day passed but what some of their fellows failed to return to work. Sick? No, but they had protested a little too loud. I urged that, as the authorities had informed me, the workers in the Putilovsky, being engaged in one of the vital industries, received considerably better rations than other toilers — two pounds of bread a day and special shares of other products. The men stared at me in amazement. I might try their bread, one of them suggested, holding out a black chunk to me. "Bite hard," he said ironically. I tried, but knowing I could ill afford a dentist's bill, I had to return the leathery piece, much to the amusement of the group clustered about me. I suggested that the Communists could not be blamed for the bad bread and the scarcity of it. If the Putilov workers and their brothers in other industries would increase production, the peasants would be able to raise more grain. Yes, they replied, that was the yarn given them every day in explanation of the militarization of labour. It had been hard enough to work on empty stomachs when they were not being driven. Now it was altogether impossible. The new decree had only added to the general misery and bitterness. It was taking the workers too far away from their villages, which formerly had helped them out with provisions. Besides, the number of officials and overseers had been increased and they too had to be fed. "Of the seven thousand employed here, only two thousand are actual producers," an old worker near me remarked. Hadn't I seen the markets, another man demanded in a whisper. Had I noticed much scarcity there for those who had the price to

pay? There was no time for a reply. At a warning from their neighbours the men hastened back to their benches and I joined my companions.

Our next objective looked like a military camp, with armed sentinels stationed all around the huge warehouse and about the mill inside. "Why so many guards?" Sasha asked the Commissar in charge. The flour had of late been disappearing by the carload, came the reply, and the soldiers were there to cope with the evil. They had not succeeded in stopping the thefts, but some offenders had been apprehended. They had proved to be workers misled by a gang of speculators. Somehow the official explanation did not sound plausible. I slackened my pace in the hope of getting close to some of the millmen. I knew the right password: "From America, bringing you the solidaric greetings of the militant proletariat and their gift of cigarettes." A young chap with a firm jaw and intelligent eyes attracted my attention as he passed me with a sack of flour on his shoulders. When he returned to pick up another, I tried my magic key. It worked. Would he tell me why armed soldiers were there? Didn't I know of the new decree *militarizing* labour, he demanded. The workers had resented it as an insult to their revolutionary manhood. As a result their brother soldiers, who had helped them during the October days, were now installed over them as watch-dogs. I asked about the theft of flour and whether the guards were not there to prevent it. The man smiled sadly. No one knew better than the commissars, he said, who was stealing the flour, for they themselves passed it through the gates. "And the Revolution? Has it given you workers nothing?" I questioned. "Oh, yes," he replied, "but it has been checked long ago. Now it is a stagnant pool. It will break out again, though, never fear."

In the evening, when Sasha and I compared notes, we agreed that we had seen all we wanted to know of Soviet factory conditions. We could leave the doubtful honour to the official guides, who were less squeamish about turning black into white, and grey into crimson hues. Sasha emphatically refused to act again as cicerone and I completed my unsolicited job by taking Clayton the next morning to the Laferm Tobacco Works. We found them in good condition, because the former owner and manager himself was still in charge.

Before long, Clayton departed, declaring that he would soon return for a longer stay and a more thorough study of conditions. His wife was Russian, he said, and she would serve as his guide, which would make it unnecessary for him to impose on our time and good will. He would guard against making misleading statements concerning Russia, he faithfully promised.

"Misleading," I mused. The poor chap could not know that every day of my Russian existence was misleading, misleading others as well as myself. Would the time ever come when I should once more stand firmly in my own boots, I wondered.

Preparations for the expedition were progressing very slowly, while my nervous tension almost reached breaking-point. Whatever poise I had of late gained had been destroyed by my recent impressions of the appalling conditions under which the masses were living and toiling. The arrival of Angelica Balabanoff somewhat helped to lighten my frame of mind.

She had been sent from Moscow to complete arrangements for the reception of the expected British Labour Mission. Poor Angelica, she too had been relegated to the rôle of guide, and I was certain she would agonize as much as I in having to play hide-and-seek with the shadow of her once glowing faith.

The Narishkin Palace on the Neva, one of the most beautiful in the capital, was assigned to the use of the distinguished English guests. It had been locked up since the October days, and Angelica asked me to help her put it in order. I cheerfully consented, though she really did not need me for the work. An array of servants had been commandeered to do the cleaning that three efficient persons could have accomplished in less time. I guessed that Angelica was lonely, and a glance at her showed me that she was again in bad health. She felt at home with me and I loved to be with her even if I could never get myself to talk frankly to her about the subject we both had most at heart. It would have been like digging into an open wound. Angelica was also very fond of Sasha and she had already secured his help as interpreter and translator of the testimonials of welcome that were being prepared in honour of the visitors.

The mission at last arrived, most of its members of the usual Anglo-Saxon better-than-thou attitude. They were against intervention, of course, and they boasted of having repudiated the attacks on Soviet Russia, but

as to revolution or communism, no, thank you, none of that for them. Their reception was calculated to speak to the larger audience of the British labouring masses and to the workers of the entire world. No effort was to be spared to make the occasion propagandistically effective. The grand military display on the square of the Uritsky Palace was but the initial part of the program. Other functions were to prove even more persuasive. The dinners at the Narishkin Palace, its tables laden with the best starving Russia could command, the personally conducted tours through the model schools, selected factories, and rest-homes, theatrical performances, ballets, concerts, and opera, with the members of the mission in the former Tsar's loge, composed some of the festivities. British reserve could not resist such hospitality. Most members of the mission fell for the show and became the more pliable the longer they stayed.

Some of them exerted their best logic to persuade me that the dictatorship and the Cheka were inevitable in a country as backward as Russia, with her people for centuries used to despotic rule. "We Englishmen would not stand for it," one delegate declared, "but it is different with the ignorant Russian masses, strangers to civilized ways." The Soviet Government, he argued, had shown amazing intelligence and skill in having succeeded so well with its raw human material. But the average Englishman, of course, would not put up with such things. "The average Englishman," I retorted, "prefers to run three blocks after a cab so he can act the flunkey for a gentleman and earn the munificent sum of two pence." "If you saw such a sight in London, it was certainly only the dregs of the city," he replied. "Precisely," I said; "there is more than enough of such dregs in England and they would be the worst stumbling block to any fundamental economic changes in your country. But I forget that you Englishmen will have none of revolution. That could only happen in ignorant and uncivilized Russia."

I walked away to the rear of the box to watch the rest of the ballet undisturbed by British complacent superiority. Presently the door opened and a man in military uniform entered. When the lights went on again, I recognized him as Leon Trotsky. What a change in his appearance and bearing within three years! He was no longer the pale, lean, and narrow-cheated exile I had seen in New York in the spring of 1917. The man in the box seemed to have grown in breadth and height, though he showed no superfluous flesh. His pale face was bronze now, his reddish hair and beard considerably streaked with grey. He had tasted power and he looked conscious of his authority. He carried himself with proud mien, and there was disdain in his eyes, even contempt, as he glanced at the British guests. He spoke to no one and soon left. He did not recognize me, nor did I make myself known to him. The gulf between our worlds had widened too far to be reached across.

There were certain members of the British Mission, however, not entirely inclined to look in open-mouthed wonder at the things about them, with their mental eyes shut. These were not of the labouring element. One of them was Mr. Bertrand Russell. Very politely but decisively he had from the very first refused to be officially chaperoned. He preferred to go about himself. He also showed no elation over the honour of being quartered in a palace and fed on special morsels. Suspicious person, that Russell, the Bolsheviki whispered. But then, what can you expect of a *bourgeois*? Angelica almost broke her heart over such talk. She argued that it was stupid and criminal to try to pull the wool over everybody's eyes. People should be allowed to see conditions as they were, she insisted, to realize the harrowing want and misery of blockaded Russia. Perhaps that would help to arouse the conscience of the world against the powers that were starving the country. But the Cheka thought otherwise, though it did not too obviously interfere with the movements of the delegates.

Mr. Russell called on us one day with Henry G. Alsberg, an American correspondent accompanying the mission, who was representing the *New York Nation* and the *London Daily Herald*. John Clayton, whom Alsberg had met in Esthonia, had informed him that we were staying at the Astoria and had also given him some provisions for us. The unexpected replenishment of our larder deserved some kind of celebration, and we invited our callers to stay for lunch, which I proceeded to prepare in my improvised kitchenette. It was by no means an elaborate meal, but our guests assured me that they enjoyed it more than they would have the repast at the palace served in the festal Narishkin salon on damask and fine plate. With us, they said, one could speak freely and get a segment of Russian reality free from fear or favour. It was our first contact with the world outside of Russia, with persons earnestly concerned in the weal of the country. We cherished every moment with our visitors and I liked Henry Alsberg in particular. He brought with him a whiff of the best that was in America

— sincerity and easy joviality, directness and *camaraderie*. Mr. Russell was of a more reserved nature, but of gracious and simple personality.

Angelica had invited us to the last social function for the Mission before its departure for Moscow. We went in the capacity of interpreters. The same evening she left with the delegates. Nothing would do but she must have Sasha with her. He had much to attend to for the museum expedition, as no car had yet been secured for our journey. But who could refuse Angelica?

All was ready for our expedition except the principal thing — a railroad car. The Commissar of the Museum of the Revolution, Yatmanov, a prominent Communist, and Secretary Kaplan had for weeks been trying to get one for us, but without success. They were sure Sasha could manage the matter through Zinoviev, with whom he seemed to have a pull. But Sasha was still in Moscow with the British Labour Mission. It was exasperating to remain idle for one whose whole life had been filled with intense activity. I had learned, however, since I came to Russia, to possess my soul in patience. The dictatorship of the proletariat was building for eternity; what could a few weeks, months, or even years matter?

Sasha presently returned and with him a more intense drive for a car. He had not been happy in the capital. The Punch and Judy show for the British Labour Mission had distressed him. Poor Angelica had of course nothing to do with it. She had been thrust aside as soon as she had delivered the guests to Karakhan and his hosts of managers at the Moscow station. They had carried the Britishers off, leaving only Bertrand Russell behind. No one seemed to know him or his place in the world of science and advanced thought. Sasha had saved the situation by hailing Karakhan, who was about to drive off in his luxurious automobile, which he was occupying alone. Karakhan inquired who the man was, remarking that he had never heard of Bertrand Russell. However, he would take Sasha's word for it that the man with him was worth bothering about, upon which he invited Sasha and Russell to his car.

Sasha had absented himself from the public exhibitions and demonstrations in honour of the British Mission. He had had enough of those shows. Nor did he feel that he could serve as interpreter of the bombastic speeches at the public functions and the falsehoods palmed off on the unsuspecting Englishmen. He had translated for Angelica some resolutions and he had accompanied the delegates to shops and factories on tours of inspection. Karl Radek had asked him to translate something Lenin had written and had sent one of the official autos to bring Sasha to the headquarters of the Third International. There Radek had handed him Lenin's manuscript on the "Infantile Diseases of Leftism." "Imagine my surprise," Sasha related, "when a glance at the pages showed me that it was a vitriolic attack on all the revolutionists differing from the Bolshevik attitude. I told Radek I would translate it only on condition of being permitted to write a preface to the brochure." "Radek must have thought you mad to be guilty of such *lèse-majesté*," I remarked. "Yes, he was so mad he took me for his brother lunatic," my humorous friend replied. Radek did not press the matter any further and Sasha had gone his way. But there were other things that soon engaged his entire attention in Moscow. A number of our people were in prison again, among them our comrade Abe Gordin, of the Universalist Club, who had taken a prominent part in the revolutionary events of 1917. They were being held without any charges made against them. Their repeated demands to know the reason for their arrest having failed to bring results, they had declared a hunger-strike in protest. Sasha had been kept busy trying to induce the authorities to specify our comrades' offence or release them. After much difficulty he had succeeded in getting an audience with Preobrazhensky, Secretary of the Communist Party. Sasha urged that the men in jail had grown dangerously weak from their long hunger-strike and Preobrazhensky coldly declared that "the quicker they died, the better for us." Sasha had assured him that the Russian anarchists had no intention of obliging him or his party. Moreover, if his régime continued to persecute his comrades, it would have only itself to blame for anything that might happen. "Is this a threat?" the Secretary had demanded. "Only an unavoidable fact, which you as an old revolutionist should know," Sasha had replied.

Our Moscow comrades had enjoyed a modicum of freedom. What could be the purpose of the new policy of deliberate extermination, we wondered. Sasha thought it was due to the stand of the Moscow anarchist conference expressed in the resolutions we had handed to Lenin. The reply of the Communist Party Executive,

a copy of which had been expressly sent to us, declared that “*ideiny* anarchist are working with the Soviet Government.” The others, who did not, were considered enemies of the Revolution and as such not entitled to more consideration than counter-revolutionists like the Social Revolutionists or the Mensheviks. The Cheka had taken the hint and proceeded accordingly.

It was a terrible situation, but we were powerless. Any protest on our part within Russia would have no greater effect than that of Peter Kropotkin or Veraigner. With the country endangered on the Polish front, we felt we could not issue any appeal to the workers abroad.

At the first news of war with Poland I had set aside my critical attitude and offered my services as nurse at the front. Mme Ravich was absent from Petrograd at the time and I went to Zorin about it. Since the birth of Liza's child I was again seeing a great deal of the Zorins. Mother and child had been very ill and I had taken care of them. This somewhat softened Zorin's disapproval of us since our disagreement over the rest-homes. My offer to aid Soviet Russia in her hour of need seemed to move him deeply. He had known that Sasha and I would finally come to collaborate with his party, he declared. We only needed time, he thought, to realize that the dictatorship and the Revolution were identical and that to serve one meant to work for the other. He promised to see the proper authorities about my offer and to inform me of results. But he never did. That of course could have no bearing on my determination to help the country, in whatever capacity possible. Nothing seemed so important just then.

Sasha had in the meantime succeeded in securing a car for the Museum Expedition. It was an old dilapidated Pullman containing six compartments, but soon he had it cleaned up, painted, and disinfected for our use. Having proved so successful where others had failed, the museum appointed Sasha general manager of the expedition. Shakol was nominated secretary, while I was entrusted with three jobs, besides the work of collecting historical material, in which we all shared. I was chosen treasurer, housekeeper, and cook. A Russian couple on our staff were supposed to be experts on revolutionary documents. The sixth in our group was a young Jewish Communist, whose special work was to visit local party institutions. As the only Communist in our circle he felt at first quite lost, being among three anarchists and two non-partisans.

Our car needed mattresses, blankets, dishes, and similar utensils, for which I received an order from Yatmanov on the supplies of the Winter Palace. Equipped with this “order,” I went down to the basements of the palace, where the Tsar's household goods were stored. The transitoriness of station and power had never before struck me so forcibly as when looking at the wealth that had but recently been used by the reigning family on its State occasions. The toil of every country and clime was gathered there in priceless porcelain, rare silver, copper, glass, and damask. Room after room was stacked to the ceiling with utensils and plate, thickly covered with dust, mute witnesses to the glory that was no more. And there I was, rummaging in all that magnificence for dishes for our expedition! Could any legend be more fantastic, more significant of the ephemeral nature of human destiny?

It took a whole day to select what was suitable for our use, and even at that the things were more fit for a museum. I could not get excited over the fact that we should eat our herring and potatoes, and if lucky also *borscht*, from the plate that had fed the Lord of all the Russias and his family. It amused me to think, however, how the newspapers in America would play up such an incident. Berkman and Goldman, arch-anarchists, using the crested linen and china of the Romanovs! And the free-born Americans, such as the Daughters of the Revolution, dying for the sight of royalty, dead or alive, or even for some souvenir of an old boot that had squeezed a royal foot!

On June 30, 1920 just seven months after we had landed on Soviet soil, our renovated car was hitched to a night train, known as “Maxim Gorki,” and headed for Moscow. It being the “centre,” we had to stop off there for additional credentials from various departments, including those of education and public health, and from the Foreign Office, not forgetting also the Cheka. From the latter we had to secure a document giving us immunity for the possession of counter-revolutionary documents, the collection of which was part of our task. We expected that a few days in the capital would suffice to complete our arrangements, but it took two weeks instead.

The city was in a ferment over incidents of recent occurrence. The bakers had been on strike; their entire executive committee was now dissolved and its members in prison. The Printers' Union had met a similar fate for a more heinous offence. They had organized a meeting with the members of the British Labour Mission as their guests. The surprise of the occasion was the sudden appearance on the platform of Tchernov, leader of the Social Revolutionists and former President of the Constituent Assembly. The Cheka had for a long time been looking for Tchernov, who was in hiding. He appeared disguised by a long black beard, and he was not at first recognized. His impassioned speech against the Bolsheviki roused the assembly to an ovation, but when the communist chairman of the meeting called for the arrest of the man, he had disappeared in the crowd about him.

There was great excitement in the city, due to the arrival of a number of foreign delegates for the Second Congress of the Red Trade-Union International. Among them we were delighted to find some Anarcho-Syndicalists from Spain, France, Italy, Germany, and Scandinavia. There were also labour men from England, more militant and less comfortable than their countrymen on the British Mission. Learning of our presence in Moscow, they sought us out and we had many conferences together. The clearest minds among them were two anarchists, Pistania from Spain and Augustin Souchy from Germany, representing the Anarcho-Syndicalists labour bodies of their respective countries. These two men were entirely with the Revolution and sympathetic with the Bolsheviki. They were, however, not the kind who could be feted into seeing everything in roseate colours. They came as earnest students of the situation, desirous of getting the facts at first hand and of observing the Revolution in action. They inquired, among other things, how our comrades were faring under the Communist State. All sorts of rumours had filtered to Europe about the persecution of anarchists and other revolutionists. The comrades abroad, they told us, had refused to credit such reports as long as they had not heard from us about the matter. They had asked that we send back word through Souchy and Pistania about the actual state of affairs. Sasha explained that the rumours were unfortunately not unfounded. Anarchists, Left Socialist Revolutionists, militant workers and peasants were imprisoned in Soviet jails and detention camps, denounced as bandits and counter-revolutionists. They were nothing of the kind, of course, but sincere comrades, most of whom had taken an active part in the October days. Our efforts had been effective for but few of them. Possibly the Anarcho-Syndicalist delegates, as representatives of large Left labour organizations abroad, would be more successful with the Soviet authorities. They should insist on their right to visit the prisons and talk to the prisoners. Sasha also suggested that the delegates demand redress for our people. But he was reluctant to talk to the men of the general situation. His own impressions had not yet sufficiently clarified, he said; he could not speak the final word and he did not want to prejudice the delegates. They would have to learn for themselves.

I felt differently on the matter. Our foreign comrades were accredited representatives of militant labour bodies. They were not likely to use anything I might tell them to the detriment of the Revolution, as newspaper reporters might do. I had no intention of biasing them, but neither did I think that I should keep the facts from them. I wanted at least our own comrades in Europe and America to behold the reverse side of the shiny Soviet medal. Souchy, Pistania, and a British I.W.W. man attentively listened to my narrative, but I could read on their faces that they were as incredulous as I had been of Breshkovskaya, Bob Minor, and the other friends who had told me of the actual conditions in Russia. Nor did I blame them. To the oppressed of the world the Bolsheviki had become the synonym of the Revolution itself. The revolutionists outside of Russia could not easily credit how far that was from the truth. One seldom learns from the experience of others. Nevertheless I did not regret having talked frankly to the delegates. Whatever their own impressions, they would know that I had not denied them my confidence and trust.

Europe and America seemed removed from me by decades. It was gratifying to have them brought closer by our foreign visitors and to learn from them about the anarchist and revolutionary labour activities outside of Russia. To the request of the delegates that I send a message to the workers abroad, I replied: "May they emulate the spirit of their Russian brothers in the coming revolution, but not their naïve faith in political leaders, no

matter how fervent their protestations and how red their slogans! That alone can safeguard future revolutions from being harnessed to the State and enslaved again by its bureaucratic whip.”

A great and most welcome surprise came to me in Moscow with the opportunity to see the famous Maria Spiridonovna and her friend Kamkov, leaders of the Left Socialist Revolutionists. Maria was living under cover, disguised as a peasant, and great precaution was necessary to keep her whereabouts from the Cheka. She therefore sent a trusted comrade to bring Sasha and me to her place.

Spiridonovna occupies one of the highest places in the galaxy of the heroic women of Russia. Her attack on General Lukhanovsky, Governor of Tambov Province, had been an extraordinary feat for a girl of eighteen. Maria had dogged the man's steps for weeks, patiently waiting for a chance to strike the notorious executioner of the peasants. When the train bearing Lukhanovsky steamed into the station, Maria jumped on to the running-board and shot the Governor dead before his guards realized what the girl was about. No less remarkable had been her behaviour during the tortures she had been subjected to after her arrest. Pulled about by her hair, her clothes torn off, and her naked flesh burned with cigarettes, her face beaten into a pulp, Maria Spiridonovna had remained silent and contemptuous of her tormentors. When this treatment had failed to force her to involve others in her act or to break her spirit, she was tried behind closed doors and condemned to die. She was saved by the tremendous protest in Europe and America, and her sentence was commuted to exile to Siberia for life. Twelve years later the historic tables were turned. Tsar Nikolas was hurled from his throne, and the victims of absolutism, numbering into the thousands, were brought back in triumph from their dungeons and exile. Among them was Maria Spiridonovna, whose Calvary was well known to the radicals everywhere. Her glowing personality had exalted and spurred me on in my work in the United States, and she was among the first I longed to meet when I came to Russia. But no one seemed to know her whereabouts. The Communists I had questioned, including Jack Reed, had told me that she had suffered a nervous break-down and was being nursed back to health in a Soviet sanatorium. It was only when I got to Moscow the first time that I learned from her comrades about the life and struggle of Maria Spiridonovna since her liberation from Siberia. Shattered in health from the agonies she had suffered, and broken down by tuberculosis contracted in prison, she had nevertheless refused to spare herself. Russia needed her, and the peasants to whom she had dedicated her young life were calling her. Now more than ever they needed her, having been betrayed by Kerensky and his party, which had also been hers and by whose order she had killed Lukhanovsky. The Socialist Revolutionist Provisional Government was forcing the people to continue the world slaughter, and Maria would have nothing to do with it.

Together with the more radical wing of the party, including Kamkov, Dr. Steinberg, Trutovsky, Izmailovich, Kakhovskaya, and others, Maria Spiridonovna organized the Left Socialist Revolutionist Party. Side by side with Lenin and his comrades they worked for the October upheaval and unwittingly helped the Bolsheviki to power. Not unmindful of the ardent support of Spiridonovna and her comrades, Lenin had approved the choice of Maria by the Peasant Congress as its president, his own party's appointment of Dr. Steinberg as People's Commissar for Justice, and Trutovsky as Commissar for Agriculture. But the break with the Bolsheviki came over Brest-Litovsk, the Left Socialist-Revolutionists considering peace with the Kaiser a fatal betrayal of the Revolution. Maria was the first to refuse further co-operation with the Bolsheviki. With her wonted determination she turned from the Communist Government as she had from Kerensky's régime, and her comrades followed her lead. Then her martyrdom began all over again. There followed arrest and incarceration in the Kremlin prison, escape, re-arrest, and more prison. Her influence among the peasantry continued, however, even growing with her persecution. The Communists resorted to the convenient explanation that Maria had gone mad and had to be restrained.

On the sixth floor of a large tenement in Moscow, in a room not much larger than my cell in the Missouri penitentiary, a little old woman embraced me tenderly, without uttering a word. It was Maria Spiridonovna. Though only thirty-three years of age, she was shrivelled in body; a hectic flush was on her emaciated face, her eyes were feverishly brilliant, but her spirit remained unchanged and unfettered, still scaling the heights of her indomitable faith. Anything I could have said at that moment would have sounded banal. Nor did I trust myself

to speak. Her hands in mine had a steadying effect and the silence about us was soothing, like her tender touch. Maria spoke and I listened. For three days, with little interruption, I listened tense in every nerve. Her tone was calm, her mind clear, and her presentation keen. Her facts were incontestable and documented by peasant letters from every part of Russia. They cried to her to enlighten them on the great misfortune that had befallen their beloved *matushka Rossiya*. They had believed in the Revolution as in the second coming of Christ. They had prepared for its promised blessings, the freeing of the soil from the masters, the peace and brotherhood it would bring. She knew best, they wrote, how hard they had worked and how fervently they had believed in the holy power of the revolution. Now everything was crushed, their hopes turned to ashes. They had taken the land from their old masters, but their produce was now being taken from them by the new bosses, even to the last seeds for planting. Nothing had changed except the methods of robbing them. It was the Cossack and the *nagaika* before, the Chekists and shooting now. The same browbeating and arrests, the same heartless brutality and drive. Everything the same. They could not grasp it, could not understand it, and there was no one to explain, whose word they could believe. They still had her, their *angel Maryussa*. She had never played them false and she must now tell them whether the new Christ also was crucified and whether he would rise still once more to redeem their suffering land.

Maria was in possession of scores of these pitiful outpourings, written on slips of coarse paper or dirty cloth and smuggled to her under the greatest difficulties.

"The Bolsheviki maintain that forcible confiscation has been imposed on them by the peasants' refusing to feed the cities," I remarked. There was no truth in it, Maria assured me. The peasants had indeed refused to deal with the "centre" through its commissars. They had their soviets and they insisted that the latter be in direct touch with the soviets of the workers. They had taken the meaning and purpose of the soviets literally, as simple folk always do. The soviets were their medium of keeping in touch with the city toilers and exchanging with them needed products. When this was denied them and in addition their General Soviet dissolved and its members imprisoned, the peasants became aroused against the dictatorship. Moreover, the forcible collection of produce and the punitive expeditions against the villages had antagonized and embittered the rural population. These methods could not win with the peasants. The saying among them was that Ilich could exterminate the peasants, but he could not conquer the peasantry. "They are right," Maria commented, "for Russia is eighty per cent agricultural, and that is the very backbone of the country. It may take some time for Lenin to find out that the peasant will force his hands, not he the peasant's."

All through her recital Spiridonovna had said not a word about herself, her persecution, illness, or want. Her mainsprings poured into the vast human sea, I felt, each ripple rushing back to her all-embracing heart. I saw no sign of any personal current crossing her universal stream until just shortly before we bade her good-bye on the third day of our visit.

Sasha had been present at our sessions, together with Boris Kamkov. The latter, like his friend Maria, was also calm and collected in his arraignment of the evils wrought among the peasantry by the three years of the dictatorship. At no time during our stay did Maria betray by word or look that the man stirred in her other emotions than those of the solidarity of a common ideal. Now Kamkov was about to leave on a journey to the interior and he very emphatically insisted that he needed nothing for his trip except some bread. He would take nothing from Maria's share. Someone had brought her eggs and cherries, and while Kamkov was talking to Sasha, Maria stealthily stuck her little bundle of provisions, packed in a handkerchief, into the sack of literature her friend was taking with him. She stood near him, diminutive alongside of his great height and breadth. She did not speak, she only looked up into his eyes and lightly brushed her slender white hand over his sleeve, imperceptibly leaning against him. He was going on a dangerous mission and Maria felt that he might never return. No poet ever sang of greater love and longing than her simple gesture expressed. It was beautiful and moving beyond words, laying bare in a flash the rich fount of her soul.

Our red-painted car on a side track at the Moscow railroad station attracted many visitors, among them Henry G. Alsberg and Albert Boni, who had come to Russia. Both were envious of our trip and eager to come

with us. Of the two men, Sasha and I liked Alsberg the best. We told him we would prevail on the members of our expedition to allow him to come with us if he would get the necessary credentials from the Soviet authorities.

On the day of our departure he arrived with written permission from Zinoviev, the Foreign Office and the Cheka. The representative of the Cheka in the Foreign Office insisted, however, Alsberg would have to secure an additional visa from the local Moscow Cheka. Karakhan's secretary (Foreign Office), under whose jurisdiction he was, definitely informed him that he did not need this extra visa and the Foreign Office "guaranteed" he would not be molested if he went on the expedition. Alsberg hesitated but we urged him to take a chance without the *proposk* of the Moscow Cheka. His American passport and the fact that he represented two pro-Soviet newspapers should save him from serious difficulties. Our secretary consented that he should join us, and there was an extra bunk in Sasha's compartment. Thereupon he decided to become the seventh member of our company.

Our Moscow stay had been rich in surprises. The final one came just an hour before our departure. A man dashed up, all out of breath, in search of us. "Why, E.G., don't you recognize me?" he cried; "I am Krasnoschokov, formerly Tobinson, of Chicago. Have you forgotten your chairman at the Workers' Institute meeting, your and Sasha's co-worker in the Windy City?" The change in him was as complete as Trotsky's. He seemed taller and broader, of proud carriage, but without the military severity and disdainful expression of the Commissar of the Red Army. He was, Tobinson-Krasnoschokov related, President of the Far Eastern Republic, and he had come to Moscow for an important conference with the Party Executive. He had been in the city for a week, eager to meet us again, but he had failed to locate us till the very last moment. He had many things to talk over and we must remain a few days to celebrate our reunion, he insisted. He had travelled from Siberia in his own railroad car, bringing plenty of provisions and his own cook, and he would give us our first real feast in Soviet Russia. Krasnoschokov had remained the same free and generous fellow he had been in the States, but we could not alter our plans and we had only a few hours to spend with him.

Sasha was still in the city, attending to last-hour commissions, but he would soon be back. Meanwhile Krasnoschokov was regaling me with his adventures since his arrival in Russia. He had become the chief executive of the Far Eastern Republic; Bill Shatoff was also there, as well as other anarchists from America, all working together with him. Free speech and press prevailed in his part of Russia, he assured me, and there was every opportunity for our propaganda. Sasha and I must come, he insisted. He needed our help and we could count on him. Shatoff was doing great work as Commissar of Railroads and he had warned him not to dare return without us. "Free speech and free press — how does Moscow stand for that?" I asked. Conditions were different in that far country, Krasnoschokov explained, and he had been given a free hand there. Anarchists, Left Socialist Revolutionists, and even Mensheviks were co-operating with him and he was proving that free expression and joint effort were giving the best results.

An enchanting picture indeed, I commented, and I should certainly like to see it for myself. Perhaps when we had completed our present tour, we might induce the museum to send our expedition to Siberia. Presently Sasha arrived and there was renewed rejoicing. Alas, only for a short hour. Our visitor was loath to let us depart and we had to promise faithfully to let him know when we would be ready to come to his Far Eastern Republic. He would facilitate our journey and promise us all the liberty we wanted and carloads of material for the museum.

Our first important stop was at Kharkov. It looked prosperous after Petrograd and Moscow. The people, fine physical types of humanity, appeared well fed and carefree in spite of the numerous invasions, changes of government, and the ravages the city had experienced. There was evident a scarcity only of wearing-apparel, particularly of shoes, hats, and hosiery. Men, women, and children were bare-legged, some wearing queer-shaped sandals of wood and straw. The women were especially incongruously attired in dresses of the finest linen and batiste, wearing hand-made lace and multi-coloured kerchiefs. The brightly embroidered native costumes predominated, presenting a pleasant sight after the monotony of the Moscow streets. And the people! I had never seen such a collection of beauty in one place. The men dark-haired and bearded, bronze of skin, with dreamy eyes and shining teeth. The women with crowns of hair, lovely complexions, and flashing black eyes. They seemed a race entirely different from their northern brothers.

The markets were the main gathering-places and centres of attraction. The stalls spread for blocks, piled high with fruit, vegetables, butter, and other provisions. One had no longer believed such profusion existed in Russia. Some of the tables were laden with toys in carved and painted wood, mountains of them of curious shape and design. My heart ached for the children of Petrograd and Moscow, with their broken and mis-shaped dolls and the battered wooden monstrosities they called Cossack steeds. For two dollars in Kerensky paper money I carried off an armful of wonderful toys. I knew that the joy they would give to my Petrograd youngsters would transcend any monetary value.

Bringing anything into another city without special permission was considered speculation and treated as a counter-revolutionary offence, often subject to the "supreme penalty," which meant death. Neither Sasha nor I could see the wisdom or justice, let alone the revolutionary necessity, of such a prohibition. We agreed that speculation in foodstuff was indeed criminal. But it was absurd to decry everyone as a speculator who tried to bring in half a sack of potatoes or a pound of bacon for his family use. Far from deserving punishment, we argued, one should be glad that the Russian masses still possessed such indomitable will to live. Therein alone was the hope of Russia, rather than in mute submission to a slow death by starvation.

Long before we had started on our expedition, we had agreed that if it was right to import dusty documents for future historians, it could not be wrong to bring back some provisions for the relief of present want, particularly for the sick and needy among our friends. The abundance of food on the Kharkov markets made us more determined to lay in a supply on our return trip. We only regretted that we could not take with us enough to feed every man, woman, and child in the stricken cities.

Moscow had been hot, but Kharkov was ablaze, with the railroad station miles from the town. It was physically impossible to spend the day collecting material and then return to our car for meals. Comrades in the city helped me to secure a room where I could also prepare meals for our secretary, Alexandra Shakol, Henry Alsberg, Sasha and myself. As a pro-Soviet American correspondent Henry had no difficulty in getting a room, which he invited Sasha to share with him. Shakol preferred to sleep in the car. The Russian couple shifted for themselves, having friends in the city, and our Communist member was taken care of by his party comrades. These arrangements completed, we set out on our labours, each member being assigned to cover certain Soviet institutions. Sasha's task was to visit labour, revolutionary, and co-operative organizations; mine included the departments of education and social welfare.

Our reception at those institutions was anything but cordial. Not that the officials were openly disagreeable, but one could sense the frigidity of their manner. I wondered what could be the reason until Sasha reminded me of the resentment the Ukrainian Communists felt against Moscow for depriving them of self-determination in their local affairs. They saw in our mission a new imposition of the centre. Not daring to ignore orders from Moscow, they could yet sabotage our work. We therefore decided to fall back on our old talisman, emphasizing that we were *tovarishtchy*, from America on a tour of study of the revolutionary achievements of the Ukraine, about which we were to write. The change was instantaneous. No matter how busy the officials happened to be, they would drop their work, become wreathed in smiles, supply us with the information we needed, and send us away with stacks of material. In that manner we succeeded in seeing and learning more of the methods and effects of the dictatorship in the Ukraine than would have been possible in any other manner. We were able to collect more than the Russian members of the expedition, including even the Communist in our party.

The poor boy was really treated abominably by his southern comrades. They refused to give him data or documents. Moscow was on their backs heavily enough, they said, directing their every move. They were not going to let the centre rob them of their historical wealth to boot.

The amusing side of the family quarrel was that whenever we came upon some mismanaged institution or ugly state of affairs, the Ukrainians would explain them away by the interference of Moscow. On the other hand, if the Communist in charge was from the centre, he would argue that the Ukrainians were sabotaging the work of Moscow because they were anti-Semites and obsessed by the notion that almost the entire northern Communist Party consisted of Jews. Between the two we had little difficulty in learning the facts of the situation and the real cause of the widespread antagonism towards Moscow.

A Russian engineer who had just returned from the Don basin and whom we met in Kharkov threw considerable light on the Ukrainian situation. It was silly to put the entire blame for conditions on Moscow, he said. The Communists in the south in no way differed from the followers of Lenin in the north in their methods of dictatorship. If anything, their despotism was even more irresponsible in the Ukraine than anywhere else in Russia. His experience in the mines had convinced him of their ruthless persecution of those of the intelligentsia who were unwilling to co-operate with them. As to their inefficiency and inhumanity, a visit to the prisons and concentration camps would convince us as it did him. Only in one thing they differed from their comrades in the north: they took no stock in the imminence of the world revolution and they were not interested in it or in the international proletariat. All they wanted was to have their own independent Communist State and to command in the Ukrainian instead of in the Russian language. That was their main reason for dissatisfaction with Moscow, he thought.

I inquired about the feeling of anti-Semitism in the Ukraine. The engineer admitted that it was widespread, though it was not true that all Ukrainian Communists were against the Jews. He knew many Bolsheviks who were free from that racial prejudice. In any event, it was unjust of the northern Communists to charge their Ukrainian brothers with anti-Semitism, for they knew very well how prevalent the feeling was among themselves. There was a great deal of it in the Red Army. Moscow was trying to keep it down by iron force, though it did not entirely succeed in preventing anti-Jewish outbreaks on a small scale. In the Ukraine the Whites had so far been the only ones responsible for pogroms. Whether the Ukrainian Red forces would be willing and able to cope with the evil was yet to be seen.

We decided to visit the local prison and detention camp. The greatest difficulty, however, we met from the woman superintendent at the head of the Workers' and Peasants' Inspection, a sort of super-watch recently instituted over the other watchers of abuses in Soviet institutions. Concentration camps and prisons being under her jurisdiction, we presented our credentials to her. She frowned. The prison conditions in Kharkov were the concern of the local authorities and of no one else, she declared categorically. Disappointed, we left her office, meeting on the way a man who introduced himself as *tovarishtch* Dibenko, the husband of Alexandra Kollontay. He had heard from her about me, he explained, and he would be glad to be of help. He requested us to wait while he talked matters over with the superintendent. He was evidently in her good graces, because presently she returned with him quite softened. She had not known that we were such well-known American *tovarishchys*, she said, and of course we could visit the prison and camp. She would immediately take us there in her auto.

Both penal institutions bore out the statement of our engineering acquaintance as regards Ukrainian Communist management and despotism. The camp, called *kantslager*, occupied an old building without any provisions for sanitation and not half large enough for its thousand inmates. The dormitories, overcrowded and smelly, were barren except for wide boards that served as beds and had to be shared by two and sometimes three persons. During the day they had to squat on the floor and even eat their meals in that position. For an hour they were taken out in sections to the yard, the rest of the time being kept indoors without anything to occupy their time and minds. Their offences ranged from sabotage to speculation, and they were all counter-revolutionists, as our stern guide impressed upon us. "Could not some useful occupation be provided for the prisoners?" I inquired. "No time for such *bourgeois* dilly-dallying with the enemies of the Revolution," she replied; "after the fronts are liquidated, we will send them away where they can do no more harm."

The political prison of tsarist times was again in full operation. Those who dared question the right of rulers, divine or self-appointed, were held captive, now as then. The old régime prevailed, with most of the former guards as keepers. During our inspection we halted before two locked doors. The others having been open, we inquired the reason. Our woman escort was evasive at first. We remarked that prison-investigators in America were usually shown only the most obvious things and then wrote knowingly about penology. But we could not be content with such superficiality. Finally the superintendent consented to make an exception in our case. We would understand, she hoped, that behind all measures in Soviet Russia, including the prison régime, was revolutionary necessity. The occupants of locked cells were dangerous criminals, she assured us, one, a woman,

was a member of the counter-revolutionary bandit army of Makhno, and the man occupying the adjoining cell had been caught in a counter-revolutionary plot. Both deserved severest treatment and the supreme penalty. Nevertheless she had ordered their cell opened for several hours a day and she had given permission to the other prisoners to talk to them in the presence of a guard.

The Makhnovka, an old peasant woman, was crouching in the corner of her cell like a frightened hare. She blinked stupidly when the door was opened. Suddenly she threw herself headlong before me and shrieked: "*Barinya*, let me out, I know nothing, I know nothing!" I tried to quiet her and get her to tell me about her case. Maybe I could help her, I urged. But she was frantic, whining piteously that she knew nothing about Makhno. In the corridor I told our guide that it seemed absurd to consider that stupefied old creature dangerous to the Revolution. She was half-crazed with the solitary and the fear of execution, and if kept locked up much longer, she would surely go stark mad. "It is mere sentimentality on your part," the guide upbraided me; "we live in a revolutionary period, with enemies on all sides."

The man in the next cell was sitting on a low stool, his head bent. With a sudden jerk he turned his eyes on the door, a terrorized and hunted look in their anticipation. Just as quickly he pulled himself together, his body stiffened, and his look fastened on our guide with concentrated contempt. Two words, no more audible than a sigh, yet petrifying in their effect, broke the silence. "Scoundrels! Murderers!" A horrible feeling overcame me that he believed us to be officials. I took a step towards him to explain, but he turned his back upon us and was standing erect and forbidding beyond my reach. With heavy heart I followed my companions out of the corridor.

Sasha had said nothing, but I felt that he was affected no less than I. With seeming nonchalance he sauntered along the corridors, his object being to find a young anarchist imprisoned in the place, as we had been confidentially informed. I was kept back by the superintendent, enlarging on my *bourgeois* sympathies.

I let her talk to give Sasha an opportunity for his quest. My thoughts were with the two prisoners I had just left. I knew what doom was awaiting them. The man especially had shown pride and independence. Where was mine, I pondered, that I still kept holding on to the shell whose kernel I knew to be worm-eaten through and through.

When alone with Sasha, I learned what our imprisoned comrade had communicated to him. The head of the Workers' and Peasants' Inspection was a former Chekist and she attempted to run the prison in the usual Cheka manner. She had introduced most severe restrictions, including solitary confinement for the politicals. The inmates sought to effect a change without resorting to drastic methods. But when the half-witted peasant woman and the man doomed to die were isolated from the rest and kept under lock, the entire prison protested. A hunger-strike followed. Though it failed of the desired results, it succeeded in opening the cells part of the day for their two fellow inmates. Another hunger-strike was being planned in the near future to compel a change in the despotic régime.

I understood the terrorized expression on the face of the man and the hate in his cry: "Scoundrels! Murderers!" He being kept in isolation previous to execution, all the time in uncertainty as to when the fatal shot would silence his palpitating heart. Could any "revolutionary necessity" explain such refined cruelty? If only I had come to Russia in the October days, I thought, I might have found the answer or a fitting end to my past. Now I felt caught in a coil that was growing more strangling every day.

The people who least understood my travail were my own comrades in Kharkov. Most of them were from America and had been affiliated with my work there, among them Joseph and Leah Goodman, Aaron and Fanya Baron, Fleshin, and others. Fleshin had been working with us in the *Mother Earth* office and knew me more intimately. The Kharkov comrades, with the heroic personality of Olga Taratuta at their head, had all served the Revolution, fought on its fronts, endured punishment from the Whites, persecution and imprisonment by the Bolsheviks. Nothing had daunted their revolutionary ardour and anarchist faith. They had no painful hesitations, no torturing doubts, no unanswerable questions. They were shocked to find me so undecided. I had always been sure of myself, they said, unswerving in every issue. Yet in Russia, where I was so badly needed I seemed to

have lost my grip. And Sasha, always so clear and determined — why did he at least not join them in organizing and propaganda work instead of wasting his energies on collecting dead parchments?

Our coming to Russia had been a great impetus to them, they told us. They had been sure that we would continue on Soviet soil the work we had so energetically carried on in the United States. They knew, of course, that we would not give up our faith in the Bolsheviki until we became convinced that they had gone back on their revolutionary slogans. For that purpose Joseph and Aaron Baron had been sent to us by their organization, the Nabat, risking their very lives in the attempt to reach us in Petrograd. Had not their story of the Bolshevik emasculation of the Revolution sufficed to convince us? Their persecution of the anarchists, their perfidy and double-dealing in regard to Nestor Makhno? Had not their proofs demonstrated to us that the dictatorship had betrayed the very spirit of the Revolution? Surely we had heard and seen enough to make up our minds as to where we stood in regard to the Communist State.

Aaron Baron and Joseph had indeed visited us in Petrograd. They had come secretly, both having been outlawed by the Bolsheviki. For two weeks they had held our tense interest by their vivid description of conditions and the causes that had gradually turned the Communists into traitors to the Revolution. But those who knew us could not expect us to give up our belief in the revolutionary integrity of men like Lenin, Trotsky and their co-workers because of their mistaken policy towards Makhno or even towards our own comrades. Our Kharkov people were willing to concede that they had been too hasty in their expectations. But now, they argued, after eight months in Soviet Russia, with all the opportunities we had enjoyed of learning conditions at first hand, why did we still hesitate? Our movement needed us. The field was large and promising. We could easily organize the anarchists of the Ukraine into a strong, federated body that would reach the workers and the peasantry by its propaganda. The latter in particular, through the aid of Nestor Makhno. He knew the peasants and they trusted him. He had repeatedly urged the anarchists throughout the country to take advantage of the propaganda possibilities the south offered. He would put everything necessary at our disposal, including funds, a printing-press, paper, and couriers, our comrades urged, pleading for our speedy decision.

If I should make up my mind to become active in Russia, I explained to them, the support of Makhno would lure me no more than Lenin's offer of aid through the Third International. I was not denying Makhno's services to the Revolution in the struggle against the White forces, nor the fact that his *povstantsy* army was a spontaneous mass movement of the toilers. I did not think, however, that anarchism had anything to gain from military activity or that our propaganda should depend on military or political spoils. But that was beside the point. I was not in a position to join their work, nor was it a question of the Bolsheviki any more. I was ready to admit frankly that I had erred grievously when I had defended Lenin and his party as the true champions of the Revolution. But I would not engage in active opposition to them so long as Russia was still being attacked by outside enemies. I was no longer deceived by their mask, but my real problem lay much deeper. It was the Revolution itself. Its manifestations were so completely at variance with what I had conceived and propagated as revolution that I did not know any more which was right. My old values had been shipwrecked and I myself thrown overboard to sink or swim. All I could do was to try to keep my head above water and trust to time to bring me to safe shores.

Fleshin and Mark Mratchny, the most intelligent comrades I had met in Kharkov, grasped my difficulties and supported my stand in refusing to lead others where I myself had lost my way. The rest of the group Nabat was dissatisfied and indignant. They refused to recognize the Emma Goldman of their American conception in her present pale image. They turned to Sasha with greater expectations. They knew that he would never doubt the Revolution, no matter what demands it made on him. He had always been a better conspirator than I and he would see the great value of working with Makhno or at least of accepting his co-operation. Joseph and Leah, most genuine and lovable people, were particularly set on winning Sasha for their plans. They were presently joined by Fanya Baron, who had just arrived from Makhno's camp with an invitation to us. Would we come? She would safely guide us to him. "Will you come?" Sasha asked. If he insisted on going, I should be with him, I replied; under no circumstances would I let him face such danger alone. But what about the expedition? We had given our word to remain with it to the end and he had undertaken most of the responsibilities of the venture.

Could we go back on that? In the first flush of the chance to get to Makhno and his *povstantsy* army Sasha had given little thought to the museum and our expedition. However, "a pledge is a pledge," he declared, "We must stick; perhaps we shall find another opportunity to meet the peasant leader."

Our stay in Kharkov came to a sudden end. Our secretary learned that our material was in danger of being held up by the Party Executive and not permitted to leave the Ukraine. We needed no further hint. The same night we managed to get our car hitched to a train going to Poltava, and off we lurched.

We speed-spoiled Americans could scoff and make fun of such slow travel, but to the congested humanity at every railroad station in Russia, waiting for days and even weeks to get on a train, the creeping pace was of great advantage. An appalling sight they were — these rag-covered bundle-loaded, exhausted people, shouting, cursing, and falling over each other in the mad skirmish to swing on. Pushed off, often by the butt of a soldier's gun, not once but many times, doggedly they would try again and again until they succeeded in clinging to the railing or steps. It was an Inferno awaiting the master hand of a Russian Dante.

An entire car occupied by only eight persons, including our porter, with hundreds clamouring for a place on the platform or roof or even on the bumpers was not an unalloyed comfort. Yet we could do nothing to aid. Aside from the imminent danger of typhus infection, the people being vermin-eaten, we could allow no one into our car on account of the valuable material we carried. Thievery, in places high and low, was no new phenomenon in Russia. Years of disintegration and want had increased its scope and perfected its dexterity. We could not hope to safeguard our collection or anything else in the car against such artistry. We could take none of the woeful mob into our car, that was certain. However, we might permit some women or children to ride on the platforms, I suggested. The Jews of our company favoured the plan, the Gentiles were against it. The Russian couple had proved very disagreeable from the start. It seemed their special mission to inject a jarring note. Shakol was Slavic with a vengeance, now bursting with sympathy and compassion for her fellow-men, now talking like a lady of a feudal manor. She could not bear to feel the filthy creatures so near, she said, and she was mortally afraid of catching typhus or some equally dangerous disease. She could not risk another infection. Poor child, she had had a narrow escape and I could not blame her. I promised to scrub and disinfect the platforms every morning, but even that did not prove as persuasive as Sasha's suavity. It was the art of my old chum to lead people gently to where he wanted them and make them think they had been dying to get there all along. With Shakol on our side, we were able to carry our point.

Everything in life is relative, looming in value according to one's necessity. The platforms of our car were coveted more than palaces. They offered to a few creatures a night's security against wind and hot soot and preserved them from falling off the roof of the car, a thing that was a common occurrence on the road. Life was cheap and people too preoccupied with their own little share of it to get excited over such matters. No one knew whether he might not come next and no one cared. Once squeezed past the soldiers to the tiniest spot on the train, they looked neither behind nor ahead. The present moment alone was theirs and they snatched at it greedily. Quickly they forgot their tears, their cursing and shrieking. They felt sociable again and capable of fun and frolic. Once more they could give vent to their rich imagery and song. What a people! What kaleidoscopic changes of spirit!

Our credentials from the centre found greater favour in Poltava than in Kharkov. The secretary of the *Revkom* (revolutionary committee acting as the local government) received us pleasantly and gave us *carte blanche* to every Soviet department. With such aid our expedition had no difficulty in gathering a goodly crop of material. It included a large amount of counter-revolutionary documents left behind by the various bands and the armies that had invaded Poltava, finally to be routed by the Red forces. Records, decrees, manifestoes, military emblems, and an assortment of curious weapons were unearthed by our secretary and Sasha and carried in triumph to our car.

Together with Henry Alsberg I made a tour of inspection. Henry wanted to interview the main local Soviet officials, as well as persons outside of the Communist Party. He invited me to act as his interpreter and I gladly accepted.

Curiously enough, Poltava showed but few physical traces of the numerous invaders. Hardly any damage had been done to buildings and parks. Her stately trees were in their appointed places, looking contemptuously down from their great height upon the puny thing called man. Flowers were profuse, vegetable patches at their side, with no armed guards or even a fence to protect them from despoilers. After the distressing scenes of our journey from Kharkov the sight of nature's bounty and a walk along the shady alleys were heaven indeed.

The Soviet institutions presented little interest. They were running true to type, managed in conformity with the established one-track idea and according to the Moscow formula. The official interviews added no new note. It gave us time to look for the tabooed part of the population. Inadvertently we came upon two of that class and by their aid met a larger group held together by their common fate, though widely separated in ideas. Our discovery was two women, one of them the daughter of Vladimir Korolenko, the last of the old school of Russian writers. The other was the head of the "Save the Children" organization, founded in 1914 and continued through all the vicissitudes of the intervening years. They invited us to their home, where we came in contact with others of their circle. They were of the old radical intelligentsia that had always been dedicated to the enlightenment and succour of the Russian masses. They were not able to reconcile themselves to the dictatorship, they frankly admitted; nor were they actively engaged against it. In fact, they were co-operating economically with the Bolsheviks and working in the social welfare departments. Nevertheless they were being persecuted as *sabotazhniky* and the "Save the Children" society had been repeatedly raided by the local authorities as a counter-revolutionary body. This in spite of Lunacharsky's express permission to continue their work.

Henry remarked to our hosts that, no matter what might be said against the Bolsheviks, they could not be charged with neglecting the children. They were doing more in that direction than any other country. Why, then, the need of private welfare associations? Our hostesses smiled sadly. They had no intention whatever, they said, to deprecate the sincerity of the Bolsheviks in relation to the child. They had done much for it and would no doubt do still more. That referred, however, only to a privileged class of children. The destitute ones had alarmingly increased in numbers, and thousands were constantly added. Prostitution, venereal diseases, and every form of crime were rampant among the children of even tender age, and pregnancies frequent among girls of ten and eight. The more thoughtful Communists were aware that the scourge could not be cured by political decrees or the Cheka. It had to be dealt with from other angles and by different means. They welcomed the co-operation of the "Save the Children" society. Lunacharsky, for instance, was most generous in aiding it. The trouble was with the *local* authorities. They cared nothing about Lunacharsky and his enlightened view-point. They saw a traitor, actual or potential, in every intelligent non-partisan and treated him accordingly.

The magnificent spirit I had so often found in the hated and harassed elements was also manifested by Miss Korolenko and her colleagues. They asked nothing for themselves, but they begged me to intercede with Lunacharsky in behalf of their work and the children in their charge. The handicraft of the young folks of the society consisted of toys made from waste paper, rags, straw, and even from discarded shoes. It presented a unique collection of animals, dolls, and fanciful beings, specimens of which the women pressed upon us "for the children in America." I assured my hostesses that they would be much more appreciated by my toy-starved young friends in Petrograd.

Vladimir Korolenko was convalescing after a severe illness and not accessible to visitors. His daughter promised, however, to see her father about us and invited us to come to the home of her parents the next day.

In the evening I called on Mme X, chairman of the Political Red Cross. In the past the organization had been aiding the political victims of the Romanovs. I was interested to learn what they were being permitted to do by the new régime. Mme X was a beautiful woman with snowy white hair and large, tender blue eyes. She was the best type of the old Russian idealist, rarely met with nowadays. Warmth, kindness, and utmost hospitality had been their characteristics, and my hostess had lost none of these qualities, although she had lived through every phase of misery since 1914. It was a hot evening and we sat out on the little balcony, with the puffing *samovar* between us. The bright moon and the glowing coal in the large tea-urn lent romance to the scene.

But our conversation was of Russian reality, of the unfortunates who had filled the Tsar's dungeons and places of exile. The activities of her group were more limited now, the old lady informed me. They were becoming more circumscribed all the time and harassed by many difficulties for reasons that had not existed in the past. The dictatorship and the persecution of everyone even remotely suspected of disagreement with the régime robbed the political of their former ethical status and the high regard they had enjoyed in all but the most reactionary circles. Now they were denounced as bandits, counter-revolutionists, and enemies of the people. The public at large, deprived of any means of verifying the terrible accusations, believed the Bolshevik charges. The new régime had thus gone further than the old in branding the flower of Russia with the mark of Cain and alienating them from popular esteem. "I consider it the blackest crime of the Bolsheviks, the most reprehensible even from their own view-point of so-called revolutionary necessity," Mme X said bitterly. The Red Cross was now compelled to operate on two fronts, she continued; to aid the politicals materially and save them from death by starvation, and to dispel the cruel lies spread against them. It was a most difficult task, for it was well-nigh impossible to reach the public mind, because the least attempt to enlighten the people on the subject was considered counter-revolutionary and would result in the entire suppression of the organization and the arrest of everyone connected with it. Another obstacle lay in the general disorganization of the railroads and other means of communication, which made it very hard to visit the imprisoned politicals or to keep in touch with them. The most vital thing, even more important than food, was denied the idealists of Bolshevik Russia — encouragement and the inspiration of their comrades at large. That was the hardest for them to bear, my hostess concluded.

I related to her my great shock on first learning of the Jesuitical methods resorted to by the Bolsheviks to slay their opponents, and my long struggle against crediting such things. I told her of my interview with Lenin and his contention that only bandits and counter-revolutionists were in prison. It seemed unbelievable that a man of his mental stature should stoop to such despicable falsehoods to justify his methods. Mme X shook her head. It was apparent, she said, that I was not conversant with Lenin's habitual ways. In his early writings I would find that he had for years advocated and defended such methods of attack against his political opponents, methods to "cause them to be loathed and hated as the vilest of creatures". He had used such tactics when his victims could defend themselves; why should he now not add insult to injury when he had the whole of Russia as his forum? "Yes, and the rest of the radical world," I added, "for in Lenin it sees the revolutionary Messiah. I had believed him that myself, as did also my comrade Alexander Berkman. We had been among the earliest crusaders in America in his behalf. Even now we find it bitter hard to free ourselves from the Bolshevik myth and its principal spook."

It was growing late and I was anxious to hear from the old lady about Korolenko. I knew that like Tolstoy he had for decades been a great moral force in Russia. I wondered what influence he had been able to exert since 1917. I had been informed that Mme X was Korolenko's sister-in-law and very close to the great writer. I begged her to tell me about him.

The prophet of Yasnaya Polyana, she said, had fortunately been spared the spectacle of the old autocracy surviving the Revolution in a new dress. He was saved the agony of writing letters of protest to the new Tsar. Not so her brother-in-law. Though almost seventy and in poor health, Vladimir Korolenko had to spend most of his time in the Cheka pleading for some innocent life or penning entreating letters to Lenin, Lunacharsky, and Maxim Gorki to put a stop to the wholesale executions. Maxim Gorki, she continued, had proved a great disappointment. No, Maxim found the company of Lenin a safer haven, and the Kremlin a pleasanter abode, than exile in a desolate village. Maxim Gorki had not even the courage, she added, to live up to the honoured tradition among Russian authors of encouraging and helping members of the profession and standing by them in distress.

My own experience with Maxim Gorki came to my mind. I recalled his lame apology for Bolshevik autocracy. Still I was not willing to impute ulterior motives to the man I had once so admired. After all, Gorki had done some good, I pleaded in his behalf. He had helped to organize the Dom Utchonikh for the benefit of old scientists and authors, and he had also protested against the system of taking hostages and had raised his voice against

the Government monopoly of everything published in Russia. Mme X readily admitted where credit was due to Gorki. But she thought it insignificant for a man of Gorki's former wide and sympathizing humanity. What little good he had done was merely to salve his conscience; it was not prompted by a sense of justice and decency. Still I stressed the point that Maxim Gorki might really believe in the righteousness of Lenin's policies. He was a poet, not a politician; it was probably the glamour about Lenin's name that made him worship. I preferred to think so rather than to believe Gorki capable of selling his birthright for a mess of pottage.

I expressed my surprise that Korolenko was still permitted to be at large, in view of his repeated offences of *lèse-majesté*. Mme X did not consider it strange. Lenin was a very clever man, she explained. He knew his trump cards: Peter Kropotkin, Vera Figner, Vladimir Korolenko were names to reckon with. Lenin realized that if he could point to them as remaining at liberty, he could effectively disprove the charge that only the gun and the gag were applied under his dictatorship. The world actually swallowed that bait. It remained silent while the Calvary of the real idealists was going on. "The tsarist prisons are reaping a rich harvest, and shooting is being kept up as a matter of course," Mme X concluded.

I felt too stifled to return to the narrow quarters of my compartment. It was past two in the morning, the break of day already near. I suggested to the friend who accompanied me that we take a walk. The air outside was balmy, the streets deserted. Poltava was soothing in her sleeping peace. Silently we walked on, each absorbed in the impressions of the evening. I was trying to see beyond the immediate and reaching upward to a point that might hold out the hope of a renaissance in the life of Russia. Approaching steps, their thud falling regularly on the granite walk, startled me. A detachment of soldiers marched by, rifles slung over their shoulders, a group of huddled people in their midst. "And shooting is being kept up as a matter of course," flitted through my mind.

In the morning, still in the throes of the preceding evening, I went, together with Henry Alsberg, to the Korolenko home. It was a little green gem, entirely hidden from view by trees and vines — an enchanting place, with its old native furniture, ornate copper, brass, and colourful Ukrainian peasant handiwork.

Vladimir Korolenko, white of hair and beard, in girdled peasant tunic, suggested amid the surroundings of his home a world removed by centuries. But the illusion was quickly dispelled the moment he began to speak. He was intensely alive and deeply interested in everything we could tell him of America, of which he seemed very fond. He knew a great many persons there, he said; they had always responded generously to every appeal of the Russian people and he admired the country for its broad democracy. We assured him that he would find very little of it left now except in some small circles that were too timid and politically confused to exert any influence. We were much more interested, however, to hear Korolenko on Russia and we gently led the conversation into that channel. The subject was apparently an open wound with the old writer and I soon regretted having dug into it. He relieved my sense of guilt somewhat by remarking that he would give me copies of two letters he had written to Lunacharsky, treating the very problems on which we had come to interview him. They were the first of a series of six that Lunacharsky had asked him to write and which would contain the frank expression of his attitude towards the dictatorship. "The letters may never see the light of day," he commented, "but your museum shall have all of them when they have been written." Alsberg inquired whether Korolenko could be quoted in America, and our host replied that he had no objections, because the time for silence had long passed. He was aware of the danger still facing Russia, he said, but "great as it may be, it is not anything nearly so grave as the inner menace threatening the Revolution." It was the Bolshevik claim that every form of terror, including wholesale execution and the taking of hostages, is justifiable as a revolutionary necessity. To Korolenko it was the worst travesty on the basic idea of revolution and on all ethical values.

"It has always been my conception," he added, "that revolution means the highest expression of humanity and justice. The dictatorship has denuded it of both. At home the Communist State daily divests the Revolution of its essence, substituting for it deeds that far exceed in arbitrariness and barbarity those of the Tsar. His *gendarmes*, for instance, had the authority to arrest me. The Communist Cheka has the power to shoot me, as well. At the same time the Bolsheviks have the temerity to proclaim the world revolution. In reality their experiment upon Russia must retard social changes abroad for a long period. What better excuse needs the European *bourgeoisie* for its reactionary methods than the ferocious dictatorship in Russia?"

Mme Korolenko had cautioned us that her husband was yet far from recovered and should avoid much strain. But once the old man had started on Russia, it was difficult for him to stop. He seemed considerably spent and we dared not prolong our stay. I could not leave, however, without telling him that he had given new impetus to my revolutionary faith. His own fine view of the meaning and purpose of the Revolution had strengthened mine, which eight months in Soviet Russia had almost destroyed. I could never be sufficiently grateful to him for it.

I should have loved to remain awhile longer in beautiful Poltava and to spend some more time with the wonderful spirits I met there. But our expedition had finished its labours and we had to proceed. Our next destination was to be Kiev, but the contrariness of Russian engines compelled us to stop at Fastov.

We did not regret the delay. We had heard and read of ghastly anti-Jewish pogroms, but we had never before come face to face with their ravages. On our way to the town we met neither human being nor beast until we reached the market square. A dozen stands displayed a miserable assortment of cabbages, potatoes, herring, and cereals. Their owners were mostly women. Instead of showing some animation at the sudden avalanche of so many customers, they hurriedly pulled their handkerchiefs over their foreheads and shrank back in fright. But their eyes remained riveted in terror on the men with us, consisting of Sasha, Henry, and our young Communist collaborator. We were completely nonplussed. Being the best-versed in Yiddish, I addressed an old Jewess near by. Except for our woman companion, I told her, we were the children of *Yehudim*, and we had come from America. Would she not tell me why the women acted so strangely? She pointed to the men. "Send them away," she begged. The men withdrew. I remained with our secretary, Shakol, and the women approached nearer. Soon the whole group surrounded us, each competing with the rest in their eagerness to tell us the story of their *tsores* (troubles).

The news of the arrival of Americans spread quickly, and presently the whole village was on its feet. Men came running from the synagogue, women and children hurried towards us to behold the strangers from afar. We must come to the house of prayer, a man declared, to hear the story of the Fastov *goles* (servitude). The march began, and on the way we were met by the rabbi, the *khasin* (singer) and the *magid* (preacher) as honoured guests. Everybody was fearfully excited, gesticulating and talking, most of the women laughing and crying, as if Messiah had indeed come at last.

Our three male companions joined us in the synagogue. The whole assembly tried to tell us the tragic story of their town, all at once. We suggested that they choose a committee of three, each in his turn to relate to us what had happened. In that way we were able to get a coherent account of one of the worst pogroms that had taken place in the Ukraine. Fastov had repeatedly been the scene of Jewish massacres, perpetrated by the hordes of every White general who had invaded the district. They had suffered from Denikin, from Petlura and the other enemy forces. But the pogrom organized in 1919 by Denikin had been the most fiendish one. It had lasted a whole week and had taken the lives of four thousand persons outright and of several thousand more that had perished while escaping to Kiev. But death had not been the worst infliction, the rabbi said in a broken voice. Far more harrowing had been the violation of the women, regardless of age, the young among them repeatedly and in the presence of their male kin, whom the soldiers held pinioned. Old Jews were trapped in the synagogue, tortured, and killed, while their sons were driven to the market square to meet similar fates.

The old rabbi being too shaken to continue, the narrative was taken up by another of the committee. Fastov had been, he said, one of the most prosperous cities in the south. When the Denikin hordes tired of their blood orgy, they pilfered every home, demolished the things they could not carry away, and set the houses on fire. The larger part of the town was destroyed. The survivors, a mere handful, most of them old women and small children, were now doomed to slow extinction unless help quickly came from somewhere. God had heard their prayers and had sent us at the moment when they had almost despaired of the Jewish world's learning of their great calamity. "*Borukh Adonai!*" he cried solemnly, "blessed be Thy name." And everyone repeated after him: "*Borukh Adonai!*"

Their religious fervour was all these people had rescued from their hideous experiences, and, in spite of all certainty that there was no Jehovah to hear them, I was strangely stirred by the tragic scene in the poverty-

stricken synagogue in outraged and devastated Fastov. The Jews of America were more likely to answer their prayers, and, alas, neither Sasha nor I had access to them. All we could do was to write about the dreadful pogroms. Excepting the anarchist press, however, we had no assurance that any paper would publish our account. It would have been too cruel to tell these people that in America we were considered *Ahasverus*. We could make known their great tragedy only to the radical labour world and to our own comrades. But there was Henry. He could do a great deal for these unfortunates, and I was sure he would. Our fellow traveller had been with us six weeks and he had witnessed some heart-rending scenes. Yet I had never seen him so affected as in Fastov. Not that he did not feel deeply in a universal sense. Henry was a bundle of emotions, though his male pride would have stoutly denied such an imputation from a mere woman. Nevertheless it was true that his kind heart ached more when Jews were being persecuted, which in view of the fearful Denikin atrocities was not at all surprising. The people gathered in the synagogue no doubt sensed that in him Heaven had sent them the right messenger. They threw themselves upon him with avidity and would not let him go.

We were besieged by the inhabitants with letters and messages for their kin in America. Truly pathetic were the women who brought their little scribbles to us to be forwarded to a son, a daughter, a brother, or an uncle. They were somewhere "in Amerike." We asked the addresses or at least the names of the places where their relatives lived. They had none. Some thought just the name of their loved ones would be enough. They wept bitterly when informed that "Amerike" was somewhat larger than Fastov. We should take their letters anyhow, they implored; maybe they would be delivered somehow. We had not the courage to refuse. We could send them through our people to the Yiddish press in the States, Sasha suggested. No more solemn blessings were ever bestowed on anyone than were showered upon us at our departure.

In the whole gruesome picture of Fastov two redeeming features stood out. The Gentiles of the town had had no share in the massacres. And no pogroms had taken place since the Bolshevik forces had entered the district. Our informants admitted that the Red soldiers were not free from anti-Semitism, but the establishment of Soviet authority in Fastov had lifted the dread of new massacres, and the villagers had been praying for Lenin ever since. "Why only for Lenin?" we asked; "why not also for Trotsky and Zinoviev?" "Well, you see, Trotsky and Zinoviev are *Yehudim*," an old Jew explained with Talmudic intonation; "do they deserve praise for helping their own? But Lenin is a *goi* (Gentile). So you can understand why we bless him." We too felt grateful that the *goi* had at least one saving grace in his régime.

One Gentile was pointed out to us as a physician who had done heroic rescue work during the Denikin pogrom. Repeatedly he had braved grave danger to save Jewish lives. The community fairly worshipped him and gave us numerous instances of his noble valour. We invited the doctor to our car to share with us our evening meal. He had kept a diary of the pogroms in Fastov and he held our attention tense while reading from it till the dawn of morning.

The nightmare of travel we had experienced between Kharkov and Fastov was again repeated during the six days that it required to reach Kiev. It left us bruised and battered and made us realize anew the incredible persistency of the Slav in overcoming the greatest hardships.

The masses of desperate human beings fighting at every station to get on the train were increased by the village poor, the destitute and ragged children presenting the most awful sight. Of various ages and covered with filthy tatters, they besieged us with hungry eyes and pleading voices for a piece of bread. These innocent victims of war, strife, and inhumanity were to me always the most heart-breaking sight in the fearful panorama of our journey.

The crowds at the stations, Sasha and Henry reported, were as nothing compared with the swarms at the village markets. There they were thick as ants and as determined in their attacks. They were the torment of hucksters and of the militiamen ordered to drive them off the streets. No sooner were the markets cleared of them than they would flock back, apparently in even larger numbers. "Drive them away — what solution is that?" I remarked to Henry. "With the blockade starving Russia, there seems no other way," he replied. I wished I could still believe that it was only the blockade and not general inefficiency and the bureaucratic Frankenstein monster which were mainly responsible for the situation. No governmental machinery can cope with great

social issues, I said to Henry. Even the United States, with its vast resources and powerful organization, had to enlist the co-operation of the social forces in the war. Trained and efficient men and women outside the Government limits won the World War for Woodrow Wilson rather than his generals. The dictatorship would have none of the social elements to help, and their energy and abilities were compelled to lie fallow. Thousands of Russia's public-spirited men and women were eager to render service to their country, but were refused participation because they could not swallow the twenty-one points of the Third International. How, then, could one hope that the Communist State would ever succeed in solving difficult social problems?

Henry insisted that my impatience with the Bolshevik régime was due to my belief that a revolution *à la Bakunin* would have brought more constructive results, if not immediate anarchism. Yet as a matter of fact the Russian Revolution had been *à la Bakunin*, but it had since been transformed *à la Karl Marx*. That seemed to be the real trouble. I had not been naïve enough to expect anarchism to rise phoenix-like from the ashes of the old. But I did hope that the masses, who had made the Revolution, would also have the chance to direct its course. Henry did not believe that the Russian people would have been capable of accomplishing constructive work even if the dictatorship had not monopolized all power. He was certain, however, that the Bolsheviks would do better, once the blockade had been lifted and the military fronts liquidated. How I wished I could share his hope! But I could not see the slightest sign of the reins being loosened. On the contrary, there was an unmistakable tightening up until all the life was pressed out of the original Revolution.

We never got much further in our discussions. Still it was a great relief to talk these matters over with Henry. One could never discuss them with the Russians in our party, least of all with our secretary, Shakol. She was as aware of conditions as I, but she could not bear the least derogatory remark regarding Russia or the régime. I loved her, though her Slav tendency to mope was very trying at times.

Our need for a thorough scrub and a real night's rest was compelling. Not less so was our eager anticipation of the rich material, particularly counter-revolutionary data, to be found in Kiev. The city on the Dnieper had been the pivot of all the battles in the Ukraine between the Red and the White forces. Only recently the Poles had invaded Kiev.

While still in Petrograd, Sasha and I had shared the indignation of the Soviet press over the vandalism of the Polish occupation. They had demolished all the art treasures of the city, Lunacharsky and Chicherin declared. The ancient cathedrals, the Sophia and the Vladimir, famous for their architectural beauty, had been wrecked. We feared that on our arrival we should find the greater part of the old Russ capital in ruins. But we had failed to take into account the Soviet methods of propaganda, of turning a mole-hill into a mountain. The Poles may have indeed intended much damage to Kiev, but they had evidently not succeeded in accomplishing their purpose. Several small bridges and some railroad tracks were all that had been destroyed. No other ruins were awaiting our arrival. On the other hand, we were assured that the enemy had left behind a wealth of material, but to get possession of it proved a most difficult task. The native Communists fairly oozed antagonism to Moscow, disdainfully ignoring our credentials from "the centre." They evidently had no love for any of their northern comrades, with the exception of Lenin, who seemed everybody's patron saint. They bristled at the very mention of Zinoviev, and apparently they thought us his personal emissaries come to spy on them. "Who is Zinoviev, indeed?" they cried bitterly; "who is he to order us to hand over our valuable historical material?" Safe in the luxurious Kremlin and Smolny, they said, it was easy for Zinoviev to issue commands. But they, the people of the Ukraine, and particularly of Kiev, were living in constant danger. Their *Ispolkom* (Executive Committee) was in hourly dread of a new invasion. Could they bother about Zinoviev's orders? They had more important things to look after. The life of the city had to be organized and they could waste no time on our mission.

Dispirited, our secretary returned from her interview with *Tovarishtch* Vetoshkin, chairman of the all-powerful *Ispolkom*. She was almost in tears. The official was adamant and absolutely refused to aid our efforts. It were better to continue our journey without further loss of time. In spite of her pessimism we decided to try our American sesame. It had worked in seemingly hopeless situations before. Why not in Kiev? We had a real, honest-to-goodness native American son with us, and a full-fledged correspondent at that. The authorities would not be able to withstand his importance, we said. Henry grinned assent. With a mischievous twinkle in

his fine eyes he declared that as his interpreter I had already induced people to say more than he had intended to ask them and that I had succeeded in making them think they would be serving posterity by helping the Museum of the Revolution. Between the two of us he was sure we should succeed in inducing the Ukrainians to co-operate with our mission.

Henry's press card worked like a charm. Not only did Vetoshkin come out in person to greet us, but we were invited into his sanctum and treated to a lengthy and interesting account of Petlura, Denikin, and other adventurers who had been driven out of the Ukraine by Red forces. When we emerged from Vetoshkin's office, we were equipped with an order to the housing-department for two rooms and with instructions to his secretary to give us all the assistance possible. I also received from Vetoshkin an order on the Party Commissary for rations, which I accepted for the Russian members of our group, but declined for Sasha and myself. The markets were well stocked with provisions, and trading was not interfered with, and we preferred to pay our way, I informed the chairman.

The return of the Bolsheviks to the city was but recent and we soon realized that the Soviet departments had almost no material that could serve our purpose. There was too much confusion in the new Government to keep any records. No one knew what anybody else was doing, and orders were given and countermanded with no rhyme or reason.

The Whites had also left very little valuable material. Fourteen different times Kiev had changed hands, and only in one thing the various governments had agreed and co-operated — in pogroms against the Jews.

In the Jewish hospital, now known as the Soviet Clinic, we came upon the victims of the Denikin outrages in Fastov. Though considerable time had elapsed since the last pogrom in that city, many of the women and girls were still very ill, some of them crippled for life as a result of their injuries. The most fearful cases were those of children suffering from the shock of having been forced to witness the torture and violent death of their parents. From Dr. Mandelstamm, the surgeon of the institution, we learned of his gruesome experiences during the pogroms, whose battle-field had been the hospital. He also spoke of the Denikin fury as the worst of all the attacks. Not a patient would have been left alive, he related, nor the building intact, but for the heroic resistance of his staff, most of whom were Gentiles. Bravely they had remained at their posts, rescuing many of their charges. "Fortunately the Bolsheviks came back, bringing with them security from further atrocities," he said.

One of the startling finds I made in Kiev consisted of copies of *Mother Earth*. They were given to me by a man we had called to see in reference to data on pogroms. He had shown little interest in our mission, but the next day he came to our car with a bundle of the magazine I had published in the States. Why had I not explained who Berkman and I were, he chided me; he would not have given us such an indifferent reception. He had received the copies only the previous evening from a friend whom he had told about the visit of "the Americans." Only then he learned whom the Jewish colony of his city had in their midst. How did the magazine get to Kiev, I wondered; I was sure it had never been sent to Russia. Our caller explained that his friend Zaslavsky had received some copies from his brother in America. "Zaslavsky?" I inquired; "not our old comrade of Brooklyn, New York?" "The very same," the man replied. Now that he knew of our identity, he declared, we must come to his house for tea, and he would also invite the local Jewish intelligentsia to meet us. They would never forgive him when they learned that we had been in Kiev and they were not apprised of our presence. Before leaving, the man informed me that he was Latzke, former Minister for Jewish Affairs in the Rada (Ukrainian National Assembly).

In the Russian cataclysm my former life in America had receded into pale memory, becoming a dream bereft of living fire and I myself a mere shadow without firm hold, all my values turned to vapour. The sudden appearance of the *Mother Earth* copies revived the poignancy of my aimless and useless existence. Yearning, sickening yearning, possessed me, chilling the very marrow of my being. I was pulled back to reality by the arrival of Sonya Avrutskaya, a very sympathetic local comrade. With her was a stranger, a young woman in peasant costume, who was introduced to me as Gallina, the wife of Nestor Makhno. I forgot my distress at the peril that threatened her, Sonya, and all of us. I knew that the Bolsheviks had set a price on Makhno's head, dead or alive.

They had already killed his brother and several members of his wife's family in vengeance for their failure to capture Makhno. Anyone even distantly suspected of having any relationship with him was in imminent jeopardy of his life. Discovery would mean certain death for Gallina. How could she risk coming to our place, well known to the authorities as it was and open to every caller, including Bolsheviks? She had faced danger too often to care, Gallina replied. The purpose of her visit was too important to be entrusted to anyone else. She was bringing a message from Nestor to Sasha and me, asking us to consent to a *coup* he was planning. He was not far from Kiev, with a detachment of his forces. His plan was to hold up our train on its journey south, to take us prisoners, as it were. The rest of our expedition could proceed on its way. He wanted to explain to us his position and aims and he would give us safe conduct back to Soviet territory. Such a manœuvre would clear us of suspicion of deliberate dealing with him. It was a desperate scheme, he was aware, but so was also his situation. Bolshevik lies and denunciations had blackened him and the revolutionary integrity of his *povstantsy* army and misrepresented his motives as an anarchist and internationalist. We were his only opportunity to give his side of the situation to the proletarian world outside Russia, to explain that he was neither bandit nor *pogromshtchik*, that he had in fact punished with his own hands individual *povstantsy* guilty of offences against the Jews. He was with the Revolution to the last breath and he hoped and urged that we would render him this vital and solidaric service, to let him talk to us and present his aims. Would we consent to his plan?

It was an ingenious scheme, recklessly daring, its adventurous quality enhanced by the beauty and youth of Makhno's messenger. Presently Sasha and Henry arrived and we were all held spellbound by the passionate pleading of Gallina. Sasha's conspiratory imagination caught fire and he was almost ready to consent. I also felt strongly tempted to accept. But there were others to consider, our companions of the expedition. We could not lead them blindly into something that was undoubtedly fraught with grave consequences. There was also something else that acted as a restraining influence. I had not yet been able to cut the last threads that bound me to the Bolsheviks as a revolutionary body. I felt I could not be guilty of deliberate deception towards those whom I was still trying to exonerate emotionally, though intellectually I could no longer accept them.

In the entire city there was no hiding-place for Makhno's wife. My room offered scant security, but it was her only cover for the night. Tense and moving were the hours spent with Gallina. We sat in darkness, except for the pale moonlight that lit up now and then her lovely face. She seemed completely oblivious of the danger of her presence in my quarters. She was vital, and hungry for information about the life and work of her sisters abroad, particularly in America. What were the women doing there, she questioned, and what have they accomplished in independence and recognition? What was the relationship of the sexes, woman's right to the child and to birth-control? Amazing was the thirst for knowledge and information in a girl born and bred in primitive surroundings. Her passionate eagerness was infectious and revived my own mainsprings for a while. The break of morning compelled us to part. Gallina walked out into the dawning day with brave and sure gait. I stood behind the portières, watching her receding figure.

After Gallina's visit I no longer felt at ease in accepting aid even for our official mission. Not that I was conscious of any breach of confidence so far as the Bolsheviks were concerned. Makhno's wife was in my estimation no counter-revolutionist; and even if I had thought her one, I should not have turned her over to certain death at the hands of the Cheka. Just the same, I realized that I had no business with the *Revkom* and I decided not to visit it any more.

The arrival of Angelica in Kiev brought a new interest. She came as the guide of the Italian and French Mission. Her greeting when I sought her out was so full of tenderness and love that the local Bolsheviks began to consider me as one of their very own. In addition dear Angelica had felt moved to disclose to Vetoshkin our American past and he reproached us for coming to him merely as members of the museum expedition. We had been nearly two weeks in the city and we had not even hinted at our real identity, he complained. He begged us to give up our quarters and become the guests of the Soviet house.

Alexandra Shakol had once told me that she would forgo half her life to wake up a Communist, so as to give herself unreservedly to the party's demands and service. Now I understood what she had meant. I felt that I would also give anything to be able to take Vetoshkin's hand and say: "I am with you. I see your cause with

your eyes and I will serve with the same blind faith as you and your sincere comrades." Alas, there was no such short and easy way out of the mental anguish for those who seek for life beyond dogma and creed.

We did not move to the Soviet house and we assured Vetoshkin that we had no need of anything. We accepted, however, Angelica's invitation to the banquet arranged in honour of the Italian and French Mission that she was chaperoning. We had been south for over two months, completely cut off from the Western world as well as from the rest of Russia. Angelica was the first friend from the north we had met since our departure. Unfortunately she could tell us but little, as she herself had been constantly on the road. But she brought us the disturbing news of the arrest of Albert Boni. Suspected as a counter-revolutionary, she told us. "Absurd!" I laughed. Albert was just a publisher and very far from rebelling against any established institution, whether revolutionary or otherwise. I hastened to call Sasha and Henry. They were much amused to hear that Boni was considered dangerous to the Soviet Government. We knew, however, that landing in the Cheka was no joking matter and we begged Angelica to send a telegram to Lenin, signed by us, to which she readily assented.

On the way to the banquet Sasha fell into a Cheka *oblava* that had encircled the entire street. Every pedestrian was halted and searched for documents. Though Sasha's were in perfect order, the officer held on to him as for dear life, and no explanations would induce the Chekist to permit him to go his way. Fortunately a heated argument was started by a near-by group in the same predicament. No Russian could escape the temptation to join in. The Chekist forgot for a moment his captive, and without much ceremony Sasha left.

The former Commercial Club and its elaborate rooms and gardens were brightly illuminated for the festive occasion and decorated with fresh-cut flowers. The wine and fruit on the tables gave little indication of the storms that had swept the city. It might still have been the good old time when stout ladies tightly laced, their necks and arms bedecked with jewels, sauntered about the place, and no less stodgy gentlemen in swallow-tails feasted in these halls. The gold and plush of the club made an incongruous background for the pale-faced proletarians in shoddy clothes. Of the hundred and fifty or more persons that sat down to the gala affair Angelica was probably the only Communist to suffer from the vulgar display. Even the presence of her beloved Italian comrades could give her little comfort. Serrati to her right and the French Communist Sadoul on her left kept her engaged in conversation. But her pained and roaming eyes expressed better than words how utterly out of place she felt and how out of touch with the entire farce in honour of Lenin, Trotsky, Zinoviev, the Red Army, the Third International, and the world revolution. Intoxicating words; to those that had no ear for jarring dissonances. They made her wince as they did me, though our leitmotifs were in vastly different keys.

Two Anarcho-Syndicalists whom we discovered among the French delegates induced us to remain at the affair till the end. They were to leave with the mission the same night and they invited us to accompany them to the station so that we could have a talk. They had been impressed by much that had been shown them, they told us, but they had also made disturbing observations. They had collected information and data about the political machine that convinced them that the proletariat had very little share in the actual dictatorship. They meant to use the material in their report to the syndicates on their return to France. They looked at us in amazement when we warned them to be careful about taking out their data. They might not be permitted to do so, we informed them. "Preposterous! We are not Russians, nor bound by the discipline of the Communist Party," they exclaimed. They were Frenchmen, representatives of large syndicalist organizations. Who would dare molest them? "The Cheka, of course," we explained. We were unduly anxious, they thought.

The evening arranged for us at Latzke's had none of the affluence of the mission banquet, though our hosts had spread the best they could afford. Its interest to us was not the repast, however, but the unrestrained good will and spirit that prevailed. Everyone felt free to express himself, and there was no lack in the variegation of opinion and sentiment. Every profession of the Yiddish intelligentsia was represented. All came to meet the American visitors, to exchange with them their views, hopes, and fears. None was a Communist, yet almost every one of them was an ardent defender of the régime, for racial reasons. Like Dr. Mandelstamm, who was also present, they frankly admitted that their main concern was the safety of the Jew. The Bolsheviks were preventing pogroms and therefore the Jews should support the Soviet Government, they argued. I inquired whether they were content with or could believe in permanent protection of their people in an atmosphere of general terror

and insecurity. They agreed that the dictatorship was fatal to individual initiative and effort. But since they had no choice, it was gratifying to know that at least the Jews as a race had been freed from the discrimination suffered for centuries. Their feeling was the result of fear, understandable enough in surroundings surcharged with anti-Semitism, as the Ukraine was. But as a criterion for releasing social energies it was worse than useless. To me that was the prime consideration. I could not translate the October upheaval into terms of Jew or Gentile, but only into values accruing to all of humanity, or at least to all the people in Russia.

The younger element at our gathering had a different view-point. They did not deny the Bolsheviks full credit for stopping pogroms, but they held that the Soviet régime itself was fertile soil for the poisonous weed of Jew-hatred. Under the tsarist autocracy the pest had been limited to the most reactionary elements. Now all sections of the country were infected by it. The peasant, the worker, and the intelligentsia all saw in Jews Communists and commissars responsible for punitive expeditions, forcible food-collection, militarization, and intimidation. Bolshevism was an impetus to Jew-baiting, they insisted, rather than a safety-valve against it.

Sasha stressed the point that both sides were making the mistake of denouncing the abuses of power, while the evil was in the thing itself. It was the Communist State and dictatorship that had subordinated the aims of the Revolution to those of the ruling party. The purpose of October was to release the creative energies of Russia for the free upbuilding of a new life. The object of the dictatorship was to organize a formidable political machine as the absolute master. That was the source of the disintegrating forces at work in the country. Increased anti-Semitism, return to the churches, anti-revolutionary feeling on the part of the peasantry and the workers, the cynicism of the young generation, and similar manifestations were the direct result of the failure of the Bolsheviks to keep the solemn promises made by them during the October days.

Some of those present favoured our view-point, others fought it determinedly, but without rancour or ill feeling, and therein lay the charm of the gathering at the home of Latzke.

Sasha gathered a wealth of material from the Mensheviks he had met. They had been a potent educational and social force during the first two years of the Revolution in the south, but they had since been liquidated by the Bolsheviks and the Social Democratic unions hitched to the Communist wagon. The Mensheviks had succeeded in rescuing valuable data bearing on the history of Ukrainian labour and of their party and they turned them over to Sasha, together with a lot of personal notes and diaries. He had also somehow ferreted out a counter-revolutionary archive in a desk drawer of the Labour Soviet headquarters. It consisted of a strange conglomeration of police records, minutes of the Rada sessions, commercial statistics, and similar matter. In that helter-skelter Sasha had also chanced upon the first *Universal* issued by Petlura as dictator of the Ukraine, containing his official declaration of principles of the Southern National Democracy. A most important find was also made by our secretary, consisting of reams of Denikin material stored in the public library of the city and apparently forgotten. The librarian, a rabid nationalist, remained deaf to the pleas of Shakol. But he became all attention when faced with the argument that he could not afford the ridicule and disgrace if it should become known in America that he had preferred to leave the valuable documents to become the prey of rats in his cellar rather than have them preserved for future generations by the Museum of the Revolution.

Our last day in Kiev was a Sunday and we took the opportunity to journey along the beautiful Dnieper. Excursion boats enlivened the view, and in the distance lay the magnificent cathedrals and churches. At a point farther on along the river we came upon an old village with an ancient monastery. The hospitable nuns fed us on bread and honey from their own hives. Between their prayers and labours they had remained untouched by the events in their country and totally ignorant of all that had happened. Steeped in centuries of superstition, they could not realize the meaning of the new life struggling all about them to be born. Their saving grace was the work they were doing, raising vegetables, cultivating bees, teaching the village children to sew and mend, and their kindness to strangers. Not so their brother monks in the Sophia and the Vladimir cathedrals. They continued to thrive on the credulity of their dupes, still very numerous, as we were assured. The solemn humbugs kept busy showing people through the caves and enlarging on the miracles performed by the saints whose dried bones were exposed to view. A strange sight, indeed, in revolutionary Russia!

On the way to Odessa we lost our good friend Henry Alsberg. Inadvertently he had caused his own arrest. Henry had joined the expedition without having secured the consent of the Moscow Cheka and he could have continued till the end of our journey without the eagle eye of the Soviet being able to discover his whereabouts. But he had added his signature to the telegram we had sent to Lenin in behalf of the arrested Albert Boni. As a result the All-Russian Cheka in the capital had at once sent orders to apprehend the criminal who had dared absent himself without its permission. Things moving at a snail's pace in Russia, the command failed to reach Kiev while we were there. It was wired to every station along our route and over took us in Zhmerinka.

All our protests failed to save Henry. The Cheka in charge declare that Alsberg's papers were in perfect order and his credentials from Chicherin and Zinoviev valid, but he lacked permission from the Moscow Cheka, and they had strict orders to arrest him. We could not permit Henry to go alone, and we proposed that Sasha or I accompany him to Moscow. But Henry would not hear of it. He knew enough Russian, he joked, to keep his escorts in good humour. Why, he could say *pozhaluysta* (please), *nitchevo* (nothing), and *spassibo* (thank you), and was not that enough for all practical purposes? If need be, he could also muster up a few less polite expressions. Besides, he possessed something policemen everywhere appreciated best — *mezuma*. He had no fear and we need not be anxious about him, he assured us. Brave old Henry! One thing I insisted on, however: that he should not take his notes with him. They would be sure to get him into trouble and they would be safer with us and he without them.

We immediately dispatched telegrams to Lenin, Lunacharsky, and Zinoviev in behalf of Alsberg, but we did not feel very sanguine that they would reach their destination.

Henry had endeared himself to us by his fine spirit, joviality, and ready wit. It was with a heavy heart that we saw him leave, led away by the Chekists. The poor boy had already met with misfortune recently, having been robbed of his wallet. The loss of one's last sou is nowhere very pleasant, but in Russia it was a calamity. I did not have a chance to console my friend, because the boys missed the train and did not rejoin us until many hours later. They were bubbling over with their adventure. "But the thief!" I exclaimed; "was your money recovered?" "Fine chance to find the one among the many," Henry laughed.

Alsberg's arrest proved the beginning of a chain of adversities that pursued us for the rest of our journey. Barely out of Zhmerinka we received the news of the defeat of the Twelfth Army and the advance of the Poles on Kiev. The line was clogged with military trains on their retreat, and at the stations everything was in the wildest confusion. Our car was repeatedly attached to trains ordered south and as many times detached again to be sent in the opposite way. At last we were lucky enough to get into an echelon actually going in the direction of our next destination, the great city on the Black Sea. From there we planned to reach the Caucasus, but the movements of General Wrangel decided otherwise. His forces had just invested Alexandrovsk, a suburb of Rostov, thus shutting off the route we were to take to the Crimea. Our credentials were to expire at the end of October and we knew that months would be required to get them renewed by mail. It would be courting danger to remain south longer than our documents permitted, but, once in Odessa, we hoped to find a way out of the difficulty.

At last we reached the great city on the Black Sea, only to find that a devastating fire had laid the main telegraph office and the electric station in ashes the previous day, leaving the city in utter darkness. The holocaust was declared to be the work of White incendiaries, and the city was placed under martial law. The general nervousness was increased by the report that the Poles had taken Kiev and that Wrangel was advancing north. The public had no means of learning the truth of the situation, which only increased their trepidation.

An atmosphere of suspicion and fear dominated the Soviet institutions. All eyes were turned on us as Shakol, Sasha, and I entered the *Ispolkom*. Our credentials were carefully scrutinized and we were examined as to our identity and purpose before we were permitted to come into the august presence of the *predsedatel*. He proved a rather youngish man, obviously conscious of the importance of his position. He neither responded to our greeting nor asked us to sit down. He kept buried in the papers on his desk, then examined our documents, studying them long and carefully, till at last he seemed satisfied with them. All he could do, he told us finally, was to supply us with a pass to the other Soviet departments and with written permission to be out on the

streets “after permitted hours.” He could aid us no more and he was not interested in museums, anyhow. It was a sinecure for the intelligentsia, but the workers had more important things to do to defend the Revolution. Everything else was a waste of time, he declared. The man’s attitude and curt manner did not augur well for our efforts. Nor did his words sound convincing as to his own integrity. Sasha thanked him, remarking that we appreciated his revolutionary zeal and that we would not impose on his good nature any longer. His sarcasm was lost, however, on the man standing rigid at his desk.

My co-workers shared my impression that it was mostly hatred of the intelligentsia that motivated the chairman of the *Ispolkom*. I had met many proletarian Communists permeated with bitterest resentment against intelligent people, but never anyone so brutally frank about it as the Odessa *predsedatel*. I could not help feeling that such zealots were more harmful to the best interests of the Revolution than armed enemies. We decided that no member of our expedition should call again at the *Ispolkom* and that we would try to accomplish in the city whatever possible by ourselves.

As we were walking down the stairs, several young people approached us. They stared at us a moment and then shouted: “Hello, Sasha! Emma! You here?” The unexpected encounter with our comrades from America was a pleasant surprise after the sight of the Bolshevik martinet. When they learned of our mission, they assured us that we could take the next train out of the city; no help was to be expected from the officials, they were certain. With the *Ispolkom* chairman in the lead, most of them were anti-centre and anti-everything that was not local Communist. They were reputed as the worst *sabotazhniky*. The chairman, a dogmatic zealot, hated anyone whose education transcended the A.B.C.’s; he would have all intellectuals shot, one of the boys declared, if he had his way. Our comrades suggested that we might be aided in our efforts for the museum by our American comrade Orodovsky, who held a responsible position in the city, and there were several others who might also assist us. The Mensheviks, too, could supply us with information and material. They had recently been cleared out of the unions; still, some of them were so influential with the rank and file that the Bolsheviks had not dared to arrest them.

Orodovsky was a first-class printer and a man of a practical turn of mind. He had managed to get into the Government publishing house and he organized it in a manner to astonish the authorities. From the confiscated and neglected materials he formed the best printing shop in the city, and great was his pride in showing us through the place. It was a model of cleanliness, order, and efficient production. His efforts were hampered at every turn: he was not considered one of their “own” and therefore he was under suspicion. He loved the work and he felt he was doing something for the Revolution, but it made him sad to foresee the inevitable approaching. “Ah, the Revolution,” he sighed, “what has become it?”

Through Orodovsky we were enabled to meet several other anarchists, active in the economic department. All of them felt themselves, like Orodovsky, only temporarily tolerated and in constant danger of getting into trouble as men who were “not entirely” with the established standards of opinion. The most interesting of them was Shakhvorostov of proletarian origin, whose whole life had been spent among the workers. He had fought for them under the autocracy and he continued to fight their battles even under the Bolsheviks. He was one of the most militant anarchists and was greatly beloved by the toilers.

On nearer acquaintance Shakhvorostov proved all we had been told of him, besides being most genuine and human. There was about him none of the rigidity and hardness of the chairman of the *Ispolkom*. He was all interest and kindness, and his manner utterly simple.

“Sheer luck,” he said, when asked how he managed to keep at liberty, “and the support of the workers,” he added. They knew his sole purpose was to help them in their struggle against the constant encroachments of the Communist State. He realized that it was a losing battle, but all the same it was his duty to keep it up as long he remained free.

Shakhvorostov substantiated the charges of widespread sabotage made by our young comrades. He added that, while most Soviet officials were simply inefficient, others were downright *sabotazhniky*, purposely hampering every effort for the welfare of the people. He related the particularly gross instance of the recent general raid on *bourgeoisie* to apply Lenin’s slogan: “Rob the robbers.” Every house, shop, and shanty had been invaded

and the last remnants ransacked and confiscated by the emissaries of the Cheka. It was a big haul, because the raid had taken the owners by surprise. The workers had been assured a supply of clothing and shoes, which they sorely stood in need of. When they learned of the new expropriation, they demanded that the promise be made good. "And it was," Shakhvorostov commented with a wry face; "we in the Public Economy Department received a dozen boxes of goods, but when we opened them, we found nothing but rags, old and torn things that one would not offer a beggar. The raiders had had first pick, and then they stocked the markets and the *bourgeoisie* quickly bought back everything they had lost. The scandal was so great that it could not be hushed up. The decent men in the party demanded an investigation, and the result was that some subordinates were shot. But corruption is rampant, and it is not to be eradicated by shooting."

Shakhvorostov and a comrade from the Metal Workers' Union promised to call a conference of the chairmen of the various labour bodies to acquaint them with the project of the Museum of the Revolution and interest them in our efforts. Sasha was to address the delegates and explain our mission.

A week's canvass of the Soviet institutions convinced us that, far from exaggerating, our comrades had not painted half the picture of Odessa sabotage. The local officials proved the worst shirkers we had ever come across in Russia. From the highest commissar to the last *barishnya* (young woman) typist they made it a habit of coming to work two hours late and quitting an hour earlier than closing time. Often the clerk's window would be shut right in the face of an applicant who had spent hours waiting his turn, only to be told that it was "too late" and to come tomorrow. We received almost no assistance in our work from the Soviet authorities. "Too busy, without a minute to spare," they would assure us. Yet most of them stood about smoking cigarettes and talking by the hour, while the "young ladies" were engaged in polishing their nails and rouging their lips. It was the most open and shameless official parasitism.

The Workers' and Peasants' Inspection, created specially to fight this kind of sabotage, seemed to take little interest in the purpose of their existence. Most of them were notorious speculators, and if anyone wanted tsarist or Kerensky money changed, though the practice was strictly forbidden, he would be advised to go to some well-known official to have the transaction attended to. "Ordinary citizens are shot for such speculation," a well-known Bundist³⁸ commented to us, "but who can touch these officials? They all work hand in glove." The corruption and autocracy of the highest Soviet circles were an open secret in the city, the man related. The Cheka in particular was nothing more than a gang of cut-throats. Extortion, bribery, and indiscriminate shooting of victims who could not pay were its common practices. It was a frequent occurrence that big speculators, sentenced to die, were set free by the Cheka for the payment of exorbitant ransom. Another practice was to notify the relatives of some prominent prisoner that he had been executed. While the family would be plunged in grief, a Cheka emissary would arrive to inform them that it had been a mistake. The condemned man was still alive, but only a certain sum, invariably very large, would save his life. Family and friends would divest themselves of everything to secure the necessary amount, and the money was always accepted. There would come no more emissaries to explain that the alleged mistake had been no mistake at all. If anyone dared show signs of protest, he would be arrested and shot for "attempting to corrupt" the Cheka. Almost every morning at dawn a truckload of those that were to die would clatter down "Cheka Street" at a furious pace towards the outskirts of the city. The doomed ones were forced to lie in the wagon face down, their hands and feet tied, armed guards standing over them. Chekists on horseback accompanied the truck, shooting at anyone who showed himself at an open window along their route. A narrow strip of red in the path of the returning truck would be all that was left to tell the story of those taken on their last ride to be *razmenyat* (destroyed).

The Bundist called again a few days later in the company of a friend whom he introduced as Dr. Landesman, a Zionist and member of a circle that included the famous Jewish poet Byalek and other public-spirited men. No doubt we knew, the doctor said, that Rosh Hashona was at hand, and he would be happy to have us celebrate the great day together in the company of his family. We confessed that we had not been aware of the approach of the Jewish New Year, but we were Jews enough to want to spend the holiday with him.

³⁸Member of the *Bund*, Jewish Social Democratic organization.

The home of the Landesman family, adjoining his former private clinic now turned into a Soviet sanatorium, was beautifully situated. Perched on a high elevation, it was buried amidst a profusion of trees and shrubbery on one side, while the other faced the Black Sea, waters beating against the foot of the hill. We arrived about tea-time as requested, because some of the other guests had no permits to be out after dark, Odessa being under martial law.

Dr. Landesman's clinic had enjoyed the reputation of being the best in Odessa. The Bolsheviki had confiscated it for a workers' rest-home, but not a single proletarian had yet been sent there, not even the ordinary party member. Only the highest officials came, with their families. Just now the Chief of the Cheka, Deitsch, was taking the cure for a bad "nervous break-down."

"How can you bear to treat him?" I asked the doctor. "You forget that I have no choice," he replied; "besides, I am a physician and bound by professional ethics to refuse medical aid to no one." "Such *bourgeois* sentimentality!" I laughed. "With the Cheka Chief getting the benefit of it," he retorted in the same spirit.

We were sitting on the terrace, the *samovar* before us, the sky streaked with blue and amethyst, the sun a ball of fire slowly sinking into the Black Sea. The city with all its terror and suffering seemed far off, and the green bowered nook an idyll. If it would last awhile longer, I mused ... but one lived in seconds only.

New guests arrived, Byalek among them, square-set and broad shouldered, looking more like a prosperous merchant than a poet. A slender man with vibrantly sensitive features was introduced as a famous authority on Jewish persecution and pogroms. Sasha immediately engaged him in conversation on the subject, but in the midst of it, during the meal, he suddenly grew deathly pale and begged to be excused. Together with Doctor Landesman, I reached Sasha just in time to save him from falling in a faint. He was writhing in pain and gasping for breath, and presently he became unconscious. After a half-hour that seemed an eternity the good doctor had him somewhat restored. Packed in hot water bottles, he felt relieved, but still very weak. I told Landesman that my friend had been very ill when he left the United States, and that he had never been quite well since. The black bread in particular seemed to affect his condition, and he had showed considerable improvement since we had been able to procure white bread in the south. Our hosts insisted that we remain overnight with them in view of the possibility of Sasha's suffering another attack. "What good will it do?" the patient suddenly piped up. "The expedition must proceed to Moscow." The doctor suggested that the expedition proceed, but that Sasha and his nurse remain in Odessa until he could find out the cause of the trouble. Presently Sasha fell quietly asleep and I sat watching his thin, pale face intently. It had lost nothing of its endearment to me since we had met so many, many years ago. What would it mean to lose him, and in Russia? I shuddered at the thought, my mind unable to follow up the cruel possibility. My pal lay peacefully resting, and I went back to the dining-room, my thoughts upon my life and the struggle I had gone through together with my friend and comrade.

The dishes were about to be cleared away when Sasha suddenly entered as if nothing had happened. Did they think he would be so easily done out of his share of the meal, he demanded with a broad grin. His appetite was great, he announced, and he would not think of allowing a little indisposition to stand between him and Mme Landesman's culinary art. The company roared with laughter. The doctor, however, vetoed heavy dishes, but Sasha read him the riot act about attempting to keep an anarchist from eating what he likes. I stared at him in wonder. It was the same boy who had called for extra steak and coffee in Sachs's restaurant in New York just thirty-one years before. The patient of an hour ago not only ate heartily, but became the spirit of the company. He had found the man for whom he had been looking for a long time, he declared, and he held to the expert investigator of pogroms for the rest of the evening.

The man proved a walking encyclopedia on the subject. He had visited seventy-two cities where pogroms had taken place, and he had collected a wealth of data. Jew-baiting during the various Ukrainian régimes, he stated, had been of more fiendish character than the worst massacres under the tsars. He admitted that no pogroms had taken place since the Bolsheviki had come to power, but he agreed with the younger element of the Kiev writers that Bolshevism had intensified anti-Semitic feeling among the masses. Some day it would break out, he was certain, in the wholesale slaughter of vengeance.

Sasha argued heatedly with him. Speculations about future possibilities aside, he emphasized, it remained a generally recognized fact that the Bolsheviks had put the lid down on pogroms. Did that not point to a sincere and determined purpose to eradicate every violent manifestation of the old disease, if not the disease itself? The instigator denied it, asserting that the Bolsheviks had deprived the Jews of their right of self-defence, forbidding them to organize for the purpose. They were even suspected of plotting against the Soviet Government because they had applied for permission to arm themselves against future attacks. Doctor Landesman added that the local authorities had refused to allow him to form a Yiddish boy-scout unit. He had intended such a group to serve not only as a defence for the Jews, but also for the protection of the citizens generally against the notorious ruffian bands from whom no one was safe in Odessa.

On closer examination the doctor found Sasha suffering from an ulcerated stomach and offered to place him in his sanatorium for treatment. "Give a doctor a chance at your insides and he is sure to find something radically wrong there," Sasha joked, waving aside the good physician's offer. The expedition had to proceed, he insisted, and he with it.

We heartily thanked the Landesmans for their generous hospitality. In social ideas we were far removed from each other, but they were among the most human and friendly beings that it had been our good fortune to meet in Russia. We had exhausted the historical possibilities of Odessa and we had to leave. The Crimea was definitely out of the question, the entire route being in the line of the Wrangel advance. We were promised connexion with a train that was to depart for Kiev within forty-eight hours. We hardly dared to expect such luck, but we clung to the hope. Meanwhile our secretary and Sasha decided to explore Nikolayevsk, where valuable archives were supposed to await rescue. Shakol had been confidentially told that a military auto truck was about to leave for that city and that the soldiers might be persuaded to permit her and Sasha to join them. It was but a slight chance, but nothing could stop those two venturesome spirits.

I remained with the other members of the expedition in Odessa to prepare our car for the journey to Kiev. In the midst of my washing and scrubbing a young woman entered. She addressed me in English and, without stopping to introduce herself, began telling me she had known me in the States. In Detroit she and her husband had attended my lectures. She had learned of our presence in the city and she had come to invite Comrade Berkman and me to her home for a cup of tea. She regretted that her husband would not be present. He was ill, in a hospital, but eager to see us. In fact, it was he who had sent her to request us to visit him, since he could not come to us, his old comrades. Berkman was away, I explained, and I had a great deal of work on hand. I could not come to her home, much as I appreciated her invitation. But I would call on the patient. "One forgets the existence of flowers in Russia," I remarked, "else I should be glad to take some to your husband." Then I asked my caller's name and the address of the hospital. "My husband is in the former Landesman sanatorium," she replied; "his name is Deutsch." I jumped from my chair as if stung by a viper. The woman also sprang to her feet. For some seconds we stood glaring at each other. At last I found my voice. Pointing to the exit, I commanded: "Go, go at once! We want none of you or your husband." "What do you mean talking to me like that?" she cried wrathfully, "you probably don't know that my husband is Chairman of the Cheka!" "I know, I know too much to want to breathe the same atmosphere with you. Go!"

Instead of leaving she brazenly sat down and began upbraiding me for hob-nobbing with Zionists and *bourgeois*. Had I also become a counter-revolutionist, she demanded, that I preferred such bandits to her husband, a comrade who had worked himself ill in the service of revolutionary Russia. Deutsch could compel me to come to him, she said, and he probably would when she told him what his teacher E.G. had become. I let her talk. My social edifice had been crumbling piece by piece. One more edge ruthlessly chopped off could hardly matter. I had not the energy to argue or the faith that I could make that woman grasp the monstrous thing that was being acclaimed as the Revolution, and the monstrosities that were serving it.

Sasha returned with our secretary twenty-four hours later than they had expected. Only when the train pulled out of Odessa did I relate to them my encounter with the wife of the all-powerful Chekist.

My companions told the story of their exciting journey to Nikolayevsk. They had gone through harrowing experiences, visiting villages devastated by the *razviorotka* (forcible collection of produce) and by the Bolshevik

punitive expeditions. The Chekists accompanying the military supply truck on which my two friends had made the trip carried on as irresponsible autocrats in a conquered country, commandeering for their own use everything they could carry, even the last chicken from the poorest farm-house. All along the route to Nikolayevsk, Sasha said, they had met long lines of peasants, flanked by Chekist troops, carting their confiscated grain to Odessa.

On our journey back to Kiev we did as the Romans. The markets still displayed quantities of foodstuffs, but the prices had risen enormously since our previous visit. We were sure that in Petrograd they were even more prohibitive, if anything could be procured at all. We therefore felt it imperative not to return with empty hands to our friends. Of course, there was the risk of arrest as speculators. What other motive could induce anyone to expose himself to such danger and obloquy? Sympathy, the desire to share with others, the need of alleviating misery and suffering? These terms no longer existed in the dictionary of the dictatorship. We knew too well that we should be pilloried not only in Russia, but also abroad. We should have no means of making ourselves heard, in our own defence, either on the charge of speculation or on our present attitude to the Bolsheviki. Notwithstanding all this, it was impossible to forgo the opportunity of securing food for starving friends in the north. Most decisive, however, was my concern about Sasha and his health. We had not gone very far out of Odessa when he again collapsed. This time his attack lasted longer and was more serious. The black bread and the wormy cereals would have been poison to him in his condition. I knew no law of the Communist State for which I would jeopardize his life, least of all the absurd order that made it a counter-revolutionary offence to bring provisions to a hungry population. I would therefore lay in a supply of food and take the consequences, I decided. No one would accept Soviet roubles as payment. "What can we do with these scraps?" the peasants and shopkeepers would ask. "They are of no use even as wrapping-paper, and for cigarettes we already have sacks of them." Tsarist money or even that of Kerensky they would accept, although they preferred woollens, shoes, or other apparel.

Our return to Znamenka brought Henry back to our minds with vivid sadness. Not that we had forgotten him or had ceased to be concerned in his fate. But our experiences since he had been torn from us had been so sapping that they had centred all our energies. I felt his involuntary departure most because he had been such a splendid companion and a most dependable help in our cuisine. No one else in our group, outside of myself, knew how to cook. Henry was an expert in making flapjacks, in which he took great pride, and he was always ready to give me a vacation from the cooking of two meals a day for seven persons. To do so on a primus in a small compartment on a moving train during the heat of a Ukrainian July and August would have been a torture were it not for my willing assistant. Znamenka revived these memories and made me feel doubly hard the loss of our good old Henry.

Kiev had not been taken by the Poles, as had been reported, but the enemy was almost at its gates, we were informed on our arrival. The population was embittered even more than before, because it was continuously exposed to danger and hardships from whoever possessed itself of the city. They had become somewhat reconciled to the Soviet régime, and now the latter was about to evacuate. At the *Revkom* no one seemed better informed about the actual situation than the man in the street. Vetoshkin was out and his secretary would rather talk of Odessa. "*Tovarishtch* Rakovsky," he said, "recently returned with a glowing account of how well things are going there." We assured him that only in one thing had Odessa reached a high state of proficiency, and that was sabotage. "You really mean it?" he exclaimed in glee; "Rakovsky had given us the dickens that we had not succeeded as well as Odessa."

The Soviets would remain at their post, in spite of all danger, the officials declared, but they urged us to depart for Moscow before the roads became blocked. Sasha brought the good news that a train would be leaving the next day northward, and that he had arranged to have our car attached to it. We felt depressed at not being able to proceed farther on our journey to the Crimea, but that was out of the question under the circumstances. Yet Sasha would not allow us to remain long in bad humor. He was especially jolly that evening, relating anecdotes and cracking jokes and making us laugh in spite of ourselves.

Early in the morning Shakol and I were torn out of sleep by someone knocking on our door. Still dazed, we heard Sasha's voice demanding to know why we had played such a fool hoax on him. On opening the door of our compartment I saw him standing there wrapped in his blanket. "Where are my clothes?" he asked; "you girls have hidden them from me!" The secretary roared at the sight of him and we assured him that we were quite innocent of the prank. Thereupon he returned to his compartment. Presently he announced that excepting his portfolio of documents and some Sovietsky money, everything was gone. The robbers had made a clean haul, not leaving him a thing to put on. Even the valuable Browning which the secretary of Mme Ravich had lent Sasha for the journey, and a little gold watch, a gift from Fitzi, were missing. They had hung over Sasha's bed directly above his head, and the thief must have been very skilful not to have awakened him or anyone else in the car. Borrowing the most necessary things from the other men, Sasha rigged himself out and prepared to report his loss. In the midst of it he began chuckling to himself. "The fellow that swiped my pants will be fooled, though," he laughed, "for my money is in a secret pocket there that he'll never find." For a moment I did not grasp what he meant; then it struck me that Sasha had also been robbed of our entire fortune of sixteen hundred dollars. Six hundred of it I had turned over to him only the previous evening while my petticoat, in which I had kept it, was drying. "Our independence!" I screamed; "it's gone!"

Through all the bitter disappointments in Russia and our struggle to find ourselves and our work I had been sustained by one thought — our material independence. We did not have to beg or cringe like so many others who were driven by hunger. We had been able to keep our self-respect and to refuse any truck with the dictatorship because we had been made secure by our American friends. Now all was gone! "What now, Sasha?" I cried. "What is going to become of us?" Impatiently he replied: "You seem more concerned about the damned money than about our lives. Don't you realize that if I had stirred, or anyone else in the car, the burglars would have shot us dead?" He had never known me to cling to material things, he added; it was funny I should have thought of the money first of all. "Not so funny when one is compelled to forswear all one holds high in order to exist," I replied. I simply could not face the possibility of eating out of the hand of the Bolshevik State. For myself I should have preferred to be finished by our night callers.

I had been unable to sleep that night because of the stifling heat in our compartment and I had gone out several times into the corridor for a breath of air. Sasha had left the door of his compartment ajar in order to get some air from the corridor window opposite it. I had had a feeling that the window should be closed. Not that I anticipated robbery. Our car was in full view of the station, patrolled by Soviet soldiers. No one could enter or climb into it unobserved. But one could easily help himself to the large chunk of bacon that hung in a bag at the side of the window. It would be too hot for Sasha, I had decided. But the very thing I had thought might be stolen was still in its place. In Petrograd a thief would have certainly taken the meat, but in Kiev clothing was apparently more coveted. In any case it looked as if the robber must have been a railroad worker, since he had been able to enter our car, and undoubtedly he had the cooperation of the soldiers on guard. Our porter, who had been acting queerly for some time, was also not above suspicion. Sasha insisted on recovering our things or at least the money. While he was gone, our car was moved away from the spot where it had stood during the night. Such a proceeding was nothing unusual and we paid no attention to it. We realized its significance, however, when Sasha returned with two militiamen and a police dog. The hound sniffed about, but the traces had been destroyed by the steam of the engine. Undaunted, Sasha in the company of several comrades started a search of the markets in the hope that his clothes might be offered for sale. But apparently the thieves were too careful. They could afford to bide their time. Far from giving up the search, Sasha arranged with some comrades to visit the markets every day for at least a month and to buy back his trousers at any price. Don't worry," he kept consoling me; "they'll never find that secret pocket with the money." I wished I could share the optimism of my irrepressible pal.

In Bryansk we were greeted with the joyful news of the complete rout of Wrangel. Strange to say, Nester Makhno was being proclaimed a hero who had materially helped to bring about the great victory. But yesterday denounced as a counter-revolutionary, a bandit, the aid of Wrangel, with a large price on his head — what had brought the sudden change of front on the part of the Bolsheviks, we wondered. And how long would the love-

feast last? For Trotsky had in turn eulogized the leader of the rebel peasant army and in turn condemned him to death.

Sad news clouded our joy. In a Soviet paper we read of the death of John Reed. Both Sasha and I had been very fond of Jack and we felt his demise as a personal loss. I had last seen him the previous year when he returned from Finland, a very sick man indeed. I had learned that he was put up at the Hotel International in Petrograd, alone and without anyone to take care of him. I had found him in a deplorable condition, his arms and legs swollen, his body covered with ulcers, and his gums badly affected as a result of scurvy acquired in prison. The poor boy suffered even more spiritually, because he had been betrayed to the Finnish authorities by a Russian Communist, a sailor whom Zinoviev had sent with him as a companion. The valuable documents and the large sum of money Jack was taking to his comrades in America all fell into the hands of his captors. It was Jack's second failure of the kind and he took it much to heart. Two weeks' nursing helped put him on his feet again, but he remained fearfully distressed over the methods of Zinoviev and others in jeopardizing the lives of their comrades. "Needlessly and recklessly," he kept saying. He himself had twice been sent on a wild goose chase without any trouble having been taken to find out whether there was any possibility of the venture's succeeding. But at least he could take care of himself and he went into it with open eyes. Moreover, as an American he did not run the same grave risks as the Russian comrades. Communists, mere youngsters, were being sacrificed by the score for the glory of the Third International, he had complained. "Perhaps revolutionary necessity," I had suggested: "at least your comrades always say so." He had believed it also, he had admitted, but his experience and that of others had made him doubt it. His faith in the dictatorship was still fervent, but he was beginning to doubt some of the methods used, particularly by men who themselves always remained in safety.

In Moscow we learned of the presence in the city of Louise Bryant, Reed's wife. Ordinarily I should not have looked her up. I had known Louise for years, even before she was with Jack. An attractive, vivid creature, one had to like her even when not taking her social protestations seriously. On two occasions I had realized her lack of depth. During our trial in New York, when Jack had bravely come to our assistance, Louise had studiously avoided us. They were planning to go to Russia and she was evidently afraid of having her name connected with ours during that dangerous war period, though she had always protested her great friendship in times of peace. I considered it of no great importance, however.

A much graver offence, and one that had angered me considerably, was her misrepresentation of anarchism in her book on Russia. My niece Stella had sent me the volume at the Missouri prison and I was indignant to find repeated in it the stupid story of Russia's nationalizing women that had made its rounds in the American press. Louise charged the anarchists with having been the first to issue the decree. She had taken no trouble to adduce any evidence for her wild assertions, nor had she done so in reply to my letter demanding it. I considered it on a par with the cheap journalistic libelling of the Bolsheviki and I decided to have nothing more to do with Louise.

That seemed ages ago now. Louise had suffered the loss of Jack and she was all broken up over it, I was told by common friends. I went to her without any mental reservations, too deeply moved by her tragedy to remember the past. I found her a wreck, completely shattered. She broke down in convulsive weeping that no words could allay. I took her in my arms, holding her quivering body in a silent embrace. She quieted down after a while and began relating to me the sad story of Jack's death. She had made her way to Russia disguised as a sailor and under great difficulties, only to find on landing in Petrograd that Jack had been ordered to Baku to attend the Congress of Eastern Races. He had begged Zinoviev not to insist on his going, because he had not yet fully recovered from his experience in Finland. But the chief of the Third International was relentless. Reed was to represent the American Communist Party at the Congress, he had declared. In Baku Jack was stricken with typhus and he was brought back to Moscow shortly after Louise had arrived.

I sought to console her by the assurance that all possible care must have been given Jack after his return to Moscow, but she protested that nothing had been done for the boy. A whole week had been lost before the physicians agreed in their diagnosis, and after that Jack had been turned over to an incompetent doctor. No one

in the hospital knew anything about nursing, and only after a protracted argument had Louise succeeded in getting permission to take care of Jack. But he had been delirious in his last days and he had probably not even been aware of the presence of his beloved. "Didn't he speak at all?" I inquired. "I could not understand what he meant," Louise replied, "but he kept on repeating all the time: 'Caught in a trap, caught in a trap.' Just that." Did Jack really use that term?" I cried in amazement. "Why do you ask?" Louise demanded, gripping my hand. "Because that is exactly how I have been feeling since I looked beneath the surface. Caught in a trap. Exactly that."

Had Jack also come to see that all was not well with his idol, I wondered, or had it only been the approach of death that had for a moment illumined his mind? Death strips to the naked truth — it knows no deception.

We were to leave for Petrograd the next day to report to the Museum of the Revolution, but Louise begged us to remain for the funeral. She felt lonely and deserted, and we were the only friends she had, she implored. Now that Jack was gone, she had ceased to interest the Bolsheviki. She had already been made to feel that, she said. Public funerals had always been an abomination to me; nevertheless I promised to remain to be near her and to help her over the painful ordeal. I told Louise that Sasha might also attend if he could prevail upon the other members of the expedition to postpone their departure for a day.

Louise gave me a message left by our friend Henry Alsberg. It was to the effect that, owing to the friendliness of the guard who had brought him back to Moscow, Alsberg had been saved from the Cheka prison. The *tovaritsch* had permitted him to see his friends in the Foreign Office before delivering him to the Cheka. Nuorteva, whom he was especially anxious to see, detained him there and arranged his release after communicating with the Cheka officials. Had he ever reached the Cheka building, Henry's message continued, it would have taken months for his friends to find him and get him away from their tender care. Henry had since departed for Riga, but he was planning to return in the spring. He had left with Louise the money we had given him at his arrest, which was only two hundred dollars, but a veritable fortune to us now. For a few months at least we should be materially independent, as we had been before Sasha was robbed.

No mail had reached us during our entire journey, but at the Foreign Office our old friend Ethel Bernstein now handed us quite a bundle of it from America. At the same time she gave me a clipping from the Chicago *Tribune*. It was by John Clayton and it told how "E.G. was praying before an American flag on her wall to get back to the States." I had complained to him bitterly, it stated, about the Bolsheviki and their treatment of me. "Of course no one here believes this rotten story," Ethel remarked, "but just the same you ought to see Nuorteva about it." The man she mentioned was in charge of the Publicity Department of the Foreign Office. I saw no reason for offering any apologies. But I was disgusted at having believed that Clayton would prove more honest and decent than the other American reporters who had pestered me in Russia. Yet Clayton had impressed me as trustworthy. Could it be that his story had been doctored by the desk editor? The flag he referred to was a miniature emblem that Jack Reed had once jokingly stuck over Fitz's picture on my wall and that I had forgotten to take off. The innocent frolic of a friend turned into a fantastic lie! It was sickening. And my complaining about the régime, when I had been particularly reticent with Clayton in regard to such subjects! Well, the Soviet people might believe what they pleased, I decided, but they should get no explanation from me.

Nuorteva received me most kindly and gave me a large package of letters. He did not mention the Clayton story, nor did I. With considerable pride he spoke of having left America on the first Soviet passport submitted to Washington. He was now at the head of the Anglo-Russian Department of the Foreign Office and he would be glad to be of help in the matter of mail. I felt gratified at his tact in not bringing up the wretched matter of Clayton's write-up.

I hastened to our car to read my mail. Letters from Stella, Fitz, and other friends expressed intense satisfaction at our having at last found a sphere of work. They did not doubt, they wrote, that now we would have the greatest expression for our energies and ideals. Letters of a later date contained clippings of the Clayton story, including one that I read and reread in utter stupefaction. It was a letter for Stella that I had given to Jack Reed to mail and that had been taken from him when he was arrested in Finland. After several readings it dawned

on me that the newspaper editor had turned my epistle to Stella into a love missive to John Reed! "Poor Louise, how little she knows of my alleged love-affair with Jack!" I laughed to Sasha.

From our comrades in Moscow we learned of the city-wide raids that had taken place in the early part of October. Among the many victims was also Maria Spiridonovna. She had been ill with typhoid at the time, but the Cheka had arrested her and sent her to a prison hospital. Great, idealistic soul! There was no end to dear Maryusa's martyrdom.

Fanya and Aaron Baron, who were in Moscow, informed us about the developments in regard to Nestor Makhno. The Red forces had proved unable to stand up against Wrangel, and the Bolsheviki had turned to the *povstantsy* leader for aid. He and his army had consented on condition that all the anarchists and Makhnovtsy be released from prison, and that the Soviet Government grant them the right of a general conference. Makhno had named Sasha and me as representatives in drawing up the agreement. This had never been communicated to us, but the Bolsheviki had accepted Makhno's demands and had actually released a number of the *povstantsy* and some of our comrades. They had also given permission for the gathering, which our comrades from all over Russia had agreed to hold in Kharkov. Volin and others had already departed for that city, and comrades were expected from every part of the country.

A grey sky overhanging Moscow, rain steadily drizzling its melancholy tune, and artificial wreaths that had served at other funerals were Jack Reed's farewell in the Red Square. No beauty for the man who had loved it so, no colour for his artist-soul. No spark of the red-white flame of the fighter to inspire those who in bombastic speeches claimed him as their comrade. Alexandra Kollontay alone came close to the spirit of John Reed and found the words that would have pleased him most. During her simple and beautiful tribute to Jack, Louise crumpled to the ground in a dead faint just as the coffin was being lowered into the grave. Sasha had almost to carry her to the automobile Nuorteva had put at our disposal. Our old American friend Dr. W. Wovschin, a recent arrival, accompanied us to aid the desolated Louise.

In the Museum of the Revolution, in Petrograd, we were hailed as heroes come back from the front. It was a considerable achievement to return alive after four months of such a journey as we had made, they said, and to have also rescued a whole carload of material of historical value. The future, they assured us, would reward us according to our deserts. All the museum could do now was to give us a month's rest. We were henceforth on the permanent staff of the museum, Yatmanov and Kaplan informed us, and we need not look for other activities. Within a month we should start on a new journey. Our expedition would be granted the privilege of choosing its destination and route. Either the Crimea, which had since been entirely cleared of the Wrangel forces, or Siberia, where Semenoff and Kolchak had been finally routed, would be our objective point. In either place there was much material awaiting us, and we were expected to enrich the museum with it.

"Not to Siberia during the winter," shuddered our Russian members. We also did not particularly welcome the idea, though we remembered Krasnoshokov's invitation to come to the Far Eastern Republic. But there was no need for an immediate decision, the museum chief declared. Alexander Ossipovich and Emma Abramovna (meaning Sasha and me), he insisted, looked as if they indeed needed a vacation.

Sasha and I had definitely decided to apply to the Housing Department for rooms where we might live like the rest of the non-Communist population. The prospect of another trip within a month caused us to defer our plan till some other time, for it would take more than a month to secure lodgings. We should have liked to remain in our car, but there was the problem of heating and of reaching the city. Mme Ravich suggested that we take up our abode at the Hotel International. It was used for foreign visitors, the guests paying for their rooms and meals, and the charges were very reasonable, being fifteen dollars a month for a room and two daily meals. Its main attraction was cleanliness and an opportunity to take a bath. It was the first place of its kind in Russia for other mortals than Communists and we were relieved at the chance to be quartered there.

The museum material, not considered contraband, was easily transferred from our car. Not so the food we had brought with us. Entitled to pass freely through the railroad gates, we aroused no suspicion, though it required a week and four persons to remove the stuff. In the apartment of a friend everything was made up in parcels and sent to sick friends and to those who had children needing fats and sweets. Quite selfishly I had

intended to keep enough white flour for the winter to safeguard Sasha from black bread. Now that we were soon to start on another journey, the unpleasant task became unnecessary. It was no small satisfaction to be able to relieve the need of a few more persons, if only for a little while.

In spite of all planning we went neither to the Crimea nor to the Far Eastern Republic. Instead we journeyed to Archangel, "to round out the year," as Yatmanov said. That district having been the centre of the interventionist operations, in which my erstwhile country had played such a disgraceful part, I was glad we were given the opportunity to explore it.

We were only three on that trip. The Russian couple preferred to hug their stove in Petrograd, while our young Communist collaborator had to resume his studies at college.

On the way to Archangel we made two stops, at Yaroslavl and Vologda. Both cities had served as centres for plotters against the Revolution. The former had been the base of the once celebrated revolutionist Savinkov's uprising, drenched in the blood of thousands. Vologda had been the headquarters of the American Ambassador Francis and other wirepullers in favour of intervention.

Yaroslavl still bore witness to the fratricidal strife; its prison was filled with officers of the Savinkov army that had escaped death. In neither city did we find anything of special value for the museum.

Archangel, at the mouth of the northern Dvina, was separated from the railroad terminus by the frozen river. On arriving we found a temperature of fifty below zero, but the brilliant sun and the dry, crisp air made the cold far less penetrating than in Petrograd. My thoughtful niece, Stella, had pressed her fur coat on me on her last visit to Ellis Island. But I had never worn it because of an idiosyncrasy that made me feel as if the beast were alive and creeping over my neck whenever I put on furs. Everybody had warned us against the Archangel frosts, and as a precaution I had taken the coat with me. Great was my relief when I realized that I could go about in my old velour coat and sweater and even feel too warm in the sun. It was invigorating to walk across the frozen expanse of the river and along the clean streets of Archangel, quite a novelty in a Russian town. In fact, the city presented numerous surprises. Our credentials, scorned in the south, here proved a veritable magic wand, opening wide the doors of every Soviet institution. The chairman of the *Ispolkom* and all other officials went out of their way to aid the efforts of our mission. They exerted themselves to make our stay a memorable experience, as indeed it proved to be. Their fraternal attitude to the population, their equitable efforts to supply them with food and clothing so far as was in their power, made us feel that here principles different from those of "the centre" were operating. The men and women at the helm of affairs in Archangel had grasped the great truth that discrimination, brutality, and hounding were not calculated to convince the people of the beauty or desirability of communism or to cause them to love the Soviet régime. They sought more effective methods. They abolished speculation in food by organizing a more just distribution of rations. They did away with the humiliating and exhausting standing in line by instituting co-operative stores where the inhabitants received due attention and courteous treatment. They introduced a friendly tone and atmosphere in every Soviet institution. While this had not converted the whole community into disciples of Marx or Lenin, it had helped to eliminate the dissatisfaction and antagonism widespread in other parts of the country. People said that the Communists had acquired organization, efficiency, and order from the example of the Americans quartered in the city. If so, they certainly proved apt pupils. For the usual characteristics of Soviet life, including sabotage, waste, and confusion, were almost entirely missing in Archangel.

Those sturdy sons of the north apparently had something that was very unsovietky — respect for human life and recognition of its sanctity. Former nuns, monks, White officers, and members of the *bourgeoisie* put to useful work instead of against the wall were an extraordinary revelation. The mere suggestion of such a thing elsewhere in Russia would have marked us as very suspicious characters if not out and out counter-revolutionists. Here the new method had rescued hundreds of lives and had gained for the régime additional workers. Not that the Cheka was absent or capital punishment abolished. A dictatorship could hardly exist without these. But in Archangel the Cheka had not attained the unlimited powers it enjoyed in other places. It did not constitute a State within the State whose sole function was terror and vengeance. If these measures were really dictated by revolutionary necessity, the barbarous methods of the Whites in northern Russia would

have certainly justified their use. Not only Communists, but even those remotely sympathetic with them had been subjected to torture and death. Entire families had been ruthlessly exterminated by the Whites. Kulakov, chairman of the *Ispolkom*, for instance, had lost every member of his family. Even his youngest sister, a mere child of twelve, had not escaped the fiendishness of the enemy, and there was hardly a radical or liberal home that had not felt the cruel hand of those that had come to crush the Revolution.

"Naturally we could not meet such fury with gloved hands," the chairman of the educational department said to us. "We fought back desperately, but when the enemy had been driven to flight, we saw no need of retaliation or terror. We felt that vengeance would serve no other purpose than to antagonize the population against us. We set to work to bring order out of the chaos left by the Whites and to reclaim as many lives as we could among our captives."

"Did all your comrades agree with such 'sentimental' methods?" I asked in astonishment. "Of course not," he replied; "there were many who insisted on drastic measures, and there are those who still insist that we shall yet have to pay dearly for what they call our reformist attitude to those who had conspired against the Revolution." However, the chairman continued, the more level-headed comrades had prevailed, and experience proved that even former White officers could be utilized in various walks of life. A number of them were employed as teachers and they were doing faithful and useful work. The same held good of several other departments. Moreover, even such dark and bigoted elements as nuns and monks had responded to humane treatment. It was not at all sentimentality, but good common sense that taught him, he added, that the will to life was not dictated by creeds. Nuns and monks were as subject to that law of nature as any average person. After they had been dispossessed from the cloisters and monasteries and faced death if they continued plotting, or starvation if they refused to work, they proved themselves only too eager to make themselves useful in some way. We could convince ourselves of it, he said, by visiting the schools, nurseries, and arts and crafts studios.

We did. We went unannounced and unexpected and we found conditions in those institutions exemplary. I talked to some of the nuns employed there, a number of whom had dwelt apart from the world for a quarter of a century. Mentally they still lived in the cloisters. They understood nothing of the new and changing forces at work about them, but they were doing beautiful work, including pottery, agriculture, illustrations for children's stories, stage scenery for their theatre, and similar things. I also talked to some artisans and wood-carvers of unusual skill. Several of them had been caught red-handed in counter-revolutionary conspiracies. One lamented that his work was not bringing him in as much money as in former days. But his life had been spared and he was allowed to continue the labour he loved. He wanted nothing better, he said.

A few days later I had occasion to meet one of the White officers considered among the best teachers. He could not approve of the dictatorship, he frankly admitted, but he had come to realize the folly and crime of foreign intervention. The Allies had promised much to his country, but all they had done was to divide the Russian house against itself. The Americans had been decent, he thought. They had kept to themselves, their soldiers were off the streets after dark, and they had also been generous with provisions and clothing. At their departure they had distributed their surplus supplies with open hand. The British were different. Their soldiers molested the native women, their officers were arbitrary and haughty, and General Rollins had ordered huge supplies sunk in the open sea before the British ships departed. He was through with intervention. He loved teaching and he was very fond of children and now he had the opportunity of his life.

Similar sentiments we found reflected by persons in various political groupings. Nearly every one agreed that the Soviet régime was sincerely and successfully carrying out the policy of reclamation, and that the social scope was being gradually widened for those even that did not agree with the Communist view-point. In other words, no one was being discriminated against on account of his past.

Among the vast material we gathered in the north were a number of revolutionary and anarchist publications that had appeared underground during the régime of the Tsar and all through the period of occupation. Most appealing was the last message of a sailor condemned to death by the invaders, containing a minute description of his torture by British officers to exact information. There were also photographs of men and women mutilated by the counter-revolutionists. In addition Sasha had also collected interesting material from Bechin,

the chairman of the labour soviet, in whom the Provisional Government had tried to crush the revolutionary labour movement of the north. Together with others, but as the responsible factor, Bechin had been tried for treason and condemned to a slow death in the fearsome prison of Yokanan in the arctic zone. He had kept a diary of his arrest, trial, and imprisonment, and after much persuasion he had given it to Sasha for the museum.

Archangel proved so absorbing that we overstayed our time by two weeks. We still had Murmansk to visit, while our credentials were good only till the end of the year. With regret we left the friends we had made and the splendid people we had met in the city.

Within three days' distance from our objective we had to turn back. Heavy snow-storms blocked our route, and our progress resembled that of a snail. It would have required weeks to reach our destination, the road having first to be cleared of mountain-high snow. Fifty miles from Petrograd we were again stalled, this time by a blinding blizzard. Luckily we had fuel and provisions for several days. We settled down for a patient wait, for there was nothing else we could do under the circumstances.

On Christmas Eve, still held up on the road, Shakol and Sasha gave me a surprise. A wee pine-tree, decorated for the occasion and studded with coloured candles, gaily lit up our compartment. America contributed the gifts, or rather my women friends who had sent presents before we sailed. A good hot grog, brewed from the rum supplied us in Archangel, helped to make the festivity complete.

I thought of our Christmas of a year ago — of 1919. Sasha and I, together with many other undesirable rebels on the *Buford*, torn away from our work, our comrades, and our loved ones, cruising to an unknown destination. In enemy hands, under rigid military discipline, our male companions herded below deck like cattle and fed on wretched food, all of us exposed to imminent danger from war mines. Yet we did not care. Soviet Russia was beckoning us, liberated and reborn, the fulfillment of the heroic struggle of a hundred years. Our hopes ran high, our faith flamed red-white, all our thoughts centred on our *Matushka Rossiya*.

Now it was Christmas 1920. We were in Russia, her soil serene after the raging storms, her attire of white and green under a jewelled sky. Our house on wheels was warm and cozy. My old pal was at my side and a new dear friend. They were in a holiday mood and I longed to join in their merriment. But in vain. My thoughts were in 1919. Only a year had passed, and nothing was left but the ashes of my fervent dreams, my burning faith, my joyous song.

We reached Petrograd at the height of the excitement over the fate of the labour unions. The problem had already been discussed at the party sessions the previous October and ever since in preparation for the Eighth All-Russian Congress of the Soviets. The trade unions must serve as a school of communism, Lenin had declared, and the opposing views of Trotsky, of the old Marxian scholar Ryazanov, of Kollontay, leading the labour circles, had to capitulate to the dictum of Ilich. Trotsky insisted that the only thing that could save the Revolution was the militarization of labour and the entire subserviency of the unions to the needs of the State. Lenin treated all his opponents with equal contempt, Trotsky did not know his Marx, Lenin declared, while the views of Kollontay were half-baked. As to Ryazanov, he was forbidden all public utterance for a period of six months on the ground that he did not know what he was talking about.

The great explosion was finally precipitated by Kollontay and the old Communist Shlyapnikov, representing the labour opposition. The Revolution had been fought by the workers, they insisted, and the world had been assured that the real dictatorship of Russia was that of the proletariat. Instead the masses were stripped of all rights and denied any say in the economic life of the country. These two daring leaders of labour were indeed articulating the thoughts and feelings of the toiling masses, of the rank and file of the Communists even, who had no way of making themselves heard.

The storm that followed threatened the disruption of the party. Something had to be done, and Lenin was equal to the occasion. He heaped ridicule upon the heretics who dared voice sentiments of "petty bourgeois ideology." Quickly the opposition was strangled. Kollontay's pamphlet on labour demands was suppressed and its author severely disciplined, while old Shlyapnikov, of weaker metal, was silenced by being made a member of the Executive Committee of the party and ordered to take a much-needed rest. Our expedition was being reorganized and arrangements made for our third tour, which was definitely decided upon as a journey to

the Crimea. But at the eleventh hour our plans were blocked by an order of the *Ispart*, the newly created Communist body for the purpose of collecting data on the history of the Communist Party. The Museum of the Revolution was curtly notified that henceforth the new organization would take charge of all expeditions, the *Ispart* claiming precedence, by virtue of its Communist character, in all such undertakings. It would also commandeer our car, though the Museum of the Revolution would be granted the privilege of assigning some of its members to the work of the *Ispart*.

The arbitrariness of the new institution was felt by every member of the museum as a deliberate attempt to curtail its independence and limit the scope of its work. Even Commissar Yatmanov, a devoted Communist, expressed himself in no gentle terms about the party zealots who insisted on having everything in their hold. It was unthinkable to submit to such methods without a fight, he declared. He would immediately take the matter up at the Petrograd end, while we must proceed to Moscow. Sasha was to see Zinoviev about it and I should see Lunacharsky, they being the chairmen of the Petrograd Museum. The decision of the *Ispart* was an infringement upon Zinoviev's jurisdiction over Petrograd; he would surely protest against it, while Lunacharsky, as the head of all the cultural efforts of Russia, would not tolerate such invasion of his domain, Yatmanov asserted.

We had but little hope of success, but we consented to go to Moscow. We declared, however, that should the *Ispart* win in the matter, we would discontinue our affiliation with the museum, distressing as such a step would be to us. We knew too well the meaning of having a political commissar control our work and movements. It signified dictatorship and espionage and it involved clique interests, strife, and disruption. We had declined the offer of many high positions because we would not submit to such tutelage.

Zinoviev was indeed much incensed over the attempt of the *Ispart* to monopolize the work of the Petrograd Museum and to interfere with his program for it. He wrote a letter of protest to his comrades of the new institution and he turned it over to Sasha for presentation and argument. The Museum of the Revolution was not trespassing on the field of the *Ispart*; it had mapped out its own work, in no way in conflict with that of the Moscow body, and he as the head of the Petrograd Museum's executive committee would not tolerate such autocratic interference, Zinoviev wrote. He further assured Sasha that he would take the matter up with Lenin himself if the *Ispart* persisted in its arbitrary decision.

Lunacharsky also was angry with "the fools who would put all cultural endeavour under their own thumb." He promised to protest against such tactics, but soon I had occasion to learn that he was in reality quite without authority. The real power in the All-Russian Commissariats of Education was Pokrovsky, a Communist of old standing, and it was he who had founded the *Ispart*. Lunacharsky was a mere figure-head, exploited by the party because of his presumed European influence, since he had lived many years abroad and was well known in cultural circles there.

Finding lodgings in Moscow was always a difficult problem, but fortunately we were spared the disagreeable task of begging for a roof over our heads. Our good friend Angelica Balabanoff was in charge of a Russo-Italian bureau quartered in a house that had formerly been occupied by a foreign organization. She and her staff were now living there, and, having two vacant rooms, Angelica invited us to stay with her.

Our efforts in behalf of the Petrograd Museum were being blocked on every hand by the concentrated authority of Communist machinery and were proving fruitless. Petrograd urged a personal report and we decided to return there. We had already bought our tickets when word came from Dmitrov that our old comrade Peter Kropotkin had been stricken with pneumonia. The shock was the greater because we had visited Peter in July and had found him in good health and buoyant spirits. He seemed then younger and better than when we had seen him the previous March. The sparkle in his eyes and his vivacity had impressed us with his splendid condition. The Kropotkin place had looked lovely in the summer sunshine, with the flowers and Sophie's vegetable garden in full bloom. With much pride Peter had spoken of his companion and her skill as a gardener. Taking Sasha and me by the hand, he had led us in boyish exuberance to the patch where Sophie had planted a special kind of lettuce. She had succeeded in raising heads as large as cabbages, their leaves crispy and luscious. He himself had also been digging in the soil, but it was Sophie, he had reiterated, who was the real expert. Her potato crop of the previous winter had been so large that there was enough left over to exchange for fodder for

their cow and even to share with their Dmitrov neighbours, who had few vegetables. Our dear Peter had been frolicking in his garden and talking about these matters as if they were world events. Infectious had been the youthful spirit of our comrade, carrying us along by its freshness and charm.

In the afternoon, assembled in his study, he had again become the scientist and thinker, clear and penetrating in his judgment of persons and events. We had discussed the dictatorship, the methods forced upon the Revolution by necessity and those inherent in the nature of the party. I wanted Peter to help me to a better understanding of the situation which was threatening to bankrupt my faith in the Revolution and in the masses. Patiently and with the tenderness one uses towards a sick child he had sought to soothe me. There was no reason to despair, he had urged. He understood my inner conflict, he had assured me, but he was certain that in time I should learn to distinguish between the Revolution and the régime. The two were worlds apart, the abyss between them bound to grow wider as time went on. The Russian Revolution was far greater than the French and of more potent world-wide significance. It had struck deep into the lives of the masses everywhere, and no one could foresee the rich harvest humanity would reap from it. The Communists, irrevocably adhering to the idea of a centralized State, were doomed to misdirect the course of the Revolution. Their end being political supremacy, they had inevitably become the Jesuits of socialism, justifying all means to attain their purpose. Their methods, however, paralysed the energies of the masses and terrorized the people. Yet without the people, without the direct participation of the toilers in the re-construction of the country nothing creative and essential could be accomplished.

Our own comrades, Kropotkin had continued, had in the past failed to give sufficient consideration to the fundamental elements of the social revolution. The basic factor in such an upheaval is the organization of the economic life of the country. The Russian Revolution proved that we must prepare for that. He had come to the conclusion that syndicalism was likely to furnish what Russia lacked most: the channel through which the industrial and economic upbuilding of the country could flow. He was referring to anarcho-syndicalism, indicating that such a system, by aid of the co-operatives, would save future revolutions the fatal blunders and fearful suffering Russia was passing through.

All this came vividly back to my mind at the sad news of Kropotkin's breakdown. I could not think of leaving for Petrograd without seeing Peter again. Skilled nurses were scarce in Russia and I could take care of him and do at least that much for my dear teacher and friend.

I learned that Peter's daughter, Alexandra, was in Moscow and about to go to Dmitrov. She informed me that a very competent nurse, a Russian woman trained in England, was in charge of the case. Their little cottage was too crowded already, she said, and it was not advisable to disturb Peter at the moment. She was leaving for Dmitrov and she would telephone to me about father's condition and the advisability of my seeing him.

The Petrograd Museum was waiting for Sasha's report on his conferences with the *Ispart*, necessitating his immediate departure for the north, while I remained in Moscow ready for a call from Dmitrov. Several days passed without my receiving word from Alexandra, which led me to conclude that Peter was improving and that my services were not needed. I thereupon left for Petrograd.

I had hardly been in the city an hour when Mme Ravich telephoned to inform me that my presence was urgently called for from Dmitrov. She had received a message from Moscow on the long-distance wire urging my immediate coming. Peter had grown worse and the family had begged for me to be notified to come at once.

My train ran into a raging storm and we arrived in Moscow ten hours behind schedule. There was no train for Dmitrov until the following evening, and the roads were blocked by snow-drifts too great for an automobile. All telephone wires were down and there was no way to reach Dmitrov.

The evening train moved with exasperating slowness, repeatedly stopping to refuel. It was four in the morning when we arrived. Together with Alexander Schapiro, an intimate friend of the Kropotkin family, and Pavlov, a comrade from the Bakers' Union, I hastened to the Kropotkin cottage. Alas, too late! Peter had ceased breathing an hour before. He died at four a. m., February 8, 1921.

The distracted widow told me that Peter had repeatedly inquired whether I was already on my way and how soon I would arrive. Sophie was near collapse, and in the need of looking after her I forgot the cruel combination

of circumstances that had prevented my rendering even the least service to him who had been such a potent inspiration in my life and work.

We learned from Sophie that Lenin, when informed of Peter's illness, had sent the best Moscow physicians to Dmitrov, together with provisions and delicacies for the patient. He had also ordered that frequent bulletins of Peter's condition should be sent him as well as published in the press. It was a sad commentary that so much attention should have been given on his death-bed to the man who had twice been raided by the Cheka and who had thereby been compelled to go into undesired retirement. Peter Kropotkin had helped to prepare the ground for the Revolution, but had been denied a share in its life and development; his voice had penetrated Russia in spite of tsarist persecution, but it was strangled by the Communist dictatorship.

Peter had never sought or accepted favours from any government nor tolerated pomp and display. We therefore determined there should be no intrusion from the State at his funeral, and that it should not be vulgarized by the participation of officialdom. Peter's last days upon earth should rest in the hands of his comrades only.

Schapiro and Pavlov departed for Moscow to call out Sasha and other Petrograd comrades. Together with the Moscow group they were to take charge of the obsequies. I remained in Dmitrov to help Sophie prepare her precious dead for the transfer to the capital for burial.

In the silent presence of my comrade I came upon treasures in his being that his utter lack of egotism would not have permitted me discover. I had known Peter for over a quarter of a century, was familiar with his life, his works and colourful personality. But only his death disclosed his cherished secret that he had also been an artist of unusual quality. I found, hidden away in a box, a number of drawings Peter had made in his all too few leisure moments. Their exquisite line and form proved that he might have achieved as much with his brush as he had with his pen had he cared to devote himself to it. In music also Peter would have excelled. He loved the piano and he could find expression and release in his fine interpretation of the masters. In the drab Dmitrov existence his sole delight consisted in the playing and singing of two young women friends of the family. With them he would feast his love of music on regular weekly evenings.

Richly endowed with creative ability, Peter had been still richer in his vision of a noble social ideal and in his humanity, which embraced all mankind. For that more than for anything else he had laboured during the conscious part of his almost fourscore years. In fact, until the very day when he had to take to his bed, Peter had continued working, under most distressing conditions, on his volume on *Ethics*, which he had hoped to make the supreme effort of his life. His deepest regret in his last hours was that he had not been given a little longer to complete what he had begun years before.

In the past three years of his life Peter had been cut off from close contact with the masses. In his death he found full contact with them. Peasants, workers, soldiers, intellectuals, men and women from a radius of many miles, as well as the entire community of Dmitrov, streamed through the Kropotkin cottage to pay their last tribute to the man that had dwelt among them and had shared their struggle and afflictions.

Sasha arrived in Dmitrov together with a number of Moscow comrades to assist in the removal of Peter's body to Moscow. Never had the little town rendered so great homage to anyone as it did to Peter Kropotkin. The children had known and loved him best because of his childlike playfulness with them. The schools were closed for the day in mourning for their departed friend. In large numbers they marched to the station and waved their farewell to Peter as the train slowly steamed out.

On the way to Moscow I learned from Sasha that the Peter Kropotkin Funeral Commission, which he had helped to organize and of which he was the chairman, had already been subjected to chicanery by the Soviet authorities. Permission had been granted the commission to publish two of Peter's pamphlets and to issue a special *Peter Kropotkin Memorial Bulletin*. Later the Moscow Soviet, under the presidency of Kamenev, demanded that the manuscripts of the *Bulletin* be submitted for censorship. Sasha, Schapiro, and other comrades protested that the proceedings would delay the publication. To gain time they had pledged that nothing but appreciations of Kropotkin's life and work should appear in the memorial issue. Then the censor suddenly remembered that he had too much work on hand and that the matter would have to await its regular turn. It meant that the *Bulletin* could not appear in time for the funeral, and it was evident that the Bolsheviks were resorting to their

usual tactics of holding up things until too late for their effectiveness. Our comrades decided to resort to direct action. Lenin had repeatedly appropriated that anarchist idea, and why should the anarchists not recapture it from him? Time was pressing and the object was important enough even to risk arrest. They broke the seal the Cheka had placed on the printing establishment of our old comrade Atabekian, and our friends worked like beavers to prepare the *Bulletin* in time for the funeral.

In Moscow the expressions of esteem and affection for Peter Kropotkin became a tremendous demonstration. From the moment the body arrived in the capital and was placed in the Trade Union House, and all during the two days that the dead lay in state in the Marble Hall, there began an outpouring of the people such as had not been manifested since the days of "October."

The Funeral Commission had sent a request to Lenin to release temporarily the anarchists imprisoned in Moscow to enable them to take part in the last honours paid their dead teacher and friend. Lenin had promised and the Executive Committee of the Communist Party had directed the Veh-Cheka (the All-Russian Cheka) to free "according to its judgment" the imprisoned anarchists for participation in the obsequies. But the Veh-Cheka apparently was not disposed to obey even Lenin or the supreme authority of its own party. Would the Funeral Commission guarantee the return of the prisoners to jail, it demanded. The commission pledged itself collectively. Whereupon the Veh-Cheka declared that there were "no anarchists in the Moscow prisons." The truth, however, was that the Butirky and the inner jail of the Cheka were filled with our comrades arrested in the raid of the Kharkov Conference, though the latter had been officially permitted according to the Soviet agreement with Nestor Makhno. Moreover, Sasha had gained admission to the Butirky and there talked with more than a score of our imprisoned comrades. Accompanied by the Russian anarchist Yarchook, he had also visited the inner prison of the Moscow Cheka and there conversed with Aaron Baron, who represented on the occasion a number of other imprisoned anarchists. Still the Cheka insisted that there were "no anarchists imprisoned in Moscow."

Once again the Funeral Commission was compelled to resort to direct action. On the morning of the funeral it instructed Alexandra Kropotkin to telephone to the Moscow Soviet that a public announcement of its breach of faith would be made and that the wreaths laid on the bier of Kropotkin by Soviet and Communist organizations would be removed forthwith if the promise given by Lenin was not kept.

The large Hall of Columns was filled to the doors, among those present being also several representatives of the European and American press. Our old friend Henry Alsberg was there, recently returned to Russia. Another correspondent was Arthur Ransome, of the Manchester *Guardian*. They would be sure to make the Soviet breach of faith widely known. After the world had been daily apprised for weeks of the care and attention bestowed by the Soviet Government upon Peter Kropotkin in his last illness, the publication of such a scandal had to be avoided at all costs. Kamenev therefore pleaded for more time and solemnly promised to have the imprisoned anarchists released within twenty minutes.

The funeral was held up for an hour. The great masses of bereaved outside kept shivering in the bitter Moscow frost, all waiting for the arrival of the imprisoned pupils of the great dead. At last they came, but only seven of them, from the Cheka jail. There were none of the Butirky comrades, but at the last moment the Cheka assured the commission that they had been released and were on their way to the hall.

The prisoners on leave acted as the honorary pall-bearers. In proud sadness they carried the last remains of their beloved teacher and comrade out of the hall. In the street they were received in impressive silence by the vast assembly. Soldiers without arms, sailors, students, and children, labour organizations of every trade, and groups of men and women representing the learned professions, peasants, and numerous anarchist bodies, all with their banners of red or black, a multitudinous mass united without coercion, orderly without force, stretched along the long march of two hours to the Devichy Cemetery, on the outskirts of the city.

At the Tolstoy Museum the strains of Chopin's *Funeral March* greeted the cortège, and a chorus by the followers of the seer of Yasnaya Polyana. In appreciation our comrades lowered their flags, as a fitting tribute of one great son of Russia to another.

Passing the Butirky prison, the procession came to a second halt, and our flags were lowered in token of Peter Kropotkin's last greeting to his courageous comrades who were waving their adieu to him from their barred windows.

Spontaneous expressions of deep-felt sorrow characterized the speeches made by representative men of various political tendencies at the grave of our departed comrade. The dominant note was that the death of Peter Kropotkin was a loss of a great moral force, the equal of which was well-nigh extinct in their native land.

For the first time since my coming to Petrograd my own voice rang out in public. It sounded to me strangely hard and inadequate to express all that Peter had meant to me. My grief over his passing away was bound up with my despair over the defeat of the Revolution, which none of us had been able to avert.

The sun, slowly disappearing below the horizon, and the sky, bathed in dark red, made a fitting canopy over the fresh soil that was now Peter Kropotkin's eternal resting-place.

The seven paroled boys spent the evening with us, and it was late at night when they reached their prison-house. Not expecting them, the guards had locked the gates and retired. The men had fairly to break into the place, so astounded were the keepers to see anarchists foolish enough to live up to the pledge given for them by their comrades.

The anarchists in the Butirky prison had not appeared at the funeral, after all. The Veh-Cheka had assured our commission that they had declined to do so, though offered the opportunity. We knew that it was a lie; nevertheless I decided upon a personal visit to our prisoners to secure their side of the story. This unfortunately involved the hateful necessity of applying to the Cheka for a permit. I was taken into the private office of the presiding Chekist, who proved a mere youth with a gun in his belt and another on his desk. He met me with outstretched hands, profusely addressing me as his "dear comrade." His name was Brenner, he informed me, and he used to live in America. He had been an anarchist and of course he knew "Sasha" and me well and all about our activities in the States. He was proud to call us his comrades. Naturally he was now with the Communists, he explained, for he considered the present régime a stepping stone to anarchism. The Revolution was the main thing, and since the Bolsheviki were working in its behalf, he was co-operating with them. But had I ceased to be a revolutionist that I refused to grasp the proffered comradely hand from one of its defenders?

I had never in my life shaken hands with detectives, I replied, and much less would I do so with one who had been an anarchist. I came for a pass to the prison and I wanted to know whether I could secure one.

The Chekist turned white, but he kept his composure. "All right about the pass," he said, "but there is a little matter that needs explanation." He drew out a clipping from a desk drawer and handed it to me. It was the silly Clayton article that I had already seen months before. It was imperative that I retract its contents in the Soviet press, Brenner declared. I replied that I had long ago cabled my version of it to friends in America, and that I had no intention of doing anything more in the matter. My refusal was sure to go against me, the Chekist remarked. As a *tovarishtch* he felt it his duty to warn me. "Is it a threat?" I asked. "Not yet," he muttered.

He rose and walked out of the room. I waited for half an hour, wondering whether I was a prisoner. Everyone's turn comes in Russia; why not also mine, I mused. Presently steps approached and the door was thrown open. An old man, evidently a Chekist, gave me a slip of paper permitting me to enter the Butirky.

Among a large group of imprisoned comrades I met several I had known in the States: Fanya and Aaron Baron, Volin, and others who had been active in America, as well as the Russians of the *Nabat* organization whom I had met in Kharkov. They had been visited by a representative of the Veh-Cheka, they related, who had offered to release several of them individually, but not as a collective group, as had been arranged with the Funeral Commission. Our comrades had repudiated the breach of faith and insisted that they would attend the Kropotkin funeral in a body or not at all. The man informed them that he would have to report their demand to his superior officers and that they would soon return with the final decision. But he never came back. The comrades said it did not matter at all, because they had held their own Kropotkin memorial meeting in the corridor of their prison wing, and the occasion had been honoured by appropriate speeches and revolutionary songs. In fact, with the help of the other politicals they had turned the prison into a popular university, Volin remarked. They were conducting classes in social science, political economy, sociology, and literature, and they

were teaching the common prisoners to read and write. They were enjoying more freedom than we on the outside and we should envy them, they joked. But their haven, they feared, would probably not last much longer.

Sophie Kropotkin, whose whole life had been wrapped up in Peter and his work, was completely shattered by her loss. She could not bear to go on without him, she told me, unless she could devote the rest of her days to the perpetuation of his memory and efforts. A Peter Kropotkin museum was her idea as a fitting testimonial, and she pleaded with me to remain in Moscow to help her realize the project. I agreed that her plan would be a most appropriate monument to Peter, though I did not consider Russia at present the best place for it. The work would involve continual begging from the Government, and that would certainly not be in conformity with Peter's views and wishes. But Sophie insisted that Russia was, everything considered, the most logical place for such a museum. Peter had loved his native land and had had the greatest faith in its people, notwithstanding the Bolshevik dictatorship. Heart-breaking as conditions were, he had often told her, he was determined to spend the rest of his life there. She also had always been devoted to Russia, and, with Peter now resting in Russian soil, it had become doubly sacred to her.

She felt that, with Sasha and me on the museum committee, the main support would come from America and very little would therefore have to be asked from the Soviets. The members of the Kropotkin Funeral Commission favoured Sophie's plan. Whatever the nature of the dictatorship, they held, the fact remained that the great Revolution had taken place in Russia, and that country was therefore the proper home for a Kropotkin museum.

The Peter Kropotkin Funeral Commission reorganized itself into a Memorial Committee, with Sophie Kropotkin as its chairman, Sasha as general secretary, and me as manager. In addition I was also to substitute for Sophie during her absence in Dmitrov. The organization, which consisted of representatives of the various anarchist groups, decided to apply to the Moscow Soviet for the old Kropotkin family house as a home for the museum, as well as to request that the Kropotkin cottage in Dmitrov be secured for the widow of Peter.

Together with Sasha I returned to Petrograd to sever our connexions with the Museum of the Revolution. We both regretted having to give up our active association with its staff, who had been so splendid in their relationship with us. But the *Ispart* had irrevocably decided to set up a political commissar over the museum expeditions, and neither Sasha nor I would continue work under such conditions. Moreover, we considered the work of a Peter Kropotkin museum more vital than our labours for the Petrograd Museum and we were already in active charge of the preliminary work. Our presence in Moscow was urgent and we should have to live there. Alexandra Kropotkin was leaving for Europe, and Sophie had promised that we could have the two small rooms they had occupied in an apartment on the Leontevsky Pereulok. At last we should be able to live like the rest of the nonofficial population.

In my early Russian period the question of strikes had puzzled me a great deal. People had told me that the least attempt of that kind was crushed and the participants sent to prison. I had not believed it, and, as in all similar things, I had turned to Zorin for information. "Strikes under the dictatorship of the proletariat!" he had exclaimed; "there's no such thing." He had even upbraided me for crediting such wild and impossible tales. Against whom, indeed, should the workers strike in Soviet Russia, he had argued. Against themselves? They were the masters of the country, politically as well as industrially. To be sure, there were some among the toilers who were not yet fully class-conscious and aware of their own true interests. These were sometimes disgruntled, but they were elements incited by the *shkurniky*, by self-seekers and enemies of the Revolution. Skinners, parasites, they were, who were purposely misleading the dark people. They were the worst kind of *sabotazhniky*, no better than out and out counter-revolutionists, and of course the Soviet authorities had to protect the country against their kind. Most of them were in prison.

Since then I had learned by personal observation and experience that the real *sabotazhniky*, counter-revolutionists, and bandits in Soviet penal institutions were a negligible minority. The bulk of the prison population consisted of social heretics who were guilty of the cardinal sin against the Communist Church. For no offence was considered more heinous than to entertain political views in opposition to the party, and to voice

any protest against the evils and crimes of Bolshevism. I found that by far the greatest number were political prisoners, as well as peasants and workers guilty of demanding better treatment and conditions. These facts, though rigidly kept from the public, were nevertheless common knowledge, as were indeed most things that were secretly going on beneath the Soviet surface. How forbidden information leaked out was a mystery, but it did leak out and would spread with the rapidity and intensity of a forest fire.

Within less than twenty-four hours of our return to Petrograd we learned that the city was seething with discontent and strike talk. The cause of it was the increased suffering due to the unusually severe winter as well as partly to the habitual Soviet near-sightedness. Heavy snow-storms had delayed the meagre supplies of food and fuel for the city. In addition the Petro-Soviet had committed the stupidity of closing down several factories and cutting the rations of their employees almost in half. At the same time it had become known that the party members in the shops had received a fresh supply of shoes and clothing, while the rest of the toilers were wretchedly clad and shod. To cap the climax the authorities vetoed the meeting called by the workers to discuss ways of ameliorating the situation.

It was the common feeling in Petrograd among non-Communist elements that the situation was very grave. The atmosphere was charged to the point of explosion. We decided of course to remain in the city. Not that we hoped to avert impending trouble, but we wanted to be on hand in case we could be of help to the people.

The storm broke out even before anyone expected it. It began with the strike of the millmen at the Troubetskoy works. Their demands were modest enough: an increase in their food rations, as had long ago been promised them, and also the distribution of the foot-gear on hand. The Petro-Soviet refused to parley with the strikers until they returned to work. Companies of armed *kursanty*, consisting of young Communists in military training, were sent to disperse the workers gathered about the mills. The cadets sought to incite the crowd by firing into the air, but fortunately the workers had come unarmed and there was no bloodshed. The strikers resorted to a more powerful weapon, the solidarity of their fellow-toilers, with the result that the employees of five more factories laid down their tools and joined the strike movement. To a man, they streamed from the Galernaya docks, the Admiralty shops, the Patronny mills, the Baltiysky and Laferm factories. Their street demonstration was promptly broken up by soldiers. From all accounts, I gathered that the handling of the strikers was by no means very comradely. Even such an ardent Communist as Liza Zorin had been aroused to protest against the methods used. Liza and I had drifted apart a long time ago and I was therefore much surprised that she should feel the need of unburdening her heart to me. Never would she have believed that Red Army men would rough-ride over workingmen, she protested. Some women had fainted at the sight of it, and others had become hysterical. A woman standing near her had evidently recognized her as an active party member and had no doubt held her responsible for the brutal scene. She turned on Liza like a fury and hit her full in the face, causing her to bleed profusely. Though staggered by the blow, dear old Liza, who had always teased me about my sentimentality, told her assailant that it did not matter at all. "To reassure the distracted woman I begged her to let me take her to her home," Liza related. "Her home — it was a dreadful hole such as I thought no longer existed in our country. One dark room, cold and barren, occupied by the woman, her husband, and their six children. To think that I have lived in the Astoria all this time!" she moaned. She knew it was not the fault of her party that such appalling conditions still prevailed in Soviet Russia, she continued. Nor was it Communist wilfulness that was responsible for the strike. The blockade and the world imperialist conspiracy against the Workers' Republic were to blame for the poverty and suffering. Just the same, she could not remain in her comfortable quarters any longer. That desperate woman's room and her frostbitten children would haunt her days. Poor Liza! Loyal and staunch she was and of sterling character. But oh, so blind politically!

The plea of the workers for more bread and some fuel soon flared into decided political demands, thanks to the arbitrariness and ruthlessness of the authorities. A manifesto, pasted on the walls no one knew by whom, called for "a complete change in the policies of the Government." It declared that, "first of all, the workers and peasants need freedom. They don't want to live by the decrees of the Bolsheviks; they want to control their own destinies." Every day the situation grew more tense and new demands were being voiced by means of

proclamations on the walls and buildings. At last appeared a call for the *Uchredilka*, the Constituent Assembly so hated and denounced by the ruling party.

Martial law was declared and the workers were ordered to return to the shops on pain of being deprived of their rations. This entirely failed of any effect, whereupon a number of unions were liquidated, their officials and the more recalcitrant strikers placed in prison.

In helpless misery we saw groups of men, surrounded by armed Chekists and soldiers, led past our windows. In the hope of making the Soviet leaders realize the folly and danger of their tactics Sasha tried to get hold of Zinoviev, while I sought Mme Ravich, Zorin and Zipperovich, head of the Petrograd Trade Union Soviet. But they all denied themselves to us on the excuse that they were too busy defending the city from counter-revolutionary plots hatched by the Mensheviks and Socialist-Revolutionists. This formula had grown stale by three years' repetition, but it still helped to throw sand into the eyes of the Communist rank and file.

The strike kept spreading, all extreme measures notwithstanding. Arrests followed upon arrests, but the very stupidity with which the authorities dealt with the situation served to encourage the dark elements. Anti-revolutionary and Jew-baiting proclamations began to appear, and the wild rumours of military suppression and Cheka brutality against the strikers filled the city.

The workers were determined, but it was apparent that they would soon be starved into submission. There was no means by which the public could aid the strikers even if they had anything to give. All avenues of approach to the industrial districts of the city were cut off by massed troops. Moreover, the population itself was in dreadful want. The little we could gather in foodstuffs and clothing was a mere drop in the ocean. We all realized that the odds between the dictatorship and the workers were too uneven to permit the strikers to hold out much longer.

Into this tense and desperate situation there was presently introduced a new factor that held out the hope of some settlement. It was the sailors of Kronstadt. True to their revolutionary traditions and solidarity with the workers, so loyally demonstrated in the revolution of 1905, and later in the March and October upheavals of 1917, they now again took up the cudgels in behalf of the harassed proletarians in Petrograd. By no means blindly so. Quietly and without outsiders knowing about it, they had sent a committee to investigate the claims of the strikers. Its report roused the sailors of the warships *Petropavlovsk* and *Sevastopol* to adopt a resolution in favour of the demands of their brother workers on strike. They declared themselves devoted to the Revolution and the Soviets, as well as loyal to the Communist Party. They protested, however, against the arbitrary attitude of certain commissars and stressed the need of greater self-determination for the organized bodies of workers. They further demanded freedom of assembly for labour unions and peasant organizations and the release of all labour and political prisoners from Soviet prisons and concentration camps.

The example of these brigades was taken up by the First and Second Squadrons of the Baltic Fleet stationed at Kronstadt. At an open-air meeting on March 1, attended by sixteen thousand sailors, Red Army men, and workers of Kronstadt, similar resolutions were adopted unanimously with the exception of only three votes. The dissenters included Vassiliev, president of the Kronstadt Soviet, who was chairman of the mass meeting; Kuzmin, the Commissar of the Baltic Fleet; and Kalinin, President of the Federated Socialist Soviet Republics.

Two anarchists who had attended the gathering returned to tell us of the order, enthusiasm, and fine spirit that had prevailed there. Not since the early days of October had they seen such spontaneous demonstration of solidarity and fervent comradeship. If only we had been there, they lamented. The presence of Sasha, for whom the Kronstadt sailors had made such a valiant stand when he was in danger of extradition to California, in 1917, and of me, whom the sailors knew by reputation, would have added weight to the resolution, they declared. We agreed that it would have been a wonderful experience to participate in the first great mass meeting on Soviet soil that was not machine-made. Gorki had assured me long ago that the men of the Baltic Fleet were born anarchists and that my place was with them. I had often longed to go to Kronstadt to meet the crews and talk to them, but I had felt that in my disturbed and confused state of mind I could give them nothing constructive. But now I would go to take my place with them, though I knew that the Bolsheviks would raise the cry that

I was inciting the sailors against the regime. Sasha said he did not care what the Communists would say. He would join the sailors in their protest in behalf of the striking Petrograd workers.

Our comrades emphasized that the expressions of sympathy on the part of Kronstadt with the strikers could in no way be construed as anti-Soviet action. In fact, the entire spirit of the sailors and the resolutions passed at their mass meeting were thoroughly Sovietist. They were strongly opposed to the autocratic attitude of the Petrograd authorities towards the starving strikers, but at no time had the gathering shown the least opposition to the Communists. In fact, the great meeting had been held under the auspices of the Kronstadt Soviet. To show their loyalty the sailors had met Kalinin on his arrival in their city with music and song, and his talk was listened to with respect and attention. Even after he and his comrades had attacked the sailors and condemned their resolution, Kalinin had been escorted back to the station in the greatest friendliness, our informants stated.

We had heard the rumour that at a gathering of three hundred delegates from the fleet, the garrison, and the trade-union soviet Kuzmin and Vassilev had been arrested by the sailors. We asked our two comrades what they knew of the matter. They admitted that the two men had been detained. The reason for it was that at the meeting Kuzmin had denounced the sailors as traitors, and the Petrograd strikers as *shkurniky*, and had declared that henceforth the Communist Party "would fight them to a finish as counter-revolutionists." The delegates had also learned that Kuzmin had given orders for the removal of all food and munitions from Kronstadt, thereby virtually dooming the city to starvation. Therefore it was decided by the sailors and the garrison of Kronstadt to detain Kuzmin and Vassilev and to take precautions that no supplies be removed from the town. But that was no indication whatever of any rebellious intentions or that they had ceased to believe in the revolutionary integrity of the Communists. On the contrary, the Communist delegates at the gathering were permitted an equal voice with the rest. Further proof of their confidence in the régime was given by the delegates in sending a committee of thirty men to confer with the Petro-Soviet with a view to an amicable settlement of the strike.

We felt elated over the splendid solidarity of the Kronstadt sailors and soldiers with their striking brothers in Petrograd and we hoped that a speedy termination of the trouble would soon result, thanks to the mediation of the sailors.

Alas, our hopes proved vain within an hour after we had received news of the Kronstadt proceedings. An order signed by Lenin and Trotsky spread like wildfire through Petrograd. It declared that Kronstadt had mutinied against the Soviet Government, and denounced the sailors as "tools of former tsarist generals who together with Socialist-Revolutionist traitors staged a counter-revolutionary conspiracy against the proletarian Republic."

"Preposterous! It's nothing short of madness!" Sasha cried as he read the copy of the order. "Lenin and Trotsky must be misinformed by someone. They could not possibly believe the sailors guilty of counter-revolution. Why, the crews of the *Petropavlovsk* and *Sevastopol* in particular had been the staunchest supporters of the Bolsheviks in October and ever since. And did not Trotsky himself greet them as 'the pride and flower of the Revolution'!"

We must go to Moscow at once, Sasha declared. It was imperative to see Lenin and Trotsky and to explain to them that it was all a horrible misunderstanding, a blunder that might prove fatal to the Revolution itself. It was very hard for Sasha to give up his faith in the revolutionary integrity of the men that had appeared as the proletarian apostles to millions throughout the world. I agreed with him that Lenin and Trotsky might have been misled by Zinoviev, who was nightly telephoning to the Kremlin detailed reports about Kronstadt. Zinoviev had never been famed even among his own comrades for personal courage. He had become panicky at the first symptoms of discontent shown by the Petrograd workers. When he learned that the local garrison had expressed sympathy with the strikers, he completely lost his head and had ordered a machine-gun placed at the Astoria for his protection. The stand of Kronstadt had put terror into his heart and had caused him to bombard Moscow with wild stories. I knew all that, as did also Sasha, but I could not believe that Lenin and Trotsky actually thought the Kronstadt men guilty of counter-revolution or capable of co-operating with White generals, as charged in Lenin's order.

Extraordinary martial law was declared over the entire Petrograd Province, and none but specially authorized officials could leave the city. The Bolshevik press opened a campaign of calumny and vituperation against Kronstadt, proclaiming that the sailors and soldiers had made common cause with the "tsarist general Kozlovsky,"

and declaring the Kronstadt people outlawed. Sasha began to realize that the situation involved a good deal more than mere misinformation on the part of Lenin and Trotsky. The latter was to attend the special session of the Petro-Soviet where the fate of Kronstadt was to be decided. We resolved to be present.

It was my first opportunity in Russia to hear Trotsky. We might remind him of his parting words in New York, I thought: the hope he had expressed that we should come to Russia soon to assist in the great work made possible by the overthrow of tsarism. We would plead with him to let us help settle the Kronstadt difficulty in a comradely spirit, to dispose of our time and energies, even of our lives, in the supreme test to which the Revolution was putting the Communist Party.

Unfortunately Trotsky's train was delayed and he failed to appear at the session. The men who addressed the gathering were beyond reason or appeal. Fanaticism run mad was in their words, and blind fear in their hearts.

The platform was heavily guarded by *kursanty*, and Chekist soldiers with fixed bayonets stood between it and the audience. Zinoviev, who presided, seemed on the point of a nervous collapse. Several times he rose to speak and then sat down again. When he finally began talking, he kept his head jerking to the left and right as if fearing a sudden attack, and his voice, always adolescently thin, rose to a high-pitched shrillness, extremely jarring and in no way convincing.

He denounced "General Kozlovsky" as the evil spirit of the Kronstadt men, though most of the audience knew that that military officer had been placed in Kronstadt by Trotsky himself as an artillery specialist. Kozlovsky was old and decrepit and of no influence whatever with the sailors or the garrison. That did not prevent Zinoviev, as chairman of the specially created Committee of Defence, from proclaiming that Kronstadt had risen against the Revolution and was seeking to carry out the plans of Kozlovsky and his tsarist aids. Kalinin shed his usually grandmotherly manner and attacked the sailors in vicious terms, forgetful of the honours paid him in Kronstadt but a few days previously. "No measure can be too severe for the counter-revolutionists who dare to raise their hand against our glorious Revolution," he declared. The lesser lights among the speakers followed in the same strain, rousing their Communist zealots, ignorant of the real facts, to revengeful frenzy against the men yesterday acclaimed heroes and brothers.

Above the din of the howling and stamping mob a single voice strove to be heard — the tense, earnest voice of a man in the front rows. He was a delegate of the striking employees at the arsenal works. He was moved to protest, he declared, against the misrepresentations uttered from the platform against the brave and loyal men of Kronstadt. Facing Zinoviev and pointing his finger directly at him, the man thundered: "It's the cruel indifference of yourself and of your party that drove us to strike and that roused the sympathy of our brother sailors, who had fought side by side with us in the Revolution. They are guilty of no other crime, and you know it. Consciously you malign them and call for their destruction." Cries of "Counter-revolutionist! Traitor! *Shkurnik!* Menshevik bandit!" turned the assembly into a bedlam.

The old worker remained standing, his voice rising above the tumult. "Barely three years ago Lenin, Trotsky, Zinoviev, and all of you," he shouted, "were denounced as traitors and German spies. We, the workers and sailors, had come to your rescue and saved you from the Kerensky Government. It was we who placed you in power. Have you forgotten that? Now you threaten us with the sword. Remember you are playing with fire. You are repeating the blunders and crimes of the Kerensky Government. Beware that a similar fate does not overtake you!"

The challenge made Zinoviev wince. The others on the platform moved uneasily in their seats. The Communist audience seemed awed for an instant by the portentous warning, and in that moment there rang out another voice. A tall man in a sailor's uniform stood up in the back. Nothing had changed in the revolutionary spirit of his brothers of the sea, he declared. To the last man they were ready to defend the Revolution with their every drop of blood. Then he proceeded to read the Kronstadt resolution adopted at the mass meeting on March 1. The uproar his daring evoked made it impossible for any but those nearest to hear him. But he stood his ground and kept on reading to the end.

The only reply to these two sturdy sons of the Revolution was Zinoviev's resolution demanding the complete and immediate surrender of Kronstadt on pain of extermination. It was rushed through the session amidst a pandemonium of confusion, with every opposing voice gagged.

The atmosphere, surcharged with the hysteria of passion and hate, crept into my being and held me by the throat. All evening I wanted to cry out against the mockery of men stooping to the lowest political trickery in the name of a great ideal. My voice seemed to have left me, for I could not utter a sound. My thoughts reverted to another occasion where the spirit of vengeance and hate had run amuck — the eve of registration, June 4, 1917, at Hunts Point Palace, New York. I had been able to speak out then, entirely oblivious of danger from the war-drunk patriots. Why could I not now? Why did I not brand the impending fratricide by the Bolsheviki, as I had Woodrow Wilson's crime that had dedicated the young manhood of America to the Moloch of war? Had I lost the grit that had sustained me all through the years of fighting against every injustice and every wrong? Or was it helplessness which paralysed my will, the despair that had settled on my heart with the growing realization that I had mistaken a phantom for a life-giving force? Nothing could alter that crushing consciousness or make any protest worth while.

Yet silence in the face of the threatened slaughter was also intolerable. I had to make myself heard. But not by the obsessed, who would choke back my voice as they had done with the others. I would make known my stand in a statement to the supreme power of the Soviet Defence, that very night.

When we were alone and I spoke to Sasha about the matter, I was glad to learn that my old pal had conceived the same plan. He suggested that our letter should be a joint protest and deal exclusively with the murderous resolution passed by the Petro-Soviet. Two comrades who had been with us at the session shared his view and offered to sign their names to our joint appeal to the authorities.

I had no hope that our message would exert any sobering or restraining influence on the events decreed against the sailors. But I was determined to have my attitude registered in a manner to bear future witness that I had not remained a silent party to the blackest betrayal of the Revolution by the Communist Party.

At two o'clock in the morning Sasha got in touch by telephone with Zinoviev, to inform him that he had something important to communicate to him regarding Kronstadt. Perhaps Zinoviev assumed that it was something that might aid the conspiracy against Kronstadt. Otherwise he would have hardly troubled to rush Mme Ravich over at that hour of the night, ten minutes after Sasha had talked to him. She could be trusted absolutely, Zinoviev's note said, and she was to be given the message. We handed her our communication, which read:

To the Petrograd Soviet of Labour and Defence, Chairman Zinoviev:

To remain silent now is impossible, even criminal. Recent events impel us anarchists to speak out and to declare our attitude in the present situation.

The spirit of ferment and dissatisfaction manifest among the workers and sailors is the result of causes that demand our serious attention. Cold and hunger have produced dissatisfaction, and the absence of any opportunity for discussion and criticism is forcing the workers and sailors to air their grievances in the open.

White-guardist bands wish and may try to exploit this dissatisfaction in their own class interests. Hiding behind the workers and the sailors, they throw out slogans of the Constituent Assembly, of free trade, and similar demands.

We anarchists have long since exposed the fiction of these slogans, and we declare to the whole world that we will fight with arms against any counter-revolutionary attempt, in co-operation with all friends of the Social Revolution and hand in hand with the Bolsheviki.

Concerning the conflict between the Soviet Government and the workers and sailors, we hold that it must be settled, not by force of arms, but by means of comradely, fraternal revolutionary agreement. Resort to bloodshed on the part of the Soviet Government will not — in the given

situation — intimidate or quiet the workers. On the contrary, it will serve only to aggravate matters, and will strengthen the hands of the Entente and of internal counter-revolution.

More important still, the use of force by the Workers' and Peasants' Government against the workers and sailors will have a reactionary effect upon the international revolutionary movement and will everywhere result in incalculable harm to the Social Revolution.

Comrades Bolsheviki, bethink yourselves before it is too late. Do not play with fire; you are about to make a most serious and decisive step.

We hereby submit to you the following proposition: Let a commission be selected, to consist of five persons, inclusive of two anarchists. The commission is to go to Kronstadt to settle the dispute by peaceful means. In the given situation it is the most radical method. It will be of international revolutionary significance.

Petrograd, March 5, 1921

ALEXANDER BERKMAN

EMMA GOLDMAN

PERKUS

PETROVSKY

Proof that our appeal had fallen on deaf ears came to us the very same day on the arrival of Trotsky and his ultimatum to Kronstadt. By order of the Workers' and Peasants' Government, he declared to the Kronstadt sailors and soldiers, he would "shoot like pheasants" all those who had dared to "raise their hand against the Socialist fatherland." The rebellious ships and crews were commanded to submit immediately to the orders of the Soviet Government or be subdued by force of arms. Only those surrendering unconditionally might count on the mercy of the Soviet Republic.

The final warning was signed by Trotsky, as Chairman of the Revolutionary Military Soviet, and by Kamenev, the Commander-in-Chief of the Red Army. Daring to question the divine right of rulers was again to be punished by death.

Trotsky kept his word. Having been helped to authority by the men of Kronstadt, he was now in a position to pay his debt in full to the "pride and glory of the Russian Revolution." The best military experts and strategists of the Romanov regime were at his service, among them the notorious Tukhachevsky, whom Trotsky appointed commander-in-chief of the Kronstadt attack. In addition there were hordes of Chekists, with three years' training in the art of murder; *kursanty* and Communists specially picked for their blind obedience to orders; and the most trusted troops from various fronts. With such a force massed against the doomed city the "mutiny" was expected to be easily quelled. Especially after the soldiers and sailors of the Petrograd garrison had been disarmed and those that had expressed solidarity with their besieged comrades removed from the danger zone.

From my room window in the Hotel International I saw them led by in small groups, surrounded by strong detachments of Cheka troops. Their step had lost its spring, their hands hung at their sides, and their heads were bowed in grief.

The Petrograd strikers were no longer feared by the authorities. They were weakened by slow starvation and their energy sapped. They were demoralized by the lies spread against them and their Kronstadt brothers, their spirit broken by the poison of doubt instilled by Bolshevik propaganda. They had no more fight nor faith left to come to the aid of their Kronstadt comrades who had so selflessly taken up their cause and who were about to give up their lives for them.

Kronstadt was forsaken by Petrograd and cut off from the rest of Russia. It stood alone. It could offer almost no resistance. "It will go down at the first shot," the Soviet press proclaimed. They were mistaken. Kronstadt had thought of nothing less than of mutiny or resistance to the Soviet Government. To the very last moment

it was determined to shed no blood. It appealed all the time for understanding and amicable settlement. But, forced to defend itself against unprovoked military attack, it fought like a lion. During ten harrowing days and nights the sailors and workers of the besieged city held out against a continuous artillery fire from three sides and bombs hurled from aeroplanes upon the non-combatant community. Heroically they repulsed the repeated attempts of the Bolsheviki to storm the fortresses by special troops from Moscow. Trotsky and Tukhachevsky had every advantage over the men of Kronstadt. The entire machinery of the Communist State backed them, and the centralized press continued to spread venom against the alleged "mutineers and counter-revolutionists." They had unlimited supplies and men whom they had masked in white shrouds to blend with the snow of the frozen Finnish Gulf in order to camouflage the night attack against the unsuspecting men of Kronstadt. The latter had nothing but their unflinching courage and abiding faith in the justice of their cause and in the free soviets they championed as the saviour of Russia from the dictatorship. They lacked even an ice-breaker to halt the onrush of the Communist enemy. They were exhausted by hunger and cold and sleepless nights of vigil. Yet they held their own, desperately fighting against overwhelming odds.

During the fearful suspense, the days and nights filled with the rumbling of heavy artillery, there sounded not a single voice amid the roar of guns to cry out against or call a halt to the terrible blood bath. Gorki, Maxim Gorki, where was he? His voice would be heard. "Let us go to him," I pleaded with some of the intelligentsia. He had never made the slightest protest in grave individual cases, neither in those concerning members of his own profession nor even when he knew of the innocence of doomed men. He would not protest now. It was hopeless.

The intelligentsia, the men and women that had once been revolutionary torch-bearers, leaders of thought, writers and poets, were as helpless as we and paralysed by the futility of individual effort. Most of their comrades and friends were already in prison or exile; some had been executed. They felt too broken by the collapse of all human values.

I turned to the Communists of our acquaintance, imploring them to do something. Some of them realized the monstrous crime their party was committing against Kronstadt. They admitted that the charge of counter-revolution was a downright fabrication. The supposed leader, Kozlovsky, was a nonentity too frightened about his own fate to have anything to do with any protest of the sailors. The latter were of sterling quality, their sole aim the welfare of Russia. Far from making common cause with the tsarist generals, they had even declined the help offered them by Chernov, the leader of the Socialist-Revolutionists. They wanted no outside aid. They demanded the right to choose their own deputies in the forthcoming elections to the Kronstadt Soviet and justice for the strikers in Petrograd.

These Communist friends spent nights with us — talking, talking — but none of them dared raise his voice in open protest. We did not realize, they said, the consequences it would involve. They would be excluded from the party, they and their families deprived of work and rations and literally condemned to death by starvation. Or they would simply vanish and no one would ever know what had become of them. Yet it was not fear that numbed their will, they assured us. It was the utter uselessness of protest or appeal. Nothing, nothing could stop the chariot-wheel of the Communist State. It had rolled them flat and they had no vitality left, even to cry out against it.

I was beset by the terrible apprehension that we also — Sasha and I — might reach the same state and become as spinelessly acquiescent as these people. Anything else would be preferable to that. Prison, exile, even death. Or escape! Escape from the horrible revolutionary sham and presence.

The idea that I might want to leave Russia had never before entered my mind. I was startled and shocked by the mere thought of it. I to leave Russia to her Calvary! Yet I felt that I would take even that step rather than become a cog in the machinery, an inanimate thing to be manipulated at will.

The cannonade of Kronstadt continued without let-up for ten days and nights and then came to a sudden stop on the morning of March 17. The stillness that fell over Petrograd was more fearful than the ceaseless firing of the night before. It held everyone in agonized suspense, and it was impossible to learn what had happened and why the bombardment had ceased. In the late afternoon the tension gave way to mute horror. Kronstadt

had been subdued — tens of thousands slain — the city drenched in blood. The Neva a grave for masses of men, *kursanty* and young Communists whose heavy artillery had broken through the ice. The heroic sailors and soldiers had defended their position to the last breath. Those not fortunate enough to die fighting had fallen into the hands of the enemy to be executed or sent to slow torture in the frozen regions of northernmost Russia.

We were stunned. Sasha, the last thread of his faith in the Bolsheviks broken, desperately roamed the streets. Lead was in my limbs, unutterable weariness in every nerve. I sat limp, peering into the night. Petrograd was hung in a black pall, a ghastly corpse. The street-lamps flickered yellow, like candles at its head and feet.

The following morning, March 18, still heavy with sleep after the lack of it during seventeen anxious days, I was roused by the tramp of many feet. Communists were marching by, bands playing military tunes and singing the *International*. Its strains, once jubilant to my ear, now sounded like a funeral dirge for humanity's flaming hope.

March 18 — the anniversary of the Paris Commune of 1871, crushed two months later by Thiers and Gallifet, the butchers of thirty thousand Communards. Emulated in Kronstadt on March 18, 1921.

The full significance of the "liquidation" of Kronstadt was disclosed by Lenin himself three days after the frightfulness. At the Tenth Congress of the Communist Party, staged in Moscow while the siege of Kronstadt was in progress, Lenin unexpectedly changed his inspired Communist song to an equally inspired paean to the New Economic Policy. Free trade, concessions to the capitalists, private employment of farm and factory labour, all damned for over three years as rank counter-revolution and punished by prison and even death, were now written by Lenin on the glorious banner of the dictatorship. Brazenly as ever he admitted what sincere and thoughtful persons in and out of the party had known for seventeen days: that "the Kronstadt men did not really want the counter-revolutionists. But neither did they want us." The naive sailors had taken seriously the slogan of the Revolution: "All power to the Soviets," by which Lenin and his party had solemnly promised to abide. That had been their unforgivable offence. For that they had to die. They had to be martyred to fertilize the soil for Lenin's new crop of slogans, which completely reversed the old. Their *chef d'oeuvre* the New Economic Policy, the NEP.

Lenin's public confession in regard to Kronstadt did not stop the hunt for the sailors, soldiers, and workers of the defeated city. They were arrested by the hundreds, and the Cheka was again busy "target-shooting."

Strangely enough, the anarchists had not been mentioned in connexion with the Kronstadt "mutiny." But at the Tenth Congress Lenin had declared that the most merciless war must be waged against the "petty *bourgeoisie*," including the anarchist elements. The anarcho-syndicalist leanings of the labour opposition proved that these tendencies had developed in the Communist Party itself, he had said. Lenin's call to arms against the anarchists met with immediate response. The Petrograd groups were raided and scores of their members arrested. In addition the Cheka closed the printing and publishing offices of the *Golos Truda*, belonging to the anarcho-syndicalist branch of our ranks. We had purchased our ticket to Moscow before this happened. When we learned about the wholesale arrests, we decided to stay a little longer in case we too should be wanted. We were not molested, however, perhaps because it was necessary to have a few anarchist celebrities at large to show that only "bandits" were in Soviet prisons.

In Moscow we found all except half a dozen anarchists arrested and the *Golos Truda* book-store closed. In neither city had any charges been made against our comrades, nor had they been given a hearing or brought to trial. Nevertheless, a number of them had already been sent away to the penitentiary of Samara. Those still in the Butirky and the Taganka prisons were being subjected to the worst persecution and even physical violence. Thus one of our boys, young Kashirin, had been beaten by a Chekist in the presence of the prison warden. Maximov and other anarchists who had fought on the revolutionary fronts, and who were known and respected by many Communists, had been forced to declare a hunger-strike against the terrible conditions.

The first thing we were asked to do on our return to Moscow was to sign a manifesto to the Soviet authorities denouncing the concerted tactics to exterminate our people.

We did so of course, Sasha now as emphatic as I that protests from within Russia by the handful of politicals still out of prison were entirely futile. On the other hand, no effective action could be expected from the Russian

masses, even if we could reach them. Years of war, civil strife, and suffering had sapped their vitality, and terror had silenced them into submission. Our recourse, Sasha declared, was Europe and the United States. The time had come when the workers abroad must learn about the shameful betrayal of "October." The awakened conscience of the proletariat and of other liberal and radical elements in every country must be crystallized into a mighty outcry against the ruthless persecution for opinion's sake. Only that might stay the hand of the dictatorship. Nothing else could.

This much the martyrdom of Kronstadt had already done for my pal. It had demolished the last vestiges of his belief in the Bolshevik myth. Not only Sasha, but also the other comrades who had formerly defended the Communist methods as inevitable in a revolutionary period, had at last been forced to see the abyss between "October" and the dictatorship.

If only the cost for the profound lesson taught them had not been so terrific, I should have taken comfort in the knowledge that Sasha and I were again united in our stand, and that my Russian comrades hitherto antagonistic to my attitude to the Bolsheviks had now come closer to me. It would be a relief not to have to grope further in distressing isolation and not to feel so alien in the midst of people whom I had known in the past as the ablest among the anarchists, not to have to choke back my thoughts and emotions before the one human being who had shared my life, my ideals, and my labours through our common lot of thirty-two years. But there was the black cross erected in Kronstadt and the blood of the modern Christs trickling from their hearts. How could one cherish personal comfort and relief?

On our way to the Leontevsky we ran into a parade more demonstrative and showy than the usual variety. What was the special occasion, we inquired. Had we just come to Moscow that we were ignorant of the grand event? Why, it was the return of General Slaschov-Krimsky that was being celebrated. "What!" cried Sasha and I in the same breath, "the White General, the Jew-baiter, the man who had with his own hand snuffed out the lives of Red soldiers and Jews, the sworn and relentless enemy of the Revolution?" The very one, we were assured. He had recanted and had begged to be readmitted to the fatherland he loved so well, swearing to serve the Bolsheviks faithfully henceforth. He was now being received with military honours and fêted at the order of the Soviet Government by workers, soldiers, and sailors singing revolutionary songs for the edification of one of the most implacable foes of the Revolution. We walked over to the Red Square to see the spectacle of Leon Trotsky, the Commissar of the Revolutionary Army of the Socialist Republic, reviewing his forces before the tsarist general Slaschov-Krimsky. The grand stand was not far from John Reed's grave. Within its shadow Leon Trotsky, the butcher of Kronstadt, was clasping the blood-stained hand of his comrade Krimsky. A spectacle indeed to make the gods weep with laughter!

Shortly after this, General Slaschov-Krimsky was ordered to Karelia, a desolate district in the north, to "liquidate the counter-revolutionary uprising there." The simple Karelians, assured of their right to self-determination, had found the Communist yoke too irksome and had naïvely protested against the abuses they had been made to suffer. Who more competent to bring the "mutineers" to reason than General Slaschov-Krimsky?

One solace was left us. We did not have to eat out of the slayer's hand. My dear old mother and our friend Henry Alsberg had saved us from that degradation. Through a friend my mother had sent me three hundred dollars, and Henry had left Sasha some clothing to exchange for food. In our new mode of living these would go a long way to keep us above water.

We had not yet adapted ourselves to the process of existence that the bulk of the non-privileged were forced to undergo. Waylaying peasants at dawn for a supply of wood, pulling it home on a sleigh, chopping it with frozen hands, carrying it up three flights of stairs; then fetching water several times a day from a long distance and up to our quarters; cooking, washing, and sleeping in a little hall bedroom, Sasha's smaller even than mine and never quite warm — this was bitter hard, at first, and terribly exhausting. My hands were chapped and swollen, and my spine, never very strong, was full of aches. My dear friend also suffered a great deal, especially from the return of his old trouble with his legs, the ligaments of which he had stretched by his fall in New York and which had crippled him for a year.

However, physical pain and weariness were as nothing to our inner liberation — the spiritual release we felt that we no longer had to ask or accept anything from the powers that had dealt the final blow to “October” by the slaughter of Kronstadt.

Considering the complete collapse of all the revolutionary presence of the dictatorship, a Peter Kropotkin museum under its protection struck me as a direct desecration of his name. Sasha had also come to see the incongruity of a memorial to Peter within the citadel of Lenin, Trotsky, and Slaschov-Krimsky. Our Russian comrades agreed with us. Still they clung to the idea of the museum as the only centre of anarchist thought that the Bolsheviki would not dare lay hands on. Sophie, however, did not want the Kropotkin museum turned into anarchist headquarters. Her ambition as the lifelong companion and co-worker of Peter was a testimonial to *all* of Peter’s versatile activities — in the fields of science, philosophy, letters, humanism, and anarchism. While I understood Sophie and felt with her, I nevertheless had to sustain my comrades in their desire to emphasize the anarchist in Kropotkin. He himself had willed it so. He had chosen anarchism as his goal, and its exposition as his supreme interest in life. It was therefore Kropotkin the anarchist who should be given first place in a museum dedicated to him. Yet I could not ignore the importance of Sophie’s part in the project. She alone had the devotion, the loving patience, the time and freedom necessary to bring the memorial to life and to watch over its development and growth. I pointed out to our comrades that, though they were still at liberty, they were in danger of arrest by the Cheka at any moment. How could they undertake to build and keep up the museum? Even when free, they could not do it. Their daily toil, added to the consuming task of securing their rations, would leave them neither time nor strength to accomplish anything for Peter’s memorial. My part in the project would be limited to an appeal to our people in the United States, and even that I would make only because I wanted to help Sophie. I thought it very inconsistent to have a Kropotkin museum in present-day Russia, nor did I believe in asking or accepting help for it from the Soviet autocrats.

Sasha agreed to join me in the appeal, but under no circumstances would he have any further dealings with the men responsible for the Kronstadt blood bath, for the wholesale persecution of our comrades and the night assault on the politicals in the Butirky prison. The Romanov dynasty, he emphasized, had rarely been guilty of such a wanton attack on politicals. In the Socialist Republic Chekists and soldiers had fallen upon men and women asleep in their cells, beat them, dragged the women by the hair down the stairs, and thrown them into waiting trucks to be sent off no one knew where. No person with any humanity or revolutionary integrity could have anything to do with such criminals, Sasha declared passionately.

It was not often that my comrade was aroused to such a pitch or showed his indignation, no matter how deeply he felt it. But the letter we had received from one of the victims of the frightful night raid had been the last straw to Sasha’s wrath, which had been accumulating for the past two months.

The letter bore out the rumours that had come to us during the day following the assault. It read:

Concentration Camp, Ryazan

On the night of April 25 we were attacked by Red soldiers and armed Chekists and ordered to dress and get ready to leave the Butirky. Some of the politicals, fearing that they were to be taken to execution, refused to go and were terribly beaten. The women especially were maltreated, some of them being dragged down the stairs by their hair. Many have suffered serious injury. I myself was so badly beaten that my whole body feels like one big sore. We were taken out by force in our night-clothes and thrown into wagons. The comrades in our group know nothing of the whereabouts of the rest of the politicals, including Mensheviki, Socialist-Revolutionists, Anarchists, and Anarcho-Syndicalists.

Ten of us, among them Fanya Baron, have been brought here. Conditions in this prison are unbearable. No exercise, no fresh air food is scarce and filthy; everywhere awful dirt, bed-bugs, and lice. We mean to declare a hunger-strike for better treatment. We have just been told to get ready with our things. They are going to send us away again. We don’t know where to.

The reason for the outrage was that the Cheka could not tolerate the comparative freedom our men had established in the Butirky, and their organization of classes, lectures, and discussions. Also the politicals had pleaded for reforms in the treatment of the ordinary prisoners. Constantly locked in their cells, given abominable food, their excrement-buckets often not emptied for two days, fifteen hundred inmates had gone on strike. It had been entirely due to the politicals that the demands of the unfortunates had been satisfied and the trouble terminated. The Cheka had not forgiven the set-back it had received through the intervention of the politicals. Hence the night assault of April 25.

Repeated inquiries by the Moscow Soviet about the fate of the three hundred Mensheviks, Socialist-Revolutionists, and Anarchists forcibly removed from the Butirky elicited the information that they had been distributed among the Orlov, Yaroslavl, and Vladimir prisons.

Shortly after the raid students of the Moscow University protested in an open meeting against the horrors of April 25. The initiators were promptly arrested, the university closed, and the students, who had come from different parts of Russia, given three days to return to their native places. The official explanation given for these drastic measures was lack of rations. The young people declared that they would do without them if permitted to continue their studies. But they were ordered to leave just the same. A short time later the university was opened again. "Henceforth no political activities of any kind will be tolerated," declared Preobrazhensky, Dean of the university. Dropping professors from the faculty and suspending students if they dared to protest had been a daily occurrence. Only the public did not know about it. After Kronstadt and the New Economic Policy the academic gag became more severe and quite unashamed; it ceased to be a star-chamber proceeding. Alexey Borovoy, a well-known anarchist and professor of philosophy, who had been free to teach in the Moscow University during the regime of the Tsar, was forced to resign under the Bolshevik dictatorship. His offence consisted in that the students attended his classes *en masse* and heard him gladly.

The arrested students were exiled, among them even girls of the age of seventeen and eighteen, charged with belonging to a circle that was studying the works of Kropotkin. In view of the situation it was almost childish to think that the Bolsheviks would hesitate to lay hands on the Peter Kropotkin Museum. But most of the committee members refused to be convinced. Sasha and I needed no further justification for our stand. Besides, we had definitely decided to leave Russia.

In the first weeks of Sasha's anguish that followed the massacre of Kronstadt I had not dared to mention the idea of definitely leaving Russia that had come to me during the siege. I feared it might add to his agony. Later, when he had bravely pulled himself together, I broached the subject to him, not at all sure that he would want to go, but certain that I could not leave him behind under the murderous regime. I was therefore immensely relieved to find that Sasha had spent many sleepless nights brooding over the same idea. After we had discussed every possibility for making our lives count for more than mere existences in Russia, we had come to the conclusion that no word nor act of ours would be of value to the Revolution or to our movement or of the least help to our persecuted comrades. We might proclaim from the market-place the anti-revolutionary nature of Bolshevism, or we might hurl our lives against Lenin, Trotsky, and Zinoviev and go down with them. Far from serving our cause or the interest of the masses by such an act, we should be merely aiding the dictatorship. Its skilful propaganda would drag our names through the mire and brand us before the world as traitors, counter-revolutionists, and bandits. Nor could we continue gagged and chained. Therefore we decided to go. Once Sasha was clear that there was nothing vital for us to do in Russia, with the Revolution crushed by the iron hand of dictatorship, he insisted on our leaving soon and illegally. We should not be given passports, he said. Why, then, keep up the torture? Leave Russia like thieves in the night, I protested, Russia that had promised the fulfilment of our hopes? I could not do that, not until we had tried other means. I pleaded that we should get in touch with our comrades abroad to find out what country would admit us. Syndicalist delegates were sure to attend the Congress of the Red Trade Union International to be held in July in Moscow. We might entrust a message to them, or still better to Henry Alsberg, who was about to leave Russia. He would not be like the others who had promised to deliver our message to our people in America and to tell them frankly of the situation. Most of them either had not done so or had misquoted us. No wonder Stella and Fitz still kept writing enthusiastically about

our wonderful opportunity for activity in Russia. Henry was absolutely dependable; we must wait until he saw our comrades in Germany. Sasha agreed, though reluctantly. He would find no more peace with Kronstadt on his mind, he said.

I shared his grief, as indeed did all our people and nearly everyone else who still had revolutionary fibre left. Our place in Moscow became the oasis for our comrades, as well as for others outside of our ranks. They came at all hours of the day and even late at night, hungry, spiritless, in black despair. The meals intended for ourselves and perhaps for one or two invited guests had to perform the miracle of Christ's loaves for the many who would drift in by the time we sat down to eat. To assure them that there was enough to go round I had to invent all kinds of reasons for my poor appetite: headaches, stomach trouble, and the vice of cooks who always have their pick of the best before the meal is served. I minded the faintness that would sometimes overcome me much less than the lack of privacy. But these people had no other place to go, nowhere where they might feel at home or free to communicate their troubled spirit. It was the only service we could render and we did so out of the fullness of our hearts.

We had other guests not quite so wearing, though no less distressed by the travail of their native land. Alexandra Shakol, our secretary of the expedition, arrived for a short stay in Moscow. It was good to see her again, to exchange thoughts with her, and to help dispel her gloom by treating her to the most cherished delicacy, goggle-moggle, as she called it (egg-nog), which she considered the acme of bliss.

Through Shakol we were able to renew our acquaintance with Vera Nikolayevna Figner, one of the loftiest figures in the pioneer revolutionary movement known as the *Narodnaya Volya* (the People's Will). I had met her the previous year and had been shocked to find her in poor health and underfed. I had inquired whether she was receiving the academic ration which, though not plentiful, was enough to live on. Vera Nikolayevna was too proud to ask for it and she had been overlooked, Shakol informed me. Lunacharsky, whom I had gone to see about the matter, was as indignant as I. He had known nothing about it and he immediately ordered the ration for Vera Figner. Now she looked better and younger. Despite her almost four score years, she was still a figure to feast one's eye upon, much of her former beauty being left, the beauty that had inspired poets. Equally marvellous was her spirit after twenty-two years spent in the Schlusselfburg Fortress and the years of struggle since the Russian drama unfolded itself before her. Gracious of manner, witty, and with infinite humanity, Vera Nikolayevna held us rapt by her reminiscences of the heroic revolutionary epoch, the comrades of the *Narodnaya Volya* period and their extraordinary fortitude and daring. They were the real precursors of anarchism, Vera thought, wholly dedicated to its realization by the masses, and without least thought of self. She had known almost all of them and her tribute reflected her own pure vision and grandeur, especially when she spoke of Sophie Perovskaya, the high priestess of the most significant revolutionary epoch in the world. Vera's narrative always renewed my hope that what had been might come again to life in our *Matushka Rossiya*.

An unexpected arrival from America was our old friend Bob Robins, of the quaint auto-house and the anti-Semitic dog. He also had "got religion" — Russia was in his blood. He had cut loose from his affiliations, comrades, and friends in the United States, and, taking his savings of years, he had come to the home of the soviets to help in its labours and to glory in its gains. His wife, Lucy, had chosen the smoother and safer way of the American Federation of Labor. Bobby was a strong link with our past. Poignantly real for a while, it was soon again overshadowed by the black clouds in the Russian sky. Louise Bryant suddenly appeared, no longer grief-stricken and in despair. Seven months had passed since Jack's death, and Louise was young and greedy for life. No wonder she aroused the misgivings and censure of her husband's comrades. She powdered her nose and rouged her lips and she was careful of her figure. Such heresies in Soviet Russia! Perhaps Louise had never been a Communist, but only the wife of one. Why might she not go her own way, I pleaded in her defence. That was grist to the Communist ascetics. I was a *bourzouy* like Louise and others of her kind, they charged, always championing individual rights when there was only one purpose — the dictatorship and its aims.

Louise asked me to go with her to Stanislavsky for an interview. I was glad of the chance to meet the man whose great art and that of his group had often lifted me out of the drab reality. Lunacharsky had given me a

letter of introduction to him as well as to Nemirovich-Danchenko on my first visit to Moscow. They had both been ill at the time, and since then Russia's wave had swept over me.

We found Stanislavsky among mountains of trunks, boxes, and bags. His studio had again been requisitioned. It had happened so many times before that he no longer minded it any more than his periodic house arrests, he told us. He felt much more discouraged about the poverty of the Russian drama. Nothing of any merit during the past four years, he said. The growth of a dramatic artist depends on the living source of creative art; when that is dried up, the greatest must needs become sterile. He was not despairing, he hastily added; no one could despair who knew the treasures of the Russian soil and soul. From Gogol to Chekhov, Gorki, and Andreyev the line has apparently broken, but is not entirely lost. The future will prove that, Stanislavsky prophesied.

The visitor closest to us was Henry Alsberg. He came often, somehow divining the moments when we were alone. He was always laden with gifts to replenish our larder, and his ready wit and fine human qualities helped dispel our gloom. Henry no longer talked about the great political changes that would follow when the fronts should be liquidated. Since he had returned to Russia, every front had indeed been terminated, even the Kronstadt front. The only one left was Karelia and General Slaschov-Krimsky was attending to that. Civil strife was at an end. The time had come for the hopes of Alsberg to be fulfilled: free speech, free press, and amnesty for the thousands of politicals in Soviet prisons. "Where are they, Henry?" I once asked him; "where are the liberties you had expected from Lenin and his party?" He was intellectually too honest to deny that he was haunted by Kronstadt, as all of us were, and oppressed by the wholesale arrests of the politicals and their inhuman treatment. His lack of clarity about the nature, meaning, and purpose of the Social Revolution was his trouble. He remained the knight-errant, blaming the Revolution, the backwardness of the country and its people, the interventionists, and the blockade for every crime that was inherent in the dictatorship, in the mania for power to subjugate everybody and everything for the greater glory of that cold monster the Communist State. His attitude sometimes taxed my patience, but never my affection for our easy-going, good-natured friend. Nor did it affect the bonds of our fellowship. In Bolshevik Russia perhaps more than anywhere else one had to laugh sometimes to keep back one's tears.

On one of his last calls at our place Henry again brought a large bundle of clothing. "Well," he drawled to Sasha, "if Lenin can become a shopkeeper, why not also Alexander Berkman?" "Sure," Sasha replied, "it is kosher now, only I beat Lenin to it. I traded things while we were in the Ukraine before the pope in the Kremlin gave it his benediction." "You forget," I interjected, "that you engaged in trade as a 'speculator and bandit.' Lenin does it in the holy name of Karl Marx. That's the difference."

Yes, therein was the difference. The unfortunates in the market in front of the National Hotel had given way to a large pastry shop. It was stacked with fresh loaves of white bread, cake, and *pyroshky*. The owner, perhaps not a Communist, was a business man according to Lenin's own heart. He knew how to attract customers. The place was crowded and business brisk. Outside stood the rabble, pale-faced and faint with hunger, their eyes bulging with craving for the miracle displayed in the show-window, luxuries they had not seen in years. "Where do these things come from?" a woman protested as I was passing there. "A little while ago it was dangerous to have a bit of white bread in one's possession. And look at this. Look at those loaves of fine cake! Is it for this that we have made the Revolution?" she moaned. "I thought we were through with the *bourgeoisie*," a man cried; "look at them going in and out of the place! What are they and who are they?" The crowd took up the refrain, and some clenched their fists. "Go on now, disperse!" came the order of a militiaman on guard at the store. The sacred rights of property had to be protected.

A store on the Tverskaya that had been closed for three years now opened its doors with a large stock of choice fruit, caviar, fowl, and other things one would not have believed existed in Russia. The crowd that gathered outside seemed too overwhelmed to realize what it was all about. It was a brazen challenge to their hunger. Their amazement soon turned to indignation and loud resentment. Those nearest rushed into the store, the rest following. But Lenin's good business man was prepared. Guards had been stationed inside to meet such an emergency. They did their duty. They were the only force in Soviet Russia that worked efficiently.

The Nep spread. The hour of the new *bourgeoisie* had arrived. No further need to worry about Sovietsky soup or rations with such an assortment of delicacies on hand. No further anxiety to hide the loot taken from the predecessors of the new privileged class. I could hardly trust my eyes when at the Stanislavsky First Studio I met a number of women dressed in velvet and silks, wearing costly shawls, and bedecked with jewelry. Why not? The Sovietsky ladies knew how to appreciate fine clothes, even if they were somewhat crumpled from their hiding-places and not exactly in keeping with the latest Parisian fashions!

The grey and drab continued, however, among the masses, wearing out their already depleted strength in the long wait for an order for a hole to live in, a bit of calico or medicine for their sick family or even a coffin for their dead. This was no hallucination of my exhausted brain. It was one of the many ghastly realities. One such case was related to me by Angelica Balabanoff. She had been sent back to a little room in the National and completely divested of her Soviet functions. Ill, disillusioned, and broken, she suffered more than most of her comrades from the latest somersault of her idol Ilich. To see constantly the hungry crowds around the bakeries and pastry-shops was torture to one who, like Angelica, felt guilty to accept the gift of even a few biscuits from her Swedish friends. It was a purgatory which only we, who knew her well, could appreciate.

In a feverish state she told me of the suicide of a friend, a Communist woman, who had been in the revolutionary ranks for a quarter of a century. Having heard of quite a number of Communists who had ended their lives after the new economic policy had been introduced, I thought it was a case of similar nature. But it was not that, Angelica explained. Her comrade had shot herself in the hope that her violent death would call attention to the plight of her son, who was ill in a hospital. She had lost one son at the revolutionary front. The second, a mere lad, was tubercular and the commissar had notified the mother that her boy had overstayed his time in the hospital and that she would have to take him home. She had tried to get an order for a room in the National, where the boy would be assured some comfort. Failing in that, she had decided to die so that her shot might induce the Party Executive Committee to secure a room for her child. "The poor creature must have been insane," I protested. Angelica assured me that the woman had been quite in her mind, but she had been unable to see her son die like a dog. The horror of it had completely overtaken Angelica on the day of the burial. She had gone with a comrade to the cemetery by the last request of their dead friend. No one else was there, nor the body of the deceased. Angelica was near a collapse and her escort insisted on turning back. On the way they met two Communist women with a pushcart for a hearse. The delay had been due to the difficulty of getting an order for the coffin and a burial certificate.

The Nep flourished, and the inspired, flocking to the holy grail, were assured that the proletariat was in full control and that money was no more needed in Soviet Russia because the workers had free access to the best the land produced. A large contingent of the devout believers from America had confidently turned over to the reception committee on the border all their possessions. In Moscow they were packed like sardines in common quarters, given a small ration of bread and soup, and left to their fate. Within a month two children of the group died of undernourishment and infection. The men became despondent, the women ill, one of them going insane from anxiety about her children and the shock of the conditions she had found in Russia. Our friend, little Bobby, his hopes already shattered, came to tell us of the case on the very day when another woman and her two children had walked two miles from the Moscow station to lay their tragedy at our door. Mrs. Konossevich, her husband, their fourteen-year-old daughter and little boy had been deported from America after they had experienced a dose of Mitchell Palmer's régime. They came to Russia with high enthusiasm in their hearts, though not quite so credulous as the others who had been deported with them. They had heard that Russia was naked and starved and they decided to distribute their possessions among the needy. Two weeks later Konossevich, together with his family, were taken off the train on their way to their native village in the Ukraine. He was accused of being a Makhnovets. He had just arrived from the States, where he had been maltreated and deported for his pro-Soviet stand, he explained to the Cheka, and he had never even heard of Makhno. His protests did not help. He was arrested, his baggage confiscated, and his wife and two children left at the station without enough money to exist a week.

It was at any rate work for us to try to save the wife of one comrade from going mad, to find work for Mrs. Konossevich, and to rescue her husband from probable execution. Over and above this crazy pattern of Soviet life, the famine suddenly loomed across the land; want and death spread through the Volga region and threatened the rest of the country. The Soviet Government had known for two months that millions were likely to perish unless immediate steps for relief were taken. Agricultural specialists and economists had warned the authorities of the impending calamity. They had frankly declared that the main cause of the situation was inefficiency, mismanagement, and bureaucratic corruption. Instead of setting the Soviet machinery to work to relieve the calamity, to acquaint the public with the situation and rouse it to the danger, the report of the specialists had been suppressed.

The few non-Communists who knew of it were powerless to do anything. We were among the latter. In the heyday of our faith in the Bolsheviki we should have knocked at the door of every leader and given our help in relief work. We had learned better since Kronstadt. Nevertheless we informed the Left elements accessible to us of the threatened calamity and begged to be permitted to join in a campaign to succour the famine-stricken. They hastened to offer suggestions and aid to the Government, but it was declined. The Right wing was given a more favourable reception. Apart from Vera Figner, who had joined that group out of human interest, most of the others were Constitutional Democrats who had bitterly fought the October Revolution. They had repeatedly been arrested as counter-revolutionists, but now they were accepted with open arms as the "Citizens' Committee." Every facility was given them in their work: a building, telephones, typists, and the right to publish a paper. Two numbers appeared, the first containing an appeal by Patriarch Tikhon, who called upon his flock to contribute their donations to him since he would be responsible for their distribution. The irony of this love-feast between the *avant-garde* of the proletariat and its enemies was demonstrated by the *Bulletin* the latter issued. It was nothing else than the resurrected old *Vyedomosty*, the blackest reactionary sheet of the tsarist régime, which it resembled in every detail save in name. It was now called *Pomoshch* (*Aid*).

Once more the geniuses of the Soviet circus had scored over Barnum and Bailey. Indeed, western Europe would no more dare say that political liberties were extinct in the Communist State, or that the Soviet Government did not welcome the co-operation of all parties in the crucial hour of famine.

After the glad tidings had been heralded abroad and generous aid found in the American Relief Administration, the love-feast came to a sudden end. The alliance was declared off, the bride not merely jilted, but even thrown into the Cheka jail. The members of the "Citizens' Committee" were again denounced as counter-revolutionary, and its leaders exiled to distant parts of the country. Vera Figner was spared, but she refused the honour. She went to the Cheka and demanded to share the fate of her co-workers, but the Government did not think it wise to touch her for fear of the storm of indignation that would have been raised abroad.

President Kalinin, of Kronstadt infamy, travelled in a train *de luxe*, with carloads of Lenin's wisdom, and royally entertained a host of foreign correspondents. The world was to learn how solicitous the Soviet State was of its afflicted people.

The actual workers of the relief, however, were the foreign bodies that had meantime organized their aid. The workers of Russia and the majority of the non-Communist population were performing superhuman labour to succour the famine-stricken districts. The intelligentsia accomplished miracles. In their capacity as physicians, nurses, and distributors of supplies scores of them sacrificed themselves. Many died of exposure and infection, and a number were even killed by the dark and crazed people whom they had come to help. With millions of lives devoured by the famine, the loss of a few hundred *bourgeois* was hardly worth noticing by the Government. It was more important for the world revolution that the Soviet régime suddenly discovered the wealth contained in the churches. It could have been confiscated before without much protest from the peasantry. But now the expropriation of the Church treasures added fuel to the fires of hate which the dictatorship had engendered in all classes of the people. Another demonstration of the continued revolutionary zeal of the Communist State was to order its own members to deliver forthwith all the valuables they had in their possession, even to the last trinket. It was a shock to learn that Communists should be suspected by their own party of hoarding jewelry or other valuables. But apparently there actually were such members. The editor of the *Izvestia*, the well-known

Communist Steklov, whose specialty was to hound non-Communist revolutionists as bandits, was discovered to have a large collection of silver and gold, things a Communist was not supposed to own. They could not shoot a prominent party editor as they had shot a Fanya Baron. Neither could he be allowed to remain in the sanctum. The rank and file might muster up courage to demand why such discrimination was practiced. Steklov was therefore suspended from the paper, and other Communists were sent to the Crimea.

The famine continued its devastating march. But Moscow was far from the stricken region, and great events were being prepared for within its gates. Three international congresses were to take place: those of the Communist International, of the Women's Organizations, and of the Red Trade Unions. A number of buildings adjoining the Hotel de Luxe were being renovated and the city cleaned up and decorated for the occasion. The blue and gold of the cupolas on the forty times forty churches intermingled with the scarlet hues of the bunting and flags. All was ready for the reception of the foreign delegates and visitors from every part of the world.

Among the early arrivals were two I.W.W. delegates from America, Williams and Cascaden. Others also soon came, among them Ella Reeves Bloor, William Z. Foster, and William D. Haywood. How could "Big Bill" come, we wondered, for we knew that he was out on twenty-thousand-dollar bail and under sentence of twenty years' imprisonment. Was it possible that he had jumped his bond? Sasha was inclined to believe it; he had lost faith in Bill since 1914, when the latter had shown himself weak-kneed during the free-speech fights that Sasha had conducted in New York. I defended Bill hotly, pointing out that our actions are not always to be judged so easily. "Not even your own, old man," I said. But Sasha refused to come with me to the hotel where Haywood was lodged. "He will come to us if he is really anxious to see us," he declared. I laughed at such ceremony with Bill.

Bill Haywood had often been under our roof, by day and by night, always our welcome guest, our comrade in many battles, though not sharing the same ideas. I hastened to the Hotel de Luxe, where the most favoured delegates were quartered, to find the old war-horse, of whom I had always been very fond. Bill received me in the same warm and genial manner that had captured all his friends. In fact, he immediately embraced me, before the whole crowd. A roar went up from the boys, who began teasing Bill for keeping it secret that E.G. was among his many lady-loves. He laughed good-naturedly and drew me down to a seat at his side. I had come only for a moment, I told him, just to welcome him and to tell him where and when he could find us. I still could give him a cup of coffee "as black as night, as sweet as love, as strong as revolutionary zeal." Bill smiled in remembrance. "I'll come tomorrow," he said.

In the crowd surrounding Haywood I noticed several interpreters, whom I knew as Chekists. They were Russian-American Communists who had risen in station and importance for their services to the party. They felt ill at ease in my presence and eyed me suspiciously. I was glad to see Bill again and also several others from the States, including Ella Reeves Bloor, who had visited me in the Missouri penitentiary and who had always showed affection for me and interest in my work. I paid no further attention to the "interpreters" and soon I left.

Sasha was out when Bill arrived in the late afternoon the following day. My visitor transferred me back to America, my old arena of so many years' effort. I plied him with questions about my friends, about Stella and Fitzi, Elizabeth Gurley Flynn, and many others whom I still had in my heart. I wanted to hear about the general situation, the labour movement, and the I.W.W., which had since been all but demolished by the war phobia, as well as about my own comrades. Bill stopped my volley of questions. Before we proceeded, he said, he would first have to make his own position clear to me. I noticed that he was under the nervous tension that used to come over him when he stood before a large audience, his big frame shaking with suppressed feeling. He had jumped his bail, he said suddenly; he had run away. Not because of the twenty years of prison that faced him, though that was no small matter at his age. "Ridiculous, Bill," I interrupted; "you would never have to serve the whole sentence. Gene Debs was pardoned and Kate Richard O'Hare also." "Listen first," he interrupted; "the prison was not the deciding factor. It was Russia, Russia, which fulfilled what we had dreamed about and propagated all our lives, I as well as you. Russia, the home of the liberated proletariat, was calling me." He had also been urged by Moscow to come, he added. He was told he was needed in Russia. From here he would be

able to revolutionize the American masses and to prepare them for the dictatorship of the proletariat. It had not been easy to decide to leave his comrades to face their long terms in prison alone. But the Revolution was more important and its ends justified all means. Of course, the twenty-thousand-dollar bail would be paid by the Communist Party. He had been given a solemn pledge for that. He hoped, he said, that I would understand his motives and not think him a shirker.

I did not ask any more about America, nor did I satisfy his request to tell him my impressions of Russia. With a shock I realized that Bill was as blindfolded as we had been on our arrival in the country. Would he also undergo the excruciating operation that would remove the scales from his eyes? And what would become of Bill when his house of cards had tumbled over him, and all his hopes were buried like ours? He had burned his bridges in America, and never again could he fire the imagination of the proletarian youth of his country and justify to them his escape at a time when they needed him so desperately. Who would again entrust his life to a captain who had been the first to abandon his sinking ship? And later on, when he would come to see Soviet Russia with open eyes, what would he do? He would be cast on the refuse-pile, like so many before him, after he had served the propaganda purposes of Moscow. Bill, so rooted in his native soil and its traditions, so alien to Russia, ignorant of her language and her people —

I had almost forgotten the presence of my guest in the contemplation of the tragic future that was awaiting him. "Why so silent?" he asked. "Because silence is more golden than speech," I joked. Later, after he had got his bearings in the new country, we might talk again, I added. Could he come often, he asked, "just as in the days of 210 East Thirteenth Street?" "Yes, dear Bill," I replied, "any time, if you still want to after you have been taken in hand." He did not understand, nor did I explain.

Sasha ridiculed the motives Bill had given for running away. Russia and all the other reasons were not convincing to him. They were no doubt contributory factors, but the main reason was that Bill quaked before the twenty years in Leavenworth. In late years he had repeatedly shown the white feather. I need have no anxiety about Bill's future, Sasha assured me. He would fit in, even when he came to see the stupendous delusion foisted on the world by Moscow. There was no reason why he shouldn't. Bill had always stood for a strong State and centralization. What was his One Big Union but a dictatorship? "Bill will be in clover here," Sasha concluded; "just wait and see."

Two days later William Z. Foster telephoned to ask whether he could come up. It was my wash-day and I was too busy, but Sasha offered to receive Foster in his room until I should be through with my work. It occurred to me that Foster might like to meet Schapiro and other comrades still free. But when I asked him about it, he said he was not interested in Russian syndicalists. He only wanted to talk to Sasha and me. Foster had been among the first in America to advocate revolutionary labour tactics in the economic struggle, which the Russian Anarcho-Syndicalists had applied. It seemed strange that he should decline to meet these rebels and to hear from them what place, if any, syndicalism had in the Communist régime.

He arrived in the company of Jim Browder, a Kansas boy, whom we used to know as an active I.W.W. Sasha took them in charge. At noon, when my work was finished and lunch prepared, I invited our guests to share it with us. Vegetables and fruit were plentiful on the market and much cheaper than meat and fish. We lived almost entirely on this diet. The boys had evidently not lost their American appetite. They ate with relish and expressed appreciation of E.G.'s skill in preparing such dishes. Foster said nothing during the meal except to inform us that he was in Russia in the capacity of a reporter for the Federated Labor Press. Browder talked a great deal about the marvels of the Communist State and the wonderful things the party had achieved. I inquired how long he had been in the country. "About a week," he replied. "And you have already discovered that all is wonderful?" "Indeed," he said, "it can be seen at a glance." I congratulated him on his extraordinary vision and turned our conversation into less turbulent waters. Our callers soon left, which I did not regret.

Two other Americans came to see us, Agnes Smedley and her Hindu friend Chato. I had heard a good deal about Agnes in the States in connexion with her Hindu activities, but I had never met her personally. She was a striking girl, an earnest and true rebel, who seemed to have no other interest in life except the cause of the oppressed people in India. Chato was intellectual and witty, but he impressed me as a somewhat crafty

individual. He called himself an anarchist, though it was evident that it was Hindu nationalism to which he had devoted himself entirely.

Cascaden, the Canadian I.W.W. delegate, visited us often, daily looking more distressed over the political intrigues going on in the preliminary sessions. The other American delegates had already been roped in by the Communists, he told us, and made to dance to the tune played by Losovsky, the prospective president of the Red Union International. Cascaden was holding out against their wiles, but he foresaw that he would have no chance at the Congress. We consoled him by telling him that no one with independence and character would have any chance. The Congress would be packed by marionettes of the Russian Bolsheviki, who would vote on every subject as directed by "the centre." Cass, as we familiarly called him, was brave; he would fight to the last for the instructions given him by his organization, he assured us.

The other delegates kept aloof from us, including my erstwhile devoted Ella Reeves Bloor. Bill Haywood also did not return. They had all been warded off by their "interpreters," as were also Robert Minor, Mary Heaton Vorse, and Tom Mann. They were in Moscow and they could not help knowing that we were living in the city. Bob Minor had "changed his mind a little": he had become a Communist. We had read his confession in the *Liberator*, which had, in effect, been an open letter to the man he had idolized, his closest friend and teacher, Alexander Berkman. Mary Heaton Vorse, an intimate of my New York circle, was a kind soul and a charming companion. Her political views came to her by proxy. She had been an I.W.W. when vivid Joe O'Brien was her husband, and no doubt she must be a Communist now that she was with Minor. Reason enough why Mary should not have allowed her superficial political leanings to obscure the friendship that she had formerly so often proclaimed.

There was also Tom Mann, the old champion of syndicalism and bitter foe of every political machine, the man who had shown the greatest concern for my welfare in London during the exciting days of the Boer War. He had been our guest in New York during his American tour, which the efforts of the *Mother Earth* group had saved from disaster. All these delegates lived in the Hotel de Luxe, a stone's throw from us. "How can human beings go back so easily on their old affiliations?" I remarked to Sasha. I should not take it so much to heart, he replied. They had been told that we were in ill repute with the Bolsheviki and therefore they were afraid to come near us. For himself, he didn't give a damn, and he did not see why I should. I wished I possessed his simple and direct attitude.

The Latin delegates had also been given a gentle hint in regard to us, we learned. But they were of different mettle from the Anglo-Saxons. They informed their "guides" that they did not propose to deny their comrades or to be dictated to about whom they should associate with. The French, Italian, Spanish, German, and Scandinavian Anarcho-Syndicalists lost no time in seeking us out. In fact, they made our place their headquarters. They spent with us every free hour they had, eager to know our impressions and views. They had heard of the alleged persecution of the Left-wing elements by the Communists, but they had taken it as a capitalist fabrication. Their French Communist friends, who had made the journey with them, were also sincerely desirous to learn the facts. Among them Boris Souvarine was the most intelligent and alert inquirer.

The Cheka was of course well aware that these men were coming in and out of our place. Our attitude since Kronstadt had also not remained a secret from them. In fact, Sasha had gone to the head of the Soviet printing house in Petrograd and had demanded back the copy of his *Prison Memoirs*, which they were to publish in Russian. He had openly declared on that occasion, as well as to Zinoviev personally, that he was through with the Bolsheviki because of Kronstadt and all that it involved. We were prepared to take the consequences and we spoke freely to our visitors. Souvarine was quite shaken by our account. It could not be that Lenin and Trotsky knew about the real state of affairs, he thought. Had we tried to talk to them? We had, but we had not been received. Yet Sasha had written a letter to Lenin explaining the situation and our stand in regard to it. But all such efforts were as futile as our protests and proposal to the Petrograd Soviet of Defence during the Kronstadt siege. Nothing was being done in Russia, we informed our visitors, without the knowledge and approval of the supreme authority, the Central Committee of the Communist Party, and Lenin was the head of it.

The Communists in France were co-operating on many occasions with their anarchist comrades, Souvarine argued. Why could not the same conditions be brought about in Russia ? The reason was not far to see, we explained. The French Communists had not yet attained political power in their country. They had not yet achieved a dictatorship there, but when that hour arrived, their comradeship with the French anarchists would be at an end, we assured Souvarine. He thought it impossible and he insisted that he should discuss the subject with the leading Bolsheviki. He wanted to bring about an amicable relationship between his Russian comrades and ours.

Just at that moment Olya Maximova called. Pale and trembling, she told us that Maximov and twelve other comrades in the Taganka prison had declared a hunger-strike to the death. They had repeatedly demanded the reason for their imprisonment since March. Information was refused them, nor had any charges been brought against them. Having failed to receive a reply to their protests, they had decided to call the attention of the foreign delegates to their intolerable situation by means of a desperate hunger-strike.

The syndicalists present jumped to their feet in great excitement. They would have never believed such a state of affairs possible in Soviet Russia, they declared, and they would immediately demand an accounting. They would raise the question at the opening of the Red Trade Union Congress the following morning. Souvarine implored them to wait and first to see the trade-union leaders, among them Tomskey, the labour head, Losovsky, and others. An open discussion at the public sessions would be working into the enemy's hand, he argued; the capitalist press and the *bourgeoisie* in France and other countries would make the most of it. The matter must be settled quietly and in a friendly way, Souvarine pleaded. The delegates left, assuring us that they would not rest until justice was done to our suffering comrades. They returned late at night to inform us that the trade-union leaders had begged them not to make the scandal public and had promised to do their utmost to get redress for the imprisoned anarchists. They had suggested a committee of one delegate from each country, including Russia, to confer with Lenin and Trotsky. Our comrades from Europe were only too glad to avoid a breach and they had willingly accepted the proposal.

I went with Sasha to the opening session of the Congress to see whom we might get to act on the committee. We were sure that Tom Mann would be anxious to serve on it, for had he not fought against political persecution all his life? And Bill Haywood would certainly not refuse. When on trial for his life in Idaho, he had faced death, from which the anarchists had helped to save him; they had always given him and his I.W.W. organization solidaric assistance at every arrest and during every trouble, as well as during the war. "Tom Mann may help," Sasha said, "but Haywood won't. I may try to get Bob; he would hardly refuse me," he added.

The Marble Hall in the Trade Union House was the theatre where the grand review had been carefully prepared and rehearsed. We found the principal performers all grouped on the stage. The orchestra seats were packed by delegates from every part of the world, the Russians predominating. Not the least important among them were the delegates of such large industrial centres as Palestina, Bokhara, Azerbaijan and similar countries.

Outside of the railing, separating the official representatives from the general audience, were benches for the public. We took our seats in the first row, which the delegates had to pass on their way to the platform. Bill Haywood was in the place of honour. He saw us come in and he turned his head away. Having gone back on his comrades in distress, it was not surprising that he should also deny his former friends. Sasha had been right: there was no need to worry about Bill's future. He could see no more with his good eye than with his blind one and he would "fit in." I felt no anger; I was only unspeakably sad.

Tom Mann stopped short when he recognized us. Like Bill's, his greeting had been profuse only a short time ago. He drew back, however, as soon as I mentioned the proposed committee. He knew nothing about the matter, he said, and he would first have to investigate. Sasha violently upbraided Tom for his lack of stamina and for his fear to displease the Bolshevik bosses. Tom winced at the rebuke from one who had paid with an agony of years for his loyalty and devotion, while Tom had merely been spouting. "All right, all right," he said, shamefacedly, "I'll serve on the committee."

As we walked out of the hall during the noon intermission, we collided with Bob Minor and Mary Heaton Vorse. They were startled at the unexpected meeting and looked very much embarrassed. They pretended a

friendly grin, Bob hastening to say that he had meant to look us up, but had been too busy; he would call on us soon, however. "Why these apologies?" Sasha retorted; "they are unnecessary, and please don't come out of duty." He did not mention the committee to Bob.

On our way my dear chum kept silent. I knew how sad he felt. He cared a great deal about Bob and he had trusted in his sense of fair play.

The committee was at last organized and ready to call on Lenin. None of them was a match for the shrewd Grand Mogul. He knew better how to divert their attention than they to compel his. Tom Mann, always anathema to the ruling class of his country, now accepted and made much of by the head of the new dynasty, proved clay in Bolshevik hands. He was too weak to resist Lenin and he was overcome like a debutante first receiving male homage. No less overawed were most of the other members of the committee, but the Labour Syndicalists refused to be side-tracked by the solicitous inquiries of Ilich about the conditions of labour abroad, the strength of the Syndicalists and their prospects. They insisted on knowing what he had to say about the revolutionary hunger-strikers in Russia. Lenin stopped short. He did not care if all the politicals perished in prison, he declared. He and his party would brook no opposition from any side, Left or Right. He would consent, however, to have the imprisoned anarchists deported from the country, on pain of being shot if they should return to Soviet soil. Lenin's ears had become attuned for nearly four years to shooting and he had grown infatuated with the sound of it.

His proposal, submitted to the Central Committee of the Communist Party as a matter of form, was of course approved by it. A joint committee was formed, representing the Government and the foreign delegates, to arrange for the immediate release and deportation of the Taganka hunger-strikers and the imprisoned anarchists.

On the eighth day of the strike there was still no definite action taken, because the high authority of the All-Russian Cheka, with Dzherzhinsky and Unschlicht at its head, insisted that "there were no anarchists in Soviet prisons." There were only bandits and Makhnovtsy, they declared. They demanded that the foreign delegates first submit a list of those they wanted liberated for deportation. The ruse was an obvious attempt to sabotage the entire plan and to gain time till the Congress adjourned and the foreign delegates departed. Some of the latter began to realize that nothing would be done and that our comrades might starve to death. They again threatened to take the matter up at the Congress and have it discussed in open session. But this was just what the Soviet authorities were anxious to prevent. They pleaded for a private conference with the delegates and faithfully promised to bring about a satisfactory arrangement without further loss of time.

Our people in the Taganka were beginning to break down under the torture of the protracted hunger-strike. One of them, a young student of the Moscow University, a consumptive, had already collapsed. His co-strikers urged him to terminate his fast, but he loyally refused to desert them, even in the face of death. We were powerless to aid in any way. With heavy hearts Sasha and I kept after the syndicalist members of the joint committee, urging and pleading for speedy action. One day, while on our way to the Congress, we were met by Robert Minor, who handed Sasha a large bundle. "Some provisions," he said sheepishly; "we at the Luxe get too much. Maybe you'll give it to the hunger-strikers. Some light things — caviar, white bread, and chocolate. I thought —" "Never mind what you thought," Sasha interrupted; "you are a rotter to add insult to the injury the Taganka men have already endured. Instead of protesting against the hounding of men for their political views, you try to bribe our comrades into breaking their strike by offering the leavings of your overfed fellow delegates." "By the way," I added, "you had better stop Mary Heaton Vorse from her irresponsible talk about our friend Bob Robins. Does she want to land him in the Cheka?"

Bob mumbled that Lucy Robins had allied herself with Gompers, who was fighting the Russian Revolution. Sasha replied that the fact that Lucy was working with the American Federation of Labor, while showing poor judgment, did not stamp her husband as a counterrevolutionist. He had better curb Mary's tongue. It meant a man's life.

Bob grew pale, his eyes shifted uneasily from Sasha to me and back, and then he started to say something. I stopped him. "Give your parcel to the women and children shivering outside your Hotel de Luxe and greedily picking up the crumbs that fall from the wagon-loads of white bread brought to feed the delegates." "You people

make me sick," Bob cried, trying to control his rage; "you make a big fuss over the thirteen anarchists in the Taganka and forget that it is a revolutionary period. What do those thirteen matter, or thirteen hundred even, in view of the greatest revolution the world has ever seen?" "Yes, we've heard that before," Sasha retorted; "but I should really not be angry with you, considering that I myself believed the same stuff for fifteen months. But I know better now. I know that this 'greatest revolution' is the greatest fraud, masking every crime to keep the Communists in power. Some day, Bob, you may also come to realize it. We'll talk then. Now we have nothing more to say to each other."

On the tenth day of the hunger-strike the joint committee finally met in the Kremlin. Sasha and Schapiro had been asked by the Taganka prisoners to represent their demands. Trotsky was to be the spokesman of the Central Committee of the Communist Party, but he failed to appear and Lunacharsky took his place. Unschlicht, acting head of the All-Russian Cheka, treated the delegates with open scorn and finally left the room without even a greeting to them. The "comradely" session might have ended in the arrest of the foreign delegates had not the coolness of Sasha and Schapiro smoothed matters. It required all his self-restraint, Sasha later told me, not to hit Unschlicht for his arrogant behaviour, but the fate of our sufferers was at stake. The air was surcharged with antagonism, and it was only after long bickering that an agreement was reached. A letter signed by the joint committee, but not concurred in by Alexander Berkman, was forwarded through Unschlicht to the Taganka men, containing the following statement:

Comrades, in view of the fact that we have come to the conclusion that your hunger-strike cannot accomplish your liberation, we hereby advise you to terminate it.

At the same time we inform you that definite proposals have been made to us by Comrade Lunacharsky in the name of the Central Committee of the Communist Party. To wit:

1. All anarchists held in the prisons of Russia who are now on a hunger-strike will be permitted to leave for any country they may choose. They will be supplied with passports and funds.
2. Concerning other imprisoned anarchists or those out of prison, final action will be taken by the party tomorrow. It is the opinion of Comrade Lunacharsky that the decision in their case will be similar to the present one.
3. We have received the promise, endorsed by Unschlicht, that the families of the comrades to go abroad will be permitted to follow them if they so wish. For conspirative reasons some time will have to elapse before this is done.
4. The comrades before going abroad will be permitted two or three days at liberty before their departure, to enable them to arrange their affairs.
5. They will not be allowed to return to Russia without the consent of the Soviet Government.
6. Most of these conditions are contained in the letter received by this delegation from the Central Committee of the Communist Party, signed by Trotsky.
7. The foreign comrades have been authorized to see to it that these conditions are properly carried out.

[Signatures]

ORLANDI — Spain

LEVAL — Spain

SIROLLE — France

MICHEL — France

A. SCHAPIRO — Russia

[signed] LUNACHARSKY

The above is correct.

Alexander Berkman declines to sign because:

- a. he is opposed to deportation on principle;
- b. he considers the letter an arbitrary and unjustified curtailment of the original offer of the Central Committee according to which all the anarchists were to be permitted to leave Russia;
- c. he demands more time at liberty for those to be released, to enable them to recuperate before deportation.

Kremlin, Moscow

13/VII/1921

I was glad Sasha had refused to concur in the outrageous decision that established the precedent of deportation of revolutionists from Soviet Russia, of men who had valiantly defended the Revolution, had fought on its fronts, and had suffered untold danger and hardships. What a commentary on the Communist State outdoing Uncle Sam! He, poor boob, went only as far as deporting his foreign-born opponents. Lenin and Company, themselves political refugees from their native land only a short time ago, were now ordering the deportation of Russia's native sons, the best flower of her revolutionay past.

Despair is often more compelling than hunger. The Taganka comrades were motivated by that, rather than by their eleven torturous days, in terminating their hunger-strike. They accepted the conditions that were to set them adrift. They were completely exhausted by their long fast, some of them laid up with a high temperature. The coarse prison food would have been fatal to them, but Lenin had declared that he did not care if they perished in jail. It would be absurd to look for more humanity from the prison authorities or to expect them to supply suitable light diet. Fortunately the Swedish delegates had given us a suitcaseful of provisions, and these served to feed our prisoners during the critical days of recuperation.

The sequel of the "amicable settlement" Souvarine and his fellow French delegates had hoped for was supplied by Bukharin at the eleventh hour of the Red Trade Union Congress. In the name of the Central Committee of the Communist Party he made a ferocious attack on the men in the Taganka and the Russian anarchists in general. They were all counter-revolutionists, he declared, who were plotting against the Socialist Republic. The whole Russian anarchist movement was nothing but banditry, he charged, the ally of Makhno and of his highwaymen who had fought the Revolution and had murdered Communists and Red Army men. The flagrant breach of the agreement to avoid publicity in the Taganka trouble, which the Bolsheviks themselves had insisted upon, came like unexpected thunder in the final session of the Congress. The Latin delegates, outraged by such underhand tactics, were immediately on their feet. They demanded to be heard in protest, in rebuttal of the denunciation of their Russian comrades. Chairman Lozovsky had obligingly given the floor to Bukharin, though the latter was not a delegate and had no right to address the Congress. But now Lozovsky resorted to every possible trick to deprive the foreign delegates of a chance to answer the libellous charges of Bukharin. Even some of the Russian Communist delegates were dismayed by the proceedings and supported the demand of the Latin delegates to be heard. Of the Anglo-Saxon delegates only Cascaden rose in protest. Tom Mann, Bill Haywood, Bob Minor, William Foster, and Ella Reeves Bloor were silent in the face of the crying injustice and suppression. The lifelong champions of free speech could find no word of protest against its denial in Soviet Russia. In the tumult and uproar that followed Bukharin's attack on the anarchists few persons in the hall noticed Rykov, chairman of the All-Russian Soviet of Economy, signalling to the attending Chekists. A detachment of soldiers clattered into the hall, adding fuel to the blaze ignited by Bukharin's speech.

Sasha and I elbowed our way to the platform. This time I should speak, I told him, even if I had to resort to force, unless Schapiro or some Syndicalist delegate got the floor. He would rush the platform, if necessary, Sasha

said. In passing he caught sight of Bob Minor. He gripped his cane, about to strike him. "You're a yellow cur, you son of a b —," Sasha roared at him. Minor recoiled in fright. Sasha took up his stand on one side of the platform steps, while I stood on the other. The majority of the delegates were on their feet, clamouring to be heard and protesting against Lozovsky's autocratic conduct. Beset on all sides, he was finally forced to give the floor to Sirolle, the French Anarcho-Syndicalist. Roused by the Jesuitical machinations of the Communist Party, Sirolle in thunderous voice denounced the double-dealing tactics of the Soviet Government and brilliantly refuted the cowardly charges against the Taganka men and the Russian anarchists.

When the news of the approaching deportation became known, the Left Socialist-Revolutionists, comrades of Maria Spiridonovna, decided to benefit by the presence of the foreign delegates and labour men. In a statement distributed among them they set forth that Maria, taken from her sick-bed the previous year, was still being kept in prison. She had undergone several hunger-strikes in protest and had demanded her release and that of her lifelong friend and companion Izmailovich. She had twice been at death's door and was now in a most precarious state. Her comrades would supply the means of sending Maria abroad for medical treatment, the statement read, if the Soviet authorities would permit her to go.

Dr. I. Steinberg requested me to interest the delegates of the International Women's Congress, then taking place in Moscow. I went to see Clara Zetkin, the famous old Social Democrat, who was now high in the councils of the Government. She was working to rally the support of the women of every country for the world revolution, she informed me. Well, Maria Spiridonovna had already served that cause, I told her, served it the greater part of her life. She was indeed the very symbol of that revolution. It would do irreparable harm to the prestige of the Communist Party if Maria was to be extinguished in a Cheka prison, I urged, and it was Clara Zetkin's duty to prevail upon the Government to permit Maria Spiridonovna to leave Russia.

Zetkin promised to intercede in behalf of Maria. But at the close of the Congress she sent me word that Lenin was too ill to be seen. She had spoken to Trotsky in the matter, and the War Commissar had told her that Maria Spiridonovna was still too dangerous to be at liberty or to be permitted abroad.

The Red Trade Union Congress was over. Its most pathetic harlequin proved to be Bill Haywood. The founder of the I.W.W. in America and its dominant figure for twenty years, he allowed himself to be persuaded to vote at the Congress for the Communist plan to "liquidate" the militant minority labour organizations, including the I.W.W., and force their members to join the American Federation of Labor, which Haywood had for years denounced as "capitalistic and reactionary."

The smaller fry among his comrades, the Ella Reeves Bloor, the Browders, and Andreychins, took the cue from their chief. Andreychin had never been blessed with much backbone. During the Mesaba Range strike he had been willing to make any compromise to save himself from deportation. Sasha had interested Amos Pinchot and other influential liberals in his behalf and through them had stayed the hand of the Immigration Bureau. While Andreychin was in Leavenworth, he again showed the white feather. I ascribed his weakness to the fear of tuberculosis, which had begun to undermine his health. I was at the time in the Missouri prison, but in compliance with Andreychin's repeated requests I urged Stella and Fitzi to raise the ten thousand dollars needed to release him on bail. The faithful girls had worked like galley-slaves to secure bonds for other victims of the war mania, but they would not refuse me. They procured part of the bail, while a friend gave the balance. Andreychin, spineless creature that he was, emulated his teacher Bill Haywood and jumped his bond. On the very first day of his arrival in Moscow he delivered a public speech in which he denounced his I.W.W. fellows in the United States and pledged the Bolsheviks his help in destroying the organization. Yet I felt that this treachery was not so much the fault of Andreychin, Bill Haywood, and the many others who were on their knees before the holy shrine of the Kremlin. It was rather the appalling superstition, the Bolshevik myth, that duped and ensnared them, as it had also formerly done to us.

Soviet Russia had become the modern socialist Lourdes, to which the blind and the lame, the deaf and the dumb were flocking for miraculous cures. I was filled with pity for these deluded ones, but I felt only contempt for those others who had come, had seen with open eyes and understood, and had yet been conquered. Of these

was William Z. Foster, once the champion of revolutionary syndicalism in America. He was keen-eyed and he had come as a press correspondent. He went back to do Moscow's bidding.

No word had arrived from our comrades in Germany in reply to the letter sent them about securing visas. Sasha was chafing under the delay of getting out of Russia. He could stand the fearful tragi-comedy no longer, he said. A German Syndicalist delegate, member of the Seamen's and Transport Workers' Union, had also taken a letter from us and had promised to see our people in Berlin. There was no news yet. As in his early days after coming out of the Western Penitentiary, Sasha became very restless. He could not endure being indoors or seeing people. He would roam the streets of Moscow most of the day and late into the night, and my anxiety about him grew.

In his absence one day Bob Minor called. Not finding Sasha, he edged out. I did not try to detain him, for our old ties had snapped. Shortly after, there arrived a letter from him, addressed to Sasha. He read it and handed it to me without comment. Bob's letter dilated on the "momentous and world-revolutionizing resolutions" passed by the Congress of the Third International. He had always known Sasha as the clearest mind in the anarchist movement in America and as an indomitable and fearless rebel. Could he not see now that his place was in the Communist Party? He belonged there, and it offered him a large field for his abilities and devotion. He could not give up the hope that Sasha would yet come to realize the supreme mission of the Communist dictatorship in Russia and its approaching conquest of capitalism throughout the world.

Bob was sincere, Sasha commented, but the veriest blockhead politically and blind as a bat socially. He should have stuck to his real field, that of art. I urged Sasha to reply to Bob's letter, but he refused. It was useless, he said, and he was weary of talk and arguments. How well I understood his weariness! I also felt completely fagged out. The physical drudgery of our existence and the excessive summer heat had sapped my strength. The stream of visitors, the long hours without sleep, and the great strain of the Trade Union Congress made me feel tired to death.

Sasha returned from one of his long tramps in the city looking unusually pale and distressed. When he made sure that I was alone, he said in a whisper: "Fanya Baron is in Moscow. She has just escaped from the Ryazan prison and she is in great danger; without money or papers and no place to go."

I was struck dumb with horror of the fate awaiting Fanya if discovered. Fanya in the very fortress of the Cheka! "Oh, Sasha, why did she come here, of all places?" I cried. "That isn't the question now," he returned; "better let us think quickly how we can help her."

Our own place would be a trap for her. She would be discovered within twenty-four hours. The other comrades were also being watched. To give her shelter would mean death for them as for her. Of course, we would supply her with money, clothing, and food. But how about a roof over her head? She was safe for the night, Sasha said, but on the morrow something would have to be devised. There was no more sleep for me that night — Fanya weighed heavily on my mind.

Early next morning Sasha left the house with money and things for Fanya, and I remained in sickening suspense until the late afternoon, beset by fears for both. My friend had a less anxious look when he returned. Fanya had found shelter with a brother of Aaron Baron. He was a Communist and his place therefore safe for Fanya. I stared in amazement. "It's all right," Sasha said, trying to soothe my fears, "the man has always been fond of Aaron and Fanya. He will not betray her." I was dubious of a Communist allowing family ties or personal feelings to interfere with his party's commands. But I could suggest no safer place and I knew that Fanya could not remain out on the streets. Sasha felt so relieved that Fanya was under cover that I did not want to arouse his fears again. I plied him with questions about the daring girl — why she had come to Moscow and when I could see her.

That was entirely out of the question, Sasha declared. It was enough for one of us to take the risk. I had already courted enough danger, he argued, by my visits to the Arshinov family. The Bolsheviks had set a price on Pyotr Arshinov's head, dead or alive, as the closest friend and associate of Nestor Makhno. He was in hiding and he could only venture out after dark to call on his wife and infant in the city. I had indeed been repeatedly to see them and to take things for their baby, and once Sasha had accompanied me. Now he insisted that I

promise not to attempt to see Fanya. My dear, faithful pal was so concerned about my safety that I would have promised anything to reassure him. But at heart I determined to visit my haunted comrade.

Fanya's mission in Moscow, Sasha confided to me, was to prepare the escape of Aaron Baron. She had learned of the persecution he was undergoing in prison and she had determined to rescue her lover from his living death. Her own escape was made for that very purpose. Brave, wonderful Fanya, dedicated to Aaron as few wives are, yet not tied by law! My heart went out to our splendid comrade in trembling fear for her mission, her sweetheart, and herself.

Sasha's account of his meetings with Fanya served to allay my anxiety about her and him. It even made me laugh. The city was crowded and the parks filled with spooning couples. Ladies of pleasure were about everywhere, entertaining some of the foreign delegates in return for real valuta or delicacies from the Hotel de Luxe. Sasha and Fanya were no doubt considered by the passers-by as engaged in similar propaganda activities. Fanya looked much improved physically and was in fine spirits. She was less worried about Aaron now, because his brother, to whom she had confided her mission, had promised to aid her scheme. Again I felt my heart flutter at the risk Fanya was taking, but I kept my own counsel.

Then the blow came and left us stunned. Two of our comrades fell into the Cheka net — Lev Tchorny, gifted poet and writer, and Fanya Baron! She had been arrested in the home of her Communist brother-in-law. At the same time eight other men had been shot at on the street by Chekists and taken prisoners. They were *existy* (expropriators), the Cheka declared.

Sasha had seen Fanya the preceding evening. She had been in a hopeful mood: the preparations for Aaron's escape were progressing satisfactorily, she had told him, and she felt almost gay, all unconscious of the sword that was to fall upon her head the following morning. "And now she is in their clutches and we are powerless to help," Sasha groaned.

He could not go on any longer in the dreadful country, he declared. Why would I persist in my objection to illegal channels? We were not running away from the Revolution. It was dead long ago; yes, to be resurrected, but not for a good while to come. That we, two such well-known anarchists, who had given our entire lives to revolutionary effort, should leave Russia illegally would be the worst slap in the face of the Bolsheviki, he emphasized. Why, then, should I hesitate? He had learned of a way of going from Petrograd to Reval. He would go there to make the preliminary arrangements. He was suffocating in the atmosphere of the bloody dictatorship. He could not stand it any more.

In Petrograd the "party" that traded in false passports and aided people to leave the country secretly turned out to be a priest with several assistants. Sasha would have nothing to do with them, and the plan was off. I sighed with relief. My reason told me that Sasha was right in ridiculing my objection to being smuggled out of Russia. But my feelings rebelled against it and were not to be argued away. Moreover, somehow I felt certain that we should hear from our German comrades.

We planned to remain in Petrograd for awhile, since I hated Moscow, so overrun by Chekists and soldiers. The city on the Neva had not changed since our last visit; it was as dreary in appearance and as famished as before. But the warm welcome from our former co-workers in the Museum of the Revolution, the affectionate friendship of Alexandra Shakol and of our nearest comrades, would make our stay more pleasant than in the capital, I thought. Plans in Russia, however, almost always go awry. Word reached us from Moscow that the apartment on the Leontevsky where we had stayed had been raided and Sasha's room in particular had been ransacked from top to bottom. A number of our friends, among them Vassily Semenov, our old American comrade, had been caught in the dragnet laid by the Cheka. A *zassada* of soldiers remained in the apartment. It was apparent that our callers, who did not know we were away, were being made to suffer for our sins. We decided to return to Moscow forthwith. To save the expenses of our trip I went to see Mme Ravich, to inform her that we were at the call of the Cheka whenever wanted. I had not seen the Petrograd Commissar of the Interior since the memorable night of March 5 when she had come for the information Zinoviev had expected from Sasha regarding Kronstadt. Her manner, while no longer so warm as before, was still cordial. She knew nothing about the raid of our rooms in Moscow, she said, but would inquire by long-distance telephone. The next

morning she informed me that it all had been a misunderstanding, that we were not wanted by the authorities, and that the *zassada* had been removed.

We knew that such “misunderstandings” were a daily occurrence, not infrequently involving even execution, and we gave little credence to Mme Ravich’s explanation. The particularly suspicious circumstance was the special attention given to Sasha’s room. I had been in opposition to the Bolsheviks longer than he and more outspoken. Why was it that his room was searched and not mine? It was the second attempt to find something incriminating against us. We agreed to leave immediately for Moscow.

On reaching the capital we learned that Vassily, arrested when he had called on us during our absence, had already been liberated. So were also ten of the thirteen Taganka hunger-strikers. They had been kept in prison two months longer, despite the pledge of the Government to free them immediately upon the termination of their hunger-strike. Their release, however, was the sheerest farce, because they were placed under the strictest surveillance, forbidden to associate with their comrades, and denied the right to work, although informed that their deportation would be delayed. At the same time the Cheka announced that none of the other imprisoned anarchists would be liberated. Trotsky had written a letter to the French delegates to that effect, notwithstanding the original promise of the Central Committee to the contrary.

Our Taganka comrades found themselves “free,” weak and ill as a result of their long hunger-strike. They were in tatters, without money or means of existence. We did what we could to alleviate their need and to cheer them, although we ourselves felt anything but cheerful. Meanwhile Sasha had somehow succeeded in communicating with Fanya in the inner Cheka prison. She informed him that she had been transferred the previous evening to another wing. The note did not indicate whether she realized the significance of it. She asked that a few toilet things be sent her. But neither she nor Lev Tchorny needed them any more. They were beyond human kindness, beyond man’s savagery. Fanya was shot in the cellar of the Cheka prison, together with eight other victims, on the following day, September 30, 1921. The life of the Communist brother of Aaron Baron was spared. Lev Tchorny had cheated the executioner. His old mother, calling daily at the prison, was receiving the assurance that her son would not be executed and that within a few days she would see him at liberty. Tchorny indeed was not executed. His mother kept bringing parcels of food for her beloved boy, but Tchorny had for days been under the ground, having died as the result of the tortures inflicted on him to force a confession of guilt.

There was no Lev Tchorny on the list of the executed published in the official *Izvestia* the next day. There was “Turchaninov” — Tchorny’s family name, which he almost never used and which was quite unknown to most of his friends. The Bolsheviks were aware that Tchorny was a household word in thousands of labour and revolutionary homes. They knew he was held in the greatest esteem as a beautiful soul of deep human kindness and sympathy, a man known for poetic and literary gifts and as the author of the original and very thoughtful work on *Associational Anarchism*. They knew he was respected by numerous Communists and they did not dare publish that they had murdered the man. It was only Turchaninov who had been executed.

And our dear, splendid Fanya, radiant with life and love, unswerving in her consecration to her ideals, touchingly feminine, yet resolute as a lioness in defence of her young, of indomitable will, she had fought to the last breath. She would not go submissively to her doom. She resisted and had to be carried bodily to the place of execution by the knights of the Communist State. Rebel to the last, Fanya had pitted her enfeebled strength against the monster for a moment and then was dragged into eternity as the hideous silence in the Cheka cellar was rent once more by her shrieks above the sudden pistol-shots.

I had reached the end. I could bear it no longer. In the dark I groped my way to Sasha to beg him to leave Russia, by whatever means. “I am ready, my dear, to go with you, in any way,” I whispered, “only far away from the woe, the blood, the tears, the stalking death.”

Sasha was planning to go to the Polish frontier, to arrange for our leaving by that route. I was afraid to let him go alone in his present condition, his nerves shattered by the fearful shock of recent events. On the other hand, it would arouse suspicion if both of us should disappear from our quarters at the same time. Sasha realized the danger and consented to wait another week or two. The idea was for him to proceed to Minsk; I was to follow

when he should have made the necessary arrangements. As we should have to travel like the rest of the damned portion of the population, Sasha insisted that I take no baggage. He would carry with him what we absolutely needed; the rest of our things were to be distributed among our friends. We had come to starved and naked Russia overflowing with the need of giving of ourselves as well as of the trunkfuls of gifts we had brought with us. Our hearts were empty now and so must be our hands.

Our preparations had to be made in the strictest privacy, at night, when the rest of the tenants in the apartment were asleep. Manya Semenoff, her lovable Vassily, and a few other trusted ones knew of our plan. It was tragic indeed, this scheming to steal out of the country that had held our highest longings and hopes.

In the midst of the packing the long-expected letter from Germany arrived. It contained an invitation for Sasha, Schapiro, and me to attend the Anarchist Congress that was to take place in Berlin at Christmas. It sent me spinning round the room, weeping and laughing at the same time. "We shan't have to hide and cheat and resort to false papers, Sasha," I cried in glee; "we shan't have to sneak out like thieves in the night!" But Sasha did not seem elated over it. "Ridiculous," he retorted, "you don't mean that our Berlin comrades can exert any influence over Chicherin, the Communist Party, or the Cheka! Moreover, I have no intention of applying to them for anything. I've already told you that." I knew from experience that it was useless to argue with my stubborn pal when he was angry. I would wait for a more propitious time. The new hope held out by the letter had reawakened my objections to leaving secretly the land that had known the glory and the defeat of the great "October."

I sought out Angelica. She had told me that she would help us secure the consent of the Soviet authorities to leave the country. She herself was planning to go abroad to regain her health in some quiet spot. She, too, had reached the spiritual breaking-point, though she would not admit it even to herself. Dear Angelica immediately offered to get the necessary application blanks, and she would go to Chicherin and even to Lenin, if need be, to vouch for Sasha and me. "No, dear Angelica," I protested, "you shall do nothing of the kind." I knew what it meant to leave such security. We would not have anyone endangered for us, nor did we care to have the benediction of Lenin. I informed Angelica that all I wanted of her was to help quicken action if passports were to be granted at all.

In the space in the application reserved for the promise of loyalty and the signature of two party members vouching for the applicant I wrote: "As an anarchist I have never pledged loyalty to any government, much less can I do it to the R.S.F.S.R., which claims to be Socialist and revolutionary. I consider it an insult to my past to ask anyone to stand the consequences of anything I may say or do. I therefore refuse to have anyone vouch for me."

Angelica was considerably perturbed by my declaration. She feared it might spoil our chances of securing permission to leave the country. "Either we go out without any strings attached to us, or we will find another way," I declared. We would leave no hostages behind. Angelica understood.

I went to the Foreign Office to find out whether a request from our German comrades that we be permitted to attend the Anarchist Congress had been received. I was called before Litvinov, who was acting in behalf of Commissar Chicherin. I had never met him before. He looked like a *commis voyageur*, short and fat and disgustingly content with himself. Reclining in an easy chair in his luxurious office he began to ply me with questions as to why we wanted to leave Russia, what our intentions were abroad, and where we meant to live. Had the Foreign Office not received any communication from the Berlin anarchists, I inquired. It had, he admitted, and he knew we had been invited to attend the Anarchist Congress in Berlin. That was explanation enough, I told him; I could add nothing further. "But if you are refused?" he demanded suddenly. If his Government wanted it known abroad that we were being kept prisoners in Russia, it could certainly do so, for it had the power, I replied. Litvinov peered at me steadily out of little eyes bulging from his puffy face. He made no comment, but asked whether our Berlin comrades had made sure that the German Government would admit us. Certainly the latter would not be anxious to increase the number of anarchists in its territory. It was a capitalist country and we could not expect the reception there that Soviet Russia had given us. "Yet, strange to say," I replied, "the anarchists continue their work in most European countries, which cannot be said to be the case in Russia."

"Are you singing the praises of the *bourgeois* countries?" he demanded. "No, only reminding you of facts. I have been strengthened in my anarchist attitude that all governments are fundamentally alike, whatever their protestations. However, what about our passports?"

He would let us know, he replied. At any rate, the Soviet Government would not undertake to supply us with visas. That was our own look-out, and, saying so, Litvinov closed the interview.

Sasha had left for Minsk, and ten days passed before I received a sign from him. Then a short note arrived in a roundabout way, informing me that the trip had been hideous, but that he had finally reached his destination and was busy "collecting historical material for the Museum of the Revolution." He had given this as a reason for his journey when he had purchased his ticket.

I was somewhat distracted from my anxiety and worry by the glad news that Maria Spiridonovna had been released. She was almost at death's door from another hunger-strike. Fearing she was about to die in prison, the Cheka had permitted her friends to take her out for a rest and recuperation. Should she get well and show the least sign of renewed activity, the authorities had warned, she would be immediately arrested and imprisoned again. Her friends had indeed to take Maria away bodily, as she was too weak and ill to walk. Her companion Izmailovich was permitted to accompany her, and both women were installed by their friends in Malakhovka, near Moscow. The Government stationed Chekists about the place to guard against any attempt to spirit Maria away.

There was to be no end to Maria's martyrdom, but I felt that she would at least be with her own friends and comrades, and those who loved her would be privileged to look after her needs. It was a comforting thought.

On the twelfth day, when I had about given up hope of hearing from the Foreign Office again, Angelica telephoned to me that passports had been issued to us. I should call for them at the Foreign Office, she said, and take with me dollars or English pounds to pay for them. Cabs were a luxury when so many of our people were in dire want, but I did not have the patience to walk. I wanted to see the passports with my own eyes before I would believe that they had actually been granted. It proved true, however, really true. Sasha and I would not have to hide and cheat to leave the country. We should be able to go as we had come — in the open, even if desolate and denuded of dreams.

Our comrade A. Schapiro had applied independently and I was happy to learn that his passport was also ready and awaiting his call.

I telegraphed Sasha: "This time I win, old scout. Come back quickly." It was probably cattish, but revenge was sweet. In my joyous exuberance I had not stopped to consider the anomaly of the Foreign Office demanding *valuta* when the possession of such currency was strictly prohibited. Well, I mused, laws were made to be broken, and none so skilful as the lawmakers themselves.

Passports on hand, I was now beset by other misgivings. Visas how were they to be obtained? Our Berlin comrades notified us that they were trying their utmost to secure our admission to Germany. If we could somehow reach Latvia or Esthonia, it would be easier to get visas, they wrote.

Sasha burst into the house unannounced. He looked a fright, unshaven and apparently unwashed for days, tired and exhausted, and without the suit-case he had taken with him. "What's this?" he demanded; "just a hoax to get me back here?" He had made all preparations, he said, to cross the border and had come to fetch me. The papers would be awaiting us in Minsk and he had given fifty dollars' deposit on them. "Is the money to be lost?" he demanded. "And the suit-case," I returned, "is that to be lost too?" He grinned. "That's already lost," he replied; "you know, they are clever, these Russians. I was told the safest way on trains is to tie your bags to your legs. I did so, and the rope was strong. But the car was pitchdark — no lights whatever — and so crowded I had to stand all the way. The train stopped at innumerable stations and I must have dozed off. When I looked at my suit-case — well, the rope was there, but no suit-case. Couldn't find it anywhere in the car. Clever of them, wasn't it?"

"Clever of you, too — the third time, isn't it?" "You're a hard loser, old girl," he teased, "you ought to be glad it wasn't sixteen hundred dollars again." What could one do with such an irrepressible one? I had to laugh with him.

Triumphantly I held out the passports. He scrutinized them from every side. "Well," he drawled, "I was sure they'd refuse. A fellow may be wrong, sometimes."

But I could see he felt relieved that it would not have to be the Minsk route. His trip must have been ghastly. It took him a week to recuperate from it.

The Lithuanian visa was granted for two weeks. A transit through Latvia was obtained without much trouble. We could leave any day. The certainty made us feel doubly the plight of the comrades and friends whom we were leaving behind — in want, distress, fettered and utterly helpless in the Soviet void. The Taganka men awaiting deportation were still kept in uncertainty. Exhausted by their daily chase after the authorities to secure some definite statement or action, they were spending most of their time in the corridor of our apartment trying to reach the Cheka by telephone. There was no lack of promises but not a single one of them had been kept during the four months that had passed since the agreement to deport the men. Every gamut of human suffering had been experienced by them, every physical and spiritual torture for opinion's sake. Yet they were undaunted. Nothing could affect their ideal or weaken their faith in its final triumph. Mark Mrachny, recently robbed by death of his young wife, with a poor little sickly infant on his hands, remained brave and unbent. Volin, with his four small children doomed to starvation before his very eyes, and with his wife ailing in their cold and barren quarters, still continued to write poetry. Maximov, his health broken by several previous hunger-strikes, had lost nothing of his studious interests. Olya Maximova, delicate and sensitive, who had for seven months twice weekly carried heavy loads of provisions to the Taganka prison in continuous stress and anguish about the fate of her beloved Maximov, could still crave beauty and social fellowship. Yarchook, a dauntless fighter, with trials and tribulations to break the strongest, had also withstood all the Taganka horrors. The rest of the men awaiting deportation were of the same fibre and grit. Amazing were they, and those other wonderful friends and comrades we had met in the Ukraine and all through Russia, men of courage, ability, and heroic endurance for the sake of their ideals. I owed much to them, and in my heart I felt grateful for having known them. Their staunch comradeship, understanding, and faith had helped to sustain me spiritually and had kept me from being swept away by the avalanche that had passed over all of us. Their lives had become one with mine; the approaching parting would, I knew, be a wrench and bitter hard. My special favourites were Alexey Borovoy and Mark Mrachny, the first because of his brilliant mind and gracious personality, the other for his sparkling vitality, ready wit, and understanding of human frailty. It was hardest for me to leave them behind; and of course also our dear Manya and Vassily. To ease the pangs of parting, our dear friends kept assuring us that by leaving our tragic Russia we should be aiding them, for we could do much more for the country abroad than in Russia, work for a better understanding of the chasm between the Revolution and the régime and for the political victims in Soviet prisons and concentration camps. They were certain our voices would be heard in western Europe and America to good advantage, and they were glad we were leaving. They pretended a gay mood to cheer us at our farewell party.

Belo-Ostrov, January 19, 1920. O radiant dream, O burning faith! *O Matushka Rossiya*, reborn in the travail of the Revolution, purged by it from hate and strife, liberated for true humanity and embracing all. I will dedicate myself to you, O Russia!

In the train, December 1, 1921! My dreams crushed, my faith broken, my heart like a stone. *Matushka Rossiya* bleeding from a thousand wounds, her soil strewn with the dead.

I clutch the bar at the frozen window-pane and grit my teeth to suppress my sobs.

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Riga! Jostling crowds at the station, strange speech, laughter, and glaring lights. It was bewildering and it aggravated my feverish condition from the bad cold I had contracted on the way. We planned to go to our comrade Tsvetkov, who was employed in the Soviet transport department. He and his lovely wife Maryussa had been our close friends in the early Petrograd days. Little Maryussa, delicate as a lily, together with Tsvetkov and others, had guarded Petrograd against General Yudenich. Rifle over shoulder, brave Maryussa had been prepared to lay down her life for the Revolution. Later they had endured untold privation and hardships, which undermined Maryussa's health, and finally she succumbed to typhus. Both she and Tsvetkov were of sterling quality. He remained unchanged in his ideas, notwithstanding that he was compelled to earn his living in the employ of the Bolshevik regime. I knew he would bid us a hearty welcome. Still, I shrank from renewed contact with what I had left behind. Nor was I in a condition to meet people and argue the questions I had definitely settled for myself. I needed a rest and I wanted to forget — to shut out the nightmare behind me and not to have to think of the void before me. We considered it inadvisable to go to a hotel: we would arouse too much attention and we were particularly anxious to avoid newspaper men. At Tsvetkov's we could live quietly.

Our first thought was to prepare a manifesto setting forth the appalling conditions of the politicals in the Communist State and urging the anarchist press in Europe and America to help save them from a slow death. It was our desperate cry after twenty-one months of forced silence, the initial step of fulfilling the pledge given our people to make known to the world the colossal fraud wrapped in the Red mantle of "October."

News from Germany was reassuring. Our comrades were working to secure our admission and they were confident of success. But they needed a little more time and therefore we must get our Latvian visa extended for a few days. The few days dragged into three weeks. Owing to our persistency, the visas were renewed, but only in dribbles. We would have to get out of their country, the local authorities informed us, go anywhere or back to Russia, where we belonged "as Bolsheviks." The officials were almost without exception mere youths. Their new statehood had evidently gone to their heads like suddenly acquired riches. They were "climbers," coarse and arrogant, overbearing to the point of disgust.

A ray of hope broke at last through our dark sky. "All is settled," our Berlin comrades notified us. The German Consul in Riga had been given instructions to issue the necessary visa. We hastened to the Consulate. It was all right about our visa, we were told there, but our application must first be sent on to Berlin. Within three days we would receive them.

In high spirits our boys again went to the Consulate, confident of securing the visas this time. When they returned, I knew the result without a word being spoken. Our application was refused.

Again it was necessary to procure a prolongation of our stay in Latvia. The sullen youngsters in office demurred, but finally permitted us another forty-eight hours. At the expiration of that time we must leave, they insisted, whether we procured any visa by then or not. "You'll go back to your own country," they declared peremptorily. Our country? Where was it? The war had destroyed the ancient right of asylum, and Bolshevism had turned Russia into a prison. We could not return even there. Nor would we if we could. We'll go to Lithuania, we thought, and we should have really gone there if we had not missed the train on our arrival in Riga.

Our friend Tsvetkov would not hear of it. Lithuania was a trap, he declared. It would be impossible for us to get to Germany from there, nor could we return to Riga again. He would arrange a *sub rosa* route. He knew some freighters whose crews were syndicalists, and he would manage the matter. But could Emma stand being stowed away? I bristled at the implication that I could stand less than the boys. "But your cough — it will give you all away!" he retorted. I protested vigorously. To escape my feminine indignation our friend left to establish

the necessary connexions. But his scheme proved a bubble — luckily for us all. For on the following day, the last we could remain in Latvia, came Swedish visas that our syndicalist comrades in Stockholm had obtained. Mr. Branting, the Socialist Prime Minister, had proved more decent than his German comrades.

Accompanied by Tsvetkov and Mrs. C., Secretary Shakol's sister, who had befriended us and supplied us with a large lunch-basket for the journey, we went to the railroad station to board the train which was to take us to Reval. As it pulled out, we heaved a deep sigh of relief. For a while, at least, our visa troubles were over! But the train was barely out of the sight of our friends when we discovered that we had an escort with us. It proved to be three Latvian secret service men. They demanded our passports, which they immediately confiscated, declaring that we were all under arrest. In vain were our protests against the sudden interruption of our journey, when they could have arrested us during our stay in Riga. The train was stopped and we were taken off, bag and baggage, bundled into an already waiting automobile, and driven by a roundabout route to the city. The car came to a halt before a large brick building, and great was our astonishment when, some feet distant, we recognized the house where we had occupied rooms in the apartment of Tsvetkov. It was the Political Police Department and we could not help laughing at the manoeuvres of the authorities to "catch" us when all the time we had been so close at hand.

One by one we were taken into an inner office and examined about our "Bolshevism." I informed the official that, though I was not a Bolshevik, I refused to discuss the subject with him. He evidently realized that it was useless to threaten or coax me, and he ordered me taken to another room, for later disposition.

The room was filled with officials, sitting about, talking, apparently with nothing to do. I had a book with me, and as in the olden days in my adopted country — how far away and long ago it seemed now! — I was soon lost in reading. I did not even notice that the men had left and I was alone. Another hour passed and there was still no sign of my two companions. I grew somewhat uneasy, though I was not alarmed. I knew that Sasha was seasoned in handling difficult situations, and Schapiro was also no novice in such matters. He had had previous experience with the police. During the war, as editor of the London Yiddish weekly, the *Arbeiter Freund*, he had taken over the editorial duties of Rudolf Rocker, who had been interned. Before long he was arrested and had to serve six months for an article someone else had written. He was a man of discretion and cool-headed. I felt confident that whatever might happen to my two friends or to me, we should at least have a chance for a fight. It would reach the outside world and would thus serve our ideas.

Someone broke in on my reflections. A large policewoman stood before me. She came to search me, she announced. "Really?" I remarked; "the three hours I was waiting here were more than enough time to destroy any evidence of the conspiracy the police suspect us of." Her stolidity was not affected by my raillery. She proceeded to search me to the skin. But when she attempted to go further, I slapped her face. She dashed out of the room vowing she would bring men to finish the job. I dressed in order to receive the gentlemen without shocking their modesty. Only one came, who invited me to follow him to my cell, which he locked upon me. He was an obliging chap. Silently he pointed to the adjoining cells, indicating that my two friends were there. That was a pleasant surprise and gave me great relief. I was in solitary confinement, yet I had not felt so free and at peace for the past twenty-one months. I had ceased to be an automaton. I had regained my will. I was back where I had been in the past — in the fight. And my comrades were near me, separated only by a wall. Great peace came over me, contentment and sleep.

On the second day I was taken downstairs for examination. A youth in his twenties was my inquisitor. He demanded to know about our secret Bolshevik mission in Europe, why we had stayed in Riga so long, with whom we had associated, and what had become of the important documents he knew we had smuggled into the country. I assured him he still had much to learn to achieve fame and fortune as an interrogator of such an experienced criminal as he had before him. I would not take him into my confidence, I told him, even if I had any information that he might want. I would divulge, however, that I was an anarchist not a Bolshevik. As he did not seem to know the difference, I promised him some anarchist literature, which I would forward to him after leaving the country. He might exchange information and tell me why we had been arrested and on what charge.

He would within a few days, he promised. Strange to say, he kept his word. The day before Christmas he came to my cell to inform me that "it was an unfortunate mistake." I started at the familiar phrase. "Yes, an unfortunate mistake," he repeated, "and the fault is with your friends the Bolsheviki, not my Government's." I scorned his insinuation. "The Soviet Government gave us passports and permitted us to depart. What interest could it have to land us all in your jail?" I demanded. "I cannot reveal State secrets," he replied, "but it is true, just the same." We would find out later that this was no idle talk. By right we should be immediately released, he added, but there were some formalities to attend to, and all the superior officials had already left for their holidays. I assured him it did not matter. I had spent more than the birthday of Jesus in prison, and that was, after all, the place where the Nazarene would now find himself if he happened to visit our Christian world. The man was duly scandalized, as behooved a prospective State prosecutor.

The guard did my Christmas shopping for me, bringing me fruit, nuts, cake, coffee, and a can of evaporated milk. Luxuries they were, but I was anxious to prepare a Christmas feast for my friends in the adjoining cells. In return for a tip the old guard's heart softened and he permitted me the use of the kitchen situated on the same floor. I took my time and found excuses for going back and forth to my cell, humming all the time: "Christ has risen, rejoice, ye heathen!" and finding a chance to whisper a few words to my invisible companions. Two neatly wrapped packages and a large thermos bottle of steaming coffee were carried by the guard to the two desperadoes next door in return for a little Christmas gift to his family.

We were finally released with profuse apologies. My friends related their experiences to me. They had also been searched to the skin, the lining of their coats ripped open, and the bottoms of their suit-cases torn out for the secret documents we were supposed to have brought out with us. It had been a real burlesque to watch the eager faces of the guards gradually turn to baffled disappointment. Sasha, old jail-bird that he was, had managed to signal at night with lighted matches to a young fellow who sat reading in a house opposite. He threw out notes to the man, one of which the latter picked up, and Sasha hoped it might reach our friends in the city. Schapiro had repeatedly tried to get in touch with me by tapping. I had answered, but he could not make me out. "Nor I you, old man," I confessed. "Next time we'll agree on the key." Even if I could not understand his good old Russian prison signals, he added, I somehow always managed to start a cuisine. "She loves to cook, and even prison can't stop her," Sasha interposed.

At last, on January 2, 1922, we departed from Reval, Esthonia. To avoid a repetition of our Riga adventure we went directly to the steamer, though the boat was not to leave until the following morning. We made good use of the free day to see the quaint town, much older and more picturesque than Riga.

Our reception in Stockholm was fortunately unofficial. Neither soldiers nor workers were ordered out to meet us with music and speeches, as on our arrival in Belo-Ostrov. Just a few comrades genuinely glad to see us. Our good chaperons were Albert and Elise Jensen, who steered us safely past the shoals of American newspaper men. Not that I was averse to greeting my enemies who had been so eager to lie about my doings in Russia. But I preferred not to be misquoted on the Soviet experiment until I had a chance to express my thoughts over my own signature. With the Stockholm *Arbetaren*, our daily syndicalist publication, and the *Brand*, an anarchist weekly, open to us to have our say, there was no need to be interviewed by reporters, and we were all grateful to our friends for saving us from falling into their hands.

Letters from Berlin explained the sudden change of heart on the part of the German Consul in Riga after he had led us to believe that the visa would be issued to us. He had been warned by a Chekist that we were dangerous conspirators on a secret mission to the Anarchist Congress in Berlin. This also shed a light on the insistence of the Lettish officials that "our friends the Bolsheviki" had been behind our trouble in Riga. The Latvian Government had known of our presence in Riga, and the repeated extensions of our stay had been registered with the local police. They would have hardly waited with our arrest till we were leaving the country, except that they were at the last moment supplied by the Soviet emissary with the same information he had given the German Consul in Riga. Our examiners everywhere stressed our alleged possession of secret documents. Their exceptionally thorough search also tended to indicate that our good friends in the Kremlin had denounced us.

I realized with a shock what strong hold the Bolshevik superstition still had on me. Well knowing the nature of the beast, I had yet protested vehemently against the insinuations of the Lettish officials in regard to the Soviet people in Moscow. Notwithstanding my two years' daily experience of Bolshevik political depravity, I was yet unable to credit such Jesuitism on their part — to give us passports and at the same time make it impossible for us to enter any other country. I fully understood now the significance of Litvinov's assurance that "the capitalistic countries will not be anxious to have you." But why, then, did they let us go out of Russia, I wondered. My companions said that the reason was obvious. To refuse us permission to leave would have caused too much protest abroad, as in the case of Peter Kropotkin. He had in fact never attempted to leave Russia, but the mere rumour that he had not been permitted to do so had aroused the entire revolutionary and liberal world abroad and rained endless inquiries on the Kremlin. Moscow evidently did not want to invite a similar uproar again. Our arrest in Russia would have caused undesirable publicity. On the other hand, the Cheka, aware of our stand on the dictatorship and of our part in the protest of the foreign delegates in regard to the Taganka hunger-strike, could not leave us at large much longer. The best solution of the situation was therefore to permit us to depart. It was better policy to appear magnanimous and do the dirty work against us outside the territory of the R.S.F.S.R. This was also the view expressed by our Berlin correspondents. The German Consul in Riga had communicated to his uncle Paul Kampfmeier, the well-known Social Democrat, the role played by the Bolshevik Chekist in the matter.

Our Swedish anarchists and anarcho-syndicalists were certain we could remain in their country as long as we pleased. We might as well live there as anywhere else and carry out our plan of writing about our Russian experiences. The *Arbetaren* was anxious for articles from us, as was also the *Brand*. But Sasha as well as I felt that America, our old home, had first claim on us. It had been our field of activity for over thirty years. For good or evil we were known there and we could reach a wider audience than in Sweden or in any other country. We agreed, however, to be interviewed for the *Arbetaren* and the *Brand* and to write appeals in them for the politicals imprisoned and exiled in Russia.

No sooner had our first article appeared in the *Arbetaren* than Mr. Branting had his secretary notify the Syndicalist Committee that had obtained our visa to Sweden that "it was inadvisable for the Russians to appear in print." Branting was a Social Democrat and was opposed to the Bolsheviks. But he was also Prime Minister, and Sweden was at the time discussing the recognition of the Russian Government. An additional reason was the bid the Bolsheviks were making for a united front with the Social Democrats, whom but yesterday they had been denouncing as social traitors and counter-revolutionists. Moreover, the reactionary press started a campaign of denunciation against Branting for having given asylum to anarchists and Bolsheviks. The latter charge referred to Angelica Balabanoff, who was then in Sweden. We were informed that another extension of one month had been given us, but at the expiration of that time we would be expected to shake the dust of Sweden off our revolutionary feet. Poor Branting seemed anxious to quiet the storm against him by securing our departure as soon as possible. He would not drive us out, of course, his secretary assured our people, but we should try at once to find some other country for our abode.

Comrades in half a dozen lands were working hard to secure asylum for us. Our Berlin friends kept up their strenuous efforts. In Austria our old comrade Dr. Max Nettlau was exerting himself in our behalf. In Czechoslovakia others were working to obtain visas. Also in France. The smaller countries were hopeless, Denmark and Norway having already signified to our comrades that there was "nothing doing."

The situation was rather desperate, made more so by several other circumstances. The cost of living in a Stockholm hotel had bankrupted us within a month. The hospitable Jensens invited me to share their two-room apartment, which I accepted in the belief that it would be only for a short time. Sasha had found a room with a Swedish family whose place was too small even for themselves. He regretted that we had not followed his original plan of going by the Minsk route. It had been stupid to ask Moscow for passports. At any rate, he would not apply for a visa any more and he was determined to leave without giving notice and to enter without permission. I could do as I pleased, he declared.

There was something else that had come between us — the question whether I should or should not permit the New York *World* to publish my series of articles on Soviet Russia. Stella had cabled me that the *World* was eager for the story of my Russian experience. I had already been informed to the same effect in Riga by a *World* representative. In fact, he told me his paper had tried to reach me several times while I was still in Moscow. If I had been informed about it there and even if I could have safely sent out an article from R.S.F.S.R., I should have declined to write for a capitalist paper on so vital an issue as Russia. I was just as loath to consider the offer that came through Stella. I wrote her that I preferred to have my say in the liberal and labour press in the United States, and that I should be willing to have them publish my articles without any pay rather than have them appear in the New York *World* or similar publications.

Stella tried the *Freeman*, with an article on the martyrdom of Maria Spiridonovna. It was declined. The other American liberal papers showed equal illiberality. I realized that in addition to being stamped an Ishmaelite I should also be gagged on the question of the Bolsheviks. I had kept silent long enough. I had witnessed the slaughter of the Revolution and had heard its death-rattle. I had weighed the evidence that was daily being added to the mountain of Bolshevik crimes. I had seen the collapse of the last vestige of revolutionary pretence of the dictatorship. And all I had done during the two years was to beat my chest and cry: “I have sinned, sinned.” In America I had presumed to write *The Truth about the Bolsheviks* and to uphold and defend them in the sincere and ignorant belief that they were the protagonists of the Revolution. Now that I knew the truth, was I to be forced to slay it and keep silent? No, I must protest. I must cry out against the gigantic deception posing as truth and justice.

This I told Sasha and Schapiro. They also were determined to speak out, and, indeed, Sasha had already written a series of articles dealing with various phases of the Bolshevik regime, and they were being published in the anarchist press. But both he and Schapiro emphasized that the workers would not credit my story if published in a capitalist paper like the New York *World*. I did not mind Schapiro’s objection because he was of the old sectarian school that had always frowned on the idea of anarchists’ writing for *bourgeois* publications, though nearly all of our leading comrades had done so. But Sasha knew that the bulk of workers, particularly in the United States, read nothing but the capitalist papers. It was they whom he wanted to enlighten on the difference between the Revolution and Bolshevism. His attitude hurt me very much and we argued for days. I had repeatedly written for the New York *World* in the past, as well as for other similar publications. Was it not more important how and what one said than where? Sasha insisted that it did not apply in this case. Anything I might write in the capitalist press would inevitably be used by the reactionaries against Russia and I would justly be censured for it by our own comrades. I was well aware of it. Had I not myself condemned the old revolutionist Breshkovskaya for speaking under the auspices of *bourgeois* sponsors? Nothing my comrades would say against me could be so lacerating as the compunction I suffered for having sat in judgment over *Babushka*. Fifty years of her life had gone into the preparation of the Revolution, only to see it exploited by the Communist Party for its political aims. She had witnessed the great *débâcle* while I had been thousands of miles away. And I had added my stone to the pile hurled against her when she had been in America. For that very reason I must speak out now. But Sasha urged that we could do so by means of pamphlets that our people would circulate. He had several of them in preparation; a number of his articles had already appeared in our press; three of them had also been published in the New York *Call*, the Socialist daily. Why could I not do the same? The comrades of the International Aid Federation in the United States were also urging similar means for my presentation of the Russian situation. They had cabled and written, stressing that I refrain from writing for the capitalist press. Their main point was that it would hurt the cause. Their condemnation left me cold. But it was different with Sasha. He was my lifelong comrade in arms, my friend and fellow fighter in a hundred battles that had scorched our beings and tested our souls. We had gone our separate ways while in Russia regarding the question of “revolutionary necessity.” There had been no break between us, however, because I also had been uncertain for a long time in my stand. Kronstadt had cleared our minds and had brought us closer again. It was harrowing now to have to take a position so divergent from my friend’s attitude. Days and weeks went into the conflict, the hardest life had allotted me. All through the spiritual torture it beat against my brain: I

must, I would be heard, even if it should be for the last time. Finally I cabled to Stella to turn over the articles, seven in all, to the New York *World*.

In my decision I was spared the bitterness of complete isolation. Our Grand Old Man Enrico Malatesta, Max Nettlau, Rudolf Rocker, the London *Freedom* group, Albert and Elise Jensen, Harry Kelly, and several other friends and comrades whose opinion I valued expressed their approval of my stand. I should have walked the way of Golgotha in any event. But it was balm to have their support.

I was too far away to witness the fury my articles aroused in the Communist ranks or to be affected by their poisonous venom. But from the descriptions sent me about Communist meetings against me and from their press I could see the similarity between their blood-lust and that of Southern whites at Negro lynchings. One such occasion must have been most edifying: the gathering presided over by Rose Pastor Stokes. Once she had sat at E.G.'s feet — now she was calling for volunteers to burn E.G., at least in effigy. What a picture! The chairlady intoning the *International*, and the audience holding hands in an orgiastic dance round the flames licking Emma Goldman's body to the tune of the liberating song.

The stereotyped accusation that I had forsworn my revolutionary past, by people who had no past to forswear, was also nothing to worry about. What did trouble me was that the New York *World* had not rated my literary value as highly as did my Communist admirers. It had paid me a paltry three hundred dollars for each article, or twenty-one hundred dollars for the series of seven. And it was being heralded by the Communist chorus that thirty thousand dollars had been paid to the traitor E.G. I was wishing it were true! I might have saved at least some portion of it for the Russian political victims who were suffering cold, hunger, and despair in the prisons and exile of the Bolshevik paradise.

Under pressure from the Swedish syndicalists Branting had extended permission for us to stay for another month. It was to be the last. Visas to other countries were not in sight, and Sasha and Schapiro decided to take matters into their own hands. The latter soon left and Sasha was to go next. A comrade in Prague had secured a visa for me to Czechoslovakia and I implored Sasha to allow our friend to do the same for him. But the mere suggestion of it aroused his wrath.

Sasha stowed away on a tramp steamer, but before the boat pulled out of Stockholm word reached me from the Austrian Consulate that a visa had been granted us. Sick with fear that the boat might leave before I should have the visa in my hands, I did not care if the chauffeur broke all speed limits. I found the visa ready for all three of us, but with it a demand of the Austrian Minister for Foreign Affairs that we give a written pledge not to engage in any political activities in his country. I had no intention of doing so, and I was confident that neither of the boys would consent to it. However, I could not disclose the clandestine departure of the one and the impending going of the other. I would consult my comrades, I told the Consul, and return with the answer the next day. It was not altogether a lie, as I still had time to reach Sasha. A blizzard had descended on the city, and the boat was held up for forty-eight hours. It afforded me the chance to send word to Sasha about the Austrian visa and the string attached to it. I did not expect him to accept it, but I felt he should be informed about it. A young Swedish friend, the one comforting association of my dismal sojourn in Stockholm, brought back word that Sasha had decided on his course and would not be swerved from it. I hovered about the neighbourhood of the wharf in the deep snow to be near our stowaway, whom fate had woven into the very texture of my life.

A week after Sasha's departure I also decided on a *sub rosa* route. Accompanied by my young companion, I travelled to the southern part of Sweden in the hope of finding there means to be smuggled over to Denmark. Some sailors my friend knew had agreed to aid me for three hundred kronen, equal to about a hundred dollars. At the last moment they demanded double the amount. I was not impressed with their reliability and we dropped the scheme. We found a man with a motor boat. We were instructed to get aboard before midnight, the "lady to lie flat and covered with a blanket until the inspector had made his rounds." I did. It was not the inspector, however. It was a policeman. We explained that we were lovers and destitute, and we had taken refuge on the boat. He was a kindly man, but he wanted to arrest us just the same, until a generous tip changed his mind. I could not help laughing at our impromptu story, for it really expressed the situation.

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My friend was crestfallen at the way things were bungled. I consoled him by saying that I had always been a bum conspirator and that I was glad the scheme had failed. It had certain advantages, however — did it not give me a chance to see a warmer part of Sweden and more attractive women than the capital, and — not the least — forty new varieties of hors-d'oeuvre that would inspire the most fastidious gourmet.

Upon my return to Stockholm the next day, I found a letter from the German Consul. A visa for ten days had been granted me.

Chapter 54

At the German border I fell right into the loving arms of two stalwart Prussian officials whose Kaiser Wilhelm moustaches had lost nothing of pride by the ignominious retreat of their namesake. Quickly they led me into a private office. I was confronted with a dossier comprising all the events of my life, almost from my cradle days, whereupon they began grilling me for an hour. I congratulated them on their German thoroughness in having kept such a complete record that there was nothing I could add. What were my intentions in Germany? Honourable, of course: to find a millionaire old bachelor in search of a handsome young wife. At the expiration of my visa I would proceed to Czechoslovakia on the same quest. "*Ein verflixtes Frauenzimmer*" they roared, and after a further exchange of compliments I was escorted back to the train.

Five months after our comrades had begun the campaign to enable me to enter Germany, I landed in Berlin, with no more hope that I should be more successful than they in securing a longer stay. I accepted Czechoslovakia as a last resort — a place of exile. I had no connexions or friends there; the comrade who had helped to secure my visa was about to leave the country. I knew I should be cut off from everybody I cared about. Moreover, the cost of living was high. But in Germany I was on familiar ground: its language was my mother tongue. Whatever schooling I had received was in that country, and my early influences were German. Most important, there was a strong anarchist and anarcho-syndicalist movement in which I might take root. My friends Milly and Rudolf Rocker and many other dear comrades were also in Berlin. I would try my luck there, and, should I have to leave, it would not be without a fight!

Much to everybody's surprise, the Foreign Office made no difficulties about granting me a month's stay. At its expiration I was informed that two more months had been secured for me, and that I was to call at the Foreign Office. I found the Secretary engaged with a man who looked like a Russian. The latter was evidently leaving for his native land; the Secretary was seeing him to the door and impressing upon his visitor not to forget to bring back caviar and *ein Pelz*. Then the official turned on me with good old Prussian politeness. What did I mean by coming back, he shouted, after he had told me I should have to leave at the end of the month? My time would be up tomorrow, he said, and I'd have to go or I should be forcibly put across the border. His changed manner made me think that Moscow and its Berlin satraps were again at my heels. The man who had just left was probably a Chekist.

However, I could not afford to lose my temper. I explained in as ladylike a tone as I could under the circumstances that another two months had been granted me and that I came to have my passport stamped for that. He knew nothing about it and he would not give me the extension if he did know, he declared. I had better leave the country quietly or be kicked out. In that case, I replied, he would have to send several men to carry me out. I left him confounded by my *Frechheit* and went to the Reichstag in search of my sponsors. They kept me waiting three hours, too busy with affairs of State to see me. I was in a disturbed state of mind, but soon I forgot my troubles in watching the antics of what Johann Most used to call "the House of Marionettes."

Judging by the continuous stream of deputies to the refreshment rooms, the latter seemed to be the real seat of the august body. There, amid quantities of *Stullen*, *Seidels* of beer, and gusts of cigar-smoke, the weal and woe of the German masses was being decided. In the legislative hall someone was talking against time, no doubt to hold the fort till his political group should have recouped themselves sufficiently to knock the other on the head. It was an entertainment I should have been sorry to miss.

The day's hard work over, my sponsors turned to me. After listening to my account of the interview at the Foreign Office, they took up the telephone. A rather warm argument followed, in the course of which the party at the other end was told that he would be reported to his chief for "suppressing the extension issued to Frau E.

G. Kerschner." The threat seemed to be effective as indicated by "Well, then — we knew you'd be sensible." The following morning my passport was stamped for another two months' stay.

With this respite, I decided on a little apartment. I had been driven about so much that I felt bruised in every bone and I was in need of a rest under my own roof. I wanted some peace to collect my thoughts before beginning my book on Russia. I longed for my flaxen-haired, blue-eyed Swedish boy, whose tender devotion had been my mainstay in the three and a half months of my existence in Stockholm. I'd send for him and have two months of personal life in a lifetime that had never been my own. Vain hope! I realized it the moment I met my friend at the station. His fine eyes had not lost their friendliness, but the glow that had rekindled my soul was no longer there. They had come to see what I had known from the start, yet did not wish to realize — that he was twenty-nine and I fifty-three.

Would that the adventure had ended at its height, a golden memory on my thorny road! But his eagerness to rejoin me, and my own heart-hunger had been hard to resist. "Berlin soon!" had been our parting word. Only four weeks had passed since, and his flame had burned out. I was too staggered by the unexpected blow to think clearly and I clung to the straw that I might reawaken the love that had been mine.

There were various reasons why I could not tell him to go. He had avoided conscription and he had aroused the suspicion of the Stockholm police because of his attempt to help Sasha with some papers. He had no means and he would not be permitted to work in Germany. I felt I could not send him away. What if his love had died? Our friendship would still be sweet — my affection for him strong enough to be content with that, I reasoned. The rest and joy I had hoped for were turned into eight months of purgatory.

My misery was increased by Sasha's lack of sympathy with my struggle, the more surprising because he had been kind and solicitous when I fought against the growing infatuation for my friend. He had ridiculed the silly conventions regarding difference in age, and advised me to follow my desire for the youth who had come into my life. Sasha was fond of the boy, and as for the latter, he worshipped my old chum. But my young Swede's arrival in Berlin and his presence in the same apartment somehow changed their former fine comradeship into silent antagonism. I knew they did not mean to hurt me, and yet in their male short-sightedness they did nothing else.

I was in no state of mind for writing a book on Russia. The thought of that unfortunate country and of its political martyrs was ever present with me and I felt I was betraying their trust. I was doing nothing to make their condition and the even more poignant drama of "October" known. I tried to salve my conscience by a contribution I made from the sums earned by my articles and from the brochure the London group had published at my expense. Sasha was doing splendid work, writing articles and issuing pamphlets on *The Russian Tragedy*, *The Communist Party*, *Kronstadt*, and related subjects. Our Taganka deportees were now also in Germany and they were making themselves heard in the anarchist press and on the platform regarding the Soviet reality. And even before our voices were raised, our able comrades Rudolf Rocker and Augustin Souchy had been enlightening the German workers on the true conditions in Russia.

Through Herbert Swope, of the *New York World*, and Albert Boni, Clinton P. Brainard, then president of Harper's, became interested in my planned work on Russia. He proved a jovial old man, a breezy Westerner, expansive in manner and conversation; but he did not seem to have the slightest idea of books and their relation to their authors. "Six months for a book on the Soviets!" he exclaimed. "Nonsense! You ought to be able to dictate it right off the bat in a month." "Your name and the subject will make the book, not its literary quality," he asserted. He would bet anything that a volume by Emma Goldman on the Bolsheviks, with an introduction by Herbert Hoover, would prove the greatest thriller of the day. "Why, it means a fortune for you! Did you ever expect that, E.G.?" "No, never in all my life," I admitted, wondering whether he was joking or so incredibly ignorant of my life, my ideas, the importance of Russia to me, or why I wanted to write about it. I felt that Mr. Brainard was so naïve, so like the average American mind, that I could not take offence at his suggestion of Mr. Hoover, another perfect average American, to introduce my poor book to the world.

I expressed surprise to Albert Boni that anyone so limited as the president of Harper's should be at the head of a publishing house of quality and reputation. He explained that Mr. Brainard's domain was business and not the literary department, which was some relief.

I had had no experience with publishers, our books in America having always been issued by ourselves through the *Mother Earth* Publishing Association. Albert Boni, representing Brainard and the McClure Newspaper Syndicate, did not find it necessary to enlighten me on their commercial methods. The result was that I sold to Mr. Brainard the world rights to my book on Russia for \$1,750 advance against the usual royalties and fifty per cent for the serial rights. It seemed a very satisfactory arrangement to me, the most gratifying provision in the agreement being that nothing could be changed in my manuscript without my knowledge and consent.

My visa was renewed for another two months and the hope held out that I could have further extensions. My living-expenses were now also secured. I could proceed with my book. I had lived with it since Kronstadt and had worked it out in all its aspects. But when I came to write it, I was overwhelmed by the magnitude of my subject. The Russian Revolution, greater and more profound than the French, as Peter had rightly said — could I do it justice in one volume and in the limited time set? Years were needed for such a work, and a far abler pen than mine to make the story as vivid and moving as its reality. Had I gained the necessary perspective and detachment to write without personal grievance or rancour against the men at the helm of the dictatorship? These doubts assailed me at my desk, gaining momentum the more I tried to concentrate on my task.

My immediate surroundings were anything but helpful. My young friend had got into the same slough as I. He had not the strength to leave, nor I to send him away. Loneliness, the yearning to be cared for in an intimate sense, made me cling to the boy. He admired me as a rebel and as a fighter; as a friend and companion I had awakened his spirit and had opened to him a new world of ideas, books, music, art. He did not want to live away from me and he needed the fellowship and understanding that he found in our relationship, he said. But the difference, the ever present difference of twenty-four years, he could not forget.

My friends Rudolf and Milly Rocker sensed the physical and mental stress I was going through. I had not seen them since 1907, when we had known each other only as comrades. During my stay in Berlin I came to appreciate and love their beautiful spirit. Rudolf was very much like my old companion Max, as understanding, tender, and generous, and not given so much to paralysing introspection. Intellectually brilliant and with a prodigious capacity for work, he was a force in the German anarchist movement and an inspiration to everyone who came in contact with him. Milly was also sensitively attuned to human suffering and unstinted in her sympathy and affection. They were a soothing help in the battle I was fighting to get control of myself. I desperately needed to begin my book.

The arrival of my beloved Stella and Ian, my baby almost as much as hers, somewhat dulled my gnawing pain. I had not seen them for three years and I had longed for their coming. One week went by in sweet harmony with my own, in reminiscences of the past, with all its joy and travail, of what is admirable and what is hateful in my adopted land.

A dissonant note soon disturbed our idyll. Stella had always kept me on a pedestal. She could not bear to see my feet of clay. She had suffered through my relation to Ben, and now again my dear one resented that her adored *Tante* should "throw herself away." My young Swede was quick to sense the disdain of my niece. He became more contrary and went out of his way to be particularly disagreeable to her.

Ian, a beautiful youngster of six, wild and unbridled as a young colt, found our apartment too small for his energies. He knew no German and he could not understand why everybody should walk as on glass because "granny's" nerves were on edge. There was wisdom from the mouth of a child. Even our baby had learned to go by years, and, fool that I was, I still felt young, reaching out hungrily for the fire of youth. Fortunately my sense of the ridiculous had not entirely forsaken me. I could still laugh at my own folly. But I could not write, or do as my Swede — run away!

He would go to the seashore for a few days, so that Stella and I could be with each other undisturbed, he said. I did not protest; I felt rather relieved. The two days lengthened into a week without a word to reassure me

that all was well with him. My anxiety grew into an obsession that he had taken or lost his life. To escape the torturing thought I tried once more to start my book. As if by magic the load I had carried for months was lifted; the harrowing shadows disappeared together with the boy and my frustrations. I myself became dissolved into the picture that was taking form on the paper before me.

A storm began in the late afternoon and continued throughout the night. Thunder and lightning, followed by wind and rain, beat against the windows of my room. I wrote on, oblivious of everything except the storm in my own soul. I found release at last.

The storm outside had stopped. The air was still, the sun slowly rising and spreading its red and gold over the sky in greeting of the new day. I wept, conscious of the eternal rebirth in nature, in the dreams of man, in his quest for freedom and beauty, in the struggle of humanity to greater heights. I felt the rebirth of my own life, to blend once more with the universal, of which I was but an infinitesimal part.

The Swede returned hale and sound. He had not written because he was trying to muster up courage to go his own way. He failed. He was drawn back by his need of me. Would I accept him again? I did, certain that he could not consume me as before. I was back in Russia now, in her triumph and defeat, my every fibre intent on recreating the tremendous panorama I had witnessed for twenty-one months.

My dear old pal Sasha, though rarely sympathetic with my affairs of the heart, never failed me in our common activities or in his cooperation with my literary efforts. Just as soon as he saw me working in earnest, he came back with his old eagerness to help. I should have made considerable progress now but for a new disturbance.

Young people are rarely generous to each other, nor have they patience with each other's shortcomings. My secretary, an intelligent and efficient Jewish-American girl, and my young Swede could apparently not get on. They argued violently and quarrelled over every trivial matter. The strain was aggravated when the girl moved into our apartment. It was large enough, and each of us had his own room. But the two young things glared and fumed at each other every moment they were together.

Soon I discovered the truth of the German saying: *Was liebt sich, das neckt sich*. The two young people had fallen in love with each other and were fighting to distract my attention from their real feelings. They were too unsophisticated to be guilty of deliberate deception. They simply lacked the courage to speak and were perhaps afraid to hurt me. As if their frankness could have been more lacerating than my realization that their show of indifference was only a shield! At heart I had not ceased to believe that my love would rekindle his affection, so rich and abundant during our months in Stockholm.

I could not endure the silly hide-and-seek going on before my eyes. I assured them that nothing would change my affection for them, and that I wanted the girl to continue with me until the manuscript was typed, but I would ask them to find quarters of their own. It would be less wearing for the three of us.

They moved out. The girl continued to do my secretarial work, but her attitude towards me had changed. The young Swede kept coming to see me, generally in the evening, when his sweetheart was not present. She could not bear to see him with me, he said, or to be made to feel that I was his inspiration. I would always remain that, he reiterated. It was something of a consolation; still, it would be best if he stayed away altogether, I told him. I was past minding. Their love was young, and it was unkind to cause it pain. He took my advice and he did not come again until shortly before he left with the girl for America, and then only to say good-bye.

I still had the hardest part of my book to do — an Afterword that was to set forth the lessons of the Russian Revolution which our comrades and the militant masses will have to learn if future revolutions are not to be failures. I had come to realize that with all the Bolshevik mania for power they could never have so completely terrorized the Russian people if it were not inherent in mass psychology to be easily swayed. I was also convinced that the conception of revolution in our own ranks was too romantic, and that miracles cannot be expected even after capitalism shall have been abolished and the *bourgeoisie* eliminated. I knew better now and I wanted to help my comrades to a clearer understanding.

I felt that for an adequate treatment of the constructive side of revolution I myself had to get away from the phantom of the Communist State far enough for objective writing. I did not want my book to go out into the world without some definite conclusions. Yet in my state of mind I found it impossible to go into the complex

problems of the subject. After weeks of conflict I decided to jot down a few thoughts, some fragments that might serve as a sketch for a larger work on the vital subject. Sasha agreed that in the light of the Russian events a thorough revision of the old conception of revolution had become imperative. He or I or both of us might undertake it later. There was no need to fret about the matter now. A book of impressions, such as mine, was no place for an analysis of theories and ideas. Rudolf also held this view. As a result of the advice of my two friends, whose judgment in such questions rarely erred, and because of my own feeling about it, I wrote a closing chapter suggesting in general outline the practical, constructive efforts during revolution.

I had reasons for a double celebration. I had regained my emotional sanity and I had completed the manuscript of "My Two Years in Russia." Sasha also had cause to be exceedingly glad. The precious diary he had kept in Russia, which had escaped the Chekists who ransacked his room because I had it hidden in mine, had been lost after it was smuggled out of Russia. While Sasha was in Minsk, a friend had taken his note-books to Germany, promising to deliver them to the Rockers. Great was our shock on learning that our Berlin friends had failed to receive the precious package. Nothing could replace the day-by-day record Sasha had kept of every incident and event during our stay in Russia. Luckily the priceless diary was discovered after many an anxious week.

Months passed after my manuscript had been mailed to the McClure Newspaper Syndicate, but no word came about its receipt. I wrote with every sailing and spent a little fortune on cables, but there was no reply. Stella and Fitz, whom I had asked to see Brainard about it, reported that they had been told that the man had not appeared in his office since his return from Germany, and no one at the Syndicate knew anything about my manuscript. I then cabled Mr. Swope, of the New York *World*, begging him to go after the president of Harper's. I saw Gareth Garrett, of the *Tribune*, while he was in Berlin and asked him to help me locate the manuscript. I gave Albert Boni no peace. All these frantic efforts brought no results. Unable to endure the worry about my book any longer, I turned the matter over to my old friend and counsellor Harry Weinberger. I was confident he would succeed in making the McClure people or Brainard give me an account.

In addition to this anxiety came the news of the frightful calamity that had happened to my Stella. She had lost the sight of her right eye. Specialists who had treated her nearly brought her to the grave by their experiments. One of them dismissed her case as a detached retina that could not be cured, and hinted at complete blindness. Germany is famous for its eye specialists and I was entirely free now to devote myself to my niece. I urged her to come to me at once. She came, a shadow of the radiant girl that had visited me the previous year. A specialist diagnosed her case as tuberculosis of the eyes and held out no hope for recovery.

Dr. Magnus Hirschfeld, whom I knew for his pioneer work in sex psychology, came to our rescue. He suggested Dr. Count Wiser, of Bad Liebenstein, in Thuringen. He was a remarkable man, Dr. Hirschfeld said, a great diagnostician and an innovator in the treatment of eye affections. The doctor added that I should be particularly interested in Wiser because he had been proscribed and persecuted by the profession, as I had been in the political field and he himself in his humanitarian and social prophylactic work. I smiled at the idea that an aristocrat should meet with the same opposition as a social rebel or even as Dr. Hirschfeld, a Jew working to clear away the sexual prejudices of the German *Michel*. However, we were willing to try Count Wiser.

Though we had been informed about the attitude of the medical profession towards Dr. Wiser, we were rather dismayed by the circular handed us in his office when we arrived for a consultation. It was an appeal to the Medical Department of the War Ministry to have Dr. Graf Wiser suppressed on grounds of professional incompetence, quackery, and dishonesty, and it was signed by twenty-two of the foremost eye specialists of Germany. For a moment the thought came to me that there must be something wrong with Dr. Wiser to have called forth the enmity of his illustrious colleagues. Our unpleasant impression was somewhat mitigated by the fact that Wiser did not hesitate to let his patients know the professional attitude against him. He could not undertake to treat any person, he stated in a foot-note, unless assured of confidence in his method. This raised him considerably in my estimation and respect.

My first personal meeting with the proscribed doctor freed me entirely from the last doubt raised by the circular. His entire demeanour belied the accusation against him. His simplicity and sincerity were evident in every word. Though he had a line of people waiting, he took an hour and a half to examine Stella and

then declined to form a definite opinion about her condition. He was certain, however, that she had neither a detached retina nor tuberculosis. He expressed the view that probable overstrain had resulted in excessive blood-pressure, causing a haemorrhage that formed a blood clot over the optic nerve. He hoped he could treat it in such a manner that it would be absorbed in her system. Time and care would tell. Much would depend on the patient herself. His treatment was rather rigorous, and "The patience of an angel is required to keep it up," the doctor remarked, with a smile that lit up his fine features. Six hours or more of daily exercises with various lenses was a strenuous process that called for complete rest and relaxation after the ordeal. His charm and human interest convinced me that there was a beautiful personality beneath the physician who loved his profession. Every day strengthened my first impression of Dr. Wiser.

Our presence in Liebenstein brought to us many of our friends from America. Fitzi and Paula, whom we had not seen since our deportation, came for a stay. Ellen Kennan, our old Denver friend, Michael Cohn and his new wife, Henry Alsberg, Rudolf and Milly Rocker, Agnes Smedley, Chatto and comrades from England. My life had not been so replete with friendship and affection in many years. Joy over Stella's improvement filled my cup of happiness to the brim. "Queen E.G. and her court," teased Henry at the lovely surprise party my family arranged for my fifty-fourth birthday. This much, life had given me: friends whose love neither faltered nor changed with the years, a treasure few possess.

Among the many birthday gifts and messages I received was also one from my faithful friend and counsellor, Harry Weinberger. It brought the good news that my manuscript had been sold by Brainard to Doubleday, Page and Company and that the book would be out in October of that year (1923). I cabled that page proofs be sent to me. The publishers replied that it would delay the issue of my book and assured me that they would keep strictly to the manuscript.

After three months' treatment by Dr. Wiser, Stella regained partial sight of her blind eye. Nor was that the only achievement of "our *Graf*," as we began to call him. Every day in his private clinic I had occasion to study various cases, afflictions similar to Stella's, that had been given up as hopeless and that Dr. Wiser succeeded in curing, partially or completely. I thought it incredible that anyone so skilled and eager to give relief should have been put in the pillory.

From my talks with Dr. Wiser's patients, some of whom had known him for years, I learned of the most amazing conspiracy I had ever heard of in the professional world. The statement sent to the War Ministry by the group of eye specialists was only a minor part of the dossier manufactured against the *Graf*. They had even gone to the extent of sending one of their worthies to spy on him. Among the accusations against him was that he was mercenary. I never knew anyone less concerned with money than Wiser. When the value of the mark was going down five times a day, he never asked a pfennig from his patients until they had finished their treatment. This involved losses that caused him to close his public clinic, where the poorest were given the same treatment and attention as those who could afford to pay. Sixty-three years of age, in delicate health, Dr. Wiser worked twelve hours a day, seven days a week, and though he had scores of patients, he and his wife lived in the utmost frugality. At the same time he freely helped everybody who came to him, not only professionally, but from his limited means as well.

Dr. Wiser's greatest offence in the eyes of his detractors, apart from the fact that he achieved results where they had failed, was his reluctance to return soldiers to the front who had had their sight impaired. In one of the many interviews I had with him, he remarked: "I know nothing about politics and I care little about it. I only know suffering humanity, the flower of the land shot to pieces by senseless hate. My aim, my sole interest, is to help them and instil in them new faith in life."

Stella, having begun to show signs of strain from the three months of daily application, Dr. Wiser ordered her to take a complete rest. It was part of his general system to have his patients recuperate from time to time before continuing the treatment. She was planning to visit Munich for the approaching Wagner-Strauss festival, with the latter conducting his own operas. Sasha, Fitzi, Paula, and Ellen were also going and they all urged me to join them.

Bavaria being the stronghold of German jingoism, I was dubious about the suggestion, but the girls insisted and I accompanied them. Forty-eight hours after reaching Munich came again the familiar knock on my door. Three men invited me to accompany them to the *Polizei Presidium*. They were not nearly so polite as my early callers in Berlin, but they consented to wait long enough to enable me to apprise my friends of my arrest.

The dossier in the Munich rogues' gallery was as complete as the one on the German border. It contained material dating back to 1892 — nearly everything I had ever written or said — all about Sasha's activities and mine, and a complete collection of photographs. The most surprising exhibit was a picture taken in New York by my uncle, a photographer, in 1889. My vanity flattered at seeing myself so young and attractive, I offered to buy a copy. The police grew quite angry at such "flightiness" in the face of my arrest and certain deportation. After several hours inquisition I was permitted to return to my hotel for lunch on condition that I come back again. I was grateful for the hour with my family. My one regret was that I had heard only *Tristan and Isolde* and *Electra*, and that my subscription to the rest of the cycle would be lost.

Among the charges against me was that I had been in Bavaria in the Fall of 1893 on a secret mission. I denied the allegation because I had then been "otherwise engaged." "What was it?" they demanded. "I was taking a rest-cure at Blackwell's Island Penitentiary in New York." And I had the effrontery to admit it? Why not? I had not been there for stealing silver spoons or silk handkerchiefs. I was there for my social ideas, for the very ones for which they were about to expel me. "We know those ideas," they roared, "plotting conspiracies, bombs, killing of rulers." Were they still afraid of such trifles after the world slaughter they and their Government had helped to launch? Oh, that was for the protection of the Fatherland, but I could not be expected to understand such holy motives. I cheerfully admitted my limitations.

In the late afternoon I was sent back to the hotel with a body-guard and ordered to leave on the evening train. How to get Sasha away was my main problem. My young police escort unwittingly suggested a way. He complained that he had been on duty since early morning and now he would be unable to get back to his wife and child until he saw me leave Munich. I remarked that he could just as well turn me over to the hotel porter, who would take me to the station. He hesitated only long enough to see me pull out a five-dollar bill. The matter could be arranged, he said, if I would promise not to jump out of the train after it left the station. Reassured that I had no intention of committing suicide, he went his way.

In the hotel I held a hurried conference with the members of our party. We agreed that Sasha must get out of Munich at once, for it was certain that the police would find him if he remained another day. Fitzi, looking very ladylike in spite of her many "plots" while she had been with us in America, saw Sasha to the station. We met on the train when it was well out of Bavaria.

The police returned to the hotel the next morning in search of Alexander Berkman, and the same day Stella was expelled from the country because she was the niece of Emma Goldman. They did not bother the other girls, but the latter decided that they had had enough of Bavarian hospitality.

Stella went back to Wiser and I remained in Berlin till Fitzi's sailing. I planned to join my niece as soon as dear Fitzi should have departed. It became unnecessary, because Stella could not longer stand the separation from her son and his father. Moreover, Dr. Wiser felt anxious about her because of the threatening political situation in Germany. He knew the temper of the reactionaries in his country and he would not expose his foreign patients to it. He advised Stella to return to America, impressing upon her the necessity of the utmost precaution against exposing her sick eye. He also mapped out a system of treatment that she could continue herself until the spring, when he expected her to come back. I fought against her leaving. I dreaded some mishap — a cold, something unforeseen, that might throw her back. But there was no holding Stella any longer, and the reassurance of our *Graf* quieted my fears.

Stella had hardly left when I received a blow that staggered me. A copy of my book arrived with the last twelve chapters missing and with an entirely wrong title. As printed, the volume was an unfinished work, because the last chapters and particularly my Afterword, which represented the culminating essence of the whole, were left out. The unauthorized name was fearfully misleading: *My Disillusionment in Russia* was sure to convey to the reader that it was the Revolution that had disillusioned me rather than the pseudo-revolutionary methods of

the Communist State. The title I had given my work was simply "My Two Years in Russia." The spurious title was a veritable misfit. I wrote a statement for the press, which I sent to Stella, explaining that my manuscript had been amputated, and I cabled Harry Weinberger to demand of the publishers an explanation. I wanted the sales stopped till the matter should be straightened out.

In reply, Doubleday, Page and Company cabled that they had bought from the McClure Syndicate the world rights to the twenty four chapters in the belief that they comprised my complete story. They had also been authorized to use their own title. They had known nothing about the existence of the other chapters.

Energetic Harry Weinberger would not give up. He succeeded in inducing Doubleday, Page and Company to publish the missing chapters in a separate volume, the cost of printing to be guaranteed by us. I appealed to our comrade Michael A. Cohn to extend the loan, which he did without delay.

Meanwhile Stella had suffered a relapse. In crossing the Atlantic she had done the very thing the *Graf* had warned her against. She remained on deck during a storm without the prescribed bandage to protect her eye. On landing she was caught in the vortex of family worries, which helped to aggravate her condition. She regretted bitterly not having remained in Wiser's care, and I reproached myself for permitting her to leave when she was making such progress.

I had written a story on Wiser's work and planned to send it to the *New York World*. But it was out of the question now. My readers could not be expected to take my word that Dr. Wiser was not responsible for Stella's relapse. I decided to withhold my article until she could again come under his care. However, the story appeared after all, in the *New Review*, a magazine published in Calcutta in the English language. Agnes Smedley and Chatto, the latter having also been treated by the *Graf*, believed in the success of his new method and they wanted to make him known in India. Its publication resulted in a number of Hindus' coming to Dr. Wiser as patients. It was the only comfort in my grief over Stella's condition.

The reviews of *My Disillusionment in Russia* showed as much discernment as the representative of Doubleday, Page and Company who had bought three-quarters of a manuscript as a complete work. Among the scores of reviewers only one guessed that the book was an abortion. It was a Buffalo librarian, who pointed out in the *Journal* that Emma Goldman's narrative ended with Kiev, 1920, while in her Preface she stated that she had left Russia in December 1921. Had nothing happened in all the intervening time to impress the author? The man's perspicacity strikingly reflected on the dullness of the "critics" who presume to pass literary judgment in the United States.

The Communist response to my volume on Russia could have been foreseen, of course. William Z. Foster's "review" was to the effect that everybody in Moscow was aware that Emma Goldman was receiving support from the American Secret Service Department. Mr. Foster knew that I should not have lasted a day in Russia if the Cheka had believed such a thing. Other Communists, who wrote as kindly as Mr. Foster, also knew that I had not been bought. There was only one who had the courage to say so: Rene Marchand, of the French group in Moscow, who stated in his review that, though he regretted my misguided judgment, he could not believe that my stand against Soviet Russia was motivated by material reasons. I appreciated his giving me credit for my revolutionary integrity, and I wished he were brave enough to admit that he was unable to reconcile himself to some of the methods the Bolsheviki practiced in the name of the Revolution. Commandeered to work in the Cheka, Rene Marchand had seen enough to plead for his removal, as otherwise he would be compelled to leave the Communist Party. Like many other sincere Communists he did not understand the Revolution in terms of the Cheka.

Not so Bill Haywood. As Sasha had foreseen, he easily took the Bolshevik bait. Three weeks after his arrival in Russia he wrote to America that the workers were in full control and that prostitution and drunkenness had been abolished. Lending himself to such obvious falsehoods, why should Bill not also credit me with motives he knew were absurd? "Emma Goldman did not get the soft jobs she was looking for; that was why she wrote against the Dictatorship of the Proletariat." Poor Bill! He began rolling down the precipice when he ran away to save himself from the burning house of the I.W.W. He could not stop himself in his fall.

My Communist accusers were not the only ones to cry “Crucify!” There were also some anarchist voices in the chorus. They were the very people who had fought me on Ellis Island, on the *Buford*, and the first year in Russia because I had refused to condemn the Bolsheviks before I had a chance to test their scheme.

Daily the news from Russia about the continued political persecution strengthened every fact I had described in my articles and in my book. It was understandable that Communists should close their eyes to the reality, but it was reprehensible on the part of people who called themselves anarchists to do so, especially after the treatment Mollie Steimer had received in Russia after having valiantly fought in America for the Soviet régime.

For her activities in behalf of Soviet Russia and against intervention Mollie Steimer had been railroaded by an American court to fifteen years in prison. Before she had begun her sentence in the Missouri State Prison, she had endured incredible cruelty for six months in the New York workhouse. After eighteen months in the Jefferson City Penitentiary Mollie, together with three other members of her group, had been released to be deported to Russia. Surely these young people deserved well of the Communist State. The boys, more adaptable to the new wrongs, managed to move safely among the cliffs of the dictatorship. Not so Mollie, who was of different fibre. She found the Soviet jails filled with her comrades, and, while she could not make her protest heard as she had against the crimes in the United States, she undertook to raise funds to supply food to the incarcerated anarchists in the Petrograd jails. Such counter-revolutionary work could not be tolerated on Soviet soil.

Eleven months after Mollie had come to Russia, she was arrested, charged with the heinous offence of feeding her imprisoned comrades and corresponding with Alexander Berkman and Emma Goldman. A protracted hunger-strike and the vigorous protest of the Anarcho-Syndicalist delegates to the Congress of the Red Trade Union International brought about Mollie’s release, but not freedom of movement. She was forbidden to leave Petrograd, placed under Cheka surveillance, and ordered to report every forty-eight hours. Six months later Mollie’s room was raided and she was again arrested. In the Cheka Mollie was grilled, kept in a filthy cell, and once more compelled to hunger-strike.

Finally Mollie was deported by the Russian Socialist Federated Soviet Republic which she had so staunchly championed in America and for which she had willingly taken fifteen years’ imprisonment. Could anything express more forcibly the degeneration of the Kremlin rulers, once revolutionists themselves? Yet some anarchists censured me because I had refused to handle the Bolshevik fetish with kid gloves. The case of Mollie and of her friend Fleshin, both of whom had gone through the same persecution and suffering, would have been enough for me to brand the Moscow outfit. They came straight to us in Berlin — starved, ill, penniless, without a possibility of finding work in Germany or of being admitted to any other country. Yet their spirit was undaunted none the less. They had escaped the Bolshevik inferno. Not so thousands of other true rebels who remained in the Communist paradise. What mattered to me the condemnation and attacks of the zealots in comparison with my inability to help the Mollies and the thousands of others in prison and exile? I had done nothing for them since my arrival in Germany.

The German Revolution was only skin-deep, but it succeeded in establishing certain political liberties. Our comrades could publish their papers, issue books, and hold meetings. The Communists carried on their propaganda with little molestation, condemning in Germany the abuses they defended in Russia. The reactionary nationalist elements were also not interfered with. Their arrogance knew no bounds, equalling that of the militarists of the old Prussian regime. With two such I had an encounter in a subway train. They were railing against the *verdammte Juden* as idle vampires and the cause of the ruin of the Fatherland. I listened for a while and then remarked that they were talking nonsense. I had lived in a land where there were millions of Jewish workingmen, I told them, and many of them brave fighters for the betterment of humanity. “Where is that?” they demanded. “In America,” I replied. It drew a volley of abuse from them. America had tricked Germany out of victory, they cried. As the train reached my station and I alighted, they shouted after me: “Wait till things change and we’ll fix such as you just as we did Rosa Luxemburg.”

Though in a desperate economic situation, Germany enjoyed considerable political freedom. That is to say, the natives. But I was not a German and consequently I had no right to express opinions. It was not a matter

of mere arrest: it meant expulsion. There was apparently no other country willing to let me in, but I thought I might try Austria again. Like his tribe in other lands, the Austrian Minister for Foreign Affairs signified his readiness to admit me, but on condition that I abstain from all political activity. Naturally I refused.

My friends Rudolf and Milly Rocker favoured one of the two ways out of my dilemma: the legalization in Germany by marriage, or England. The first method had been a frequent practice among the Russian intelligentsia and revolutionists in the days when women had no political status apart from their husbands or fathers. In Germany Rosa Luxemburg had contracted such a nominal marriage to enable her to remain in the country and follow her work. Why couldn't I do the same? I, they said, should go through with the ridiculous ceremony and end my troubles. Such a step had long before been suggested in America. Several comrades had been willing to sacrifice themselves for the cause, among them my old friend Harry Kelly. It would have prevented the United States from deporting me, Milly reiterated. But I had been unable to do the ludicrous and inconsistent thing, having opposed the institution of marriage all my life. Moreover, there had been the lure of Russia, the glowing dream. That too was dead now, together with the notion that one could remain on earth without making compromises.

My difficulties in Sweden and other countries made me amenable to the suggestion of marriage in order to gain a foothold now in some corner of the world. Harry Kelly was still ready to keep his promise. On his visit to Sweden he had again offered to take me back to America as his bride. Good old scout! He had been unaware of the new law by which an American husband was no longer a protection for his foreign-born wife.

No such law existed in Germany, Rudolf informed me, and I might as well give some man a chance to make a "respectable woman" of me! If not that, then I should go to Great Britain. It was still politically the freest country. He himself would go back there if he could. He had deeper roots in England than in his native land, having lived and worked in that country nearly as long as Sasha and I had in America. He could understand why I felt alien everywhere and why I did not want to be bound to Germany. I would probably never be content anywhere, cut off from my old moorings. The next best was England.

I was dubious. It did not seem possible that Great Britain had escaped the reaction following upon the war any more than had other countries; still, it might be worth trying. My present position was insupportable. The only public meeting I had addressed in behalf of the Russian politicals brought me an official warning against expressing any further criticism of the Soviet Republic.

Another difficulty was how to earn my living by my pen. The German press was out of the question; too many native writers were starving. At the same time America's hatred of Germany was still strong. Two articles I had sent the *New York World* were refused. One treated of Gerhart Hauptmann in connexion with his sixtieth anniversary, celebrated on a national scale. The *World* had cabled its consent to my going to Breslau, where the main festivities were taking place, but declined my article on the ground that it was "too high-brow." My second essay was on the Ruhr occupation, with its resulting bitterness and suffering. A third article, on the experimental new schools in Germany, and a fourth on the foremost women in German art, letters, and labour, were returned by a dozen magazines. I had not the least chance of earning my salt by writing on German topics. From Brainard, who had broken our agreement and botched my book, there was no hope of any income.

England did not appear very enticing. Still, it might afford me asylum with comparative political freedom, and perhaps also an opportunity to earn my livelihood through lectures and articles. Frank Harris was in Berlin, keeping open house. His interest and kindness, as when I was in the Missouri prison, had not changed. It would be quite easy to get me to England, he said. He knew almost everyone in the Labour Government and he would try for a visa for me. Soon after, Frank left for France, and several months passed before I heard from him again. He informed me that the Home Office had asked no questions about my political views or intentions. It had merely inquired whether I had means of support. Frank had replied that I was an able writer who earned my living by my pen. Moreover, he could name a dozen persons who would consider it a privilege to support his friend and he was one of them. Shortly afterwards I was notified by the British Consulate in Berlin that a visa had been granted me.

Except for the parting from Sasha and from the other friends who had endeared themselves to me, I had no regrets on leaving Germany. Vicissitudes of many kinds, not the least the death of my mother in America, had not brought me cheer and joy. Enforced inactivity embittered even the occasional hours of tranquillity during my stay of twenty-seven months. Sasha had finished his *The Bolshevik Myth*; he was in good health, had acquired a circle of friends, and was devoting himself to the work of aid for the revolutionary politicals in prison and exile in Russia. For the rest, I was glad to get away. England might let me take root, offer an outlet for my energies, respond to an appeal for the doomed and damned in the Soviet land. That was worth going to England for; it was a new hope to cling to.

With this thought to give me courage, I left Germany on July 24, 1924, via Holland and France, for England.

My Dutch visa permitted a stay of only three days, yet long enough to address the twentieth anniversary celebration of the Anti-Militarist Society, organized by our grand champion of peace, our old comrade, Domela Nieuwenhuis. Dutch secret-service men watched the house of my host, de Ligt. They followed us to the station and waited until my train pulled out. At the same time the Dutch Government was entertaining another visitor, a Soviet representative. No limit was put on his stay, nor were his movements shadowed. When I expressed surprise that a reactionary government like that of Holland should offer hospitality to an emissary of the Communist State, my friends smiled. "Russia is a wheat-producing country and Rotterdam a good centre for the distribution of her exports," they explained.

My French transit visa was for two weeks. The inspector at the border insisted that it did not permit me to stop and ordered me to connect immediately with the boat train for England. I refused to budge. After a long parley, greased by American cash, I was allowed to proceed.

The two weeks in Paris, the city I love best in Europe, were enjoyable in the company of friends from America. There were Paula, who had come from Berlin, Harry Weinberger, little Dorothy Miller, Frank and Nellie Harris, and many others, some of whom I had not seen in five years.

"Two weeks!" objected Weinberger; "I'll get you an extension for a month at least."

"How can you — an unknown person here?" I retorted.

"Unknown — me? And coming straight from the Lawyers' Congress, received by the King of England, and presented to the President of the French Republic?" Harry protested indignantly. "You wait and see."

Dressed in morning clothes, wearing a top hat, with ribbons on his coat, Harry presented himself with me at Quai d'Orsay. His client, Madame Kerschner, had come from Germany, he announced, to confer with him on important business matters that would take at least a month. One look at Harry's regalia, and the extension was granted.

"Unknown?" said Harry triumphantly. "Say it again if you dare." I was as meek as a lamb.

In appreciation I offered to chaperon him through Paris. In the same group with my friend were several of his colleagues. The one I liked best was Arthur Leonard Ross. He was of the rare type that one gets to consider in a short time as a good friend.

My dear old friends were thinning out. I had been more fortunate in my friendships than most people, and I gained new ones, among them Nellie Harris, Frank's wife. I had never met her before; it was love at first sight on my part, and Nellie seemed to like me also. Frank continued to be eternally young; at sixty-eight he could still run twelve blocks for exercise after an elaborate meal and enough drink to make most men unsteady. Wine only made him more witty and sparkling. What if he loomed largest in his own estimation? So do most people whose gifts are not nearly so brilliant as his. He was extremely entertaining with the stories of the people he had known in every clime and station in life, from bricklayers, cowboys, and statesmen to the geniuses of art and letters. Frank was an extremist in his loves and hates. If he cared for you, no praise was too generous; if he disliked you, he saw you all black. His enemies, real or imaginary, had no redeeming qualities. Often he was unfair and unjust and we gave and took many verbal blows from each other.

My stay in Paris served to increase my aversion to going to London. I dreaded its fogs, bleakness and chill. Frank urged me to delay no longer. He expected the Labour Government to be defeated in the coming elections; the Tories would probably ignore my visa. To encourage me he enlarged on the many interesting people I should

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meet there who would welcome me and help in my contemplated campaign in behalf of the Russian politicals, as well as in my lectures on the drama and literature.

Helpful as ever was Frank, but he could not make London's autumn and winter attractive to me. Perhaps if I could secure a return visa to France, I might find England less irksome. Harry Weinberger had sailed and most of the people I knew in Paris lacked the necessary connexions to help me to a return visa.

My meeting with Ernest Hemingway held out some hope. It was at a party given by Ford Madox Ford. The affair might have been duller had not Hemingway been there. He reminded me of both Jack London and John Reed because of his simplicity and exuberance of spirit. He invited me to dinner together with a newspaper friend of his who, Hemingway believed, could secure a French visa for me. Ernest, in his rôle as proud father of a buxom baby, looked younger and was gayer in his home setting. His journalist friend did not impress me, nor could he do anything about a visa, though he had promised much. Instead he wrote a silly story about me, purporting to be an interview on Russia, not one word of which was true.

Chapter 55

One is certain to be disappointed in American reporters, yet never in the London weather during autumn or winter. It was foggy and drizzling when I arrived in September, and it did not let up until May. Unlike my visit in 1900, when I lived in a basement, my quarters this time were on the heights: a bedroom on the third floor in the house of my old friend Doris Zhook. I even had the luxury of a gas-stove, which I kept going all day. The monster fog mocked my futile attempts to keep the chill out of my old bones, even when I tried to snatch a little cheer from an occasional ray of sunlight. Doris and the other comrades insisted that it was “not really cold.” American steam-heated apartments had spoiled me for the “mild British climate,” they said. They would not have their homes centrally heated if they could. Fire-places were “more sensible, more healthful, and pleasanter.” I told my friends that I had been away from America five years and had forgotten its material blessings. I had been in Archangel when the temperature was fifty below zero and I had not felt so chilly. Poetic fancy, they teased. If the damp makes one miserable, it produces good complexions, rich foliage, and the strength of the British Empire. Delicate skins, the luscious green lawns and meadows, are due to the weather, and the need to escape from his own climate has made the Englishman foremost among globe-trotters and colonizers.

I soon realized that physical handicaps would be the least of my difficulties. The anarchists of London were my friends of many years, solicitous and willing to assist in anything I wanted to do. They were the remnant of the old guard of the pre-war groups, including John Turner, Doris Zhook, her brother William Wess, Tom Keell, and William C. Owen, a former co-worker of mine in America. But they were divided among themselves. Tom Keell, the publisher of *Freedom*, and Owen, its editor, had kept the paper alive in spite of all vicissitudes. But there was no real movement in London or in the provinces, I soon learned. Coming as I did from the seething anarchist activities in Berlin, the situation in England was depressing. The general political conditions were worse than I had anticipated. The war had created greater havoc with traditional British liberalism and the right of asylum than it had in other lands. Getting into the country was extremely difficult for anyone of advanced social ideas. More difficult to remain if one engaged in socio-political propaganda. The Labour Government was expelling people on as slight pretexts as had the Tories before. My comrades thought it extraordinary that I should have been granted a visa, and expressed doubt that I would be allowed to remain long if I became politically active. The anti-alien laws had almost destroyed the Yiddish anarchist movement, as everyone active in the East End feared expulsion at any time. The disruption in radical ranks brought about by the nefarious methods of Moscow served to strengthen the hands of reaction. In former days the liberal and radical groups used to take a common stand against every encroachment on political freedom and in opposition to economic injustice. Now they were all at each other's throats over the question of Russia.

The older rebels were disillusioned by the collapse of the Revolution. The younger generation, as far as it was at all interested in ideas (which was little enough), was carried away by the Bolshevik glamour. Communist intrigue and denunciation were doing the rest to widen the chasm.

It was a disheartening picture. But I was in England and I did not propose to run away, notwithstanding the odds against me. My comrades agreed that my name and knowledge of Russian conditions might rally the radical and Labour factions to the support of the political victims of the dictatorship. They were certain that my presence in England would be a stimulus to our own comrades. I did not feel sanguine about the situation. I did not know how to reach the British people, and the only suggestion I could make was a dinner at some restaurant as my *début* before the London liberal public. My comrades were elated over the idea, and set to work.

My note to Rebecca West brought a kind of reply and an invitation to lunch. I was pleasantly surprised to find her anything but English in her manner. But for her speech I should have thought her an Oriental, she was so vivacious, eager, charming, direct. Her friendliness, the cosiness of her room, the hot tea, were grateful after a long, cold ride in the drab autumn afternoon. She had not read my writings, she frankly admitted, but she knew enough about me to add her welcome to that of the others and she would be happy to speak at the dinner. She would also arrange an evening to have her friends meet me. I was not to hesitate to call on her for anything I might need. I left my hostess with the comforting feeling that I had found a friend, an oasis in the desert London seemed to me.

The day of the dinner began in darkness and ended in a downpour. I went to the restaurant with a sinking heart. Doris tried to reassure me that no one in England minded the weather; I was known and would draw a crowd. "Scotland Yard, the newspapers, and perhaps a few persons acquainted with American liberal thought," I retorted. There was no use to deceive ourselves; I should not set England afire. "An incurable pessimist," my friend laughed; she could not understand how I had kept up the struggle for so many years. Poor Doris nearly collapsed when we reached the hotel. There wasn't a baker's dozen present at seven o'clock. But at eight she walked on air; two hundred and fifty people had crowded into the dining-room, and additional tables had to be laid for guests who continued to come, even after the speeches had begun. I was profoundly moved that so many should venture out on such a night to welcome me.

The spirit of the evening, the messages of greeting from Havelock Ellis, Edward Carpenter, H. G. Wells, Lady Warwick, Israel Zangwill, and Henry Salt, and the beautiful tributes paid to my past efforts by Colonel Josiah C. Wedgwood, our chairman, by Rebecca West, and by Bertrand Russell completely swept me off my feet. Surely the hospitality and generosity shown political refugees in England, often described to me by Peter Kropotkin, were not dead. I should at last find my sphere of action. With a feeling of gratitude I began my address on the purpose of my coming to England and the things I wanted to do. I have rarely had a more attentive audience until I mentioned Russia. Shifting of chairs, turning of necks, and disapproval on the faces before me were the first indications that all was not going to be so harmonious as it seemed at first. I went on with my speech. It was important that the main reason for my presence in England should be clear to everyone. I reminded my hearers of the Russian Revolution of 1905 and the horrors that followed it. It was my illustrious comrade Peter Kropotkin, then living in England, who had aroused the conscience of the radical and liberal world to protest against the frightful persecution of political. His "*J'accuse!*" was taken up in the House of Commons, and it succeeded in checking the autocracy. "You will be shocked to learn that a similar situation exists in Russia today," I said. "The new rulers are continuing the old terror. Alas! There is no Kropotkin to indict them at the bar of humanity." I did not feel, I continued, the equal of my great teacher in brain or personality, but I was determined to do all I could to make known the fearful state of affairs in Russia. With whatever ability and voice I possessed I would cry out my "*J'accuse!*" against the Soviet autocracy responsible for political persecution, executions, and savage brutality.

The applause was interrupted by loud protests. Some diners jumped to their feet and demanded the floor. They never would have believed, they said, that the arch-rebel Emma Goldman would ally herself with the Tories against the Workers' Republic. They would not have broken bread with me had they known that I had gone back on my revolutionary past. It was growing late. The evening meant too much to me to have it end in a row. We were planning a meeting in Queen's Hall, I informed the audience, and there we all should have opportunity to discuss the matter in detail.

The reports of the dinner in the London daily press were copious and fair. Only the *Herald* was evasive about my talk, though it printed a short paragraph about the other speeches. I was informed that its editors, George Lansbury and Hamilton Fife, were indignant at my "breach of faith." They had added their names to that of George Slocombe, who had assured the Home Office that my sole purpose in coming to England was to do research work in the British Museum. I explained to my friends that Mr. Slocombe was the man through whom Frank Harris had got permission for me to enter England. Neither Harris nor I had authorized him to make any pledges on my behalf. As to the gentlemen of the *Herald*, their share in helping secure a visa for me was

news to me. I did not know Mr. Fife. Mr. Lansbury I had met in Russia, and from what I knew of his attitude to the Communist State it would have never occurred to me to ask favours of him. But I could understand Mr. Lansbury's chagrin over my intended campaign to shed light on the Russian situation. The author of the statement that the teachings of Jesus had been realized in Russia could not afford to be made ridiculous.

My conviction that governmental scene-shifting does not alter the economic situation of the masses had not changed. The Socialists in power, including those of Great Britain, had strengthened my attitude on the question of the State. Nowhere had they helped to improve the life of the worker. I was certain that Mr. MacDonald would do no more during his second term than he had in his first. But there was one matter of utmost importance that the Labour Government could accomplish: recognition of the Soviet Government. I was vitally interested in that, because I knew it would remove the halo of martyrdom from the brow of the Communist State. The international proletariat would then realize that the Soviet Government was of the same clay as the others. I therefore decided not to talk about Russia during the campaign.

Now it was over and my speeches could not affect the fate of the Independent Labour Party. It was its own incompetence in dealing with the poverty and distress of the country while still in office that defeated it. I felt free to write for *The Times* and the *London Daily News* the articles they had requested. It was not only that I had financially reached bottom, but mainly because we needed funds for our mass meeting in Queen's Hall. The British anarchists were too poor to contribute more than a few shillings, and so far no one of means had volunteered to aid. I was glad to earn forty pounds and at the same time speak to a wider public.

Owing to the elections and the approaching holidays, our meeting had to be postponed till January. My friends insisted that the backing of a numerous committee was indispensable to the moral success of our undertaking. I chafed at the delay and resented the idea of a committee. I told my friends of the large birth-control meetings my co-worker Ben Reitman had managed with just a few comrades to assist him; the big demonstrations Sasha had organized and our antiwar protests. We had had no prominent support. Why was it necessary in London? In America Sasha and I were well known, but it was different in England, my friends replied. Here people moved in a herd, at the direction of their shepherd, and this applied alike to party organizations, societies, and clubs. We must have backing to reach the public ear. They agreed with what Rebecca West had told me about free-lance lecture work. "It is not done in England," she had said. London audiences paid admission to lectures only for charitable purposes.

In my public career I had been affiliated with groups only temporarily. I worked for them, not with them. Whatever value my activities had in America was due to my free-lancing and independent position. My London friends urged that my first large public appearance must have the proper support. The dinner had already called attention to my presence in London and to my purpose. The meeting would pave my way for further efforts. After all, they knew best how to reach the British public, and I was willing to follow their advice.

For two weeks I bombarded with letters every name on the list of the prospective committee, but the response was negligible. Most of them did not even reply. Others gave evasive reasons why they could not serve. Mr. Zangwill wrote that, owing to poor health, he had given up all public participation; besides, he did not believe that a committee of known Labour people would do me the slightest good. I might approach the Society for Democratic Control, of which both he and Bertrand Russell were members. He could suggest nothing more. He was sorry I had had to go to Russia to find out what he had known all along: that the Moscow dictatorship was tyranny.

Havelock Ellis sent a kindly note. While he was certain of the sincerity of my motives, he feared my criticism of Russia would give comfort to the reactionaries. They had never protested against the tsarist autocracy and he had no patience with their opposition to Bolshevism, which was only "inverted tsarism." At any rate he did not like committee functions.

The venerable Mrs. Cobden-Sanderson, an old friend of the Kropotkins, who had co-operated with them against the political persecutions of the tsarist régime, Lady Warwick, Bertrand Russell, and Professor Harold Laski invited me to come to them for a talk.

Two persons consented to be on our committee without any reservations: Rebecca West and Colonel Josiah Wedgwood. Edward Carpenter wrote that because of age he could not venture out in the evening, but he was ready to back my efforts, which, he was confident, stood for freedom and justice.

Rebecca West had already given me considerable help. At her home I had met her colleagues on the feminist publication *Time and Tide* — Lady Rhonnda, Mrs. Archdale, and Rebecca's sister, Dr. Letitia Fairfield, as well as a number of others interested in the women politicals in Russia. My circle of acquaintance kept enlarging, and invitations to luncheons, teas, and dinners began to pour in. Everyone was most hospitable, attentive, and cordial — all very pleasant if I had come to England for social entertainment only. But I had come for a purpose. I wanted to arouse the sensibilities of fair-minded Englishmen to the purgatory of Russia, to stir them to a concerted protest against the horrors parading as Socialism and Revolution. It was not that my hosts and their friends were not interested or that they questioned the facts I presented. It was their remoteness from the Russian reality, their lukewarmness to conditions they could not visualize and hence did not feel.

The Labour leaders were callous. In the words of a British Socialist, "It would spell political disaster to my party to declare to its constituents that the Bolsheviks had slain the Revolution." Mr. Clifford Allen, secretary of the Independent Labour Party, declared that "Emma Goldman is an old-time Christian, still believing in the Truth and speaking it out." The most important issue was trade with Russia, he asserted. I had met Mr. Allen in Petrograd, in 1920, when he had come with the British Labour Mission, for which Sasha had acted as interpreter in Moscow. Both of us had been impressed by Allen's independent and idealistic personality. It was somewhat of a shock to discover that in his official capacity he would allow considerations of business to loom higher than human values. I admitted that I was not a shopkeeper, but I believed enough in liberty to let his party be one. Yet I failed to see the connexion between "trade with Russia" and acquiescence in the criminal doings of the Cheka. England had traded with the Romanovs, but liberty-loving Englishmen had often protested against the horrors of the tsars, not merely by words, but by deeds. Why should it be different now? Had the British sense of justice and humanity been shell-shocked that they could remain deaf to the desperate cry of thousands in Soviet dungeons? Did I mean to compare the rule of the Tsar with that of the Bolsheviks? Politically their régime was worse, I told my hearers, its tyranny more irresponsible and Draconic. The Soviet Government was proletarian, after all, and its ultimate aim socialism, Mr. Allen expostulated. He did not approve of all the methods of the dictatorship, but neither he nor his party could afford to join a campaign against it. Most of the others shared his view.

Among the scores of people I met, very few showed such kindly concern as Lady Warwick. I had experienced so many setbacks and disappointments that I clung to the hope that her interest in Russia was vital and that she could be depended on to induce her comrades to join our committee, or at least do so herself. But presently Lady Warwick informed me that it would be necessary to postpone the conference arranged to meet at her house because she had been requested by the Labour men to await the return from Russia of the British Trade Union Delegation. She seemed to be very much afraid that any move on her part might bring back the Tsar. Apparently she continued in that fear, for I never heard from her again.

When I first called on Professor Harold Laski, he expressed the opinion that I ought to take some comfort in the vindication anarchism had received by the Bolsheviks. I agreed, adding that not only their régime, but their stepbrothers as well, the Socialists in power in other countries, had demonstrated the failure of the Marxian State better than any anarchist argument. Living proof was always more convincing than theory. Naturally I did not regret the Socialist failure, but I could not rejoice in it in the face of the Russian tragedy. If I could at least arouse the labour and radical elements! So far I had made no progress. Outside of Rebecca West and Colonel Wedgwood I had found no one who really cared about the woe of Russia. In America I had never met such lack of response to any appeal. Laski thought I would find even the most radical elements reluctant to oppose the Bolsheviks. They were too enthusiastic about the Revolution to draw lines of demarcation. In time I might interest the labour ranks. He would do his best to aid me; he would invite his friends for the next Sunday afternoon to hear my story. Once more hope sprang from what seemed a hopeless and futile quest.

It was impossible for me to speak dispassionately about Russia, but on this occasion I sought to suppress all personal feeling. I spoke in a conversational tone and as objectively as I could. At the conclusion of my talk most of my questioners demanded whether I could point out "any political group more liberal than the Bolsheviks, more efficient for establishing a democratic government should the Soviet régime be overthrown." I replied that I did not want the Communist State overthrown, nor would I aid any group that attempted such a *coup*. Fundamental changes were not made by parties, but by the awakened consciousness of the masses. That had happened in March and October 1917 and would happen again, though probably not in the near future. The dictatorship had discredited all social ideals, and the people were exhausted by years of civil strife. It would require a long time to rekindle their revolutionary fire. I was not interested in a change of rulers in Russia, but I was vitally concerned in the plight of the political victims of the Kremlin autocrats. I believed that strong radical opinion in the United States and Europe would affect the Soviet government as it had that of the Romanovs. It might help to curb their despotism, stop persecution for mere opinion, convictions without trial, and wholesale executions in the cellars of the Cheka. Were not these simple human demands worth trying for? "Yes, but it might lead to the return of autocracy."

The same evasions and objections, the same faint-heartedness, I came across in every group I addressed. It was appalling. At last realizing the futility of my efforts, I resolved not to waste more time on the elite, the Labour politicians, or the ladies dabbling in socialism. Anarchists had always carried on their work without so-called respectable backing and they would have to do so now. Better small meetings under our own auspices and without obligation to anyone than the support of the *bourgeois* world. The dozen members of our little group agreed to go ahead in any way I should suggest, and they procured South Place Institute for our meeting. They reminded me that many a brave voice had pleaded from that platform for freedom and justice. I recollected that I had spoken there in 1900, during the Boer War, under the chairmanship of Tom Mann. Many scenes had been shifted since. Mann was in the bosom of the new church and I was still proscribed by both sides, the capitalist and the Communist.

Professor Laski notified me that his friends were of the opinion that the I.L.P. should abstain from attacking Soviet Russia. He added that Bertrand Russell, though he disliked the Soviet methods, doubted the advisability of my propaganda. Others were convinced that I was more anxious to attack the Bolsheviks than to obtain redress for the politicals; they would not support such an outspoken opponent of Russia. Some held that action must come from the Trade Union Delegation and not from non-English sources. Professor Laski concluded by stating that the Labour leaders would do nothing that might involve them in a controversy with the Soviets. On the whole he agreed with Bertrand Russell that a campaign in behalf of the politicals must not be under anti-Bolshevik auspices "such as yours."

Bertrand Russell's stand was a disappointment to me. I had seen him and talked with him at length. While he had not promised to act on the proposed committee, saying he would have to think the matter over, he had shown no indication that he did not care to affiliate himself with an avowed anarchist. It was rather discouraging to find the brilliant critic of the State, the man whose spiritual attitude was anarchistic, fight shy of co-operation with an anarchist. And Laski, too, the bold exponent of individualism!

The Trade Union Delegation returned from Russia on fire with the wonders they had seen — rather, had been shown! They waxed enthusiastic in the *Daily Herald* and at meetings about the splendid Soviet achievements. They had spent all of six weeks in Russia; could one speak with greater knowledge and authority?

If I failed to arouse the Britishers, I succeeded in impressing a few Americans in England, most of them Rhodes scholars, who invited me to address them. My visit to Oxford was quite an event, not only on account of the splendid meeting the boys had arranged in spite of the opposition from the "Coolidge gang," but also because of the hospitality and generous aid given me by Professor S. E. Morison, of the American History Department, and by the dozen young chaps, the most thoughtful and wide-awake of the group, who became my ardent friends. This at least I had gained after four months of effort. The genuine interest and the sincere desire to help of such new friends as David Soskice, the well-known Russian revolutionist and one-time editor

of *Free Russia*, of Mrs. Soskice, the writer and sister of Ford Madox Ford, as well as their two vivid boys, was a most satisfying recompense.

Thanks to the faithful and energetic work of my comrades, among them Doris Zhook, William Wess, A. Sugg, Tom Keell, and William C. Owen, our South Place Institute meeting was crowded, notwithstanding the downpour and the admission charged. The tact of our chairman, Colonel Josiah Wedgewood, my American student friends, some “real” proletarians to keep order, and my usual sang-froid on the platform saved the situation.

We had reason to rejoice over our success. Without backing, either moral or financial, we covered the expenses of our meeting and had some surplus left to send to the Berlin Fund for political prisoners. With Tom Sweetlove as treasurer, and A. Sugg, as secretary, the committee was launched as a permanent body for systematic activity. Though numerically small, it had ambitious aims: a series of lectures on Russia, the circulation of the *Bulletin* of the Joint Committee for the Defense of the Imprisoned Revolutionists in Russia, published in the English language in Berlin under Sasha’s editorship, and the raising of funds. The *Bulletin* contained accurate information and data on political persecution, as well as letters from the incarcerated and exiled which Sasha and other members of the Joint Committee were receiving *sub rosa* from Russia.

Our main trouble was that I found myself between two fires. I had no hope of a hearing by the Independent Labour Party or in the trade unions; neither would I speak under the auspices of the Tories. From the latter I received a number of invitations to lecture on Russia, but I had to decline because I learned that they were exclusive Conservative clubs. Another came from the Woman’s Guild of the Empire in Paisley. I inquired about its political character and was informed that it stood for “God, King, and Country.” I wrote to the Guild that as an anarchist I repudiated social arrangements which raised some to the throne and condemned others to pauperism. I did not discriminate against any audience, whatever its social, political, or religious beliefs; in the United States I had lectured before the most diversified crowds — longshoremen and millionaires, poor working and professional women; in halls behind saloons and in drawing-rooms, in mines hundreds of feet below the ground, from pulpits and soap-boxes. From our own platform I should be willing to treat the subject of Russia, no matter who came to hear me. On any other topic I should be willing to talk in the House of Lords, in Windsor Castle, or before the Conservative Party. But not on Russia.

I doubted that our committee could succeed with independent meetings in reaching the general public. The members were not dismayed. They would experiment with English lectures, and the *Arbeiter Freund* group volunteered to organize Yiddish meetings in the East End. Thus encouraged, I started my weekly rounds from one end of London to the other, in rain, sleet, fog, and chill, for three months. Not even in my pioneer days in the United States had I found it quite so bitter to break new ground as I did in this venture. The result was hardly worth the effort, though the committee insisted that it was. Expenses were covered, some money was added to the Political Prisoners’ Fund, and conditions under the Communist State were made known to hundreds of people.

My tour through the north of England and south Wales was little to boast of. The Welsh people were impressionable and easily aroused, but not always dependable, John Turner had once told me. After the English icicles I had tried to melt, I welcomed the Welsh crowds and their enthusiasm. The difficulty was not the indifference of the workers, but their dreadful poverty. Many had been unemployed for a long time, and those who were fortunate enough to have jobs earned the barest pittance. The amazing thing was that people living in such bleakness should come to meetings at all; it seemed extraordinary that they could muster up enough sympathy in their suffering brothers in far-away Russia. The pale, pinched faces of these toilers made me painfully aware of my own position. Like all missionaries I was appealing for “charity for China” when help was so desperately needed at home. If I could at least enter their lives, share in their struggles, show them that anarchism alone has the key that can transform society and secure their well-being, my begging would have some justification.

Already in London after my first lectures I had begun to chafe under my compulsory silence on the frightful economic conditions in England. The social wrongs in Great Britain could of course in no way justify similar evils in Russia. Nor did I feel it just to talk about the dictatorship and ignore the situation close at hand. This

feeling was constantly increasing and adding to my inner struggle. I could not go on much longer with my anti-Soviet activities without voicing my stand on the general social question. That opportunity denied me in England, as indeed everywhere else, I should have to stop discussing the Bolshevik State. I could not close my eyes to the fact that I owed my asylum to my attitude on Russia — a doubtful and uncomfortable hospitality, which I could not accept indefinitely. My comrades urged me to remain for my work. I had no reason to feel that I must not appeal for the imprisoned revolutionists in Russia because I could not take part in the social struggle in England, they argued. I was the first anarchist returned from the Soviet country to explain in Great Britain the relation of the Bolsheviks to the Revolution; such knowledge was vital everywhere, but nowhere more so than in England, where many of the labour leaders were emissaries of Moscow. This applied particularly to south Wales, where certain officials of the Miners' Federation were espousing the miracle of the Communist State. The simple trust and faith of my comrades was deeply touching. Proletarian from infancy, their lives barren of beauty and joy, they clung to their ideal as the sole hope of a new and free world. Typical of them was James Colton, who at the age of sixty-five was still compelled to slave in the mines for his daily bread. He had given the greater part of his life to active service in our ranks, and with much pride he told me that, like myself, he had become an anarchist as a result of the judicial murder of our Chicago martyrs. With no chance for an education, he had picked up much knowledge and a clear understanding of social problems. He devoted his native ability as a speaker to the cause and he contributed to the propagation of anarchism from his meagre earnings. The comrades in his group, younger men with families to support, were carried along by "Jimmy's" energy and inspired by his love and consecration to the ideal.

The Trade Union Report on Russia, signed by all the delegates, including John Turner, proved a complete whitewash of the Soviet régime. The ground it covered would have required several years' study, extensive travel, and a long stay in the country. The Labour delegates had been in Russia six weeks, more than a week of which was spent in trains, as John told me. Obviously their report could not represent the personal knowledge and observation of its authors. As a matter of fact, it was a compilation of the documents specially prepared for them by the authorities. Inasmuch as most of the delegates had been pro-Soviet before coming to Russia, it was quite natural that they should swallow the whole Bolshevik bait. Their interpreters, one of them a naval attaché of the British Embassy in the tsarist days, another in the diplomatic service for a long time, were past masters in mustering official data to good effect. They had winked at the old autocracy in the interests of their Government, and now, as adherents of the I.L.P., they had also to do considerable winking. That was their profession and I had no quarrel with them. But I was shocked to see John Turner sign the report. The more so because his article in *Foreign Affairs*, the interview he gave to a representative of the New York *Forward*, as well as his talk at our meeting, flatly contradicted the paeans of the report. I wrote him frankly how he had disappointed me and the other comrades. He replied in almost the identical phrase Lansbury had used to Sasha in 1920: he could show me "any number of poor, destitute and starved in London." I failed to see the connexion between the misery in England and the statement in the report that the Russian toilers, though politically bound, were economically free and contented. Turner and his co-delegates knew that this was no more true regarding the masses in Russia than in reference to the British workers.

It was imperative to unmask the deception. I suggested to our committee a reply and I was instructed to prepare it, with the help of Doris Zhook. The brochure we issued compared the statements in the report with quotations from the Soviet press during the visit of the British delegates. It contained no comments whatever, as we were willing to let the Bolsheviks themselves disprove the extravagant claims of the report. The Communists immediately charged us with using material from the forged *Izvestia* and *Pravda*, allegedly published by counter-revolutionists abroad. It was absurdly silly, but it was sad to see even so good an insurgent as Colonel Josiah Wedgwood change front. He wrote me that he would take no responsibility for the pamphlet and requested that his name be taken off the committee. Wedgwood, like most of the others, including even my comrade John Turner, moved in a groove and lacked the independence to stand out against the Communist rooters.

The one exception in these ranks was Rebecca West, who did not permit her affiliations to influence her attitude or curtail her freedom of action. Though extremely occupied with her own work, she nevertheless

found time to interest her friends in my efforts, to put me in touch with a literary agent who might place *My Disillusionment in Russia* with a British publisher, to write a preface for it, and to preside at one of my lectures. But, then, Rebecca West is an artist, not a politician.

Mr. C. W. Daniel was another unfettered spirit; a publisher, he did not consider trade the all-embracing issue of life. He cared more for the ideas and literary quality of works he was issuing than for the money they might bring him. Was he, too, an old-fashioned Christian to prefer truth to business, I inquired, adding that I was charged with that offence. I admitted that it was naïve of me to expect more from the I.L.P. than from any other political party. I had always known that, like the beasts, they never change their natures, however much they may shed their skins. Alas, one grows older but not wiser or I should not have been so shocked to find radicals argue the life and death of thousands in terms of commerce. On closer acquaintance Mr. Daniel did not prove wiser than I, even if younger. He undertook to publish a British edition of *My Disillusionment in Russia*, fully aware that though it might secure glory from posterity it could not bring him much trade. My book had already appeared in complete form in a Swedish edition, but it did not mean so much to me as to see my work, so atrociously bungled in America, in one volume in England, with a preface by Rebecca West.

My Disillusionment, the articles in the *New York World*, reprinted and circulated by the *London Freedom*, my contributions to the *Westminster Gazette* and the *Weekly News*, besides those that had appeared in the *London Times* and been syndicated in the provinces, the article in the *Daily News*, and, finally, our brochure refuting the fiction of the trade-union delegates contained a wealth of information accessible to all but the wilfully blind.

Sasha had also not been idle; his *The Bolshevik Myth* now appeared, published in New York by Boni and Livright. But the latter had eliminated the concluding and most vital chapter as being an "anticlimax." Thereupon Sasha issued it as a brochure under that very title and circulated it at his own expense. Sheets of the book had been imported to England and the volume sold at a prohibitive price without the author's knowledge or consent, and without his receiving a cent of royalties. The reviews were splendid, the critics agreeing that *The Bolshevik Myth* was a convincing and moving work of first-rate literary merit. In addition Sasha had gathered a wealth of data and documents about political persecution under the Soviet dictatorship. He secured the stories and affidavits of numerous politicals who had escaped or been deported from Russia. Added to similar matter collected by Henry G. Alsberg and Isaac Don Levine, the whole constituted a collective indictment of Bolshevik terror overpowering in its effect. On the strength of it Alsberg and Levine procured letters of protest against the Moscow despotism by men and women of international fame, and the entire material was published in New York by the International Committee for Political Prisoners in a volume entitled *Letters from Russian Prisons*.

We kept our pledge to our suffering comrades in Russia. We made known their cause as well as that of all other persecuted revolutionists. We demonstrated the abyss between the Bolsheviks and "October." We would continue to do so, Sasha through the *Bulletin* of the Joint Committee for the Defense of Political Prisoners, and I whenever and wherever the opportunity presented itself. Now was the time for me to turn to other matters. After eight months' absorption in the Russian situation I felt justified in seeking different subjects for expression. This was especially imperative because I could not go on indefinitely accepting support from my family and American friends. I should not have been able to keep going but for such dear and devoted friends as Stewart Kerr, for instance, who never allowed a month to pass without a gift. Now that I might become self-supporting by means of lectures on the drama, I decided to discontinue my Russian work, at least for a while.

Shortly after my arrival in England Fitz had appointed me her representative for the Provincetown Playhouse, to which she had already given years of labour and love. My credentials afforded me free access to some of the theatres, yet what I saw did not whet my appetite for further exploration of the London stage. English friends spoke highly of the Birmingham Repertory Theatre, the only outstanding group of artistic merit. It had grown out of amateur beginnings, they informed me, and it owed its first start and splendid development to the skill and generosity of its founder, Barry V. Jackson. My experience with British intellectual hospitality had made me somewhat sceptical. Opportunity to judge for myself came when the Birmingham Repertory Company opened in London with Shaw's *Caesar and Cleopatra*, and I made haste to present my credentials as Fitz's European ambassador. At no theatre in the British metropolis had I been received with greater courtesy.

The performance proved to be a revelation. Such settings, atmosphere, and ensemble acting I had not seen since the Stanislavsky Studio days, and even there the scenery did not compare with this feast for the eyes. Cedric Hardwicke's Caesar surpassed that of Forbes-Robertson, whom I had seen in New York. He succeeded in making the old Roman intensely human, with enough wit to laugh at himself. Miss Gwen Ffrangcon-Davies as Cleopatra was an exquisite creature. For the first time in England I was able to banish the gloom the travail of eight months had settled on my spirit.

Nearer acquaintance with Barry Jackson, Walter Peacock, Bache Matthews (Mr. Jackson's director), and several other members of the company saved me from judging the nature of a whole people by the bitter experiences I had with some groups. They knew I was a stranger struggling to gain a foothold in their country, and that was reason enough for them to offer their help. The possibility of losing votes or support and disagreement with my views on social subjects did not affect them. They were interested in the human, in a fellow-creature adrift in an alien land. They made me welcome at their theatres and put me in touch with circles that could enable me to establish myself by means of lectures on the drama.

Mr. Peacock introduced me to a number of people, among them Geoffrey Whitworth, the Honourable Secretary of the British Drama League. Mr. Matthews interested the secretary of the Birmingham Playgoers in my work, which soon brought me an engagement from that society; and Barry Jackson, one of the busiest men in London, always found time for me when I needed his kindly aid. Mr. Whitworth generously turned his entire office over to my work; the assistant secretary of the league, the library, and the list of affiliated societies were put at my disposal. Mr. Whitworth also invited me to speak at the conference of the Drama League, which was to take place in Birmingham.

In the lovely Repertory Theatre I lectured on the Russian theatre, discussing the studios, the Kamerny, and Meyerhold. The atmosphere was free from strife or rancour, the audiences were receptive, the questions keen and intelligent. Intermission brought everyone together in easy sociability that was most encouraging to me.

Too late I learned that in England it is customary for clubs and societies to arrange their lecture courses six months in advance. Still, I succeeded in securing seven engagements for the early autumn from the Playgoers in Manchester, Liverpool, Birkenhead, Bath, and Bristol. In the last city a series was also being planned by our own people. The Drama Study Circle I had organized in London was planning several lectures on the origin and development of the Russian drama, and the anarchists in the East End of London asked for the same course in Yiddish. I could look forward to a busy time doing work I had always loved.

During my early days in England, when everything seemed bleakest, Stella had written me that London was a cold beauty that required much wooing before revealing her charms. "Who cares to woo a cold beauty?" I replied. Now I had been paying court to her for nine months. Could it be that I was beginning to touch her heart?

London was really beautiful now in its profusion of green and abundance of flowers and sun, as if it would never wear mourning or weep torrents again. One begrudged every moment indoors, knowing how short-lived the glory was. But six hours every day was the very least I needed to cope with the historic treasures I discovered in the British Museum on the Russian theatre and drama. This institution had been one of my objectives in coming to England, but it was only now that I had the time, the interest, and the need for availing myself of all it offered. The longer I worked in the museum, the more information I unearthed on stage arrangement, old plays, scenery, and costumes. This led to wider fields, embracing the political and social backgrounds of the dramatists of different periods, and their correspondence that reflected their feelings and reaction to Russian life. It was a fascinating study and so absorbing as to make me forget the closing-hour. One thing became plain from the start. I could not hope to cover even a fraction of the material in six lectures, or in a dozen. An entire volume would be required. Professor Wiener, Peter Kropotkin, and others had written such works on Russian literature. It occurred to me that my drama series might serve as an introduction to a larger book to be written at some later date.

My meetings with Havelock Ellis and Edward Carpenter stood out as the fulfillment of a wish cherished for a quarter of a century. Not that I learned to know them better through our fleeting personal contact than

I had through their works. I saw Ellis for a bare half-hour in his London apartment and we were both rather tongue-tied. But if I had lived near him for years, I should not have realized better the oneness of the man with his life's labours, so expressive of his unique personality and lofty vision was every line that had spoken to me out of the pages of his liberating work.

My visit with Edward Carpenter lasted the greater part of an afternoon in his modest cottage at Guildford. He was nearly eighty, frail and feeble. Alongside of his dapper companion, whom everybody addressed as George, his clothes looked shabby. But there was distinction in his carriage, and grace in every gesture. Dear Edward had little chance to be heard, for it was George who did most of the talking about the work "Edward and I" had written while they were in Spain, and the book "we're planning this summer." Patient and forbearing was Edward towards the conceit of small people, viewing it with the wisdom of the sage.

I attempted to tell him how much his books had meant to me — *Towards Democracy*, *Angel Wings*, *Walt Whitman*. He stopped me, gently putting his hand over mine. Instead I should rather tell him about Alexander Berkman, he said. He had read his *Prison Memoirs*, "a profound study of man's inhumanity and prison psychology, and of his own martyrdom, portrayed with extraordinary simplicity." He had always wanted to know "Sasha" and "the Girl" in the book.

Havelock Ellis and Edward Carpenter! My summer was indeed enriched by these two grand seigneurs of intellect and heart.

It brought also other interesting events outside of my research work. Fitzi arrived for a brief visit, and through her I came to know Paul and Essie Robeson, as well as several of Fitzi's associates in the Provincetown Playhouse. They had come to London to put on *The Emperor Jones* with Paul Robeson. Essie was a delightful person, and Paul fascinated everyone. I first heard Robeson sing a group of spirituals at a party given by my American friend Estelle Healy. Nothing I had been told about his singing adequately expressed the moving quality of his voice. Paul was also a lovable personality, entirely free from the self-importance of the star and as natural as a child. He never refused to sing, no matter how small the circle, if the company was congenial. The Robesons liked my cooking, especially my coffee, and so we exchanged compliments. I would prepare dinner for a chosen few or arrange a party of my English friends to meet the Robesons, and Paul would hold everyone spellbound by his glorious voice.

The summer was rich, the richest in years. Now that the sunny days were drawing to an end, my friends were departing. Work I loved lay before me and I still had a stout heart. But by December there was little left of it or anything else to help face the London winter. My venture into the Playgoers' societies was quite satisfactory. Gratifying also were the Liverpool and Birkenhead organizations, because of their mixed membership. The others were purely middle-class, with no vital interest in the drama and no feeling for its social and educational value. Nevertheless the experience proved that I could establish myself with the Playgoers if I could hold out long enough to become better known in England, for a year or two. I had no means for it, nor the inclination to become an adjunct.

The independent lectures in London and Bristol again demonstrated the truth of the British saying that "it isn't done in England." The London failure was particularly disappointing because the work had started with every promise of success. Keats' House, quaintly beautiful and permeated by the genius and spirit of England's great poet, was our meeting-place; Claire Fowler Shone, our secretary, a skilful organizer and prodigious worker, widely known in labour and trade-union ranks, with a dozen friends to assist her. A review of my drama work by Rebecca West and Frank Harris circulated in thousands of copies; Barry Jackson, Geoffrey Whitworth, A. E. Filmer, and others, no strangers in the world of the drama, were announced as chairmen. Yet the attendance was small and the receipts barely covered the expenses. True, the audiences were of a high intellectual order. That and the joy of collecting my material were the only satisfaction I gained from nearly six months' effort.

I spent three weeks in Bristol with similar results. My second attempt to take root in the United Kingdom had thus also gone by the board. The fogs and wet remained faithful and wandered through my system at their own sweet will. I was laid up with chills and fever when an invitation came from my dear friends Frank and Nellie Harris to visit them in Nice.

In June I had married the old rebel James Colton. British now, I did as most natives do who can scrape up enough to escape their country's climate. The *American Mercury* had sent me a cheque for my sketch on Johann Most, so I was able to pay my fare to the south of France. The Harrises were marvellous hosts, sparing no pains to surround me with care and help restore my health and cheer. I had spent many interesting hours with Frank before, but never enough to see more than the artist, the man of the world, the interesting *causeur*. In the intimacy of his home I was able to penetrate beneath what everyone considered Frank's egotism and conceit. I found that my host knew himself much better than anyone else did. He knew the human, all too human in his make-up. He had his gnawing doubts whether he was indeed the supreme artist he proclaimed himself, whether his works would live and he be given an immortal niche. Frank was not deceived about his own foibles, however blind he might be to those of his friends or mistaken in those he looked upon as enemies. Frank Harris, when he turned himself inside out, far from lessening my affection, brought himself nearer to me. We had few ideas in common, especially on social problems. We fought often, but always in the best of feeling, for we knew that no matter how far apart we might drift, our friendship would not weaken.

My meeting with Nellie Harris in Paris the year before had shown me little of her personality, except for her obvious loveliness and charm. During my visit all her rare and exquisite qualities unfolded like a flower before me. I had met wives of creative men on previous occasions. I had seen their bitterness to their husbands' friends, their jealousy of female admirers, and well I knew how overbearing and cattish my sex can be to the wives of their idols. My sympathies were often with the wives, for it seemed martyrdom enough to be the spouse of an artist. I should have thought no less of Nellie had I found her ungenerous to the admirers of Frank. But Nellie was an angel, a large and loving spirit, incapable of harshness, and no mere reflection of her famous husband, but an individual in her own right, a keen observer of people and affairs, a better judge of human nature than dear old Frank, and more patient and understanding.

I was loath to leave my good friends, but necessary research in the Bibliothèque Nationale called me back to Paris before returning to England. I still had some engagements to fill with the Playgoers' societies in Liverpool on the little-theatre movement in America. I had addressed them before on the works of Eugene O'Neill, and a woman reporter had reviewed my "sensitive hands and gold coloured lining of the opera cloak, rather startling in an anarchist," but the Playgoers must have liked my talks, because they invited me again. I had also consented to deliver another course of lectures on Continental and American plays in a popular hall, with one-shilling admission. My comrades were sure it would bring a crowd, but on the appointed day there were no crowds. Strindberg, the German expressionists, Eugene O'Neill, and Susan Glaspell did not interest the British public when presented without the seal of an organization or party. "It isn't done in England." I was compelled to realize that a much longer period than I had thought would be necessary to break through the wall of what "isn't done." Five years, perhaps, if not more. But I did not have many more years to throw about. Meanwhile I was faced with the problem of making ends meet. Not till my deportation had I ever given a thought to this question; I had felt that as long as I could use my voice and pen, I could easily earn my living. Since then I had been haunted by the spectre of dependence, and it grew after my tour of south Wales and the provinces. I would rather take a job as a cook or housekeeper than get my living from my activities among the underpaid miners and cotton-mill workers. I could not allow them to defray my railroad fares, let alone the expenses of my lectures. The drama meetings not paying for themselves, I saw no way of continuing my work in England.

A friend had once said jokingly that I was like a cat; "drop her out of a sixth-story window and she'll land on her paws." After the last failure I felt as if I had indeed been thrown from the top of the Woolworth Building. Two things brought me on my paws again. One was my plan of a volume on "The Origin and Development of the Russian Drama"; the other, a tour through Canada. The anarchists there had invited me to come, and a New York comrade promised to raise my expenses. I would go to some little place in France and devote the summer to writing and would leave for Canada in the fall. The two ventures, I hoped, might secure me for a year or two to live and be active in England. I made sure of my going to Canada by immediately reserving my passage.

The incentive to devote the next four months to writing had come from C. W. Daniel, my patron publisher. He had taken the keenest interest in my lectures on the Russian dramatists, had sent a stenographer to take them

verbatim, and held out the hope of issuing my book in the not too distant future. Besides *My Disillusionment* he had also published an English edition of Alexander Berkman's *Prison Memoirs of an Anarchist*, for which Edward Carpenter had written a preface, and he had imported sheets of *Letters from Russian Prisons*, neither of which undertakings added much to his coffers. But it in no way discouraged him from wanting to try his luck again.

I was about to leave London when the general strike was declared. I could not think of running away from an event of such overwhelming importance. Workers and helpers would be needed and I must remain and offer my services. John Turner was the most likely man to get me in touch with the people in charge of the strike. I explained to him that I was willing to do any kind of work to aid the great struggle: look after the relief of the strikers' families, organize the care of their children, or take charge of feeding-stations. I wanted to help the rank and file. John was delighted. It would dispel the prejudice my anti-Soviet stand had created in trade-union circles and would demonstrate that anarchists not merely theorized, but were capable of practical work and were ready for any emergency. He would take my message to the strike committee and put them in direct touch with me. I waited for two days, but no word came either from trade-union headquarters or from John. On the third day I again made the long trip on foot to see John and to inquire about the matter. He had been told that all help in the strike situation was drawn from trade-union ranks, and that no outside aid was needed. The excuse was flimsy; clearly the leaders feared it would leak out that the anarchist Emma Goldman had some connexion with the general strike. John was loath to admit my interpretation, nor could he deny that I might be right. It was the old story: the centralized machinery in every walk of British life left no room for individual initiative. It was torture to remain neutral where the line between masters and men was so sharply drawn, or to stand by idly while the leaders were making one blunder after another; nor would I leave by rail or ship manned by strike-breakers. I found some relief in being out on the streets mingling with the men and getting their reactions. Their spirit of solidarity was wonderful, their fortitude great, their disregard of the hardships the strike had already imposed admirable. No less extraordinary was their good humour and self-control in the face of provocation from the enemy: armoured cars rattling along the streets, taunts and ridicule from the young bullies in charge, and the affronts of the wealthy in their luxurious automobiles. A few encounters had taken place, but on the whole the strikers carried themselves with pride and dignity, confident of the justice of their cause. It was inspiring, but it also increased my misery at my own helplessness. On the tenth day of the strike, there still being no sign of a settlement, I decided to leave England by airplane.

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Friends had unearthed a lovely spot in Saint-Tropez, an ancient, picturesque fishing-village in the south of France. An enchanted place it was: a little villa of three rooms from which one caught a view of the snow-covered Maritime Alps, with a garden of magnificent roses, pink and red geraniums, fruit-trees, and a large vineyard, all for fifteen dollars a month. Here I regained something of my old zest for life, and faith in my ability to overcome the hardships the future might hold. I divided my time between my writing-desk and my *ménage*. I even found time to learn to swim. I prepared the meals on a quaint, red-bricked Provençal stove in which only charcoal could be used. Many friends from America and other parts of the world found their way to my new home in Saint-Tropez.

Georgette Leblanc, Margaret Anderson, Peggy Guggenheim, Lawrence Vail, and many others came for an hour or a day to discuss serious matters or in jolly company. Peggy and Lawrence lived not far from us in a village called Pramouquier and there I first met Kathleen Millay and Howard Young. The latter reproached me for not writing my autobiography. "A woman of your past!" he exclaimed; "just think what you could make of it!" I would, I told him, if I could secure an income for two years, a secretary, and someone to scour my pots and kettles. He would undertake to raise five thousand dollars on his return to America, Young promised. In honour of my prospective benefactor, Peggy added a few more bottles of wine to those already emptied at dinner.

The four months in Saint-Tropez passed all too quickly in labour and play. A golden dream, not without its rude awakening, however. Mr. Daniels informed me that conditions in England since the general strike had grown from bad to worse; there being no sign of coming improvement I should not feel bound to his firm with my manuscript on the Russian drama. That was the first ripple in my azure sky, yet not so disconcerting as the cable from the New York comrade who had promised to raise the initial fund for my Canadian tour. "It is off," he announced.

The Canadian Government had probably declared I would not be admitted, or our own people had reconsidered their invitation, I thought. But my conjectures proved false. Canada remained blissfully ignorant of the danger threatening it, and our comrades assured me they were expecting me without fail.

My sponsor was apparently afraid of the bodily harm I might meet at the hands of the Communists. His fears were not entirely groundless; Communists in New York had broken up radical meetings and had even physically attacked their opponents. The hard times would also affect the success of my lecture tour, the comrade wrote. I appreciated his good intentions to protect me and my interests, but I could not be very gracious about the right he had assumed to cancel my tour. Had this new blow come while I was yet in England, I should have thought my world at an end. But life in Saint-Tropez had restored my strength and with it my fighting spirit. I cabled three friends in the States for loans. They responded simultaneously, though they lived in different parts.

While in Paris, I lunched with Theodore Dreiser. "You must write the story of your life, E.G.," he urged; "it is the richest of any woman's of our century. Why in the name of Mike don't you do it?" I told him that Howard Young had put the question first. I had not taken it very seriously and I was not surprised that I had received no word from him, though he had been back in America several months. Dreiser protested that he was greatly interested in seeing my story given to the world. He would secure a five-thousand-dollar advance from some publisher and I would hear from him very soon. "All right, old dear, see what you can do! If you also forget or if you fail, I will not sue you for breach of promise," I laughed.

I entered Canada as unheralded as I had England two years previously. In Montreal I learned that no English anarchist had been heard in Canada for a great many years. The only active people were the Yiddish-language group, but they had no experience in organizing English lectures. My friend Isaac Don Levine had promised

to help with the publicity work, but even before he reached Montreal, the newspapers announced that the dangerous anarchist Emma Goldman, masquerading under the name of Colton, had managed to get by the immigration authorities and had come to Montreal. To save the Montrealers further trepidation and to satisfy the curiosity of the press Don issued a statement setting forth how and why I had come to Canada and inviting press interviews. The telephone and doorbell of my hosts, the Zahlers, worked overtime, and the papers were lurid with the news that romance still lived in this crassly materialistic age: Emma Goldman and James Colton, a southern Welsh miner, had rediscovered their mutual affection after twenty-five years and had joined their lives in matrimony. The immigration authorities were reported to have stated that there was no intention of interfering with my presence in Canada as long as I "did not advocate bombs."

The Moscow fanatics sought to boycott my lectures by a house-to-house canvass of the radical Yiddish population. A few of the more decent and sensible Communists deprecated these tactics. They suggested a debate between Scott Nearing and myself. I should have preferred some Communist who had lived in Russia longer and knew the situation better than Mr. Nearing. Still, I was quite willing to discuss with him the question of Life under the Dictatorship. Not so Mr. Nearing. His reply was that if E.G. were dying and he could save her life, he would not go round the corner to do so.

Besides my lecture in the theatre and an address at the Eugene Debs Memorial gathering I delivered six Yiddish lectures and spoke at a banquet where several hundred dollars were subscribed for the Russian politicals. The most satisfying result of my visit in Montreal was the group of women I gathered into a permanent body to raise funds for the imprisoned revolutionists in the Communist State.

The Toronto anarchists were more numerous and better organized. They were carrying on intensive propaganda in Yiddish and exerting an influence in their community, but they sadly neglected the natives. They were eager, however, to assist me to any extent with my program of English lectures. They had done a great deal of preparatory work that promised success for my first appearance. Support came also from an unexpected quarter. I had notified the Toronto newspapers of my visit to their city, but only the *Star* showed sufficient interest to send a representative, Mr. C. R. Reade. I was amazed to find him thoroughly informed about the anarchist philosophy and familiar with its exponents and their works. He might as well be one of us, I joked. Life was difficult enough without being an adherent of such an unpopular cause or sharing its ideas with a dull world, he laughed. His understanding and friendly attitude exerted a proselyting effect on his editors. In the words of the Communists, the *Star* became an "Emma Goldman propaganda sheet." The explanation given for my "pull" with the paper was that its owner had in the past been a "philosophic" anarchist and remained hospitable to advanced ideas. But I felt that it was due mostly to Reade's good offices. Both he and Mrs. Reade became my enthusiastic sponsors. Mrs. Reade even volunteered to organize a course of my drama lectures. They were among the few kindred intellectual spirits I enjoyed during my stay in Toronto.

Dear members of my family came to visit me from the States, and it was a great joy to be within their reach, even if they had to come to me instead of my going to them. Not that the opportunity was not offered me. Various friends were eager to smuggle me across the border. With my picture in every rogues' gallery in the United States, I could not have remained there long without being recognized, and there was no object in hiding. Those of my friends and comrades who could afford it would come to see me. For the rest, I never liked sensation for its own sake. There still was a large place in my heart for my erstwhile country, regardless of her shabby treatment. My love for all that is ideal, creative, and humane in her would not die. But I should rather never see America again if I could do so only by compromising my ideas.

The expense of travel in Canada and the great distances between the larger cities decided me to go no farther than Edmonton, Alberta. Winnipeg nearly became my Waterloo. The city was extremely cold and in the throes of a gripe epidemic, to which I succumbed in the first twenty-four hours. Lack of cohesion in our ranks, badly organized meetings, and Communist obstruction at every gathering made the situation anything but a cheerful prospect. Hugging my bed by day, in a half stupor from drugs to break my cold, I managed to pull through the Sunday evening mass meeting in spite of the rough-house created by the Moscow bigots. Later I added a course of drama lectures to my schedule. The six weeks in Winnipeg, though strenuous to exhaustion, were not

entirely without compensation. The alert and active young people in the *Arbeiter Ring* organization, and the girl students of the University who invited me to speak, were the saving grace of my ordeal. I also succeeded in welding together the radical women into a relief society for the imprisoned revolutionists in Russia and added some money to the fund.

Edmonton, Alberta, proved a record-breaker. I came there for two lectures. I stayed to deliver fifteen in one week, some days speaking three times. All the Jewish organizations in town and most of the Canadian labour, social, and educational groups invited me to speak. The two extremes of the variegated audiences I addressed that week were factory girls during their lunch hour in the shop and the faculties of Edmonton College and the University of Alberta at a tea arranged in one of the hotels by Mrs. H. A. Freedman, the president of the Council of Jewish Women. The extraordinary interest my presence in Edmonton aroused was entirely due to the kindly efforts of three people, none of whom was an anarchist. Mrs. Freedman was a staunch and sincere adherent of the present political order, E. Hanson was a Socialist-Nationalist, and Carl Berg was an I.W.W.

A note from Peggy Guggenheim on my return to Toronto expressed surprise that I had not answered Howard Young's letter regarding my autobiography. Had I changed my mind about permitting him to raise a fund to enable me to write the book? He was planning to proceed with it and she would open the subscription with five hundred dollars. I replied that I had never received Howard's letter, but it was all right for him to go ahead. Yet I should prefer to have my old friend W. S. Van Valkenburgh in charge of the hard work the appeal would entail. I knew that if energy and indefatigability could avail, Van was sure of success. With Peggy Guggenheim and Howard Young as my first sponsors, Kathleen Millay as the official secretary, and Van to do the heavy correspondence, the project was finally launched to secure funds for my writing the "masterpiece that would set the world afire."

Meanwhile my Toronto comrades kept on insisting that I was wanted in their midst. They had never believed that their city could respond so warmly to anarchist propaganda. They urged that I make Toronto my permanent home or that I remain there several years at least. They offered to foot all bills and I should consider myself engaged, they declared. Most of these Yiddish anarchists were workingmen, barely earning their living: expansive Maurice Langbord and his wife, Becky, toiling to support their six adorable children, with large appetites; A. Judkin, weighing no more than ninety pounds, with a sick wife, running a newspaper delivery truck; genial and kindly Joe Desser, ill for months; Gurian, Simkin, Goldstein, and other comrades — every one of them with heavy burdens to carry. I would not consent to accept support even from Julius Seltzer, the only "millionaire" in our ranks, let alone from them. Nor could I think of spending the rest of my life in Canada. But I would risk it for a year.

The special drama course, arranged by my two artist friends Florence Loring and Frances Wylie, had left a surplus. My family sent cash as their birthday gifts. The two Bens, Big and Little, and other friends had also remembered me on the occasion. I would have enough to keep going for part of the summer. I thought I would rest up for a while and then buckle down to prepare a new lecture course. But I lost all desire for a rest with the impending murder of Sacco and Vanzetti.

The first knowledge of their arrest had reached me in Russia; then nothing more till I was in Germany. So overpowering were the proofs of their innocence, it seemed impossible that the State of Massachusetts would repeat in 1923 the crime Illinois had committed in 1887. Surely some progress had been made in America in the past quarter of a century, some change in the minds and hearts of the masses to prevent the new human sacrifice, I reasoned. Strange that I, of all people, should have thought so. I who had lived and struggled in the United States for more than half my life and had witnessed the inertia of the workers and the unscrupulousness and the inhumanity of the American courts! With our Chicago men innocently slain, with Sasha doomed to twenty-two years for an offence that legally called only for seven, with Mooney and Billings buried alive on perjured testimony, the victims of Wheatland and Centralia still in prison, and all the others I had seen railroaded! How could I have believed that Sacco and Vanzetti, however innocent, would escape American "justice"? The power of suggestion had taken me off my guard. The whole world had repudiated the monstrous possibility that Sacco and Vanzetti would be denied a new trial or that the sentence of death would be carried out. I had

been influenced by it and had done little to help stay the hangman's hand reaching out for these two beautiful lives. Only after I had come to Canada did I fully realize my mistake. Talking seemed inconsequential and futile. Yet it was all I could do to call attention to the black deed about to be committed across the border, after the seven years' purgatory suffered by the two persecuted men. Alas, my feeble voice, like that of millions, cried in vain. America remained deaf.

My comrades organized a memorial meeting. I consented to speak, though I knew that no paean of their valour and nobility could raise them to greater glory in the eyes of posterity than Vanzetti's own beautiful song or Sacco's last simple and heroic words.

Absorption in some vital interest had often helped me over the savagery man inflicts on his brother. Concentrated study of the material for my winter's work might dull the pain over our great and poignant loss.

The Public and University libraries in Toronto were lacking in modern works on the social, educational, and psychologic problems occupying the best minds. "We do not buy books we consider immoral," a local librarian was reported as saying. I acquired a librarian of my own in Arthur Leonard Ross, best of friends, who sent me two boxes of the latest reference books on the subjects I was preparing. I also came upon a rich Walt Whitman collection, owned by Mr. H. F. Saunders, secretary of the Toronto Walt Whitman Fellowship, who invited me to speak at the annual gathering in memory of the Good Grey Poet.

My luck in Toronto far exceeded my deserts. Kind hearts supplied my every wish. "A secretary?" "Why, there's Molly Kirzner — she'll do your work." Within the year Molly changed her name to Ackerman, but not her loyalty to me. "A centrally located place for our publicity?" "Why, there's C. M. Herlick, the lawyer. Don't you fear, he is also a Socialist and eager to put his office at your service." A physician, a dentist, and tailors at my call, and a kidnapper whose cozy home soon became mine. The dear woman, Esther Laddon, was about my own age, but she mothered me as if I were her child. She fretted about my health, worried about my meals, and buttonholed everybody to warn them not to dare miss hearing the great orator E.G. Indeed, my luck exceeded my deserts.

In January 1928 I delivered my final talk in a series of twenty, embracing various problems of our time. The last evening, on which I discussed Ben Lindsey's *Companionate Marriage*, brought out an audience equalling the total attendance of four other meetings. I was assured that I had performed a feat no public speaker had ever attempted in Toronto before. I had come as a stranger without funds or a manager. Within a year I had created enough interest to secure audiences twice a week for eight months. Most important, my friends thought, was the effect of my lecture on corporal punishment in the schools. The campaign organized to abolish the savage practice was the direct result of it, they said. I could not have achieved what I did had it not been for the effective support of such friends as the Reades, Robert Low, Mary Ramsey, Jane Cohen, the Hugheses, Florence Loring and Frances Wylie, and my comrades in Toronto. Their share was no less than mine, nor should their credit be.

The week in Montreal before sailing was free from the gloom and disappointments of my previous visit. I came as the guest of the Women's Aid Society, the group I had organized for the relief of the persecuted revolutionists in Russia. My year's absence had not dampened their ardour nor lessened their efforts. Mrs. Zahler, Lena Slackman, Minna Baron, Rose Bernstein, and the other hard workers had surpassed my expectations in the amount of financial aid they had succeeded in sending to Berlin for the Russian Political Prisoners' Fund. They proved equally efficient with the two meetings they arranged for me, the largest and most interesting I had had in Montreal. I greatly enjoyed the fine fellowship at the farewell dinner they gave me. Other friends added to the interest and pleasure of my stay, among them Mr. and Mrs. H. M. Caiserman, enthusiastic Judaists, who gathered the Yiddish intelligentsia to attend my lecture on Walt Whitman at their home. They were proud that I was one of their race, they reiterated. It was worth coming back to Montreal to reach their Yiddish hearts by the grace of the *goi* Walt Whitman.

Evelyn Scott was in the city and I spent some lovely hours with her. I had read and admired her *Escapade* years before we met. Our friendship began in London and was cemented by Evelyn's letters, no less masterly than her literary work. We laughed to tears over the recollection of our recent meeting in Cassis, France. She had invited Sasha and me to dinner and we had arrived in the company of Peggy and Lawrence at four in the

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morning, hungry as wolves. Dazed with sleep, Evelyn had announced that she could offer us only coffee; not a scrap had been left from the sumptuous dinner.

The call to arms for "E.G.'s Life" had not brought battalions to the fore, Van ruefully reported; no more than a thousand dollars had come in, though he had bombarded everyone within reach. His face lit up when he learned that the comrades of the *Freie Arbeiter Stimme* had, through the efforts of its editor, Joseph Cohen, B. Axler, and Sarah Gruber, raised nearly as much, and that Toronto and Montreal had not lagged behind. But we were still only half-way towards the needed five thousand dollars. Van was not discouraged: he would continue to pester those who had once proclaimed their friendship for E.G. What were my plans? Would I wait before beginning my work? Did he dare suggest that a good anarchist would stop halfway, I teased my impresario. In fifteen months I had raised over thirteen hundred dollars for the political fund, some money for the fight to rescue Sacco and Vanzetti and for similar causes. I had paid my debts, amounting to twelve hundred dollars, and I had enough left to cover my return passage, aside from the new fund for my autobiography.

I was returning to France, to lovely Saint-Tropez and my enchanting little cottage to write my life. My life – I had lived in its heights and its depths, in bitter sorrow and ecstatic joy, in black despair and fervent hope. I had drunk the cup to the last drop. I had lived my life. Would I had the gift to paint the life I had lived!

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The Individual, Society and the State

Emma Goldman

1940

The minds of men are in confusion, for the very foundations of our civilization seem to be tottering. People are losing faith in the existing institutions, and the more intelligent realize that capitalist industrialism is defeating the very purpose it is supposed to serve.

The world is at a loss for a way out. Parliamentary and democracy are on the decline. Salvation is being sought in Fascism and other forms of “strong” government.

The struggle of opposing ideas now going on in the world involves social problems urgently demanding a solution. The welfare of the individual and the fate of human society depend on the right answer to those questions. The crisis, unemployment, war, disarmament, international relations, etc., are among those problems.

The State, government with its functions and powers, is now the subject of vital interest to every thinking man. Political developments in all civilized countries have brought the questions home. Shall we have a strong government? Are democracy and parliamentary government to be preferred, or is Fascism of one kind or another, dictatorship — monarchical, bourgeois or proletarian — the solution of the ills and difficulties that beset society today?

In other words, shall we cure the evils of democracy by more democracy, or shall we cut the Gordian knot of popular government with the sword of dictatorship?

My answer is neither the one nor the other. I am against dictatorship and Fascism as I am opposed to parliamentary regimes and so-called political democracy.

Nazism has been justly called an attack on civilization. This characterization applies with equal force to every form of dictatorship; indeed, to every kind of suppression and coercive authority. For what is civilization in the true sense? All progress has been essentially an enlargement of the liberties of the individual with a corresponding decrease of the authority wielded over him by external forces. This holds good in the realm of physical as well as of political and economic existence. In the physical world man has progressed to the extent in which he has subdued the forces of nature and made them useful to himself. Primitive man made a step on the road to progress when he first produced fire and thus triumphed over darkness, when he chained the wind or harnessed water.

What role did authority or government play in human endeavor for betterment, in invention and discovery? None whatever, or at least none that was helpful. It has always been the individual that has accomplished every miracle in that sphere, usually in spite of the prohibition, persecution and interference by authority, human and divine.

Similarly, in the political sphere, the road of progress lay in getting away more and more from the authority of the tribal chief or of the clan, of prince and king, of government, of the State. Economically, progress has meant greater well-being of ever larger numbers. Culturally, it has signified the result of all the other achievements — greater independence, political, mental and psychic.

Regarded from this angle, the problems of man's relation to the State assumes an entirely different significance. It is no more a question of whether dictatorship is preferable to democracy, or Italian Fascism superior to Hitlerism. A larger and far more vital question poses itself: Is political government, is the State beneficial to mankind, and how does it affect the individual in the social scheme of things?

The individual is the true reality in life. A cosmos in himself, he does not exist for the State, nor for that abstraction called "society," or the "nation," which is only a collection of individuals. Man, the individual, has always been and, necessarily is the sole source and motive power of evolution and progress. Civilization has been a continuous struggle of the individual or of groups of individuals against the State and even against "society," that is, against the majority subdued and hypnotized by the State and State worship. Man's greatest battles have been waged against man-made obstacles and artificial handicaps imposed upon him to paralyze his growth and development. Human thought has always been falsified by tradition and custom, and perverted false education in the interests of those who held power and enjoyed privileges. In other words, by the State and the ruling classes. This constant incessant conflict has been the history of mankind.

Individuality may be described as the consciousness of the individual as to what he is and how he lives. It is inherent in every human being and is a thing of growth. The State and social institutions come and go, but individuality remains and persists. The very essence of individuality is expression; the sense of dignity and independence is the soil wherein it thrives. Individuality is not the impersonal and mechanistic thing that the State treats as an "individual". The individual is not merely the result of heredity and environment, of cause and effect. He is that and a great deal more, a great deal else. The living man cannot be defined; he is the fountain-head of all life and all values; he is not a part of this or of that; he is a whole, an individual whole, a growing, changing, yet always constant whole.

Individuality is not to be confused with the various ideas and concepts of Individualism; much less with that "rugged individualism" which is only a masked attempt to repress and defeat the individual and his individuality. So-called Individualism is the social and economic *laissez faire*: the exploitation of the masses by the classes by means of legal trickery, spiritual debasement and systematic indoctrination of the servile spirit, which process is known as "education." That corrupt and perverse "individualism" is the strait-jacket of individuality. It has converted life into a degrading race for externals, for possession, for social prestige and supremacy. Its highest wisdom is "the devil take the hindmost."

This "rugged individualism" has inevitably resulted in the greatest modern slavery, the crassest class distinctions, driving millions to the breadline. "Rugged individualism" has meant all the "individualism" for the masters, while the people are regimented into a slave caste to serve a handful of self-seeking "supermen." America is perhaps the best representative of this kind of individualism, in whose name political tyranny and social oppression are defended and held up as virtues; while every aspiration and attempt of man to gain freedom and social opportunity to live is denounced as "unAmerican" and evil in the name of that same individualism.

There was a time when the State was unknown. In his natural condition man existed without any State or organized government. People lived as families in small communities; They tilled the soil and practiced the arts and crafts. The individual, and later the family, was the unit of social life where each was free and the equal of his neighbor. Human society then was not a State but an *association*; a *voluntary* association for mutual protection and benefit. The elders and more experienced members were the guides and advisers of the people. They helped to manage the affairs of life, not to rule and dominate the individual.

Political government and the State were a much later development, growing out of the desire of the stronger to take advantage of the weaker, of the few against the many. The State, ecclesiastical and secular, served to give an appearance of legality and right to the wrong done by the few to the many. That appearance of right was necessary the easier to rule the people, because no government can exist without the consent of the people, consent open, tacit or assumed. Constitutionalism and democracy are the modern forms of that alleged consent; the consent being inoculated and indoctrinated by what is called "education," at home, in the church, and in every other phase of life.

That consent is the belief in authority, in the necessity for it. At its base is the doctrine that man is evil, vicious, and too incompetent to know what is good for him. On this all government and oppression is built. God and the State exist and are supported by this dogma.

Yet the State is nothing but a name. It is an abstraction. Like other similar conceptions — nation, race, humanity — it has no organic reality. To call the State an organism shows a diseased tendency to make a fetish of words.

The State is a term for the legislative and administrative machinery whereby certain business of the people is transacted, and badly so. There is nothing sacred, holy or mysterious about it. The State has no more conscience or moral mission than a commercial company for working a coal mine or running a railroad.

The State has no more existence than gods and devils have. They are equally the reflex and creation of man, for man, the individual, is the only reality. The State is but the shadow of man, the shadow of his opaqueness of his ignorance and fear.

Life begins and ends with man, the individual. Without him there is no race, no humanity, no State. No, not even “society” is possible without man. It is the individual who lives, breathes and suffers. His development, his advance, has been a continuous struggle against the fetishes of his own creation and particularly so against the “State.”

In former days religious authority fashioned political life in the image of the Church. The authority of the State, the “rights” of rulers came from on high; power, like faith, was divine. Philosophers have written thick volumes to prove the sanctity of the State; some have even clad it with infallibility and with god-like attributes. Some have talked themselves into the insane notion that the State is “superhuman,” the supreme reality, “the absolute.”

Enquiry was condemned as blasphemy. Servitude was the highest virtue. By such precepts and training certain things came to be regarded as self-evident, as sacred of their truth, but [sic] because of constant and persistent repetition.

All progress has been essentially an unmasking of “divinity” and “mystery,” of alleged sacred, eternal “truth”; it has been a gradual elimination of the abstract and the substitution in its place of the real, the concrete. In short, of facts against fancy, of knowledge against ignorance, of light against darkness.

That slow and arduous liberation of the individual was not accomplished by the aid of the State. On the contrary, it was by continuous conflict, by a life-and death struggle with the State, that even the smallest vestige of independence and freedom has been won. It has cost mankind much time and blood to secure what little it has gained so far from kings, tsars and governments.

The great heroic figure of that long Golgotha has been Man. It has always been the individual, often alone and singly, at other times in unity and co-operation with others of his kind, who has fought and bled in the age-long battle against suppression and oppression, against the powers that enslave and degrade him.

More than that and more significant: It was man, the individual, whose soul first rebelled against injustice and degradation; it was the individual who first conceived the idea of resistance to the conditions under which he chafed. In short, it is always the individual who is the parent of the liberating thought as well as of the deed.

This refers not only to political struggles, but to the entire gamut of human life and effort, in all ages and climes. It has always been the individual, the man of strong mind and will to liberty, who paved the way for every human advance, for every step toward a freer and better world; in science, philosophy and art, as well as in industry, whose genius rose to the heights, conceiving the “impossible,” visualizing its realization and imbuing others with his enthusiasm to work and strive for it. Socially speaking, it was always the prophet, the seer, the idealist, who dreamed of a world more to his heart’s desire and who served as the beacon light on the road to greater achievement.

The State, every government whatever its form, character or color — be it absolute or constitutional, monarchy or republic, Fascist, Nazi or Bolshevik — is by its very nature conservative, static, intolerant of change and opposed to it. Whatever changes it undergoes are always the result of pressure exerted upon it, pressure strong enough to compel the ruling powers to submit peaceably or otherwise, generally “otherwise” — that is, by rev-

olution. Moreover, the inherent conservatism of government, of authority of any kind, unavoidably becomes reactionary. For two reasons: first, because it is in the nature of government not only to retain the power it has, but also to strengthen, widen and perpetuate it, nationally as well as internationally. The stronger authority grows, the greater the State and its power, the less it can tolerate a similar authority or political power along side of itself. The psychology of government demands that its influence and prestige constantly grow, at home and abroad, and it exploits every opportunity to increase it. This tendency is motivated by the financial and commercial interests back of the government, represented and served by it. The fundamental *raison d'être* of every government to which, incidentally, historians of former days wilfully shut their eyes, has become too obvious now even for professors to ignore.

The other factor which impels governments to become even more conservative and reactionary is their inherent distrust of the individual and fear of individuality. Our political and social scheme cannot afford to tolerate the individual and his constant quest for innovation. In "self-defense" the State therefore suppresses, persecutes, punishes and even deprives the individual of life. It is aided in this by every institution that stands for the preservation of the existing order. It resorts to every form of violence and force, and its efforts are supported by the "moral indignation" of the majority against the heretic, the social dissenter and the political rebel — the majority for centuries drilled in State worship, trained in discipline and obedience and subdued by the awe of authority in the home, the school, the church and the press.

The strongest bulwark of authority is uniformity; the least divergence from it is the greatest crime. The wholesale mechanisation of modern life has increased uniformity a thousandfold. It is everywhere present, in habits, tastes, dress, thoughts and ideas. Its most concentrated dullness is "public opinion." Few have the courage to stand out against it. He who refuses to submit is at once labelled "queer," "different," and decried as a disturbing element in the comfortable stagnancy of modern life.

Perhaps even more than constituted authority, it is social uniformity and sameness that harass the individual most. His very "uniqueness," "separateness" and "differentiation" make him an alien, not only in his native place, but even in his own home. Often more so than the foreign born who generally falls in with the established.

In the true sense one's native land, with its back ground of tradition, early impressions, reminiscences and other things dear to one, is not enough to make sensitive human beings feel at home. A certain atmosphere of "belonging," the consciousness of being "at one" with the people and environment, is more essential to one's feeling of home. This holds good in relation to one's family, the smaller local circle, as well as the larger phase of the life and activities commonly called one's country. The individual whose vision encompasses the whole world often feels nowhere so hedged in and out of touch with his surroundings than in his native land.

In pre-war time the individual could at least escape national and family boredom. The whole world was open to his longings and his quests. Now the world has become a prison, and life continual solitary confinement. Especially is this true since the advent of dictatorship, right and left.

Friedrich Nietzsche called the State a cold monster. What would he have called the hideous beast in the garb of modern dictatorship? Not that government had ever allowed much scope to the individual; but the champions of the new State ideology do not grant even that much. "The individual is nothing," they declare, "it is the collectivity which counts." Nothing less than the complete surrender of the individual will satisfy the insatiable appetite of the new deity.

Strangely enough, the loudest advocates of this new gospel are to be found among the British and American intelligentsia. Just now they are enamored with the "dictatorship of the proletariat." In theory only, to be sure. In practice, they still prefer the few liberties in their own respective countries. They go to Russia for a short visit or as salesmen of the "revolution," but they feel safer and more comfortable at home.

Perhaps it is not only lack of courage which keeps these good Britishers and Americans in their native lands rather than in the millennium come. Subconsciously there may lurk the feeling that individuality remains the most fundamental fact of all human association, suppressed and persecuted yet never defeated, and in the long run the victor.

The “genius of man,” which is but another name for personality and individuality, bores its way through all the caverns of dogma, through the thick walls of tradition and custom, defying all taboos, setting authority at naught, facing contumely and the scaffold — ultimately to be blessed as prophet and martyr by succeeding generations. But for the “genius of man,” that inherent, persistent quality of individuality, we would be still roaming the primeval forests.

Peter Kropotkin has shown what wonderful results this unique force of man’s individuality has achieved when strengthened by *co-operation* with other individualities. The one-sided and entirely inadequate Darwinian theory of the struggle for existence received its biological and sociological completion from the great Anarchist scientist and thinker. In his profound work, *Mutual Aid* Kropotkin shows that in the animal kingdom, as well as in human society, co-operation — as opposed to internecine strife and struggle — has worked for the survival and evolution of the species. He demonstrated that only mutual aid and voluntary co-operation — not the omnipotent, all-devastating State — can create the basis for a free individual and associational life.

At present the individual is the pawn of the zealots of dictatorship and the equally obsessed zealots of “rugged individualism.” The excuse of the former is its claim of a new objective. The latter does not even make a pretense of anything new. As a matter of fact “rugged individualism” has learned nothing and forgotten nothing. Under its guidance the brute struggle for physical existence is still kept up. Strange as it may seem, and utterly absurd as it is, the struggle for physical survival goes merrily on though the necessity for it has entirely disappeared. Indeed, the struggle is being continued apparently because there is no necessity for it. Does not so-called overproduction prove it? Is not the world-wide economic crisis an eloquent demonstration that the struggle for existence is being maintained by the blindness of “rugged individualism” at the risk of its own destruction?

One of the insane characteristics of this struggle is the complete negation of the relation of the producer to the things he produces. The average worker has no inner point of contact with the industry he is employed in, and he is a stranger to the process of production of which he is a mechanical part. Like any other cog of the machine, he is replaceable at any time by other similar depersonalized human beings.

The intellectual proletarian, though he foolishly thinks himself a free agent, is not much better off. He, too, has a little choice or self-direction, in his particular metier as his brother who works with his hands. Material considerations and desire for greater social prestige are usually the deciding factors in the vocation of the intellectual. Added to it is the tendency to follow in the footsteps of family tradition, and become doctors, lawyers, teachers, engineers, etc. The groove requires less effort and personality. In consequence nearly everybody is out of place in our present scheme of things. The masses plod on, partly because their senses have been dulled by the deadly routine of work and because they must eke out an existence. This applies with even greater force to the political fabric of today. There is no place in its texture for free choice of independent thought and activity. There is a place only for voting and tax-paying puppets.

The interests of the State and those of the individual differ fundamentally and are antagonistic. The State and the political and economic institutions it supports can exist only by fashioning the individual to their particular purpose; training him to respect “law and order;” teaching him obedience, submission and unquestioning faith in the wisdom and justice of government; above all, loyal service and complete self-sacrifice when the State commands it, as in war. The State puts itself and its interests even above the claims of religion and of God. It punishes religious or conscientious scruples against individuality because there is no individuality without liberty, and liberty is the greatest menace to authority.

The struggle of the individual against these tremendous odds is the more difficult — too often dangerous to life and limb — because it is not truth or falsehood which serves as the criterion of the opposition he meets. It is not the validity or usefulness of his thought or activity which rouses against him the forces of the State and of “public opinion.” The persecution of the innovator and protestant has always been inspired by fear on the part of constituted authority of having its infallibility questioned and its power undermined.

Man’s true liberation, individual and collective, lies in his emancipation from authority and from the belief in it. All human evolution has been a struggle in that direction and for that object. It is not invention and mechanics which constitute development. The ability to travel at the rate of 100 miles an hour is no evidence of

being civilized. True civilization is to be measured by the individual, the unit of all social life; by his individuality and the extent to which it is free to have its being to grow and expand unhindered by invasive and coercive authority.

Socially speaking, the criterion of civilization and culture is the degree of liberty and economic opportunity which the individual enjoys; of social and international unity and co-operation unrestricted by man-made laws and other artificial obstacles; by the absence of privileged castes and by the reality of liberty and human dignity; in short, by the true emancipation of the individual.

Political absolutism has been abolished because men have realized in the course of time that absolute power is evil and destructive. But the same thing is true of all power, whether it be the power of privilege, of money, of the priest, of the politician or of so-called democracy. In its effect on individuality it matters little what the particular character of coercion is — whether it be as black as Fascism, as yellow as Nazism or as pretentiously red as Bolshevism. It is power that corrupts and degrades both master and slave and it makes no difference whether the power is wielded by an autocrat, by parliament or Soviets. More pernicious than the power of a dictator is that of a class; the most terrible — the tyranny of a majority.

The long process of history has taught man that division and strife mean death, and that unity and cooperation advance his cause, multiply his strength and further his welfare. The spirit of government has always worked against the social application of this vital lesson, except where it served the State and aided its own particular interests. It is this anti-progressive and anti-social spirit of the State and of the privileged castes back of it which has been responsible for the bitter struggle between man and man. The individual and ever larger groups of individuals are beginning to see beneath the surface of the established order of things. No longer are they so blinded as in the past by the glare and tinsel of the State idea, and of the “blessings” of “rugged individualism.” Man is reaching out for the wider scope of human relations which liberty alone can give. For true liberty is not a mere scrap of paper called “constitution,” “legal right” or “law.” It is not an abstraction derived from the non-reality known as “the State.” It is not the *negative* thing of being free *from* something, because with such freedom you may starve to death. Real freedom, true liberty is *positive*: it is freedom *to* something; it is the liberty to be, to do; in short, the liberty of actual and active opportunity.

That sort of liberty is not a gift: it is the natural right of man, of every human being. It cannot be given: it cannot be conferred by any law or government. The need of it, the longing for it, is inherent in the individual. Disobedience to every form of coercion is the instinctive expression of it. Rebellion and revolution are the more or less conscious attempt to achieve it. Those manifestations, individual and social, are fundamentally expressions of the values of man. That those values may be nurtured, the community must realize that its greatest and most lasting asset is the unit — the individual.

In religion, as in politics, people speak of abstractions and believe they are dealing with realities. But when it does come to the real and the concrete, most people seem to lose vital touch with it. It may well be because reality alone is too matter-of-fact, too cold to enthuse the human soul. It can be aroused to enthusiasm only by things out of the commonplace, out of the ordinary. In other words, the Ideal is the spark that fires the imagination and hearts of men. Some ideal is needed to rouse man out of the inertia and humdrum of his existence and turn the abject slave into an heroic figure.

Right here, of course, comes the Marxist objector who has outmarxed Marx himself. To such a one, man is a mere puppet in the hands of that metaphysical Almighty called economic determinism or, more vulgarly, the class struggle. Man’s will, individual and collective, his psychic life and mental orientation count for almost nothing with our Marxist and do not affect his conception of human history.

No intelligent student will deny the importance of the economic factor in the social growth and development of mankind. But only narrow and wilful dogmatism can persist in remaining blind to the important role played by an idea as conceived by the imagination and aspirations of the individual.

It were vain and unprofitable to attempt to balance one factor as against another in human experience. No one single factor in the complex of individual or social behavior can be designated as the factor of decisive quality. We know too little, and may never know enough, of human psychology to weigh and measure the relative

values of this or that factor in determining man's conduct. To form such dogmas in their social connotation is nothing short of bigotry; yet, perhaps, it has its uses, for the very attempt to do so proved the persistence of the human will and confutes the Marxists.

Fortunately even some Marxists are beginning to see that all is not well with the Marxian creed. After all, Marx was but human — all too human — hence by no means infallible. The practical application of economic determinism in Russia is helping to clear the minds of the more intelligent Marxists. This can be seen in the transvaluation of Marxian values going on in Socialist and even Communist ranks in some European countries. They are slowly realising that their theory has overlooked the human element, *den Menschen*, as a Socialist paper put it. Important as the economic factor is, it is not enough. The rejuvenation of mankind needs the inspiration and energising force of an ideal.

Such an ideal I see in Anarchism. To be sure, not in the popular misrepresentations of Anarchism spread by the worshippers of the State and authority. I mean the philosophy of a new social order based on the released energies of the individual and the free association of liberated individuals.

Of all social theories Anarchism alone steadfastly proclaims that society exists for man, not man for society. The sole legitimate purpose of society is to serve the needs and advance the aspiration of the individual. Only by doing so can it justify its existence and be an aid to progress and culture.

The political parties and men savagely scrambling for power will scorn me as hopelessly out of tune with our time. I cheerfully admit the charge. I find comfort in the assurance that their hysteria lacks enduring quality. Their hosanna is but of the hour.

Man's yearning for liberation from all authority and power will never be soothed by their cracked song. Man's quest for freedom from every shackle is eternal. It must and will go on.

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Light and Shadows in the Life of an Avant-Guard

Emma Goldman

1910

Denver is not unlike a prison. Its inhabitants, too, have been sent there “to do time.” That which makes the position of the prisoner preferable, is the consolation that the State will feed him and that some day his time will expire. The majority of Denverites have no such cheerful outlook, Although arriving there with hopes of a speedy return, it’s usually imprisonment for life.

We all know the paralyzing effect of the daily grind for existence, even for most of us who can boast an average physique. How much more paralyzing must it be for those who go to Denver as a last resort to rescue life from its downward path?

Under such conditions and in such an atmosphere people are not interested in abstract ideas. “To hell with Bebel’s speech,” said the consumptive in “Sanin,” in reply to the query of his companion enthused over the latest word-battle in the Reichstag. “I am interested in one thing — Life, and how long I may still see the sky, the stars.”

Artzibasheff, himself a victim of tuberculosis, understands the psychology of these people only too well.

And yet, those who attended our meetings in Denver must have been interested. Else they would not have come, night after night. Or was it merely to get away from the grim reality? If so, I am happy to have furnished that opportunity, even though it was but for the moment.

The Ferrer lecture and the one on “Marriage and Love” brought the largest audience. Particularly the latter. Sex is a vital factor, after all; few people realize how very vital it must be for the exiles of Denver.

Fair newspaper treatment of an Anarchist is as scarce as light in the life of the avant-guard. One must therefore consider it an event if three papers in one city, during almost a week, devoted columns to verbatim reports of Anarchistic lectures, not to forget the extraordinary discovery of the dramatic critic of the Denver Times, to wit: “Emma Goldman is being treated as an enemy of society because, with Dr. Stockman, she is pointing out the ills and defects of society.” O, for the naivety of an American dramatic critic! As if that was not the crime of all crimes, to point to the swamps of society.

Cheyenne. — Even woman’s votes have failed to affect the grey matter of the police. Yet my sisters still believe in the miraculous power of woman suffrage. Wyoming can boast women politicians, but the police are just as stupid as in other States, and a little more, as our dear editor has already described in a delightfully humorous comment in the April issue. I shall, therefore, only add that the danger signal was hoisted in Cheyenne by the Acting Mayor. The poor fellow was quite a nonentity in his town. To make himself conspicuous, he set the town afire, and when the smoke was over, he found he had only burned his own fingers. By noon of the day after our arrest the “hero” came slinking into our lawyer’s office, whining’ “Please, sir, I’ll be good. *It* never do it again.” As for the majesty of the law, four meetings instead of the original two, and the sale of a quantity of literature, helped to make her majesty appear pretty flat and silly.

Chapter 56

I cannot close this very important chapter without expressing our thanks to the faithful few in Denver, who came to the rescue the moment they heard of our arrest. The money they sent helped us to reimburse, in a small measure, the attorney who was instrumental in setting the dislocated funny bone of the Acting Mayor.

Salt Lake City. — The Mormon husband may be as agreeable around the house as the Christian dears, but as builder of cities the Mormons are certainly superior.

I have traveled through the length and breadth of this very Christian country, but I know of no city that can compare with the stronghold of the Mormons. Nothing mean about these people, whatever else they may be. They could not indulge in many wives if they were small or miserly. No wonder they are so generous with their city.

Spacious, beautifully laid out, and spotlessly clean, Salt Lake City has much more the appearance of an European than an American city, where every inch of ground is mutilated for business purposes. As regards public buildings, the Mormons are almost as extravagant as in the number of wives. Quite a variety of them, each one a joy to the eye.

My dear old friend Thurston Brown (who lost a fat church because he dared, as few did, give reasons for Czolgosz's act), together with Comrade Cline, of Salt Lake City, arranged two meetings, which proved the most successful of the second part of our tour. The audiences were large and remarkably appreciative, which was best proved by the quantity of literature purchased.

A drive into the glorious country surrounding Salt Lake City, with Comrade and Mrs. Cline, added to our short but delightful visit to the Mormons.

Reno, Nev. — The divorce mill of America. What a farce the marriage institution is, anyway. Here are thousands of women flocking to Reno, to buy their freedom from one owner in order to sell it more profitably to another. Thus a well known lady married the second man four hours after she was divorced from the first. These respectable women do have it easy. No heartache, no soul agony of the free woman, who suffers a thousand torments in the transitory period between an old and new experience. Just a piece of paper bought for so many dollars, and all is proper. What shallowness, what terrible hypocrisy. Yet these same respectable ladies of

Reno hold up their hands in holy horror when they hear of a free relationship of the free woman, who would never think of giving herself to any man, except when she loves. Some of these good women were perfectly scandalized when Emma Goldman registered in the same hotel. No, they could not stand for that. Either they or Emma Goldman must go. And the hotel keeper, poor lackey. The ladies have money; never mind their lack of character, or provincialism. Emma Goldman was told to get out. It would have been surprising if she hadn't. Respectability is indeed a shallow thing.

The greatest farce of Reno, however, is that in democratic America divorce is but an exclusively aristocratic privilege. The poor women, thousands of them, abused, insulted, and outraged by their precious husbands, must continue a life of degradation. They have no money to join the colony in Reno. No relief for them. The poor women, the slaves of the slaves, must go on prostituting themselves. They must continue to bear children in hate, in conflict, in physical horror. The marriage institution and the "sanctity of the home" are only for those who have not the money to buy themselves free from both, even as the chattel slave from his master.

Reno, the divorce mill of America, needed more than any other place to learn the cause of the failure of marriage and the meaning of love. Not the kind that is bought and sold, but the kind that is free as the elements to give itself in abundance or to deny itself in the same measure.

The beginning was made in Reno. I spoke on Anarchism, and on Marriage and Love. What I said may have been Greek to some. But that a few did understand, their faces betrayed. Theirs was the expression of the blind beholding the light of day for the first time.

To accomplish this much it was worth going even to Reno. The supreme effort of the avant-guard is onward, ever onward.

Chapter 56

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Marriage and Love

Emma Goldman

1914

The popular notion about marriage and love is that they are synonymous, that they spring from the same motives, and cover the same human needs. Like most popular notions this also rests not on actual facts, but on superstition.

Marriage and love have nothing in common; they are as far apart as the poles; are, in fact, antagonistic to each other. No doubt some marriages have been the result of love. Not, however, because love could assert itself only in marriage; much rather is it because few people can completely outgrow a convention. There are to-day large numbers of men and women to whom marriage is naught but a farce, but who submit to it for the sake of public opinion. At any rate, while it is true that some marriages are based on love, and while it is equally true that in some cases love continues in married life, I maintain that it does so regardless of marriage, and not because of it.

On the other hand, it is utterly false that love results from marriage. On rare occasions one does hear of a miraculous case of a married couple falling in love after marriage, but on close examination it will be found that it is a mere adjustment to the inevitable. Certainly the growing-used to each other is far away from the spontaneity, the intensity, and beauty of love, without which the intimacy of marriage must prove degrading to both the woman and the man.

Marriage is primarily an economic arrangement, an insurance pact. It differs from the ordinary life insurance agreement only in that it is more binding, more exacting. Its returns are insignificantly small compared with the investments. In taking out an insurance policy one pays for it in dollars and cents, always at liberty to discontinue payments. If, however, woman's premium is a husband, she pays for it with her name, her privacy, her self-respect, her very life, "until death doth part." Moreover, the marriage insurance condemns her to life-long dependency, to parasitism, to complete uselessness, individual as well as social. Man, too, pays his toll, but as his sphere is wider, marriage does not limit him as much as woman. He feels his chains more in an economic sense.

Thus Dante's motto over *Inferno* applies with equal force to marriage: "Ye who enter here leave all hope behind."

That marriage is a failure none but the very stupid will deny. One has but to glance over the statistics of divorce to realize how bitter a failure marriage really is. Nor will the stereotyped Philistine argument that the laxity of divorce laws and the growing looseness of woman account for the fact that: first, every twelfth marriage ends in divorce; second, that since 1870 divorces have increased from 28 to 73 for every hundred thousand population; third, that adultery, since 1867, as ground for divorce, has increased 270.8 per cent.; fourth, that desertion increased 369.8 per cent.

Added to these startling figures is a vast amount of material, dramatic and literary, further elucidating this subject. Robert Herrick, in *Together*; Pinero, in *Mid-Channel*; Eugene Walter, in *Paid in Full*, and scores of other

writers are discussing the barrenness, the monotony, the sordidness, the inadequacy of marriage as a factor for harmony and understanding.

The thoughtful social student will not content himself with the popular superficial excuse for this phenomenon. He will have to dig down deeper into the very life of the sexes to know why marriage proves so disastrous.

Edward Carpenter says that behind every marriage stands the life-long environment of the two sexes; an environment so different from each other that man and woman must remain strangers. Separated by an insurmountable wall of superstition, custom, and habit, marriage has not the potentiality of developing knowledge of, and respect for, each other, without which every union is doomed to failure.

Henrik Ibsen, the hater of all social shams, was probably the first to realize this great truth. Nora leaves her husband, not—as the stupid critic would have it—because she is tired of her responsibilities or feels the need of woman's rights, but because she has come to know that for eight years she had lived with a stranger and borne him children. Can there be any thing more humiliating, more degrading than a life long proximity between two strangers? No need for the woman to know anything of the man, save his income. As to the knowledge of the woman—what is there to know except that she has a pleasing appearance? We have not yet outgrown the theologic myth that woman has no soul, that she is a mere appendix to man, made out of his rib just for the convenience of the gentleman who was so strong that he was afraid of his own shadow.

Perchance the poor quality of the material whence woman comes is responsible for her inferiority. At any rate, woman has no soul—what is there to know about her? Besides, the less soul a woman has the greater her asset as a wife, the more readily will she absorb herself in her husband. It is this slavish acquiescence to man's superiority that has kept the marriage institution seemingly intact for so long a period. Now that woman is coming into her own, now that she is actually growing aware of herself as a being outside of the master's grace, the sacred institution of marriage is gradually being undermined, and no amount of sentimental lamentation can stay it.

From infancy, almost, the average girl is told that marriage is her ultimate goal; therefore her training and education must be directed towards that end. Like the mute beast fattened for slaughter, she is prepared for that. Yet, strange to say, she is allowed to know much less about her function as wife and mother than the ordinary artisan of his trade. It is indecent and filthy for a respectable girl to know anything of the marital relation. Oh, for the inconsistency of respectability, that needs the marriage vow to turn something which is filthy into the purest and most sacred arrangement that none dare question or criticize. Yet that is exactly the attitude of the average upholder of marriage. The prospective wife and mother is kept in complete ignorance of her only asset in the competitive field—sex. Thus she enters into life-long relations with a man only to find herself shocked, repelled, outraged beyond measure by the most natural and healthy instinct, sex. It is safe to say that a large percentage of the unhappiness, misery, distress, and physical suffering of matrimony is due to the criminal ignorance in sex matters that is being extolled as a great virtue. Nor is it at all an exaggeration when I say that more than one home has been broken up because of this deplorable fact.

If, however, woman is free and big enough to learn the mystery of sex without the sanction of State or Church, she will stand condemned as utterly unfit to become the wife of a "good" man, his goodness consisting of an empty head and plenty of money. Can there be anything more outrageous than the idea that a healthy, grown woman, full of life and passion, must deny nature's demand, must subdue her most intense craving, undermine her health and break her spirit, must stunt her vision, abstain from the depth and glory of sex experience until a "good" man comes along to take her unto himself as a wife? That is precisely what marriage means. How can such an arrangement end except in failure? This is one, though not the least important, factor of marriage, which differentiates it from love.

Ours is a practical age. The time when Romeo and Juliet risked the wrath of their fathers for love when Gretchen exposed herself to the gossip of her neighbors for love, is no more. If, on rare occasions young people allow themselves the luxury of romance they are taken in care by the elders, drilled and pounded until they become "sensible."

The moral lesson instilled in the girl is not whether the man has aroused her love, but rather is it, "How much?" The important and only God of practical American life: Can the man make a living? Can he support a wife? That is the only thing that justifies marriage. Gradually this saturates every thought of the girl; her dreams are not of moonlight and kisses, of laughter and tears; she dreams of shopping tours and bargain counters. This soul-poverty and sordidness are the elements inherent in the marriage institution. The State and the Church approve of no other ideal, simply because it is the one that necessitates the State and Church control of men and women.

Doubtless there are people who continue to consider love above dollars and cents. Particularly is this true of that class whom economic necessity has forced to become self-supporting. The tremendous change in woman's position, wrought by that mighty factor, is indeed phenomenal when we reflect that it is but a short time since she has entered the industrial arena. Six million women wage-earners; six million women, who have the equal right with men to be exploited, to be robbed, to go on strike; aye, to starve even. Anything more, my lord? Yes, six million age-workers in every walk of life, from the highest brain work to the most difficult menial labor in the mines and on the railroad tracks; yes, even detectives and policemen. Surely the emancipation is complete.

Yet with all that, but a very small number of the vast army of women wage-workers look upon work as a permanent issue, in the same light as does man. No matter how decrepit the latter, he has been taught to be independent, self-supporting. Oh, I know that no one is really independent in our economic tread mill; still, the poorest specimen of a man hates to be a parasite; to be known as such, at any rate.

The woman considers her position as worker transitory, to be thrown aside for the first bidder. That is why it is infinitely harder to organize women than men. "Why should I join a union? I am going to get married, to have a home." Has she not been taught from infancy to look upon that as her ultimate calling? She learns soon enough that the home, though not so large a prison as the factory, has more solid doors and bars. It has a keeper so faithful that naught can escape him. The most tragic part, however, is that the home no longer frees her from wage slavery; it only increases her task.

According to the latest statistics submitted before a Committee "on labor and wages, and congestion of Population," ten per cent. of the wage workers in New York City alone are married, yet they must continue to work at the most poorly paid labor in the world. Add to this horrible aspect the drudgery of house work, and what remains of the protection and glory of the home? As a matter of fact, even the middle class girl in marriage can not speak of her home, since it is the man who creates her sphere. It is not important whether the husband is a brute or a darling. What I wish to prove is that marriage guarantees woman a home only by the grace of her husband. There she moves about in *his* home, year after year until her aspect of life and human affairs becomes as flat, narrow, and drab as her surroundings. Small wonder if she becomes a nag, petty, quarrelsome, gossipy, unbearable, thus driving the man from the house. She could not go, if she wanted to; there is no place to go. Besides, a short period of married life, of complete surrender of all faculties, absolutely incapacitates the average woman for the outside world. She becomes reckless in appearance, clumsy in her movements, dependent in her decisions, cowardly in her judgment, a weight and a bore, which most men grow to hate and despise. Wonderfully inspiring atmosphere for the bearing of life, is it not?

But the child, how is it to be protected, if not for marriage? After all, is not that the most important consideration? The sham, the hypocrisy of it! Marriage protecting the child, yet thousands of children destitute and homeless. Marriage protecting the child, yet orphan asylums and reformatories over crowded, the Society for the Prevention of Cruelty to Children keeping busy in rescuing the little victims from "loving" parents, to place them under more loving care, the Gerry Society. Oh, the mockery of it!

Marriage may have the power to "bring the horse to water," but has it ever made him drink? The law will place the father under arrest, and put him in convict's clothes; but has that ever stilled the hunger of the child? If the parent has no work, or if he hides his identity, what does marriage do then? It invokes the law to bring the man to "justice," to put him safely behind closed doors; his labor, however, goes not to the child, but to the State. The child receives but a blighted memory of its father's stripes.

As to the protection of the woman,—therein lies the curse of marriage. Not that it really protects her, but the very idea is so revolting, such an outrage and insult on life, so degrading to human dignity, as to forever condemn this parasitic institution.

It is like that other paternal arrangement—capitalism. It robs man of his birthright, stunts his growth, poisons his body, keeps him in ignorance, in poverty and dependence, and then institutes charities that thrive on the last vestige of man's self-respect.

The institution of marriage makes a parasite of woman, an absolute dependent. It incapacitates her for life's struggle, annihilates her social consciousness, paralyzes her imagination, and then imposes its gracious protection, which is in reality a snare, a travesty on human character.

If motherhood is the highest fulfillment of woman's nature, what other protection does it need save love and freedom? Marriage but defiles, outrages, and corrupts her fulfillment. Does it not say to woman, Only when you follow me shall you bring forth life? Does it not condemn her to the block, does it not degrade and shame her if she refuses to buy her right to motherhood by selling herself? Does not marriage only sanction motherhood, even though conceived in hatred, in compulsion? Yet, if motherhood be of free choice, of love, of ecstasy, of defiant passion, does it not place a crown of thorns upon an innocent head and carve in letters of blood the hideous epithet, Bastard? Were marriage to contain all the virtues claimed for it, its crimes against motherhood would exclude it forever from the realm of love.

Love, the strongest and deepest element in all life, the harbinger of hope, of joy, of ecstasy; love, the defier of all laws, of all conventions; love, the freest, the most powerful moulder of human destiny; how can such an all-compelling force be synonymous with that poor little State and Church-begotten weed, marriage?

Free love? As if love is anything but free! Man has bought brains, but all the millions in the world have failed to buy love. Man has subdued bodies, but all the power on earth has been unable to subdue love. Man has conquered whole nations, but all his armies could not conquer love. Man has chained and fettered the spirit, but he has been utterly helpless before love. High on a throne, with all the splendor and pomp his gold can command, man is yet poor and desolate, if love passes him by. And if it stays, the poorest hovel is radiant with warmth, with life and color. Thus love has the magic power to make of a beggar a king. Yes, love is free; it can dwell in no other atmosphere. In freedom it gives itself unreservedly, abundantly, completely. All the laws on the statutes, all the courts in the universe, cannot tear it from the soil, once love has taken root. If, however, the soil is sterile, how can marriage make it bear fruit? It is like the last desperate struggle of fleeting life against death.

Love needs no protection; it is its own protection. So long as love begets life no child is deserted, or hungry, or famished for the want of affection. I know this to be true. I know women who became mothers in freedom by the men they loved. Few children in wedlock enjoy the care, the protection, the devotion free motherhood is capable of bestowing.

The defenders of authority dread the advent of a free motherhood, lest it will rob them of their prey. Who would fight wars? Who would create wealth? Who would make the policeman, the jailer, if woman were to refuse the indiscriminate breeding of children? The race, the race! shouts the king, the president, the capitalist, the priest. The race must be preserved, though woman be degraded to a mere machine, — and the marriage institution is our only safety valve against the pernicious sex-awakening of woman. But in vain these frantic efforts to maintain a state of bondage. In vain, too, the edicts of the Church, the mad attacks of rulers, in vain even the arm of the law. Woman no longer wants to be a party to the production of a race of sickly, feeble, decrepit, wretched human beings, who have neither the strength nor moral courage to throw off the yoke of poverty and slavery. Instead she desires fewer and better children, begotten and reared in love and through free choice; not by compulsion, as marriage imposes. Our pseudo-moralists have yet to learn the deep sense of responsibility toward the child, that love in freedom has awakened in the breast of woman. Rather would she forego forever the glory of motherhood than bring forth life in an atmosphere that breathes only destruction and death. And if she does become a mother, it is to give to the child the deepest and best her being can yield.

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To grow with the child is her motto; she knows that in that manner alone can she help build true manhood and womanhood.

Ibsen must have had a vision of a free mother, when, with a master stroke, he portrayed Mrs. Alving. She was the ideal mother because she had outgrown marriage and all its horrors, because she had broken her chains, and set her spirit free to soar until it returned a personality, regenerated and strong. Alas, it was too late to rescue her life's joy, her Oswald; but not too late to realize that love in freedom is the only condition of a beautiful life. Those who, like Mrs. Alving, have paid with blood and tears for their spiritual awakening, repudiate marriage as an imposition, a shallow, empty mockery. They know, whether love last but one brief span of time or for eternity, it is the only creative, inspiring, elevating basis for a new race, a new world.

In our present pygmy state love is indeed a stranger to most people. Misunderstood and shunned, it rarely takes root; or if it does, it soon withers and dies. Its delicate fiber can not endure the stress and strain of the daily grind. Its soul is too complex to adjust itself to the slimy woof of our social fabric. It weeps and moans and suffers with those who have need of it, yet lack the capacity to rise to love's summit.

Some day, some day men and women will rise, they will reach the mountain peak, they will meet big and strong and free, ready to receive, to partake, and to bask in the golden rays of love. What fancy, what imagination, what poetic genius can foresee even approximately the potentialities of such a force in the life of men and women. If the world is ever to give birth to true companionship and oneness, not marriage, but love will be the parent.

Mary Wollstonecraft, Her Tragic Life and Her Passionate Struggle for Freedom

Emma Goldman

1911

The Pioneers of human progress are like the Seagulls, they behold new coasts, new spheres of daring thought, when their co-voyagers see only the endless stretch of water. They send joyous greetings to the distant lands. Intense, yearning, burning faith pierces the clouds of doubt, because the sharp ears of the harbingers of life discern from the maddening roar of the waves, the new message, the new symbol for humanity.

The latter does not grasp the new, dull, and inert, it meets the pioneer of truth with misgivings and resentment, as the disturber of its peace, as the annihilator of all stable habits and traditions.

Thus the pathfinders are heard only by the few, because they will not tread the beaten tracks, and the mass lacks the strength to follow into the unknown.

In conflict with every institution of their time since they will not compromise, it is inevitable that the advance guards should become aliens to the very one[s] they wish to serve; that they should be isolated, shunned, and repudiated by the nearest and dearest of kin. Yet the tragedy every pioneer must experience is not the lack of understanding — it arises from the fact that having seen new possibilities for human advancement, the pioneers can not take root in the old, and with the new still far off they become outcast roamers of the earth, restless seekers for the things they will never find.

They are consumed by the fires of compassion and sympathy for all suffering and with all their fellows, yet they are compelled to stand apart from their surroundings. Nor need they ever hope to receive the love their great souls crave, for such is the penalty of a great spirit, that what he receives is but nothing compared to what he gives.

Such was the fate and tragedy of Mary Wollstonecraft. What she gave the World, to those she loved, towered high above the average possibility to receive, nor could her burning, yearning soul content itself with the miserly crumbs that fall from the barren table of the average life.

Mary Wollstonecraft came into the World at a time when her sex was in chattel slavery: owned by the father while at home and passed on as a commodity to her husband when married. It was indeed a strange World that Mary entered into on the twenty-seventh of April 1759, yet not very much stranger than our own. For while the human race has no doubt progressed since that memorable moment, Mary Wollstonecraft is still very much the pioneer, far ahead of our own time.

She was one of many children of a middle-class family, the head of which lived up to his rights as master by tyrannizing his wife and children and squandering his capital in idle living and feasting. Who could stay him, the creator of the universe? As in many other things, so have his rights changed little, since Mary's father's time. The family soon found itself in dire want, but how were middle-class girls to earn their own living with every avenue closed to them? They had but one calling, that was marriage. Mary's sister probably realized that.

She married a man she did not love in order to escape the misery of the parents' home. But Mary was made of different material, a material so finely woven it could not fit into coarse surroundings. Her intellect saw the degradation of her sex, and her soul — always at white heat against every wrong — rebelled against the slavery of half of the human race. She determined to stand on her own feet. In that determination she was strengthened by her friendship with Fannie Blood, who herself had made the first step towards emancipation by working for her own support. But even without Fannie Blood as a great spiritual force in Mary's life, nor yet even without the economic factor, she was destined by her very nature to become the Iconoclast of the false Gods whose standards the World demanded her to obey. Mary was a born rebel, one who would have created rather than submit to any form set up for her.

It has been said that nature uses a vast amount of human material to create one genius. The same holds good of the true rebel, the true pioneer. Mary was born and not made through this or that individual incident in her surroundings. The treasure of her soul, the wisdom of her life's philosophy, the depth of her World of thought, the intensity of her battle for human emancipation and especially her indomitable struggle for the liberation of her own sex, are even today so far ahead of the average grasp that we may indeed claim for her the rare exception which nature has created but once in a century. Like the Falcon who soared through space in order to behold the Sun and then paid for it with his life, Mary drained the cup of tragedy, for such is the price of wisdom.

Much has been written and said about this wonderful champion of the eighteenth century, but the subject is too vast and still very far from being exhausted. The woman's movement of today and especially the suffrage movement will find in the life and struggle of Mary Wollstonecraft much that would show them the inadequacy of mere external gain as a means of freeing their sex. No doubt much has been accomplished since Mary thundered against women's economic and political enslavement, but has that made her free? Has it added to the depth of her being? Has it brought joy and cheer in her life? Mary's own tragic life proves that economic and social rights for women alone are not enough to fill her life, nor yet enough to fill any deep life, man or woman. It is not true that the deep and fine man — I do not mean the mere male — differs very largely from the deep and fine woman. He too seeks for beauty and love, for harmony and understanding. Mary realized that, because she did not limit herself to her own sex, she demanded freedom for the whole human race.

To make herself economically independent, Mary first taught school and then accepted a position as Governess to the pampered children of a pampered lady, but she soon realized that she was unfit to be a servant and that she must turn to something that would enable her to live, yet at the same time would not drag her down. She learned the bitterness and humiliation of the economic struggle. It was not so much the lack of external comforts, that galled Mary's soul, but it was the lack of inner freedom which results from poverty and dependence which made her cry out, *"How can anyone profess to be a friend to freedom yet not see that poverty is the greatest evil."*

Fortunately for Mary and posterity, there existed a rare specimen of humanity, which we of the twentieth century still lack, the daring and liberal Publisher Johnson. He was the first to publish the works of Blake, of Thomas Paine, of Godwin and of all the rebels of his time without any regard to material gain. He also saw Mary's great possibilities and engaged her as proofreader, translator, and contributor to his paper, the Analytical Review. He did more. He became her most devoted friend and advisor. In fact, no other man in Mary's life was so staunch and understood her difficult nature, as did that rare man. Nor did she ever open up her soul as unreservedly to any one as she did to him. Thus she writes in one of her analytical moments:

"Life is but a jest. I am a strange compound of weakness and resolution. There is certainly a great defect in my mind, my wayward heart creates its own misery. Why I have been made thus I do not know and until I can form some idea of the whole of my existence, I must be content to weep and dance like a child, long for a toy and be tired of it as soon as I get it. We must each of us wear a fool's cap, but mine alas has lost its bells and is grown so heavy, I find it intolerably troublesome."

That Mary should write thus of herself to Johnson shows that there must have been a beautiful comradeship between them. At any rate, thanks to her friend she found relief from the terrible struggle. She found also intel-

lectual food. Johnson's rooms were the rendezvous of the intellectual elite of London. Thomas Paine, Godwin, Dr. Fordyce, the Painter Fuseli, and many others gathered there to discuss all the great subjects of their time.

Mary came into their sphere and became the very center of that intellectual bustle. Godwin relates how he came to hear Tom Paine at an evening arranged for him, but instead he had to listen to Mary Wollstonecraft, her conversational powers like everything else about her inevitably stood in the center of the stage.

Thus Mary could soar through space, her spirit reaching out to great heights. The opportunity soon offered itself. The erstwhile champion of English liberalism, the great Edmund Burke, delivered himself of a sentimental sermon against the French Revolution. He had met the fair Marie Antoinette and bewailed her lot at the hands of the infuriated people of Paris. His middle-class sentimentality saw in the greatest of all uprisings only the surface and not the terrible wrongs the French people endured before they were driven to their acts. But Mary Wollstonecraft saw and her reply to the mighty Burke, *The Vindication of the Rights of Man*, is one of the most powerful pleas for the oppressed and disinherited ever made.

It was written at white heat, for Mary had followed the revolution intently. Her force, her enthusiasm, and, above all, her logic and clarity of vision proved this erstwhile schoolmistress to be possessed of a tremendous brain and of a deep and passionately throbbing heart. That such should emanate from a woman was like a bomb explosion, unheard of before. It shocked the World at large, but gained for Mary the respect and affection of her male contemporaries. They felt no doubt, that she was not only their equal, but in many respects, superior to most of them.

"When you call yourself a friend of liberty, ask your own heart whether it would not be more consistent to style yourself the champion of Property, the adorer of the golden image which power has set up?

Security of Property! behold in a few words the definition of English liberty. But softly, it is only the property of the rich that is secure, the man who lives by the sweat of his brow has no asylum from oppression."

Think of the wonderful penetration in a woman more than one hundred years ago. Even today there are few among our so-called reformers, certainly very few among the women reformers, who see as clearly as this giant of the eighteenth Century. She understood only too well that mere political changes are not enough and do not strike deep into the evils of Society.

Mary Wollstonecraft on Passion:

"The regulating of passion is not always wise. On the contrary, it should seem that one reason why men have a superior judgment and more fortitude than women is undoubtedly this, that they give a freer scope to the grand passion and by more frequently going astray enlarge their minds.

Drunkenness is due to lack of better amusement rather than to innate viciousness, crime is often the outcome of a superabundant life.

The same energy which renders a man a daring villain would have rendered him useful to society had that society been well organized."

Mary was not only an intellectual, she was, as she says herself, possessed of a wayward heart. That is she craved love and affection. It was therefore but natural for her to be carried away by the beauty and passion of the Painter Fuseli, but whether he did not reciprocate her love, or because he lacked courage at the critical moment, Mary was forced to go through her first experience of love and pain. She certainly was not the kind of a woman to throw herself on any man's neck. Fuseli was an easy-go-lucky sort and easily carried away by Mary's beauty. But he had a wife, and the pressure of public opinion was too much for him. Be it as it may, Mary suffered keenly and fled to France to escape the charms of the artist.

Biographers are the last to understand their subject or else they would not have made so much ado of the Fuseli episode, for it was nothing else. Had the loud-mouthed Fuseli been as free as Mary to gratify their sex attraction, Mary would probably have settled down to her normal life. But he lacked courage and Mary, having been sexually starved, could not easily quench the aroused senses.

However, it required but a strong intellectual interest to bring her back to herself. And that interest she found in the stirring events of the French Revolution.

However, it was before the Fuseli incident that Mary added to her *Vindication of the Rights of Man* the *Vindication of the Rights of Woman*, a plea for the emancipation of her sex. It is not that she held man responsible for the enslavement of woman. Mary was too big and too universal to place the blame on one sex. She emphasized the fact that woman herself is a hindrance to human progress because she persists in being a sex object rather than a personality, a creative force in life. Naturally, she maintained that man has been the tyrant so long that he resents any encroachment upon his domain, but she pleaded that it was as much for his as for woman's sake that she demanded economic, political, and sexual freedom for women as the only solution to the problem of human emancipation. "*The laws respecting women made an absurd unit of a man and his wife and then by the easy transition of only considering him as responsible, she is reduced to a mere cypher.*"

Nature has certainly been very lavish when she fashioned Mary Wollstonecraft. Not only has she endowed her with a tremendous brain, but she gave her great beauty and charm. She also gave her a deep soul, deep both in joy and sorrow. Mary was therefore doomed to become the prey of more than one infatuation. Her love for Fuseli soon made way for a more terrible, more intense love, the greatest force in her life, one that tossed her about as a willess, helpless toy in the hands of fate.

Life without love for a character like Mary is inconceivable, and it was her search and yearning for love which hurled her against the rock of inconsistency and despair.

While in Paris, Mary met in the house of T[homas] Paine where she had been welcomed as a friend, the vivacious, handsome, and elemental American, [Gilbert] Imlay. If not for Mary's love for him the World might never have known of this Gentleman. Not that he was ordinary, Mary could not have loved him with that mad passion which nearly wrecked her life. He had distinguished himself in the American War and had written a thing or two, but on the whole he would never have set the World on fire. But he set Mary on fire and held her in a trance for a considerable time.

The very force of her infatuation for him excluded harmony, but is it a matter of blame as far as Imlay is concerned? He her all he could, but her insatiable hunger for love could never be content with little, hence the tragedy. Then too, he was a roamer, an adventurer, an explorer into the territory of female hearts. He was possessed by the Wanderlust, could not rest at peace long anywhere. Mary needed peace, she also needed what she had never had in her family, the quiet and warmth of a home. But more than anything else she needed love, unreserved, passionate love. Imlay could give her nothing and the struggle began shortly after the mad dream had passed.

Imlay was much away from Mary at first under the pretext of business. He would not be an American to neglect his love for business. His travels brought him, as the Germans say, to other cities and other loves. As a man that was his right, equally so was it his right to deceive Mary. What she must have endured only those can appreciate who have themselves known the tempest.

All through her pregnancy with Imlay's child, Mary pined for the man, begged and called, but he was busy. The poor chap did not know that all the wealth in the world could not make up for the wealth of Mary's love. The only consolation she found was in her work. She wrote *The French Revolution* right under the very influence of that tremendous drama. Keen as she was in her observation, she saw deeper than Burke, beneath all the terrible loss of life, she saw the still more terrible contrast between poverty and riches and [that] all the bloodshed was in vain so long as that contrast continued. Thus she wrote: "*If the aristocracy of birth is leveled with the ground only to make room for that of riches, I am afraid that the morale of the people will not be much improved by the change. Everything whispers to me that names not principles are changed.*" She realized while in Paris what she had predicted in her attack on Burke, that the demon of property has ever been at hand to encroach on the sacred rights of man.

With all her work Mary could not forget her love. It was after a vain and bitter struggle to bring Imlay to her that she attempted suicide. She failed, and to get back her strength she went to Norway on a mission for Imlay. She recuperated physically, but her soul was bruised and scarred. Mary and Imlay came together several times, but it was only dragging out the inevitable. Then came the final blow. Mary learned that Imlay had other affairs and that he had been deceiving her, not so much out of mischief as out of cowardice.

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She then took the most terrible and desperate step, she threw herself into the Thames after walking for hours to get her clothing wet [so] that she may surely drown. Oh, the inconsistencies, cry the superficial critics. But was it?

In the struggle between her intellect and her passion Mary had suffered a defeat. She was too proud and too strong to survive such a terrible blow. What else was there for her but to die?

Fate that had played so many pranks with Mary Wollstonecraft willed it otherwise. It brought her back to life and hope, only to kill her at their very doors.

She found in Godwin the first representative of Anarchist Communism, a sweet and tender camaraderie, not of the wild, primitive kind but the quiet, mature, warm sort, that soothes one like a cold hand upon a burning forehead. With him she lived consistently with her ideas in freedom, each apart from the other, sharing what they could of each other.

Again Mary was about to become a mother, not in stress and pain as the first time, but in peace and surrounded by kindness. Yet so strange is fate, that Mary had to pay with her life for the life of her little girl, Mary Godwin. She died on September tenth, 1797, barely thirty-eight years of age. Her confinement with the first child, though under the most trying of circumstances, was mere play, or as she wrote to her sister, "*an excuse for staying in bed.*" Yet that tragic time demanded its victim. Fannie Imlay died of the death her mother failed to find. She committed suicide by drowning, while Mary Wollstonecraft Godwin became the wife of the sweetest lark of liberty, Shelley.

Mary Wollstonecraft, the intellectual genius, the daring fighter of the eighteenth, nineteenth, and twentieth Centuries, Mary Wollstonecraft, the woman and lover, was doomed to pain because of the very wealth of her being. With all her affairs she yet was pretty much alone, as every great soul must be alone — no doubt, that is the penalty for greatness.

Her indomitable courage in behalf of the disinherited of the earth has alienated her from her own time and created the discord in her being which alone accounts for her terrible tragedy with Imlay. Mary Wollstonecraft aimed for the highest summit of human possibilities. She was too wise and too worldly not to see the discrepancy between her world of ideals and her world of love that caused the break of the string of her delicate, complicated soul.

Perhaps it was best for her to die at that particular moment. For he who has ever tasted the madness of life can never again adjust himself to an even tenor. But we have lost much and can only be reconciled by what she has left, and that is much. Had Mary Wollstonecraft not written a line, her life would have furnished food for thought. But she has given both, she therefore stands among the world's greatest, a life so deep, so rich, so exquisitely beautiful in her complete humanity.

Emma Goldman
1911

Mother Earth

Emma Goldman, Max Baginski

1906

There was a time when men imagined the Earth as the center of the universe. The stars, large and small, they believed were created merely for their delectation. It was their vain conception that a supreme being, weary of solitude, had manufactured a giant toy and put them into possession of it.

When, however, the human mind was illumined by the torch-light of science, it came to understand that the Earth was but one of a myriad of stars floating in infinite space, a mere speck of dust.

Man issued from the womb of Mother Earth, but he knew it not, nor recognized her, to whom he owed his life. In his egotism he sought an explanation of himself in the infinite, and out of his efforts there arose the dreary doctrine that he was not related to the Earth, that she was but a temporary resting place for his scornful feet and that she held nothing for him but temptation to degrade himself. Interpreters and prophets of the infinite sprang into being, creating the "Great Beyond" and proclaiming Heaven and Hell, between which stood the poor, trembling human being, tormented by that priest-born monster, Conscience.

In this frightful scheme, gods and devils waged eternal war against each other with wretched man as the prize of victory; and the priest, self-constituted interpreter of the will of the gods, stood in front of the only refuge from harm and demanded as the price of entrance that ignorance, that asceticism, that self-abnegation which could but end in the complete subjugation of man to superstition. He was taught that Heaven, the refuge, was the very antithesis of Earth, which was the source of sin. To gain for himself a seat in Heaven, man devastated the Earth. Yet she renewed herself, the good mother, and came again each Spring, radiant with youthful beauty, beckoning her children to come to her bosom and partake of her bounty. But ever the air grew thick with mephitic darkness, ever a hollow voice was heard calling: "Touch not the beautiful form of the sorceress; she leads to sin!"

But if the priests decried the Earth, there were others who found in it a source of power and who took possession of it. Then it happened that the autocrats at the gates of Heaven joined forces with the powers that had taken possession of the Earth; and humanity began its aimless, monotonous march. But the good mother sees the bleeding feet of her children, she hears their moans, and she is ever calling to them that she is theirs.

To the contemporaries of George Washington, Thomas Paine and Thomas Jefferson, America appeared vast, boundless, full of promise. Mother Earth, with the sources of vast wealth hidden within the folds of her ample bosom, extended her inviting and hospitable arms to all those who came to her from arbitrary and despotic lands — Mother Earth ready to give herself alike to all her children. But soon she was seized by the few, stripped of her freedom, fenced in, a prey to those who were endowed with cunning and unscrupulous shrewdness. They, who had fought for independence from the British yoke, soon became dependent among themselves; dependent on possessions, on wealth, on power. Liberty escaped into the wilderness, and the old battle between the patrician and the plebeian broke out in the new world, with greater bitterness and vehemence. A period of but a hundred years had sufficed to turn a great republic, once gloriously established, into an arbitrary state which subdued a vast number of its people into material and intellectual slavery, while enabling the privileged few to monopolize every material and mental resource.

During the last few years, American journalists have had much to say about the terrible conditions in Russia and the supremacy of the Russian censor. Have they forgotten the censor here? a censor far more powerful than him of Russia. Have they forgotten that every line they write is dictated by the political color of the paper they write for; by the advertising firms; by the money power; by the power of respectability; by Comstock? Have they forgotten that the literary taste and critical judgment of the mass of the people have been successfully moulded to suit the will of these dictators, and to serve as a good business basis for shrewd literary speculators? The number of Rip Van Winkles in life, science, morality, art, and literature is very large. Innumerable ghosts, such as Ibsen saw when he analyzed the moral and social conditions of our life, still keep the majority of the human race in awe.

MOTHER EARTH will endeavor to attract and appeal to all those who oppose encroachment on public and individual life. It will appeal to those who strive for something higher, weary of the commonplace; to those who feel that stagnation is a deadweight on the firm and elastic step of progress; to those who breathe freely

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only in limitless space; to those who long for the tender shade of a new dawn for a humanity free from the dread of want, the dread of starvation in the face of mountains of riches. The Earth free for the free individual!

Emma Goldman,

Max Baginski.

To the Readers

The name "Open Road" had to be abandoned, owing to the existence of a magazine by that name.

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My Disillusionment in Russia

Emma Goldman

1923

Preface To First Volume of American Edition

The decision to record my experiences, observations, and reactions during my stay in Russia I had made long before I thought of leaving that country. In fact, that was my main reason for departing from that tragically heroic land.

The strongest of us are loath to give up a long-cherished dream. I had come to Russia possessed by the hope that I should find a new-born country, with its people wholly consecrated to the great, though very difficult, task of revolutionary reconstruction. And I had fervently hoped that I might become an active part of the inspiring work.

I found reality in Russia grotesque, totally unlike the great ideal that had borne me upon the crest of high hope to the land of promise. It required fifteen long months before I could get my bearings. Each day, each week, each month added new links to the fatal chain that pulled down my cherished edifice. I fought desperately against the disillusionment. For a long time I strove against the still voice within me which urged me to face the overpowering facts. I would not and could not give up.

Then came Kronstadt. It was the final wrench. It completed the terrible realization that the Russian Revolution was no more.

I saw before me the Bolshevik State, formidable, crushing every constructive revolutionary effort, suppressing, debasing, and disintegrating everything. Unable and unwilling to become a cog in that sinister machine, and aware that I could be of no practical use to Russia and her people, I decided to leave the country. Once out of it, I would relate honestly, frankly, and as objectively as humanly possible to me the story of my two years' stay in Russia.

I left in December, 1921. I could have written then, fresh under the influence of the ghastly experience. But I waited four months before I could bring myself to write a series of articles. I delayed another four months before beginning the present volume.

I do not pretend to write a history. Removed by fifty or a hundred years from the events he is describing, the historian may seem to be objective. But real history is not a compilation of mere data. It is valueless without the human element which the historian necessarily gets from the writings of the contemporaries of the events in question. It is the personal reactions of the participants and observers which lend vitality to all history and make it vivid and alive. Thus, numerous histories have been written of the French Revolution; yet there are only a very few that stand out true and convincing, illuminative in the degree in which the historian has *felt* his subject through the medium of human documents left by the contemporaries of the period.

I myself — and I believe, most students of history — have felt and visualized the Great French Revolution much more vitally from the letters and diaries of contemporaries, such as Mme. Roland, Mirabeau, and other eye witnesses, than from the so-called objective historians. By a strange coincidence a volume of letters written during the French Revolution and compiled by the able German anarchist publicist, Gustav Landauer, came into my hands during the most critical period of my Russian experience. I was actually reading them while hearing the Bolshevik artillery begin the bombardment of the Kronstadt rebels. Those letters gave me a most vivid insight into the events of the French Revolution. As never before they brought home to me the realization that the Bolshevik régime in Russia was, on the whole, a significant replica of what had happened in France more than a century before.

Great interpreters of the French Revolution, like Thomas Carlyle and Peter Kropotkin, drew their understanding and inspiration from the human records of the period. Similarly will the future historians of the Great Russian Revolution — if they are to write real history and not a mere compilation of facts — draw from the impressions and reactions of those who have lived through the Russian Revolution, who have shared the misery and travail of the people, and who actually participated in or witnessed the tragic panorama in its daily unfoldment.

While in Russia I had no clear idea how much had already been written on the subject of the Russian Revolution. But the few books which reached me occasionally impressed me as most inadequate. They were written by

people with no first-hand knowledge of the situation and were sadly superficial. Some of the writers had spent from two weeks to two months in Russia, did not know the language of the country, and in most instances were chaperoned by official guides and interpreters. I do not refer here to the writers who, in and out of Russia, play the role of Bolshevik court functionaries. They are a class apart. With them I deal in the chapter on the "Travelling Salesmen of the Revolution." Here I have in mind the sincere friends of the Russian Revolution. The work of most of them has resulted in incalculable confusion and mischief. They have helped to perpetuate the myth that the Bolsheviks and the Revolution are synonymous. Yet nothing is further from the truth.

The actual Russian Revolution took place in the summer months of 1917. During that period the peasants possessed themselves of the land, the workers of the factories, thus demonstrating that they knew well the meaning of social revolution. The October change was the finishing touch to the work begun six months previously. In the great uprising the Bolsheviks assumed the voice of the people. They clothed themselves with the agrarian programme of the Social Revolutionists and the industrial tactics of the Anarchists. But after the high tide of revolutionary enthusiasm had carried them into power, the Bolsheviks discarded their false plumes. It was then that began the spiritual separation between the Bolsheviks and the Russian Revolution. With each succeeding day the gap grew wider, their interests more conflicting. To-day it is no exaggeration to state that the Bolsheviks stand as the arch enemies of the Russian Revolution.

Superstitions die hard. In the case of this modern superstition the process is doubly hard because various factors have combined to administer artificial respiration. International intervention, the blockade, and the very efficient world propaganda of the Communist Party have kept the Bolshevik myth alive. Even the terrible famine is being exploited to that end.

How powerful a hold that superstition wields I realize from my own experience. I had always known that the Bolsheviks are Marxists. For thirty years I fought the Marxian theory as a cold, mechanistic, enslaving formula. In pamphlets, lectures and debates I argued against it. I was therefore not unaware of what might be expected from the Bolsheviks. But the Allied attack upon them made them the symbol of the Russian Revolution, and brought me to their defence.

From November, 1917, until February, 1918, while out on bail for my attitude against the war, I toured America in defence of the Bolsheviks. I published a pamphlet in elucidation of the Russian Revolution and in justification of the Bolsheviks. I defended them as embodying *in practice* the spirit of the revolution, in spite of their theoretic Marxism. My attitude toward them at that time is characterized in the following passages from my pamphlet, "The Truth About the Bolsheviks:"³⁹

The Russian Revolution is a miracle in more than one respect. Among other extraordinary paradoxes it presents the phenomenon of the Marxian Social Democrats, Lenin and Trotsky, adopting Anarchist revolutionary tactics, while the Anarchists Kropotkin, Tcherkessov, Tschaikovsky are denying these tactics and falling into Marxian reasoning, which they had all their lives repudiated as "German metaphysics."

The Bolsheviks of 1903, though revolutionists, adhered to the Marxian doctrine concerning the industrialization of Russia and the historic mission of the bourgeoisie as a necessary evolutionary process before the Russian masses could come into their own. The Bolsheviks of 1917 no longer believe in the predestined function of the bourgeoisie. They have been swept forward on the waves of Bakunin; namely, that once the masses become conscious of their economic power, they make their own history and need not be bound by traditions and processes of a dead past which, like secret treaties, are made at a round table and are not dictated by life itself.

In 1918, Madame Breshkovsky visited the United States and began her campaign against the Bolsheviks. I was then in the Missouri Penitentiary. Grieved and shocked by the work of the "Little Grandmother of the Russian

³⁹Mother Earth Publishing Association, New York, February, 1917.

Revolution," I wrote imploring her to bethink herself and not betray the cause she had given her life to. On that occasion I emphasized the fact that while neither of us agreed with the Bolsheviks in theory, we should yet be one with them in defending the Revolution.

When the Courts of the State of New York upheld the fraudulent methods by which I was disfranchised and my American citizenship of thirty-two years denied me, I waived my right of appeal in order that I might return to Russia and help in the great work. I believed fervently that the Bolsheviks were furthering the Revolution and exerting themselves in behalf of the people. I clung to my faith and belief for more than a year after my coming to Russia.

Observation and study, extensive travel through various parts of the country, meeting with every shade of political opinion and every variety of friend and enemy of the Bolsheviks — all convinced me of the ghastly delusion which had been foisted upon the world.

I refer to these circumstances to indicate that my change of mind and heart was a painful and difficult process, and that my final decision to speak out is for the sole reason that the people everywhere may learn to differentiate between the Bolsheviks and the Russian Revolution.

The conventional conception of gratitude is that one must not be critical of those who have shown him kindness. Thanks to this notion parents enslave their children more effectively than by brutal treatment; and by it friends tyrannize over one another. In fact, all human relationships are to-day vitiated by this noxious idea.

Some people have upbraided me for my critical attitude toward the Bolsheviks. "How ungrateful to attack the Communist Government after the hospitality and kindness she enjoyed in Russia!" they indignantly exclaim. I do not mean to gainsay that I have received advantages while I was in Russia. I could have received many more had I been willing to serve the powers that be. It is that very circumstance which has made it bitterly hard for me to speak out against the evils as I saw them day by day. But finally I realized that silence is indeed a sign of consent. Not to cry out against the betrayal of the Russian Revolution would have made me a party to that betrayal. The Revolution and the welfare of the masses in and out of Russia are by far too important to me to allow any personal consideration for the Communists I have met and learned to respect to obscure my sense of justice and to cause me to refrain from giving to the world my two years' experience in Russia.

In certain quarters objections will no doubt be raised because I have given no names of the persons I am quoting. Some may even exploit the fact to discredit my veracity. But I prefer to face that rather than to turn any one over to the tender mercies of the Tcheka, which would inevitably result were I to divulge the names of the Communists or non-Communists who felt free to speak to me. Those familiar with the real situation in Russia and who are not under the mesmeric influence of the Bolshevik superstition or in the employ of the Communists will bear me out that I have given a true picture. The rest of the world will learn in due time.

Friends whose opinion I value have been good enough to suggest that my quarrel with the Bolsheviks is due to my social philosophy rather than to the failure of the Bolshevik régime. As an Anarchist, they claim, I would naturally insist on the importance of the individual and of personal liberty, but in the revolutionary period both must be subordinated to the good of the whole. Other friends point out that destruction, violence, and terrorism are inevitable factors in a revolution. As a revolutionist, they say, I cannot consistently object to the violence practised by the Bolsheviks.

Both these criticisms would be justified had I come to Russia expecting to find Anarchism realized, or if I were to maintain that revolutions can be made peacefully. Anarchism to me never was a mechanistic arrangement of social relationships to be imposed upon man by political scene-shifting or by a transfer of power from one social class to another. Anarchism to me was and is the child, not of destruction, but of construction — the result of growth and development of the conscious creative social efforts of a regenerated people. I do not therefore expect Anarchism to follow in the immediate footsteps of centuries of despotism and submission. And I certainly did not expect to see it ushered in by the Marxian theory.

I did, however, hope to find in Russia at least the beginnings of the social changes for which the Revolution had been fought. Not the fate of the individual was my main concern as a revolutionist. I should have been

content if the Russian workers and peasants as a whole had derived essential social betterment as a result of the Bolshevik régime.

Two years of earnest study, investigation, and research convinced me that the great benefits brought to the Russian people by Bolshevism exist only on paper, painted in glowing colours to the masses of Europe and America by efficient Bolshevik propaganda. As advertising wizards the Bolsheviks excel anything the world had ever known before. But in reality the Russian people have gained nothing from the Bolshevik experiment. To be sure, the peasants have the land; not by the grace of the Bolsheviks, but through their own direct efforts, set in motion long before the October change. That the peasants were able to retain the land is due mostly to the static Slav tenacity; owing to the circumstance that they form by far the largest part of the population and are deeply rooted in the soil, they could not as easily be torn away from it as the workers from their means of production.

The Russian workers, like the peasants, also employed direct action. They possessed themselves of the factories, organized their own shop committees, and were virtually in control of the economic life of Russia. But soon they were stripped of their power and placed under the industrial yoke of the Bolshevik State. Chattel slavery became the lot of the Russian proletariat. It was suppressed and exploited in the name of something which was later to bring it comfort, light, and warmth. Try as I might I could find nowhere any evidence of benefits received either by the workers or the peasants from the Bolshevik régime.

On the other hand, I did find the revolutionary faith of the people broken, the spirit of solidarity crushed, the meaning of comradeship and mutual helpfulness distorted. One must have lived in Russia, close to the everyday affairs of the people; one must have seen and felt their utter disillusionment and despair to appreciate fully the disintegrating effect of the Bolshevik principle and methods — disintegrating all that was once the pride and the glory of revolutionary Russia.

The argument that destruction and terror are part of revolution I do not dispute. I know that in the past every great political and social change necessitated violence. America might still be under the British yoke but for the heroic colonists who dared to oppose British tyranny by force of arms. Black slavery might still be a legalized institution in the United States but for the militant spirit of the John Browns. I have never denied that violence is inevitable, nor do I gainsay it now. Yet it is one thing to employ violence in combat, as a means of defence. It is quite another thing to make a principle of terrorism, to institutionalize it, to assign it the most vital place in the social struggle. Such terrorism begets counter-revolution and in turn itself becomes counter-revolutionary.

Rarely has a revolution been fought with as little violence as the Russian Revolution. Nor would have Red Terror followed had the people and the cultural forces remained in control of the Revolution. This was demonstrated by the spirit of fellowship and solidarity which prevailed throughout Russia during the first months after the October revolution. But an insignificant minority bent on creating an absolute State is necessarily driven to oppression and terrorism.

There is another objection to my criticism on the part of the Communists. Russia is on strike, they say, and it is unethical for a revolutionist to side against the workers when they are striking against their masters. That is pure demagoguery practised by the Bolsheviks to silence criticism.

It is not true that the Russian people are on strike. On the contrary, the truth of the matter is that the Russian people have been *locked out* and that the Bolshevik State — even as the bourgeois industrial master — uses the sword and the gun to keep the people out. In the case of the Bolsheviks this tyranny is masked by a world-stirring slogan: thus they have succeeded in blinding the masses. Just because I am a revolutionist I refuse to side with the master class, which in Russia is called the Communist Party.

Till the end of my days my place shall be with the disinherited and oppressed. It is immaterial to me whether Tyranny rules in the Kremlin or in any other seat of the mighty. I could do nothing for suffering Russia while in that country. Perhaps I can do something now by pointing out the lessons of the Russian experience. Not my concern for the Russian people only has prompted the writing of this volume: it is my interest in the masses everywhere.

EMMA GOLDMAN.

Berlin, July, 1922.

Preface (Revised) To Second Volume of American Edition

[*The second volume, as explained in this preface, was issued under the title of "My Further Disillusionment in Russia." It is printed here because an explanation is necessary to avoid confusion on account of differences in publication of the American and English editions.*]

The annals of literature tell of books expurgated, of whole chapters eliminated or changed beyond recognition. But I believe it has rarely happened that a work should be published with more than a third of it left out and — without the reviewers being aware of the fact. This doubtful distinction has fallen to the lot of my work on Russia.

The story of that painful experience might well make another chapter, but for the present it is sufficient to give the bare facts of the case.

My manuscript was sent to the original purchaser in two parts, at different times. Subsequently the publishing house of Doubleday, Page Co. bought the rights to my work, but when the first printed copies reached me I discovered to my dismay that not only had my original title, "My Two Years in Russia," been changed to "My Disillusionment in Russia," but that the last twelve chapters were entirely missing, including my Afterword which is, at least to myself, the most vital part.

There followed an exchange of cables and letters, which gradually elicited the fact that Doubleday, Page Co. had secured my MSS. from a literary agency in the good faith that it was complete. By some conspiracy of circumstances the second instalment of my work either failed to reach the original purchaser or was lost in his office. At any rate, the book was published without anyone suspecting its incompleteness.

The present volume contains the chapters missing from the American edition, and I deeply appreciate the devotion of my friends who made the appearance of an additional volume possible in America and this complete edition possible in England — in justice to myself and to my readers.

The adventures of my MSS. are not without their humorous side, which throws a peculiar light on the critics. Of almost a hundred American reviewers of my work only two sensed its incompleteness. And, incidentally, one of them is not a "regular" critic but a librarian. Rather a reflection on professional acumen or conscientiousness.

It was a waste of time to notice the "criticism" of those who have either not read the book or lacked the wit to realize that it was unfinished. Of all the alleged "reviews" only two deserve consideration as written by earnest and able men.

One of them thought that the published title of my book was more appropriate to its contents than the name I had chosen. My disillusionment, he asserted, is not only with the Bolsheviki but with the Revolution itself. In support of this contention he cited Bukharin's statement to the effect that "a revolution cannot be accomplished without terror, disorganization, and even wanton destruction, any more than an omelette can be made without breaking the eggs." But it seems not to have occurred to my critic that, though the breaking of the eggs is necessary, no omelette can be made if the yolk be thrown away. And that is precisely what the Communist Party did to the Russian Revolution. For the yolk they substituted Bolshevism, more specifically Leninism, with the result shown in my book — a result that is gradually being realized as an entire failure by the world at large.

The reviewer referred to also believes that it was "grim necessity, the driving need to preserve not the Revolution but the remnants of civilization, which forced the Bolsheviki to lay hands on every available weapon, the Terror, the Tcheka, suppression of free speech and press, censorship, military conscription, conscription of labour, requisitioning of peasants' crops, even bribery and corruption." He evidently agrees with me that the Communists employed all these methods; and that, as he himself states, "the 'means' largely determines the 'end'" — a conclusion the proof and demonstration of which are contained in my book. The only mistake in this viewpoint, however — a most vital one — is the assumption that the Bolsheviki were forced to resort to the

methods referred to in order to “preserve the remnants of civilization.” Such a view is based on an entire misconception of the philosophy and practice of Bolshevism. Nothing can be further from the desire or intention of Leninism than the “preservation of the remnants of civilization.” Had my critic said instead, “the preservation of the Communist dictatorship, of the political absolutism of the Party,” he would have come nearer the truth, and we should have no quarrel on the matter. We must not fail to consider the Bolsheviki *continue* to employ exactly the same methods to-day as they did in what the reviewer calls “the moments of grim necessity, in 1919, 1920, and 1921.”

We are in 1925. The military fronts have long ago been liquidated; internal counter-revolution is suppressed; the old bourgeoisie is eliminated; the “moments of grim necessity” are past. In fact, Russia is being politically recognized by various governments of Europe and Asia, and the Bolsheviki are inviting international capital to come to their country whose natural wealth, as Tchicherin assures the world capitalists, is “waiting to be exploited.” The “moments of grim necessity” are gone, but the Terror, the Tchecka, suppression of free speech and press, and all the other Communist methods of former years *still remain in force*. Indeed, they are being applied even more brutally and barbarously since the death of Lenin. Is it to “preserve the remnants of civilization” or to strengthen the weakening Party dictatorship?

My critic further charged me with believing that “had the Russians made the Revolution à la Bakunin instead of à la Marx” the result would have been different and more satisfactory. I plead guilty to the charge. In truth, I not only believe so; I am certain of it. The Russian Revolution — more correctly, the Bolshevik methods — conclusively demonstrated how a revolution should not be made. The Russian experiment has proven the fatality of a political party usurping the functions of the revolutionary people, of an omnipotent State seeking to impose its will upon the country, of a dictatorship attempting to “organize” the new life. But I need not repeat here the reflections summed up in my concluding chapter.

A second critic believes me a “prejudiced witness,” because I — an Anarchist — am opposed to government, whatever its forms. Yet the whole first part of my book entirely disproves the assumption of my prejudice. I defended the Bolsheviki while still in America, and for long months in Russia I sought every opportunity to cooperate with them and to aid in the great task of revolutionary upbuilding. Though an Anarchist and an anti-governmentalist, I had not come to Russia expecting to find my ideal realized. I saw in the Bolsheviki the symbol of the Revolution and I was eager to work with them in spite of our differences. However, if lack of aloofness from the actualities of life means that one cannot judge things fairly, then my critic is right. One could not have lived through two years of Communist terror, of a régime involving the enslavement of the whole people, the annihilation of the most fundamental values, human and revolutionary, of corruption and mismanagement and yet have remained aloof or “impartial” in the critic’s sense. I doubt whether the latter, though not an Anarchist, would have done so. Could he, being human?

In conclusion, the present publication of the chapters missing in the first edition comes at a very significant period in the life of Russia. When the “Nep,” Lenin’s new economic policy, was introduced, there rose the hope of a better day, of a gradual abolition of the policies of terror and persecution. The Communist dictatorship seemed inclined to relax its strangle-hold upon the thoughts and lives of the people. But the hope was short-lived. Since the death of Lenin the Bolsheviki have returned to the terror of the worst days of their régime. Despotism, fearing for its power, seeks safety in blood-shed. As timely as in 1922 is my book to-day.

When the first series of my articles on Russia appeared, in 1922, and later when my book was published in America, I was bitterly attacked and denounced by American radicals of almost every camp. But I felt confident that the time would come when the mask would be torn from the false face of Bolshevism and the great delusion exposed. The time has come even sooner than I anticipated. In most civilized lands — in France, England, Germany, in the Scandinavian and Latin countries, even in America the fog of blind faith is gradually lifting. The reactionary character of the Bolshevik régime is being realized by the masses, its terrorism and persecution of non-Communist opinion condemned. The torture of the political victims of the dictatorship in the prisons of Russia, in the concentration camps of the frozen North and in Siberian exile, is rousing the conscience of the more progressive elements the world over. In almost every country societies for the defence and aid of the polit-

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icals imprisoned in Russia have been formed, with the object of securing their liberation and the establishment of freedom of opinion and expression in Russia.

If my work will help in these efforts to throw light upon the real situation in Russia and to awaken the world to the true character of Bolshevism and the fatality of dictatorship — be it Fascist or Communist — I shall bear with equanimity the misunderstanding and misrepresentation of foe or friend. And I shall not regret the travail and struggle of spirit that produced this work, which now, after many vicissitudes, is at last complete in print.

EMMA GOLDMAN.

August, 1925.

Chapter 1. Deportation to Russia

On the night of December 21, 1919, together with two hundred and forty-eight other political prisoners, I was deported from America. Although it was generally known we were to be deported, few really believed that the United States would so completely deny her past as an asylum for political refugees, some of whom had lived and worked in America for more than thirty years.

In my own case, the decision to eliminate me first became known when, in 1909, the Federal authorities went out of their way to disfranchise the man whose name gave me citizenship. That Washington waited till 1917 was due to the circumstance that the psychologic moment for the finale was lacking. Perhaps I should have contested my case at that time. With the then-prevalent public opinion, the Courts would probably not have sustained the fraudulent proceedings which robbed me of citizenship. But it did not seem credible then that America would stoop to the Tsaristic method of deportation.

Our anti-war agitation added fuel to the war hysteria of 1917, and thus furnished the Federal authorities with the desired opportunity to complete the conspiracy begun against me in Rochester, N. Y., 1909.

It was on December 5, 1919, while in Chicago lecturing, that I was telegraphically apprised of the fact that the order for my deportation was final. The question of my citizenship was then raised in court, but was of course decided adversely. I had intended to take the case to a higher tribunal, but finally I decided to carry the matter no further: Soviet Russia was luring me.

Ludicrously secretive were the authorities about our deportation. To the very last moment we were kept in ignorance as to the time. Then, unexpectedly, in the wee small hours of December 21st we were spirited away. The scene set for this performance was most thrilling. It was six o'clock Sunday morning, December 21, 1919, when under heavy military convoy we stepped aboard the *Buford*.

For twenty-eight days we were prisoners. Sentries at our cabin doors day and night, sentries on deck during the hour we were daily permitted to breathe the fresh air. Our men comrades were cooped up in dark, damp quarters, wretchedly fed, all of us in complete ignorance of the direction we were to take. Yet our spirits were high-Russia, free, new Russia was before US.

All my life Russia's heroic struggle for freedom was as a beacon to me. The revolutionary zeal of her martyred men and women, which neither fortress nor *katorga* could suppress, was my inspiration in the darkest hours. When the news of the February Revolution flashed across the world, I longed to hasten to the land which had performed the miracle and had freed her people from the age-old yoke of Tsarism. But America held me. The thought of thirty years of struggle for my ideals, of my friends and associates, made it impossible to tear myself away. I would go to Russia later, I thought.

Then came America's entry into the war and the need of remaining true to the American people who were swept into the hurricane against their will. After all, I owed a great debt, I owed my growth and development to what was finest and best in America, to her fighters for liberty, to the sons and daughters of the revolution to come. I would be true to them. But the frenzied militarists soon terminated my work.

At last I was bound for Russia and all else was almost blotted out. I would behold with mine own eyes *matushka Rossiya*, the land freed from political and economic masters; the Russian *dubnushka*, as the peasant was called, raised from the dust; the Russian worker, the modern Samson, who with a sweep of his mighty arm had pulled down the pillars of decaying society. The twenty-eight days on our floating prison passed in a sort of trance. I was hardly conscious of my surroundings.

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Finally we reached Finland, across which we were forced to journey in sealed cars. On the Russian border we were met by a committee of the Soviet Government, headed by Zorin. They had come to greet the first political refugees driven from America for opinion's sake.

It was a cold day, with the earth a sheet of white, but spring was in our hearts. Soon we were to behold revolutionary Russia. I preferred to be alone when I touched the sacred soil: my exaltation was too great, and I feared I might not be able to control my emotion. When I reached Beloostrov the first enthusiastic reception tendered the refugees was over, but the place was still surcharged with intensity of feeling. I could sense the awe and humility of our group who, treated like felons in the United States, were here received as dear brothers and comrades and welcomed by the Red soldiers, the liberators of Russia.

From Beloostrov we were driven to the village where another reception had been prepared: A dark hall filled to suffocation, the platform lit up by tallow candles, a huge red flag, on the stage a group of women in black nuns' attire. I stood as in a dream in the breathless silence. Suddenly a voice rang out. It beat like metal on my ears and seemed uninspired, but it spoke of the great suffering of the Russian people and of the enemies of the Revolution. Others addressed the audience, but I was held by the women in black, their faces ghastly in the yellow light. Were these really nuns? Had the Revolution penetrated even the walls of superstition? Had the Red Dawn broken into the narrow lives of these ascetics? It all seemed strange, fascinating.

Somehow I found myself on the platform. I could only blurt out that like my comrades I had not come to Russia to teach: I had come to learn, to draw sustenance and hope from her, to lay down my life on the altar of the Revolution.

After the meeting we were escorted to the waiting Petrograd train, the women in the black hood intoning the "Internationale," the whole audience joining in. I was in the car with our host, Zorin, who had lived in America and spoke English fluently. He talked enthusiastically about the Soviet Government and its marvellous achievements. His conversation was illuminative, but one phrase struck me as discordant. Speaking of the political organization of his Party, he remarked: "Tammany Hall has nothing on us, and as to Boss Murphy, we could teach him a thing or two." I thought the man was jesting. What relation could there be between Tammany Hall, Boss Murphy, and the Soviet Government?

I inquired about our comrades who had hastened from America at the first news of the Revolution. Many of them had died at the front, Zorin informed me, others were working with the Soviet Government. And Shatov? William Shatov, a brilliant speaker and able organizer, was a well-known figure in America, frequently associated with us in our work. We had sent him a telegram from Finland and were much surprised at his failure to reply. Why did not Shatov come to meet us? "Shatov had to leave for Siberia, where he is to take the post of Minister of Railways," said Zorin.

In Petrograd our group again received an ovation. Then the deportees were taken to the famous Tauride Palace, where they were to be fed and housed for the night. Zorin asked Alexander Berkman and myself to accept his hospitality. We entered the waiting automobile. The city was dark and deserted; not a living soul to be seen anywhere. We had not gone very far when the car was suddenly halted, and an electric light flashed into our eyes. It was the militia, demanding the password. Petrograd had recently fought back the Yudenitch attack and was still under martial law. The process was repeated frequently along the route. Shortly before we reached our destination we passed a well-lighted building "It is our station house," Zorin explained, "but we have few prisoners there now. Capital punishment is abolished and we have recently proclaimed a general political amnesty."

Presently the automobile came to a halt. "The First House of the Soviets," said Zorin, "the living place of the most active members of our Party." Zorin and his wife occupied two rooms, simply but comfortably furnished. Tea and refreshments were served, and our hosts entertained us with the absorbing story of the marvellous defence the Petrograd workers had organized against the Yudenitch forces. How heroically the men and women, even the children, had rushed to the defence of the Red City! What wonderful self-discipline and cooperation the proletariat demonstrated. The evening passed in these reminiscences, and I was about to retire to the room secured for me when a young woman arrived who introduced herself as the sister-in-law of "Bill" Shatov. She

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greeted us warmly and asked us to come up to see her sister who lived on the floor above. When we reached their apartment I found myself embraced by big jovial Bill himself. How strange of Zorin to tell me that Shatov had left for Siberia! What did it mean? Shatov explained that he had been ordered not to meet us at the border, to prevent his giving us our first impressions of Soviet Russia. He had fallen into disfavour with the Government and was being sent to Siberia into virtual exile. His trip had been delayed and therefore we still happened to find him.

We spent much time with Shatov before he left Petrograd. For whole days I listened to his story of the Revolution, with its light and shadows, and the developing tendency of the Bolsheviki toward the right. Shatov, however, insisted that it was necessary for all the revolutionary elements to work with the Bolsheviki Government. Of course, the Communists had made many mistakes, but what they did was inevitable, imposed upon them by Allied interference and the blockade.

A few days after our arrival Zorin asked Alexander Berkman and myself to accompany him to Smolny. Smolny, the erstwhile boarding school for the daughters of the aristocracy, had been the centre of revolutionary events. Almost every stone had played its part. Now it was the seat of the Petrograd Government. I found the place heavily guarded and giving the impression of a beehive of officials and government employees. The Department of the Third International was particularly interesting. It was the domain of Zinoviev. I was much impressed by the magnitude of it all.

After showing us about, Zorin invited us to the Smolny dining room. The meal consisted of good soup, meat and potatoes, bread and tea. Rather a good meal in starving Russia, I thought.

Our group of deportees was quartered in Smolny. I was anxious about my travelling companions, the two girls who had shared my cabin on the *Buford*. I wished to take them back with me to the First House of the Soviet. Zorin sent for them. They arrived greatly excited and told us that the whole group of deportees had been placed under military guard. The news was startling. The people who had been driven out of America for their political opinions, now in Revolutionary Russia again prisoners-three days after their arrival. What had happened?

We turned to Zorin. He seemed embarrassed. "Some mistake," he said, and immediately began to make inquiries. It developed that four ordinary criminals had been found among the politicals deported by the United States Government, and therefore a guard was placed over the whole group. The proceeding seemed to me unjust and uncalled for. It was my first lesson in Bolshevik methods.

Chapter 2. Petrograd

My parents had moved to St. Petersburg when I was thirteen. Under the discipline of a German school in Königsberg and the Prussian attitude toward everything Russian, I had grown up in the atmosphere of hatred to that country. I dreaded especially the terrible Nihilists who had killed Tsar Alexander II, so good and kind, as I had been taught. St. Petersburg was to me an evil thing. But the gaiety of the city, its vivacity and brilliancy, soon dispelled my childish fancies and made the city appear like a fairy dream. Then my curiosity was aroused by the revolutionary mystery which seemed to hang over everyone, and of which no one dared to speak. When four years later I left with my sister for America I was no longer the German Gretchen to whom Russia spelt evil. My whole soul had been transformed and the seed planted for what was to be my life's work. Especially did St. Petersburg remain in my memory a vivid picture, full of life and mystery.

I found Petrograd of 1920 quite a different place. It was almost in ruins, as if a hurricane had swept over it. The houses looked like broken old tombs upon neglected and forgotten cemeteries. The streets were dirty and deserted; all life had gone from them. The population of Petrograd before the war was almost two million; in 1920 it had dwindled to five hundred thousand. The people walked about like living corpses; the shortage of food and fuel was slowly sapping the city; grim death was clutching at its heart. Emaciated and frostbitten men, women, and children were being whipped by the common lash, the search for a piece of bread or a stick of wood. It was a heart-rending sight by day, an oppressive weight at night. Especially were the nights of the first month in Petrograd dreadful. The utter stillness of the large city was paralysing. It fairly haunted me, this awful oppressive silence broken only by occasional shots. I would lay awake trying to pierce the mystery. Did not Zorin say that capital punishment had been abolished? Why this shooting? Doubts disturbed my mind, but I tried to wave them aside. I had come to learn.

Much of my first knowledge and impressions of the October Revolution and the events that followed I received from the Zorins. As already mentioned, both had lived in America, spoke English, and were eager to enlighten me upon the history of the Revolution. They were devoted to the cause and worked very hard; he, especially, who was secretary of the Petrograd committee of his party, besides editing the daily *Krasnaya Gazetta*, and participating in other activities.

It was from Zorin that I first learned about that legendary figure, Makhno. The latter was an Anarchist, I was informed, who under the Tsar had been sentenced to *katorga*. Liberated by the February revolution, he became the leader of a peasant army in the Ukraine, proving himself extremely able and daring and doing splendid work in the defence of the Revolution. For some time Makhno worked in harmony with the Bolsheviks, fighting the counter-revolutionary forces. Then he became antagonistic, and now his army, recruited from bandit elements, was fighting the Bolsheviks. Zorin related that he had been one of a committee sent to Makhno to bring about an understanding. But Makhno would not listen to reason. He continued his warfare against the Soviets and was considered a dangerous counter-revolutionist.

I had no means of verifying the story, and I was far from disbelieving the Zorins. Both appeared most sincere and dedicated to their work, types of religious zealots ready to burn the heretic, but equally ready to sacrifice their own lives for their cause. I was much impressed by the simplicity of their lives. Holding a responsible position, Zorin could have received special rations, but they lived very poorly, their supper often consisting only of herring, black bread, and tea. I thought it especially admirable because Lisa Zorin was with child at the time.

Two weeks after my arrival in Russia I was invited to attend the Alexander Herzen commemoration in the Winter Palace. The white marble hall where the gathering took place seemed to intensify the bitter frost, but

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the people present were unmindful of the penetrating cold. I also was conscious only of the unique situation: Alexander Herzen, one of the most hated revolutionists of his time, honoured in the Winter Palace! Frequently before the spirit of Herzen had found its way into the house of the Romanovs. It was when the "Kolokol," published abroad and sparkling with the brilliancy of Herzen and Turgenev, would in some mysterious manner be discovered on the desk of the Tsar. Now the Tsars were no more, but the spirit of Herzen had risen again and was witnessing the realization of the dream of one of Russia's great men.

One evening I was informed that Zinoviev had returned from Moscow and would see me. He arrived about midnight. He looked very tired and was constantly disturbed by urgent messages. Our talk was of a general nature, of the grave situation in Russia, the shortage of food and fuel then particularly poignant, and about the labour situation in America. He was anxious to know "how soon the revolution could be expected in the United States." He left upon me no definite impression, but I was conscious of something lacking in the man, though I could not determine at the time just what it was.

Another Communist I saw much of the first weeks was John Reed. I had known him in America. He was living in the Astoria, working hard and preparing for his return to the United States. He was to journey through Latvia and he seemed apprehensive of the outcome. He had been in Russia during the October days and this was his second visit. Like Shatov he also insisted that the dark sides of the Bolshevik regime were inevitable. He believed fervently that the Soviet Government would emerge from its narrow party lines and that it would presently establish the Communistic Commonwealth. We spent much time together, discussing the various phases of the situation.

So far I had met none of the Anarchists and their failure to call rather surprised me. One day a friend I had known in the States came to inquire whether I would see several members of an Anarchist organization. I readily assented. From them I learned a version of the Russian Revolution and the Bolshevik regime utterly different from what I had heard before. It was so startling, so terrible that I could not believe it. They invited me to attend a small gathering they had called to present to me their views.

The following Sunday I went to their conference. Passing Nevsky Prospekt, near Liteiny Street, I came upon a group of women huddled together to protect themselves from the cold. They were surrounded by soldiers, talking and gesticulating. Those women, I learned, were prostitutes who were selling themselves for a pound of bread, a piece of soap or chocolate. The soldiers were the only ones who could afford to buy them because of their extra rations. Prostitution in revolutionary Russia. I wondered. What is the Communist Government doing for these unfortunates? What are the Workers' and Peasants' Soviets doing? My escort smiled sadly. The Soviet Government had closed the houses of prostitution and was now trying to drive the women off the streets, but hunger and cold drove them back again; besides, the soldiers had to be humoured. It was too ghastly, too incredible to be real, yet there they were — those shivering creatures for sale and their buyers, the red defenders of the Revolution. "The cursed interventionists, the blockade — they are responsible," said my escort. Why, yes, the counter-revolutionists and the blockade are responsible, I reassured myself. I tried to dismiss the thought of that huddled group, but it clung to me. I felt something snap within me.

At last we reached the Anarchist quarters, in a dilapidated house in a filthy backyard. I was ushered into a small room crowded with men and women. The sight recalled pictures of thirty years ago when, persecuted and hunted from place to place, the Anarchists in America were compelled to meet in a dingy hall on Orchard Street, New York, or in the dark rear room of a saloon. That was in capitalistic America. But this is revolutionary Russia, which the Anarchists had helped to free. Why should they have to gather in secret and in such a place?

That evening and the following day I listened to a recital of the betrayal of the Revolution by the Bolsheviks. Workers from the Baltic factories spoke of their enslavement, Kronstadt sailors voiced their bitterness and indignation against the people they had helped to power and who had become their masters. One of the speakers had been condemned to death by the Bolsheviks for his Anarchist ideas, but had escaped and was now living illegally. He related how the sailors had been robbed of the freedom of their Soviets, how every breath of life was being censored. Others spoke of the Red Terror and repression in Moscow, which resulted in the throwing of a bomb into the gathering of the Moscow section of the Communist Party in September, 1919. They told me

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of the over-filled prisons, of the violence practised on the workers and peasants. I listened rather impatiently, for everything in me cried out against this indictment. It sounded impossible; it could not be. Someone was surely at fault, but probably it was they, my comrades, I thought. They were unreasonable, impatient for immediate results. Was not violence inevitable in a revolution, and was it not imposed upon the Bolsheviki by the Interventionists? My comrades were indignant! "Disguise yourself so the Bolsheviki do not recognize you; take a pamphlet of Kropotkin and try to distribute it in a Soviet meeting. You will soon see whether we told you the truth. "Above all, get out of the First House of the Soviet. Live among the people and you will have all the proofs you need."

How childish and thrilling it all seemed in the face of the world event that was taking place in Russia! No, I could not credit their stories. I would wait and study conditions. But my mind was in a turmoil, and the nights became more oppressive than ever.

The day arrived when I was given a chance to attend the meeting of the Petro-Soviet. It was to be a double celebration in honour of the return of Karl Radek to Russia and Joffe's report on the peace treaty with Esthonia. As usual I went with the Zorins. The gathering was in the Tauride Palace, the former meeting place of the Russian Duma. Every entrance to the hall was guarded by soldiers, the platform surrounded by them holding their guns at attention. The hall was crowded to the very doors. I was on the platform overlooking the sea of faces below. Starved and wretched they looked, these sons and daughters of the people, the heroes of Red Petrograd. How they had suffered and endured for the Revolution! I felt very humble before them.

Zinoviev presided. After the "Internationale" had been sung by the audience standing, Zinoviev opened the meeting. He spoke at length. His voice is high pitched, without depth. The moment I heard him I realized what I had missed in him at our first meeting — depth, strength of character. Next came Radek. He was clever, witty, sarcastic, and he paid his respects to the counter-revolutionists and to the White Guards. Altogether an interesting man and an interesting address.

Joffe looked the diplomat. Well fed and groomed, he seemed rather out of place in that assembly. He spoke of the peace conditions with Esthonia, which were received with enthusiasm by the audience. Certainly these people wanted peace. Would it ever come to Russia?

Last spoke Zorin, by far the ablest and most convincing that evening. Then the meeting was thrown open to discussion. A Menshevik asked for the floor. Immediately pandemonium broke loose. Yells of "Traitor!" "Kolchak!" "Counter-Revolutionist!" came from all parts of the audience and even from the platform. It looked to me like an unworthy proceeding for a revolutionary assembly.

On the way home I spoke to Zorin about it. He laughed. "Free speech is a bourgeois superstition," he said; "during a revolutionary period there can be no free speech." I was rather dubious about the sweeping statement, but I felt that I had no right to judge. I was a newcomer, while the people at the Tauride Palace had sacrificed and suffered so much for the Revolution. I had no right to judge.

Chapter 3. Disturbing Thoughts

Life went on. Each day brought new conflicting thoughts and emotions. The feature which affected me most was the inequality I witnessed in my immediate environment. I learned that the rations issued to the tenants of the First House of the Soviet (Astoria) were much superior to those received by the workers in the factories. To be sure, they were not sufficient to sustain life — but no one in the Astoria lived from these rations alone. The members of the Communist Party, quartered in the Astoria, worked in Smolny, and the rations in Smolny were the best in Petrograd. Moreover, trade was not entirely suppressed at that time. The markets were doing a lucrative business, though no one seemed able or willing to explain to me where the purchasing capacity came from. The workers could not afford to buy butter which was then 2,000 rubles a pound, sugar at 3,000, or meat at 1,000. The inequality was most apparent in the Astoria kitchen. I went there frequently, though it was torture to prepare a meal: the savage scramble for an inch of space on the stove, the greedy watching of the women lest any one have something extra in the saucepan, the quarrels and screams when someone fished out a piece of meat from the pot of a neighbor! But there was one redeeming feature in the picture — it was the resentment of the servants who worked in the Astoria. They were servants, though called comrades, and they felt keenly the inequality: the Revolution to them was not a mere theory to be realized in years to come. It was a living thing. I was made aware of it one day.

The rations were distributed at the Commissary, but one had to fetch them himself. One day, while waiting my turn in the long line, a peasant girl came in and asked for vinegar. “Vinegar! who is it calls for such a luxury?” cried several women. It appeared that the girl was Zinoviev’s servant. She spoke of him as her master, who worked very hard and was surely entitled to something extra. At once a storm of indignation broke loose. “Master! is that what we made the Revolution for, or was it to do away with masters? Zinoviev is no more than we, and he is not entitled to more.”

These working women were crude, even brutal, but their sense of justice was instinctive. The Revolution to them was something fundamentally vital. They saw the inequality at every step and bitterly resented it. I was disturbed. I sought to reassure myself that Zinoviev and the other leaders of the Communists would not use their power for selfish benefit. It was the shortage of food and the lack of efficient organization which made it impossible to feed all alike, and of course the blockade and not the Bolsheviki was responsible for it. The Allied Interventionists, who were trying to get at Russia’s throat, were the cause.

Every Communist I met reiterated this thought; even some of the Anarchists insisted on it. The little group antagonistic to the Soviet Government was not convincing. But how reconcile the explanation given to me with some of the stories I learned every day — stories of systematic terrorism, of relentless persecution, and suppression of other revolutionary elements?

Another circumstance which perplexed me was that, the markets were stacked with meat, fish, soap, potatoes, even shoes, every time that the rations were given out. How did these things get to the markets? Everyone spoke about it, but no one seemed to know. One day I was in a watchmaker’s shop when a soldier entered. He conversed with the proprietor in Yiddish, relating that he had just returned from Siberia with a shipment of tea. Would the watchmaker take fifty pounds? Tea was sold at a premium at the time — no one but the privileged few could permit themselves such a luxury. Of course the watchmaker would take the tea. When the soldier left I asked the shopkeeper if he did not think it rather risky to transact such illegal business so openly. I happen to understand Yiddish, I told him. Did he not fear I would report him? “That’s nothing,” the man replied nonchalantly, “the Tcheka knows all about it — it draws its percentage from the soldier and myself.”

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I began to suspect that the reason for much of the evil was also within Russia, not only outside of it. But then, I argued, police officials and detectives graft everywhere. That is the common disease of the breed. In Russia, where scarcity of food and three years of starvation must needs turn most people into grafters, theft is inevitable. The Bolsheviks are trying to suppress it with an iron hand. How can they be blamed? But try as I might I could not silence my doubts. I groped for some moral support, for a dependable word, for someone to shed light on the disturbing questions.

It occurred to me to write to Maxim Gorki. He might help. I called his attention to his own dismay and disappointment while visiting America. He had come believing in her democracy and liberalism, and found bigotry and lack of hospitality instead. I felt sure Gorki would understand the struggle going on within me, though the cause was not the same. Would he see me? Two days later I received a short note asking me to call.

I had admired Gorki for many years. He was the living affirmation of my belief that the creative artist cannot be suppressed. Gorki, the child of the people, the pariah, had by his genius become one of the world's greatest, one who by his pen and deep human sympathy made the social outcast our kin. For years I toured America interpreting Gorki's genius to the American people, elucidating the greatness, beauty, and humanity of the man and his works. Now I was to see him and through him get a glimpse into the complex soul of Russia.

I found the main entrance of his house nailed up, and there seemed to be no way of getting in. I almost gave up in despair when a woman pointed to a dingy staircase. I climbed to the very top and knocked on the first door I saw. It was thrown open, momentarily blinding me with a flood of light and steam from an overheated kitchen. Then I was ushered into a large dining room. It was dimly lit, chilly and cheerless in spite of a fire and a large collection of Dutch china on the walls. One of the three women I had noticed in the kitchen sat down at the table with me, pretending to read a book but all the while watching me out of the corner of her eye. It was an awkward half-hour of waiting.

Presently Gorki arrived. Tall, gaunt, and coughing, he looked ill and weary. He took me to his study, semi-dark and of depressing effect. No sooner had we seated ourselves than the door flew open and another young woman, whom I had not observed before, brought him a glass of dark fluid, medicine evidently. Then the telephone began to ring; a few minutes later Gorki was called out of the room. I realized that I would not be able to talk with him. Returning, he must have noticed my disappointment. We agreed to postpone our talk till some less disturbed opportunity presented itself. He escorted me to the door, remarking, "You ought to visit the Baltflot [Baltic Fleet]. The Kronstadt sailors are nearly all instinctive Anarchists. You would find a field there." I smiled. "Instinctive Anarchists?" I said, "that means they are unspoiled by preconceived notions, unsophisticated, and receptive. Is that what you mean?"

"Yes, that is what I mean," he replied.

The interview with Gorki left me depressed. Nor was our second meeting more satisfactory on the occasion of my first trip to Moscow. By the same train travelled Radek, Demyan Bedny the popular Bolshevik versifier, and Zipperovitch, then the president of the Petrograd unions. We found ourselves in the same car, the one reserved for Bolshevik officials and State dignitaries, comfortable and roomy. On the other hand, the "common" man, the non-Communist without influence, had literally to fight his way into the always overcrowded railway carriages, provided he had a *propusk* to travel — a most difficult thing to procure.

I spent the time of the journey discussing Russian conditions with Zipperovitch, a kindly man of deep convictions, and with Demyan Bedny, a big coarse-looking man. Radek held forth at length on his experiences in Germany and German prisons.

I learned that Gorki was also on the train, and I was glad of another opportunity for a chat with him when he called to see me. The one thing uppermost in my mind at the moment was an article which had appeared in the Petrograd *Pravda* a few days before my departure. It treated of morally defective children, the writer urging prison for them. Nothing I had heard or seen during my six weeks in Russia so outraged me as this brutal and antiquated attitude toward the child. I was eager to know what Gorki thought of the matter. Of course, he was opposed to prisons for the morally defective, he would advocate reformatories instead. "What do you mean by morally defective?" I asked. "Our young are the result of alcoholism rampant during the Russian-Japanese

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War, and of syphilis. What except moral defection could result from such a heritage?" he replied. I argued that morality changes with conditions and climate, and that unless one believed in the theory of free will one cannot consider morality a fixed matter. As to children, their sense of responsibility is primitive, and they lack the spirit of social adherence. But Gorki insisted that there was a fearful spread of moral defection among children and that such cases should be isolated.

I then broached the problem that was troubling me most. What about persecution and terror — were all the horrors inevitable, or was there some fault in Bolshevism itself? The Bolsheviki were making mistakes, but they were doing the best they knew how, Gorki said drily. Nothing more could be expected, he thought.

I recalled a certain article by Gorki, published in his paper, *New Life*, which I had read in the Missouri Penitentiary. It was a scathing arraignment of the Bolsheviki. There must have been powerful reasons to change Gorki's point of view so completely. Perhaps he is right. I must wait. I must study the situation; I must get at the facts. Above all, I must see for myself Bolshevism at work.

We spoke of the drama. On my first visit, by way of introduction, I had shown Gorki an announcement card of the dramatic course I had given in America. John Galsworthy was among the playwrights I had discussed then. Gorki expressed surprise that I considered Galsworthy an artist. In his opinion Galsworthy could not be compared with Bernard Shaw. I had to differ. I did not underestimate Shaw, but considered Galsworthy the greater artist. I detected irritation in Gorki, and as his hacking cough continued, I broke off the discussion. He soon left. I remained dejected from the interview. It gave me nothing.

When we pulled into the Moscow station my chaperon, Demyan Bedny, had vanished and I was left on the platform with all my traps. Radek came to my rescue. He called a porter, took me and my baggage to his waiting automobile and insisted that I come to his apartments in the Kremlin. There I was graciously received by his wife and invited to dinner served by their maid. After that Radek began the difficult task of getting me quartered in the Hotel National, known as the First House of the Moscow Soviet. With all his influence it required hours to secure a room for me.

Radek's luxurious apartment, the maidservant, the splendid dinner seemed strange in Russia. But the comradely concern of Radek and the hospitality of his wife were grateful to me. Except at the Zorins and the Shatovs I had not met with anything like it. I felt that kindness, sympathy, and solidarity were still alive in Russia.

Chapter 4. Moscow: First Impressions

Coming from Petrograd to Moscow is like being suddenly transferred from a desert to active life, so great is the contrast. On reaching the large open square in front of the main Moscow station I was amazed at the sight of busy crowds, cabbies, and porters. The same picture presented itself all the way from the station to the Kremlin. The streets were alive with men, women, and children. Almost everybody carried a bundle, or dragged a loaded sleigh. There was life, motion, and movement, quite different from the stillness that oppressed me in Petrograd.

I noticed considerable display of the military in the city, and scores of men dressed in leather suits with guns in their belts. "Tcheka men, our Extraordinary Commission," explained Radek. I had heard of the Tcheka before: Petrograd talked of it with dread and hatred. However, the soldiers and Tchekists were never much in evidence in the city on the Neva. Here in Moscow they seemed everywhere. Their presence reminded me of a remark Jack Reed had made: "Moscow is a military encampment," he had said; "spies everywhere, the bureaucracy most autocratic. I always feel relieved when I get out of Moscow. But, then, Petrograd is a proletarian city and is permeated with the spirit of the Revolution. Moscow always was hierarchical. Still the life was intense, varied, and interesting. What struck me most forcible, besides the display of militarism, was the preoccupation of the people. There seemed to be no common interest between them. Everyone rushed about as a detached unit in quest of his own, pushing and knocking against everyone else. Repeatedly I saw women or children fall from exhaustion without any one stopping to lend assistance. People stared at me when I would bend over the heap on the slippery pavement or gather up the bundles that had fallen into the street. I spoke to friends about what looked to me like a strange lack of fellow-feeling. They explained it as a result partly of the general distrust and suspicion created by the Tcheka, and partly due to the absorbing task of getting the day's food. One had neither vitality nor feeling left to think of others. Yet there did not seem to be such a scarcity of food as in Petrograd, and the people were warmer and better dressed.

I spent much time on the streets and in the market places. Most of the latter, as also the famous Soukharevka, were in full operation. Occasionally soldiers would raid the markets; but as a rule they were suffered to continue. They presented the most vital and interesting part of the city's life. Here gathered proletarian and aristocrat, Communist and bourgeois, peasant and intellectual. Here they were bound by the common desire to sell and buy, to trade and bargain. Here one could find for sale a rusty iron pot alongside of an exquisite ikon; an old pair of shoes and intricately worked lace; a few yards of cheap calico and a beautiful old Persian shawl. The rich of yesterday, hungry and emaciated, denuding themselves of their last glories; the rich of to-day buying — it was indeed an amazing picture in revolutionary Russia.

Who was buying the finery of the past, and where did the purchasing power come from? The buyers were numerous. In Moscow one was not so limited as to sources of information as in Petrograd; the very streets furnished that source.

The Russian people even after four years of war and three years of revolution remained unsophisticated. They were suspicious of strangers and reticent at first. But when they learned that one had come from America and did not belong to the governing political party, they gradually lost their reserve. Much information I gathered from them and some explanation of the things that perplexed me since my arrival. I talked frequently with the workers and peasants and the women on the markets.

The forces which had led up to the Russian Revolution had remained *terra incognita* to these simple folk, but the Revolution itself had struck deep into their souls. They knew nothing of theories, but they believed that there was to be no more of the hated *barin* (master) and now the *barin* was again upon them. "The *barin*

has everything," they would say, "white bread, clothing, even chocolate, while we have nothing." "Communism, equality, freedom," they jeered, "lies and deception."

I would return to the National bruised and battered, my illusions gradually shattered, my foundations crumbling. But I would not let go. After all, I thought, the common people could not understand the tremendous difficulties confronting the Soviet Government: the imperialist forces arraigned against Russia, the many attacks which drained her of her men who otherwise would be employed in productive labour, the blockade which was relentlessly slaying Russia's young and weak. Of course, the people could not understand these things, and I must not be misled by their bitterness born of suffering. I must be patient. I must get to the source of the evils confronting me.

The National, like the Petrograd Astoria, was a former hotel but not nearly in as good condition. No rations were given out there except three quarters of a pound of bread every two days. Instead there was a common dining room where dinners and suppers were served. The meals consisted of soup and a little meat, sometimes fish or pancakes, and tea. In the evening we usually had *kasha* and tea. The food was not too plentiful, but one could exist on it were it not so abominably prepared.

I saw no reason for this spoiling of provisions. Visiting the kitchen I discovered an array of servants controlled by a number of officials, commandants, and inspectors. The kitchen staff were poorly paid; moreover, they were not given the same food served to us. They resented this discrimination and their interest was not in their work. This situation resulted in much graft and waste, criminal in the face of the general scarcity of food. Few of the tenants of the National, I learned, took their meals in the common dining room. They prepared or had their meals prepared by servants in a separate kitchen set aside for that purpose. There, as in the Astoria, I found the same scramble for a place on the stove, the same bickering and quarrelling, the same greedy, envious watching of each other. Was that Communism in action, I wondered. I heard the usual explanation: Yudenitch, Deniken, Kolchak, the blockade — but the stereotyped phrases no longer satisfied me.

Before I left Petrograd Jack Reed said to me: "When you reach Moscow, look up Angelica Balabanova. She will receive you gladly and will put you up should you be unable to find a room." I had heard of Balabanova before, knew of her work, and was naturally anxious to meet her.

A few days after reaching Moscow I called her up. Would she see me? Yes, at once, though she was not feeling well. I found Balabanova in a small cheerless room, lying huddled up on the sofa. She was not prepossessing but for her eyes, large and luminous, radiating sympathy and kindness. She received me most graciously, like an old friend, and immediately ordered the inevitable samovar. Over our tea we talked of America, the labour movement there, our deportation, and finally about Russia. I put to her the questions I had asked many Communists regarding the contrasts and discrepancies which confronted me at every step. She surprised me by not giving the usual excuses; she was the first who did not repeat the old refrain. She did refer to the scarcity of food, fuel, and clothing which was responsible for much of the graft and corruption; but on the whole she thought life itself mean and limited. "A rock on which the highest hopes are shattered. Life thwarts the best intentions and breaks the finest spirits," she said. Rather an unusual view for a Marxian, a Communist, and one in the thick of the battle. I knew she was then secretary of the Third International. Here was a personality, one who was not a mere echo, one who felt deeply the complexity of the Russian situation. I went away profoundly impressed, and attracted by her sad, luminous eyes.

I soon discovered that Balabanova — or Balabanoff, as she preferred to be called — was at the beck and call of everybody. Though poor in health and engaged in many functions, she yet found time to minister to the needs of her legion callers. Often she went without necessities herself, giving away her own rations, always busy trying to secure medicine or some little delicacy for the sick and suffering. Her special concern were the stranded Italians of whom there were quite a number in Petrograd and Moscow. Balabanova had lived and worked in Italy for many years until she almost became Italian herself. She felt deeply with them, who were as far away from their native soil as from events in Russia. She was their friend, their advisor, their main support in a world of strife and struggle. Not only the Italians but almost everyone else was the concern of this remarkable little woman: no one needed a Communist membership card to Angelica's heart. No wonder some

of her comrades considered her a “sentimentalist who wasted her precious time in philanthropy.” Many verbal battles I had on this score with the type of Communist who had become callous and hard, altogether barren of the qualities which characterized the Russian idealist of the past.

Similar criticism as of Balabanova I heard expressed of another leading Communist, Lunacharsky. Already in Petrograd I was told sneeringly, “Lunacharsky is a scatterbrain who wastes millions on foolish ventures.” But I was eager to meet the man who was the Commissar of one of the important departments in Russia, that of education. Presently an opportunity presented itself.

The Kremlin, the old citadel of Tsardom, I found heavily guarded and inaccessible to the “common” man. But I had come by appointment and in the company of a man who had an admission card, and therefore passed the guard without trouble. We soon reached the Lunacharsky apartments, situated in an old quaint building within the walls. Though the reception room was crowded with people waiting to be admitted, Lunacharsky called me in as soon as I was announced.

His greeting was very cordial. Did I “intend to remain a free bird” was one of his first questions, or would I be willing to join him in his work? I was rather surprised. Why should one have to give up his freedom, especially in educational work? Were not initiative and freedom essential? However, I had come to learn from Lunacharsky about the revolutionary system of education in Russia, of which we had heard so much in America. I was especially interested in the care the children were receiving. The Moscow *Pravda*, like the Petrograd newspapers, had been agitated by a controversy about the treatment of the morally defective. I expressed surprise at such an attitude in Soviet Russia. “Of course, it is all barbarous and antiquated,” Lunacharsky said, “and I am fighting it tooth and nail. The sponsors of prisons for children are old criminal jurists, still imbued with Tsarist methods. I have organized a commission of physicians, pedagogues, and psychologists to deal with this question. Of course, those children must not be punished.” I felt tremendously relieved. Here at last was a man who had gotten away from the cruel old methods of punishment. I told him of the splendid work done in capitalist America by Judge Lindsay and of some of the experimental schools for backward children. Lunacharsky was much interested. “Yes, that is just what we want here, the American system of education,” he exclaimed. “You surely do not mean the American public school system?” I asked. “You know of the insurgent movement in America against our public school method of education, the work done by Professor Dewey and others?” Lunacharsky had heard little about it. Russia had been so long cut off from the western world and there was great lack of books on modern education. He was eager to learn of the new ideas and methods. I sensed in Lunacharsky a personality full of faith and devotion to the Revolution, one who was carrying on the great work of education in a physically and spiritually difficult environment.

He suggested the calling of a conference of teachers if I would talk to them about the new tendencies in education in America, to which I readily consented. Schools and other institutions in his charge were to be visited later. I left Lunacharsky filled with new hope. I would join him in his work, I thought. What greater service could one render the Russian people?

During my visit to Moscow I saw Lunacharsky several times. He was always the same kindly gracious man, but I soon began to notice that he was being handicapped in his work by forces within his own party: most of his good intentions and decisions never saw the light. Evidently Lunacharsky was caught in the same machine that apparently held everything in its iron grip. What was that machine? Who directed its movements?

Although the control of visitors at the National was very strict, no one being able to go in or out without a special *propusk* (permit), men and women of different political factions managed to call on me: Anarchists, Left Social Revolutionists, Coöperators, and people I had known in America and who had returned to Russia to play their part in the Revolution. They had come with deep faith and high hope, but I found almost all of them discouraged, some even embittered. Though widely differing in their political views, nearly all of my callers related an identical story, the story of the high tide of the Revolution, of the wonderful spirit that led the people forward, of the possibilities of the masses, the role of the Bolsheviks as the spokesmen of the most extreme revolutionary slogans and their betrayal of the Revolution after they had secured power. All spoke of the Brest Litovsk peace as the beginning of the downward march. The Left Social Revolutionists especially, men of culture

and earnestness, who had suffered much under the Tsar and now saw their hopes and aspirations thwarted, were most emphatic in their condemnation. They supported their statements by evidence of the havoc wrought by the methods of forcible requisition and the punitive expeditions to the villages, of the abyss created between town and country, the hatred engendered between peasant and worker. They told of the persecution of their comrades, the shooting of innocent men and women, the criminal inefficiency, waste, and destruction.

How, then, could the Bolsheviki maintain themselves in power? After all, they were only a small minority, about five hundred thousand members as an exaggerated estimate. The Russian masses, I was told, were exhausted by hunger and cowed by terrorism. Moreover, they had lost faith in all parties and ideas. Nevertheless, there were frequent peasant uprisings in various parts of Russia, but these were ruthlessly quelled. There were also constant strikes in Moscow, Petrograd, and other industrial centres, but the censorship was so rigid little ever became known to the masses at large.

I sounded my visitors on intervention. "We want none of outside interference," was the uniform sentiment. They held that it merely strengthened the hands of the Bolsheviki. They felt that they could not publicly even speak out against them so long as Russia was being attacked, much less fight their régime. "Have not their tactics and methods been imposed on the Bolsheviki by intervention and blockade?" I argued. "Only partly so," was the reply. "Most of their methods spring from their lack of understanding of the character and the needs of the Russian people and the mad obsession of dictatorship, which is not even the dictatorship of the proletariat but the dictatorship of a small group *over* the proletariat."

When I broached the subject of the People's Soviets and the elections my visitors smiled. "Elections! There are no such things in Russia, unless you call threats and terrorism elections. It is by these alone that the Bolsheviki secure a majority. A few Mensheviki, Social Revolutionists, or Anarchists are permitted to slip into the Soviets, but they have not the shadow of a chance to be heard."

The picture painted looked black and dismal. Still I clung to my faith.

Chapter 5. Meeting People

At a conference of the Moscow Anarchists in March I first learned of the part some Anarchists had played in the Russian Revolution. In the July uprising of 1917 the Kronstadt sailors were led by the Anarchist Yarchuck; the Constituent Assembly was dispersed by Zhelezniakov; the Anarchists had participated on every front and helped to drive back the Allied attacks. It was the consensus of opinion that the Anarchists were always among the first to face fire, as they were also the most active in the reconstructive work. One of the biggest factories near Moscow, which did not stop work during the entire period of the Revolution, was managed by an Anarchist. Anarchists were doing important work in the Foreign Office and in all other departments. I learned that the Anarchists had virtually helped the Bolsheviks into power. Five months later, in April, 1918, machine guns were used to destroy the Moscow Anarchist Club and to suppress their Press. That was before Mirbach arrived in Moscow. The field had to be "cleared of disturbing elements," and the Anarchists were the first to suffer. Since then the persecution of the Anarchists has never ceased.

The Moscow Anarchist Conference was critical not only toward the existing régime, but toward its own comrades as well. It spoke frankly of the negative sides of the movement, and of its lack of unity and coöperation during the revolutionary period. Later I was to learn more of the internal dissensions in the Anarchist movement. Before closing, the Conference decided to call on the Soviet Government to release the imprisoned Anarchists and to legalize Anarchist educational work. The Conference asked Alexander Berkman and myself to sign the resolution to that effect. It was a shock to me that Anarchists should ask any government to legalize their efforts, but I still believed the Soviet Government to be at least to some extent expressive of the Revolution. I signed the resolution, and as I was to see Lenin in a few days I promised to take the matter up with him.

The interview with Lenin was arranged by Balabanova. "You must see Ilitch, talk to him about the things that are disturbing you and the work you would like to do," she had said. But some time passed before the opportunity came. At last one day Balabanova called up to ask whether I could go at once. Lenin had sent his car and we were quickly driven over to the Kremlin, passed without question by the guards, and at last ushered into the workroom of the all-powerful president of the People's Commissars.

When we entered Lenin held a copy of the brochure *Trial and Speeches*⁴⁰ in his hands. I had given my only copy to Balabanova, who had evidently sent the booklet on ahead of us to Lenin. One of his first questions was, "When could the Social Revolution be expected in America?" I had been asked the question repeatedly before, but I was astounded to hear it from Lenin. It seemed incredible that a man of his information should know so little about conditions in America.

My Russian at this time was halting, but Lenin declared that though he had lived in Europe for many years he had not learned to speak foreign languages: the conversation would therefore have to be carried on in Russian. At once he launched into a eulogy of our speeches in court. "What a splendid opportunity for propaganda," he said; "it is worth going to prison, if the courts can so successfully be turned into a forum." I felt his steady cold gaze upon me, penetrating my very being, as if he were reflecting upon the use I might be put to. Presently he asked what I would want to do. I told him I would like to repay America what it had done for Russia. I spoke of the Society of the Friends of Russian Freedom, organized thirty years ago by George Kennan and later reorganized by Alice Stone Blackwell and other liberal Americans. I briefly sketched the splendid work they had done to arouse interest in the struggle for Russian freedom, and the great moral and financial aid the

⁴⁰ *Trial and Speeches of Alexander Berkman and Emma Goldman before the Federal Court of New York, June-July, 1917*, Mother Earth Publishing Co., New York.

Chapter 5. Meeting People

Society had given through all those years. To organize a Russian society for American freedom was my plan. Lenin appeared enthusiastic. "That is a great idea, and you shall have all the help you want. But, of course, it will be under the auspices of the Third International. Prepare your plan in writing and send it to me."

I broached the subject of the Anarchists in Russia. I showed him a letter I had received from Martens, the Soviet representative in America, shortly before my deportation. Martens asserted that the Anarchists in Russia enjoyed full freedom of speech and Press. Since my arrival I found scores of Anarchists in prison and their Press suppressed. I explained that I could not think of working with the Soviet Government so long as my comrades were in prison for opinion's sake. I also told him of the resolutions of the Moscow Anarchist Conference. He listened patiently and promised to bring the matter to the attention of his party. "But as to free speech," he remarked, "that is, of course, a bourgeois notion. There can be no free speech in a revolutionary period. We have the peasantry against us because we can give them nothing in return for their bread. We will have them on our side when we have something to exchange. Then you can have all the free speech you want — but not now. Recently we needed peasants to cart some wood into the city. They demanded salt. We thought we had no salt, but then we discovered seventy poods in Moscow in one of our warehouses. At once the peasants were willing to cart the wood. Your comrades must wait until we can meet the needs of the peasants. Meanwhile, they should work with us. Look at William Shatov, for instance, who has helped save Petrograd from Yudenitch. He works with us and we appreciate his services. Shatov was among the first to receive the order of the Red Banner."

Free speech, free Press, the spiritual achievements of centuries, what were they to this man? A Puritan, he was sure his scheme alone could redeem Russia. Those who served his plans were right, the others could not be tolerated.

A shrewd Asiatic, this Lenin. He knows how to play on the weak sides of men by flattery, rewards, medals. I left convinced that his approach to people was purely utilitarian, for the use he could get out of them for his scheme. And his scheme — was it the Revolution?

I prepared the plan for the Society of the Russian Friends of American Freedom and elaborated the details of the work I had in mind, but refused to place myself under the protecting wing of the Third International. I explained to Lenin that the American people had little faith in politics, and would certainly consider it an imposition to be directed and guided by a political machine from Moscow. I could not consistently align myself with the Third International.

Some time later I saw Tchicherin. I believe it was 4 A.M. when our interview took place. He also asked about the possibilities of a revolution in America, and seemed to doubt my judgment when I informed him that there was no hope of it in the near future. We spoke of the I.W.W., which had evidently been misrepresented to him. I assured Tchicherin that while I am not an I.W.W. I must state that they represented the only conscious and effective revolutionary proletarian organization in the United States, and were sure to play an important rôle in the future labour history of the country.

Next to Balabanova, Tchicherin impressed me as the most simple and unassuming of the leading Communists in Moscow. But all were equally naïve in their estimate of the world outside of Russia. Was their judgment so faulty because they had been cut off from Europe and America so long? Or was their great need of European help father to their wish? At any rate, they all clung to the idea of approaching revolutions in the western countries, forgetful that revolutions are not made to order, and apparently unconscious that their own revolution had been twisted out of shape and semblance and was gradually being done to death.

The editor of the London *Daily Herald*, accompanied by one of his reporters, had preceded me to Moscow. They wanted to visit Kropotkin, and they had been given a special car. Together with Alexander Berkman and A. Shapiro, I was able to join Mr. Lansbury.

The Kropotkin cottage stood back in the garden away from the street. Only a faint ray from a kerosene lamp lit up the path to the house. Kropotkin received us with his characteristic graciousness, evidently glad at our visit. But I was shocked at his altered appearance. The last time I had seen him was in 1907, in Paris, which I visited after the Anarchist Congress in Amsterdam. Kropotkin, barred from France for many years, had just

Chapter 5. Meeting People

been given the right to return. He was then sixty-five years of age, but still so full of life and energy that he seemed much younger. Now he looked old and worn.

I was eager to get some light from Kropotkin on the problems that were troubling me, particularly on the relation of the Bolsheviks to the Revolution. What was his opinion? Why had he been silent so long?

I took no notes and therefore I can give only the gist of what Kropotkin said. He stated that the Revolution had carried the people to great spiritual heights and had paved the way for profound social changes. If the people had been permitted to apply their released energies, Russia would not be in her present condition of ruin. The Bolsheviks, who had been carried to the top by the revolutionary wave, first caught the popular ear by extreme revolutionary slogans, thereby gaining the confidence of the masses and the support of militant revolutionists.

He continued to narrate that early in the October period the Bolsheviks began to subordinate the interests of the Revolution to the establishment of their dictatorship, which coerced and paralysed every social activity. He stated that the coöperatives were the main medium that could have bridged the interests of the peasants and the workers. The coöperatives were among the first to be crushed. He spoke with much feeling of the oppression, the persecution, the hounding of every shade of opinion, and cited numerous instances of the misery and distress of the people. He emphasized that the Bolsheviks had discredited Socialism and Communism in the eyes of the Russian people.

"Why haven't you raised your voice against these evils, against this machine that is sapping the life blood of the Revolution?" I asked. He gave two reasons. As long as Russia was being attacked by the combined Imperialists, and Russian women and children were dying from the effects of the blockade, he could not join the shrieking chorus of the ex-revolutionists in the cry of "Crucify!" He preferred silence. Secondly, there was no medium of expression in Russia itself. To protest to the Government was useless. Its concern was to maintain itself in power. It could not stop at such "trifles" as human rights or human lives. Then he added: "We have always pointed out the effects of Marxism in action. Why be surprised now?"

I asked Kropotkin whether he was noting down his impressions and observations. Surely he must see the importance of such a record to his comrades and to the workers; in fact, to the whole world. "No," he said; "it is impossible to write when one is in the midst of great human suffering, when every hour brings new tragedies. Then there may be a raid at any moment. The Tcheka comes swooping inside out, and marches off with every scrap of paper. Under such constant stress it is impossible to keep records. But besides these considerations there is my book on Ethics. I can only work a few hours a day, and I must concentrate on that to the exclusion of everything else."

After a tender embrace which Peter never failed to give those he loved, we returned to our car. My heart was heavy, my spirit confused and troubled by what I had heard. I was also distressed by the poor state of health of our comrade: I feared he could not survive till spring. The thought that Peter Kropotkin might go to his grave and that the world might never know what he thought of the Russian Revolution was appalling.

Chapter 6. Preparing For American Deportees

Events in Moscow, quickly following each other, were full of interest. I wanted to remain in that vital city, but as I had left all my effects in Petrograd I decided to return there and then come back to Moscow to join Lunacharsky in his work. A few days before my departure a young woman, an Anarchist, came to visit me. She was from the Petrograd Museum of the Revolution and she called to inquire whether I would take charge of the Museum branch work in Moscow. She explained that the original idea of the Museum was due to the famous old revolutionist Vera Nikolaievna Figner, and that it had recently been organized by non-partisan elements. The majority of the men and women who worked in the Museum were not Communists, she said; but they were devoted to the Revolution and anxious to create something which could in the future serve as a source of information and inspiration to earnest students of the great Russian Revolution. When my caller was informed that I was about to return to Petrograd, she invited me to visit the Museum and to become acquainted with its work.

Upon my arrival in Petrograd I found unexpected work awaiting me. Zorin informed me that he had been notified by Tchicherin that a thousand Russians had been deported from America and were on their way to Russia. They were to be met at the border and quarters were to be immediately prepared for them in Petrograd. Zorin asked me to join the Commission about to be organized for that purpose.

The plan of such a commission for American deportees had been broached to Zorin soon after our arrival in Russia. At that time Zorin directed us to talk the matter over with Tchicherin, which we did. But three months passed without anything having been done about it. Meanwhile, our comrades of the *Buford* were still walking from department to department, trying to be placed where they might do some good. They were a sorry lot, those men who had come to Russia with such high hopes, eager to render service to the revolutionary people. Most of them were skilled workers, mechanics — men Russia needed badly; but the cumbersome Bolshevik machine and general inefficiency made it a very complex matter to put them to work. Some had tried independently to secure jobs, but they could accomplish very little. Moreover, those who found employment were soon made to feel that the Russian workers resented the eagerness and intensity of their brothers from America. "Wait till you have starved as long as we," they would say, "wait till you have tasted the blessings of Commissarship, and we will see if you are still so eager." In every way the deportees were discouraged and their enthusiasm dampened.

To avoid this unnecessary waste of energy and suffering the Commission was at last organized in Petrograd. It consisted of Ravitch, the then Minister of Internal Affairs for the Northern District; her secretary, Kaplun; two members of the Bureau of War Prisoners; Alexander Berkman and myself. The new deportees were due in two weeks, and much work was to be done to prepare for their reception. It was unfortunate that no active participation could be expected from Ravitch because her time was too much occupied. Besides holding the post of Minister of the Interior she was Chief of the Petrograd Militia, and she also represented the Moscow Foreign Office in Petrograd. Her regular working hours were from 8 A.M. to 2 A.M. Kaplun, a very able administrator, had charge of the entire internal work of the Department and could therefore give us very little of his time. There remained only four persons to accomplish within a short time the big task of preparing living quarters for a thousand deportees in starved and ruined Russia. Moreover, Alexander Berkman, heading the Reception Committee, had to leave for the Latvian border to meet the exiles.

It was an almost impossible task for one person, but I was very anxious to save the second group of deportees the bitter experiences and the disappointments of my fellow companions of the *Buford*. I could undertake the work only by making the condition that I be given the right of entry to the various government departments, for

I had learned by that time how paralyzing was the effect of the bureaucratic red tape which delayed and often frustrated the most earnest and energetic efforts. Kaplun consented. "Call on me at any time for anything you may require," he said; "I will give orders that you be admitted everywhere and supplied with everything you need. If that should not help, call on the Tcheka," he added. I had never called upon the police before, I informed him; why should I do so in revolutionary Russia? "In bourgeois countries that is a different matter," explained Kaplun; "with us the Tcheka defends the Revolution and fights sabotage." I started on my work determined to do without the Tcheka. Surely there must be other methods, I thought.

Then began a chase over Petrograd. Materials were very scarce and it was most difficult to procure them owing to the unbelievably centralized Bolshevik methods. Thus to get a pound of nails one had to file applications in about ten or fifteen bureaus; to secure some bed linen or ordinary dishes one wasted days. Everywhere in the offices crowds of Government employees stood about smoking cigarettes, awaiting the hour when the tedious task of the day would be over. My co-workers of the War Prisoners' Bureau fumed at the irritating and unnecessary delays, but to no purpose. They threatened with the Tcheka, with the concentration camp, even with *raztrel* (shooting). The latter was the most favourite argument. Whenever any difficulty arose one immediately heard *raztreliat* — to be shot. But the expression, so terrible in its significance, was gradually losing its effect upon the people: man gets used to everything.

I decided to try other methods. I would talk to the employees in the departments about the vital interest the conscious American workers felt in the great Russian Revolution, and of their faith and hope in the Russian proletariat. The people would become interested immediately, but the questions they would ask were as strange as they were pitiful: "Have the people enough to eat in America? How soon will the Revolution be there? Why did you come to starving Russia?" They were eager for information and news, these mentally and physically starved people, cut off by the barbarous blockade from all touch with the western world. Things American were something wonderful to them. A piece of chocolate or a cracker were unheard — of dainties — they proved the key to everybody's heart.

Within two weeks I succeeded in procuring most of the things needed for the expected deportees, including furniture, linen, and dishes. A miracle, everybody said.

However, the renovation of the houses that were to serve as living quarters for the exiles was not accomplished so easily. I inspected what, as I was told, had once been first-class hotels. I found them located in the former prostitute district; cheap dives they were, until the Bolsheviks closed all brothels. They were germ-eaten, ill-smelling, and filthy. It was no small problem to turn those dark holes into a fit habitation within two weeks. A coat of paint was a luxury not to be thought of. There was nothing else to do but to strip the rooms of furniture and draperies, and have them thoroughly cleaned and disinfected.

One morning a group of forlorn-looking creatures, in charge of two militiamen, were brought to my temporary office. They came to work, I was informed. The group consisted of a one-armed old man, a consumptive woman, and eight boys and girls, mere children, pale, starved, and in rags. "Where do these unfortunates come from?" "They are speculators," one of the militiamen replied; "we rounded them up on the market." The prisoners began to weep. They were no speculators, they protested; they were starving, they had received no bread in two days. They were compelled to go out to the market to sell matches or thread to secure a little bread. In the midst of this scene the old man fainted from exhaustion, demonstrating better than words that he had speculated only in hunger. I had seen such "speculators" before, driven in groups through the streets of Moscow and Petrograd by convoys with loaded guns pointed at the backs of the prisoners.

I could not think of having the work done by these starved creatures. But the militiamen insisted that they would not let them go; they had orders to make them work. I called up Kaplun and informed him that I considered it out of the question to have quarters for American deportees prepared by Russian convicts whose only crime was hunger. Thereupon Kaplun ordered the group set free and consented that I give them of the bread sent for the workers' rations. But a valuable day was lost.

The next morning a group of boys and girls came singing along the Nevski Prospekt. They were *kursanti* from the Tauride Palace who were sent to my office to work. On my first visit to the palace I had been shown

the quarters of the *kursanti*, the students of the Bolshevik academy. They were mostly village boys and girls housed, fed, clothed, and educated by the Government, later to be placed in responsible positions in the Soviet régime. At the time I was impressed by the institutions, but by April I had looked somewhat beneath the surface. I recalled what a young woman, a Communist, had told me in Moscow about these students. "They are the special caste now being reared in Russia," she had said. "Like the church which maintains and educates its religious priesthood, our Government trains a military and civic priesthood. They are a favoured lot." I had more than one occasion to convince myself of the truth of it. The *kursanti* were being given every advantage and many special privileges. They knew their importance and they behaved accordingly.

Their first demand when they came to me was for the extra rations of bread they had been promised. This demand satisfied, they stood about and seemed to have no idea of work. It was evident that whatever else the *kursanti* might be taught, it was not to labour. But, then, few people in Russia know how to work. The situation looked hopeless. Only ten days remained till the arrival of the deportees, and the "hotels" assigned for their use were still in as uninhabitable a condition as before. It was no use to threaten with the Tcheka, as my co-workers did. I appealed to the boys and girls in the spirit of the American deportees who were about to arrive in Russia full of enthusiasm for the Revolution and eager to join in the great work of reconstruction. The *kursanti* were the pampered charges of the Government, but they were not long from the villages, and they had had no time to become corrupt. My appeal was effective. They took up the work with a will, and at the end of ten days the three famous hotels were as ready as far as willingness to work and hot water without soap could make them. We were very proud of our achievement and we eagerly awaited the arrival of the deportees.

At last they came, but to our great surprise they proved to be no deportees at all. They were Russian war prisoners from Germany. The misunderstanding was due to the blunder of some official in Tchicherin's office who misread the radio information about the party due at the border. The prepared hotels were locked and sealed; they were not to be used for the returned war prisoners because "they were prepared for American deportees who still might come." All the efforts and labour had been in vain.

Chapter 7. Rest Homes for Workers

Since my return from Moscow I noticed a change in Zorin's attitude: he was reserved, distant, and not as friendly as when we first met. I ascribed it to the fact that he was overworked and fatigued, and not wishing to waste his valuable time I ceased visiting the Zorins as frequently as before. One day, however, he called up to ask if Alexander Berkman and myself would join him in certain work he was planning, and which was to be done in hurry-up American style, as he put it. On calling to see him we found him rather excited — an unusual thing for Zorin who was generally quiet and reserved. He was full of a new scheme to build "rest homes" for workers. He explained that on Kameniy Ostrov were the magnificent mansions of the Stolypins, the Polovtsovs, and others of the aristocracy and bourgeoisie, and that he was planning to turn them into recreation centres for workers. Would we join in the work? Of course, we consented eagerly, and the next morning we went over to inspect the island. It was indeed an ideal spot, dotted with magnificent mansions, some of them veritable museums, containing rare gems of painting, tapestry, and furniture. The man in charge of buildings called our attention to the art treasures, protesting that they would be injured or entirely destroyed if put to the planned use. But Zorin was set on his scheme. "Recreation homes for workers are more important than art," he said.

We returned to the Astoria determined to devote ourselves to the work and to go at it intensively, as the houses were to be ready for the First of May. We prepared detailed plans for dining rooms, sleeping chambers, reading rooms, theatre and lecture halls, and recreation places for the workers. As the first and most necessary step we proposed the organization of a dining room to feed the workers who were to be employed in preparing the place for their comrades. I had learned from my previous experience with the hotels that much valuable time was lost because of the failure to provide for those actually employed on such work. Zorin consented and promised that we were to take charge within a few days. But a week passed and nothing further was heard about what was to be a rush job. Some time later Zorin called up to ask us to accompany him to the island. On our arrival there we found half-a-dozen Commissars already in charge, with scores of people idling about. Zorin reassured us that matters would arrange themselves and that we should have an opportunity to organize the work as planned. However, we soon realized that the newly fledged officialdom was as hard to cope with as the old bureaucracy.

Every Commissar had his favourites whom he managed to list as employed on the job, thereby entitling them to bread rations and a meal. Thus almost before any actual workers appeared on the scene, eighty alleged "technicians" were already in possession of dinner tickets and bread cards. The men actually mobilized for the work received hardly anything. The result was general sabotage. Most of the men sent over to prepare the rest homes for the workers came from concentration camps: they were convicts and military deserters. I had often watched them at work, and in justice to them it must be said that they did not over exert themselves. "Why should we?" they would say. "We are fed on Sovietkiss soup; dirty dishwater it is, and we receive only what is left over from the idlers who order us about. And who will rest in these homes? Not we or our brothers in the factories. Only those who belong to the party or who have a pull will enjoy this place. Besides, the spring is near; we are needed at home on the farm. Why are we kept here?" Indeed, they did not exert themselves, those stalwart sons of Russia's soil. There was no incentive: they had no point of contact with the life about them, and there was no one who could translate to them the meaning of work in revolutionary Russia. They were dazed by war, revolution, and hunger — nothing could rouse them out of their stupor.

Many of the buildings on Kameniy Ostrov had been taken up for boarding schools and homes for defectives; some were occupied by old professors, teachers, and other intellectuals. Since the Revolution these people lived there unmolested, but now orders came to vacate, to make room for the rest homes. As almost no provision had

been made to supply the dispossessed ones with other quarters, they were practically forced into the streets. Those friendly with Zinoviev, Gorki, or other influential Communists took their troubles to them, but persons lacking "pull" found no redress. The scenes of misery which I was compelled to witness daily exhausted my energies. It was all unnecessarily cruel, impractical, without any bearing on the Revolution. Added to this was the chaos and confusion which prevailed. The bureaucratic officials seemed to take particular delight in countermanding each other's orders. Houses already in the process of renovation, and on which much work and material were spent, would suddenly be left unfinished and some other work begun. Mansions filled with art treasures were turned into night lodgings, and dirty iron cots put among antique furniture and oil paintings — an incongruous, stupid waste of time and energy. Zorin would frequently hold consultations by the hour with the staff of artists and engineers making plans for theatres, lecture halls, and amusement places, while the Commissars sabotaged the work. I stood the painful and ridiculous situation for two weeks, then gave up the matter in despair.

Early in May the workers' rest homes on Kameniy Ostrov were opened with much pomp, music, and speeches. Glowing accounts were sent broadcast of the marvellous things done for the workers in Russia. In reality, it was Coney Island transferred to the environs of Petrograd, a gaudy showplace for credulous visitors. From that time on Zorin's demeanour to me changed. He became cold, even antagonistic. No doubt he began to sense the struggle which was going on within me, and the break which was bound to come. I did, however, see much of Lisa Zorin, who had just become a mother. I nursed her and the baby, glad of the opportunity thus to express my gratitude for the warm friendship the Zorins had shown me during my first months in Russia. I appreciated their sterling honesty and devotion. Both were so favourably placed politically that they could be supplied with everything they wanted, yet Lisa Zorin lacked the simplest garments for her baby. "Thousands of Russian working women have no more, and why should I?" Lisa would say. When she was so weak that she could not nurse her baby, Zorin could not be induced to ask for special rations. I had to conspire against them by buying eggs and butter on the market to save the lives of mother and child. But their fine quality of character made my inner struggle the more difficult. Reason urged me to look the social facts in the face. My personal attachment to the Communists I had learned to know and esteem refused to accept the facts. Never mind the evils — I would say to myself — as long as there are such as the Zorins and the Balabanovas, there must be something vital in the ideas they represent. I held on tenaciously to the phantom I had myself created.

Chapter 8. The First of May in Petrograd

In 1890 the First of May was for the first time celebrated in America as Labour's international holiday. May Day became to me a great, Inspiring event. To witness the celebration of the First of May in a free country — it was something to dream of, to long for, but perhaps never to be realized. And now, in 1920, the dream of many years was about to become real in revolutionary Russia. I could hardly await the morning of May First. It was a glorious day, with the warm sun melting away the last crust of the hard winter. Early in the morning strains of music greeted me: groups of workers and soldiers were marching through the streets, singing revolutionary songs. The city was gaily decorated: the Uritski Square, facing the Winter Palace, was a mass of red, the streets near by a veritable riot of colour. Great crowds were about, all wending their way to the Field of Mars where the heroes of the Revolution were buried.

Though I had an admission card to the reviewing stand I preferred to remain among the people, to feel myself a part of the great hosts that had brought about the world event. This was their day — the day of their making. Yet they seemed peculiarly quiet, oppressively silent. There was no joy in their singing, no mirth in their laughter. Mechanically they marched, automatically they responded to the claqueurs on the reviewing stand shouting "Hurrah" as the columns passed.

In the evening a pageant was to take place. Long before the appointed hour the Uritski Square down to the palace and to the banks of the Neva was crowded with people gathered to witness the open-air performance symbolizing the triumph of the people. The play consisted of three parts, the first portraying the conditions which led up to the war and the role of the German Socialists in it; the second reproduced the February Revolution, with Kerensky in power; the last — the October Revolution. It was a play beautifully set and powerfully acted, a play vivid, real, fascinating. It was given on the steps of the former Stock Exchange, facing the Square. On the highest step sat kings and queens with their courtiers, attended by soldiery in gay uniforms. The scene represents a gala court affair: the announcement is made that a monument is to be built in honour of world capitalism. There is much rejoicing, and a wild orgy of music and dance ensues. Then from the depths there emerge the enslaved and toiling masses, their chains ringing mournfully to the music above. They are responding to the command to build the monument for their masters: some are seen carrying hammers and anvils; others stagger under the weight of huge blocks of stone and loads of brick. The workers are toiling in their world of misery and darkness, lashed to greater effort by the whip of the slave drivers, while above there is light and joy, and the masters are feasting. The completion of the monument is signalled by large yellow disks hoisted on high amidst the rejoicing of the world on top.

At this moment a little red flag is seen waving below, and a small figure is haranguing the people. Angry fists are raised and then flag and figure disappear, only to reappear again in different parts of the underworld. Again the red flag waves, now here. now there. The people slowly gain confidence and presently become threatening. Indignation and anger grow — the kings and queens become alarmed. They fly to the safety of the citadels, and the army prepares to defend the stronghold of capitalism.

It is August, 1914. The rulers are again feasting, and the workers are slaving. The members of the Second International attend the confab of the mighty. They remain deaf to the plea of the workers to save them from the horrors of war. Then the strains of "God Save the King" announce the arrival of the English army. It is followed by Russian soldiers with machine guns and artillery, and a procession of nurses and cripples, the tribute to the Moloch of war.

The next act pictures the February Revolution. Red flags appear everywhere, armed motor cars dash about. The I Winter Palace and haul people storm the down the emblem of Tsardom. The Kerensky Government

Chapter 8. The First of May in Petrograd

assumes Control, and the people are driven back to war. Then comes the marvellous scene of the October Revolution, with soldiers and sailors galloping along the open space before the white marble building. They dash up the steps into the palace, there is a brief struggle, and the victors are hailed by the masses in wild jubilation. The “Internationale” floats upon the air; it mounts higher and higher into exultant peals of joy. Russia is free — the workers, sailors, and soldiers usher in the new era, the beginning of the world commune!

Tremendously stirring was the picture. But the vast mass remained silent. Only a faint applause was heard from the great throng. I was dumbfounded. How explain this astonishing lack of response? When I spoke to Lisa Zorin about it she said that the people had actually lived through the October Revolution, and that the performance necessarily fell flat by comparison with the reality of 1917. But my little Communist neighbour gave a different version. “The people had suffered so many disappointments since October, 1917,” she said, “that the Revolution has lost all meaning to them. The play had the effect of making their disappointment more poignant.”

Chapter 9. Industrial Militarization

The Ninth Congress of the All-Russian Communist Party, held in March, 1920, was characterized by a number of measures which meant a complete turn to the right. Foremost among them was the militarization of labour and the establishment of one-man management of industry, as against the collegiate shop system. Obligatory labour had long been a law upon the statutes of the Socialist Republic, but it was carried out, as Trotsky said, "only in a small private way." Now the law was to be made effective in earnest. Russia was to have a militarized industrial army to fight economic disorganization, even as the Red Army had conquered on the various fronts. Such an army could be whipped into line only by rigid discipline, it was claimed. The factory collegiate system had to make place for military industrial management.

The measure was bitterly fought at the Congress by the Communist minority, but party discipline prevailed. However, the excitement did not abate: discussion of the subject continued long after the congress adjourned. Many of the younger Communists agreed that the measure indicated a step to the right, but they defended the decision of their party. "The collegiate system has proven a failure," they said. "The workers will not work voluntarily, and our industry must be revived if we are to survive another year."

Jack Reed also held this view. He had just returned after a futile attempt to reach America through Latvia, and for days we argued about the new policy. Jack insisted it was unavoidable so long as Russia was being attacked and blockaded. "We have been compelled to mobilize an army to fight our external enemies why not an army to fight our worst internal enemy, hunger? We can do it only by putting our industry on its feet." I pointed out the danger of the military method and questioned whether the workers could be expected to become efficient or to work intensively under compulsion. Still, Jack thought mobilization of labour unavoidable. "It must be tried, anyhow," he said.

Petrograd at the time was filled with rumours of strikes. The story made the rounds that Zinoviev and his staff, while visiting the factories to explain the new policies, were driven by the workers from the premises. To learn about the situation at first hand I decided to visit the factories. Already during my first months in Russia I had asked Zorin for permission to see them. Lisa Zorin had requested me to address some labour meetings, but I declined because I felt that it would be presumptuous on my part to undertake to teach those who had made the revolution. Besides, I was not quite at home with the Russian language then. But when I asked Zorin to let me visit some factories, he was evasive. After I had become acquainted with Ravitch I approached her on the subject, and she willingly consented.

The first works to be visited were the Putilov, the largest and most important engine and car manufacturing establishment. Forty thousand workers had been employed there before the war. Now I was informed that only 7,000 were at work. I had heard much of the Putilovtsi: they had played a heroic part in the revolutionary days and in the defence of Petrograd against Yudenitch.

At the Putilov office we were cordially received, shown about the various departments, and then turned over to a guide. There were four of us in the party, of whom only two could speak Russian. I lagged behind to question a group working at a bench. At first I was met with the usual suspicion, which I overcame by telling the men that I was bringing the greetings "And the revolution of their brothers in America. tion there?" I was immediately asked. It seemed to have become a national obsession, this idea of a near revolution in Europe and America. Everybody in Russia clung to that hope. It was hard to rob those misinformed people of their naïve faith. "The American revolution is not yet," I told them, "but the Russian Revolution has found an echo among the proletariat in America." I inquired about their work, their lives, and their attitude toward the new decrees. "As if we had not been driven enough before," complained one of the men. "Now we are to work under

the military *nagaika* [whip]. Of course, we will have to be in the shop or they will punish us as industrial deserters. But how can they get more work out of us? We are suffering hunger and cold. We have no strength to 'give more. I suggested that the Government was probably compelled to introduce such methods, and that if Russian industry were not revived the condition of the workers would grow even worse. Besides, the Putilov men were receiving the preferred payok. "We understand the great misfortune that has befallen Russia," one of the workers replied, "but we cannot squeeze more out of ourselves. Even the two pounds of bread we are getting is not enough. Look at the bread," he said, holding up a black crust; "can we live on that? And our children? If not for our people in the country or some trading on the market we would die altogether. Now comes the new measure which is tearing us away from our people, sending us to the other end of Russia while our brothers from there are going to be dragged here, away from their soil. It's a crazy measure and it won't work."

"But what can the Government do in the face of the food shortage?" I asked. "Food shortage!" the man exclaimed; "look at the markets. Did you see any shortage of food there? Speculation and the new bourgeoisie, that's what's the matter. The one-man management is our new slave driver. First the bourgeoisie sabotaged us, and now they are again in control. But just let them try to boss us! They'll find out. just let them try!"

The men were bitter and resentful. Presently the guide returned to see what had become of me. He took great pains to explain that industrial conditions in the mill had improved considerably since the militarization of labour went into effect. The men were more content and many more cars had been renovated and engines repaired than within an equal period under the previous management. There were 7,000 productively employed in the works, he assured me. I learned, however, that the real figure was less than 5,000 and that of these only about 2,000 were actual workers. The others were Government officials and clerks.

After the Putilov works we visited the Treugolnik, the great rubber factory of Russia. The place was clean and the machinery in good order — a well-equipped modern plant. When we reached the main workroom we were met by the superintendent, who had been in charge for twentyfive years. He would show us around himself, he said. He seemed to take great pride in the factory, as if it were his own. It rather surprised me that they had managed to keep everything in such fine shape. The guide explained that it was because nearly the whole of the old staff had been left in charge. They felt that whatever might happen they must not let the place go to ruin. It was certainly very commendable, I thought, but soon I had occasion to change my mind. At one of the tables, cutting rubber, was an old worker with kindly eyes looking out of a sad, spiritual face. He reminded me of the pilgrim Lucca in Gorki's "Night Lodgings." Our guide kept a sharp vigil, but I managed to slip away while the superintendent was explaining some machinery to the other members of our group.

"Well, *balyushka*, how is it with you?" I greeted the old worker. "Bad, *matushka*," he replied; "times are very hard for us old people." I told him how impressed I was to find everything in such good condition in the shop. "That is so," commented the old worker, "but it is because the superintendent and his staff are hoping from day to day that there may be a change again, and that the Treugolnik will go back to its former owners. I know them. I have worked here long before the German master of this plant put in the new machinery."

Passing through the various rooms of the factory I saw the women and girls look up in evident dread. It seemed strange in a country where the proletarians were the masters. Apparently the machines were not the only things that had been carefully watched over — the old discipline, too, had been preserved: the employees thought us Bolshevik inspectors.

The great flour mill at Petrograd, visited next, looked as if it were in a state of siege, with armed soldiers everywhere even inside the workrooms. The explanation given was that large quantities of precious flour had been vanishing. The soldiers watched the millmen as if they were galley slaves, and the workers naturally resented such humiliating treatment. They hardly dared to speak. One young chap, a fine-looking fellow, complained to me of the conditions. "We are here virtual prisoners," he said; "we cannot make a step without permission. We are kept hard at work eight hours with only ten minutes for our *kipyatok* [boiled water] and we are searched on leaving the mill." "Is not the theft of flour the cause of the strict surveillance?" I asked. "Not at all," replied the boy; "the Commissars of the mill and the soldiers know quite well where the flour goes to." I suggested that the workers might protest against such a state of affairs. "Protest, to whom?" the boy exclaimed;

“we’d be called speculators and counter-revolutionists and we’d be arrested.” “Has the Revolution given you nothing?” I asked. “Ah, the Revolution! But that is no more. Finished,” he said bitterly.

The following morning we visited the Laferm tobacco factory. The place was in full operation. We were conducted through the plant and the whole process was explained to us, beginning with the sorting of the raw material and ending with the finished cigarettes packed for sale or shipment. The air in the workrooms was stifling, nauseating. “The women are used to this atmosphere,” said the guide; “they don’t mind.” There were some pregnant women at work and girls no older than fourteen. They looked haggard, their chests sunken, black rings under their eyes. Some of them coughed and the hectic flush of consumption showed on their faces. “Is there a recreation room, a place where they can eat or drink their tea and inhale a bit of fresh air?” There was no such thing, I was informed. The women remained at work eight consecutive hours; they had their tea and black bread at their benches. The system was that of piece work, the employees receiving twenty-five cigarettes daily above their pay with permission to sell or exchange them.

I spoke to some of the women. They did not complain except about being compelled to live far away from the factory. In most cases it required more than two hours to go to and from work. They had asked to be quartered near the Laferm and they received a promise to that effect, but nothing more was heard of it.

Life certainly has a way of playing peculiar pranks. In America I should have scorned the of social welfare work: I should have considered it a cheap palliative. But in Social’ Russia the sight of pregnant women working in suffocating tobacco air and saturating themselves and their unborn with the poison Impressed me as a fundamental evil. I spoke to Lisa Zorin to see whether something could not be done to ameliorate the evil. Lisa claimed that piece work” was the only way to induce the girls to work. As to rest rooms, the women themselves had already made a fight for them, but so far nothing could be done because no space could be spared in the factory. “But if even such small improvements had not resulted from the Revolution,” I argued, “what purpose has it served?” “The workers have achieved control,” Lisa replied; “they are now in power, power, and they have more important things to attend to than rest rooms — they have the Revolution to defend.” Lisa Zorin had remained very much the proletarian, but she reasoned like a nun dedicated to the service of the Church.

The thought oppressed me that what she called the “defence of the Revolution” was really only the defence of her party in power. At any rate, nothing came of my attempt at social welfare work.

Chapter 10. The British Labour Mission

I was glad to learn that Angelica Balabanova arrived in Petrograd to prepare quarters for the British Labour Mission. During my stay in Moscow I had come to know and appreciate the fine spirit of Angelica. She was very devoted to me and when I fell ill she gave much time to my care, procured medicine which could be obtained only in the Kremlin drug store, and got special sick rations for me. Her friendship was generous and touching, and she endeared herself very much to me.

The Narishkin Palace was to be prepared for the Mission, and Angelica invited me to accompany her there. I noticed that she looked more worn and distressed than when I had seen her in Moscow. Our conversation made it clear to me that she suffered keenly from the reality which was so unlike her ideal. But she insisted that what seemed failure to me was conditioned in life itself, itself the greatest failure.

Narishkin Palace is situated on the southern bank of the Neva, almost opposite the Peter-and-Paul Fortress. The place was prepared for the expected guests and a number of servants and cooks installed to minister to their needs. Soon the Mission arrived — most of them typical workingmen delegates — and with them a staff of newspaper men and Mrs. Snowden. The most outstanding figure among them was Bertrand Russell, who quickly demonstrated his independence and determination to be free to investigate and learn at first hand.

In honour of the Mission the Bolsheviki organized a great demonstration on the Uritski Square. Thousands of people, among them women and children, came to show their gratitude to the English labour representatives for venturing into revolutionary Russia. The ceremony consisted of the singing of the “Internationale,” followed by music and speeches, the latter translated by Balabanova in masterly fashion. Then came the military exercises. I heard Mrs. Snowden say disapprovingly, “What a display of military!” I could not resist the temptation of remarking: “Madame, remember that the big Russian army is largely the making of your own country. Had England not helped to finance the invasions into Russia, the latter could not put its soldiers to useful labour.”

The British Mission was entertained royally with theatres, operas, ballets, and excursions. Luxury was heaped upon them while the people slaved and went hungry. The Soviet Government left nothing undone to create a good impression and everything of a disturbing nature was kept from the visitors. Angelica hated the display and sham, and suffered keenly under the rigid watch placed upon every movement of the Mission. “Why should they not see the true state of Russia? Why should they not learn how the Russian people live?” she would lament. “Yet I am so impractical,” she would correct herself; “perhaps it is all necessary.” At the end of two weeks a farewell banquet was given to the visitors. Angelica insisted that I must attend. Again there were speeches and toasts, as is the custom at such functions. The speeches which seemed to ring most sincere were those of Balabanova and Madame Ravitch. The latter asked me to interpret her address, which I did. She spoke in behalf of the Russian women proletarians and praised their fortitude and devotion to the Revolution. “May the English proletarians learn the quality of their heroic Russian sisters,” concluded Madame Ravitch. Mrs. Snowden, the erstwhile suffragette, had not a word in reply. She preserved a “dignified” aloofness. However, the lady became enlivened when the speeches were over and she got busy collecting autographs.

Chapter 11. A Visit from the Ukraina

Early in May two young men from the Ukraina arrived in Petrograd. Both had lived in America for a number of years and had been active in the Yiddish Labour and Anarchist movements. One of them had also been editor of an English weekly Anarchist paper, *The Alarm*, published in Chicago. In 1917, at the outbreak of the Revolution, they left for Russia together with other emigrants. Arriving in their native country, they joined the Anarchist activities there which had gained tremendous impetus through the Revolution. Their main field was the Ukraina. In 1918 they aided in the organization of the Anarchist Federation *Nabat* [Alarm], and began the publication of a paper that name. Theoretically, they were at variance with the Bolsheviks; practically the Federation Anarchists, even as the Anarchists throughout Russia, worked with the Bolsheviks and also fought on every front against the counter-revolutionary forces.

When the two Ukrainian comrades learned of our arrival in Russia they repeatedly tried to reach us, but owing to the political conditions and the practical impossibility of travelling, they could not come north. Subsequently they had been arrested and imprisoned by the Bolsheviks. Immediately upon their release they started for Petrograd, travelling illegally. They knew the dangers confronting them — arrest and possible shooting for the possession and use of false documents — but they were willing to risk anything because they were determined that we should learn the facts about the *povstantsi* [revolutionary peasants] movements led by that extraordinary figure, Nestor Makhno. They wanted to acquaint us with the history of the Anarchist activities in Russia and relate how the iron hand of the Bolsheviks had crushed them.

During two weeks, in the stillness of the Petrograd nights, the two Ukrainian Anarchists unrolled before us the panorama of the struggle in the Ukraina. Dispassionately, quietly, and with almost uncanny detachment the young men told their story.

Thirteen different governments had “ruled” Ukraina. Each of them had robbed and murdered the peasantry, made ghastly pogroms, and left death and ruin in its way. The Ukrainian peasants, a more independent and spirited race than their northern brothers, had come to hate all governments and every measure which threatened their land and freedom. They banded together and fought back their oppressors all through the long years of the revolutionary period. The peasants had no theories; they could not be classed in any political party. Theirs was an instinctive hatred of tyranny, and practically the whole of Ukraina soon became a rebel camp. Into this seething cauldron there came, in 1917, Nestor Makhno.

Makhno was a Ukrainian born. A natural rebel, he became interested in Anarchism at an early age. At seventeen he attempted the life of a Tsarist spy and was sentenced to death, but owing to his extreme youth the sentence was commuted to *katorga* for life [severe imprisonment, one third of the term in chains]. The February Revolution opened the prison doors for all political prisoners, Makhno among them. He had then spent ten years in the Butirky prison, in Moscow. He had but a limited schooling when first arrested, but in prison he had used his leisure to good advantage. By the time of his release he had acquired considerable knowledge of history, political economy, and literature. Shortly after his liberation Makhno returned to his native village, Gulyai-Poleh, where he organized a trade union and the local soviet. Then he threw himself in the revolutionary movement and during all of 1917 he was the spiritual teacher and leader of the rebel peasants, who had risen against the landed proprietors.

In 1918, when the Brest Peace opened Ukraina to German and Austrian occupation, Makhno organized the rebel peasant bands in defence against the foreign armies. He fought against Skoropadski, the Ukrainian Hetman, who was supported by German bayonets. He waged successful guerilla warfare against Petlura, Kaledin, Grigoriev, and Denikin. A conscious Anarchist, he laboured to give the instinctive rebellion of the peasantry

definite aim and purpose. It was the Makhno idea that the social revolution was to be defended against all enemies, against every counter-revolutionary or reactionary attempt from right and left. At the same time educational and cultural work was carried on among the peasants to develop them along anarchist-communist lines with the aim of establishing free peasant communes.

In February, 1919, Makhno entered into an agreement with the Red Army. He was to continue to hold the southern front against Denikin and to receive from the Bolsheviks the necessary arms and ammunition. Makhno was to remain in charge of the povstantsi, now grown into an army, the latter to have autonomy in its local organizations, the revolutionary soviets of the district, which covered several provinces. It was agreed that the povstantsi should have the right to hold conferences, freely discuss their affairs, and take action upon them. Three such conferences were held in February, March, and April. But the Bolsheviks failed to live up to the agreement. The supplies which had been promised Makhno, and which he needed desperately, would arrive after long delays or failed to come altogether. It was charged that this situation was due to the orders of Trotsky who did not look favourably upon the independent rebel army. However it be, Makhno was hampered at every step, while Denikin was gaining ground constantly. Presently the Bolsheviks began to object to the free peasant Soviets, and in May, 1919, the Commander-in-Chief of the southern armies, Kamenev, accompanied by members of the Kharkov Government, arrived at the Makhno headquarters to settle the disputed matters. In the end the Bolshevik military representatives demanded that the povstantsi dissolve. The latter refused, charging the Bolsheviks with a breach of their revolutionary agreement.

Meanwhile, the Denikin advance was becoming more threatening, and Makhno still received no support from the Bolsheviks. The peasant army then decided to call a special session of the Soviet for June 15th. Definite plans and methods were to be decided upon to check the growing menace of Denikin. But on June 4th Trotsky issued an order prohibiting the holding of the Conference and declaring Makhno an outlaw. In a public meeting in Kharkov Trotsky announced that it were better to permit the Whites to remain in the Ukraina than to suffer Makhno. The presence of the Whites, he said, would influence the Ukrainian peasantry in favour of the Soviet Government, whereas Makhno and his povstantsi would never make peace with the Bolsheviks; they would attempt to possess themselves of some territory and to practice their ideas, which would be a constant menace to the Communist Government. It was practically a declaration of war against Makhno and his army. Soon the latter found itself attacked on two sides at once — by the Bolsheviks and Denikin. The povstantsi were poorly equipped and lacked the most necessary supplies for warfare, yet the peasant army for a considerable time succeeded in holding its own by the sheer military genius of its leader and the reckless courage of his devoted rebels.

At the same time the Bolsheviks began a campaign of denunciation against Makhno and his povstantsi. The Communist press accused him of having treacherously opened the southern front to Denikin, and branded Makhno's army a bandit gang and its leader a counterrevolutionist who must be destroyed at all cost. But this "counter-revolutionist" fully realized the Denikin menace to the Revolution. He gathered new forces and support among the peasants and in the months of September and October, 1919, his campaign against Denikin gave the latter its death blow on the Ukraina. Makhno captured Denikin's artillery base at Mariopol, annihilated the rear of the enemy's army, and succeeded in separating the main body from its base of supply. This brilliant manoeuvre of Makhno and the heroic fighting of the rebel army again brought about friendly contact with the Bolsheviks. The ban was lifted from the povstantsi and the Communist press now began to eulogize Makhno as a great military genius and brave defender of the Revolution in the Ukraina. But the differences between Makhno and the Bolsheviks were deeprooted: he strove to establish free peasant communes in the Ukraina, while the Communists were bent on imposing the Moscow rule. Ultimately a clash was inevitable, and it came early in January, 1920.

At that period a new enemy was threatening the Revolution. Grigoriev, formerly of the Tsarist army, later friend of the Bolsheviks, now turned against them. Having gained considerable support in the south because of his slogans of freedom and free Soviets, Grigoriev proposed to Makhno that they join forces against the Communist regime. Makhno called a meeting of the two armies and there publicly accused Grigoriev of counter-

revolution and produced evidence of numerous pogroms organized by him against the Jews. Declaring Grigoriev an enemy of the people and of the Revolution, Makhno and his staff condemned him and his aides to death, executing them on the spot. Part of Grigoriev's army joined Makhno.

Meanwhile, Denikin kept pressing Makhno, finally forcing him to withdraw from his position. Not of course without bitter fighting all along the line of nine hundred versts, the retreat lasting four months, Makhno marching toward Galicia. Denikin advanced upon Kharkov, then farther north, capturing Orel and Kursk, and finally reached the gates of Tula, in the immediate neighbourhood of Moscow.

The Red Army seemed powerless to check the advance of Denikin, but meanwhile Makhno had gathered new forces and attacked Denikin in the rear. The unexpectedness of this new turn and the extraordinary military exploits of Makhno's men in this campaign disorganized the plans of Denikin, demoralized his army, and gave the Red Army the opportunity of taking the offense against the counter-revolutionary enemy in the neighbourhood of Tula.

When the Red Army reached Alexandrovsk, after having finally beaten the Denikin forces, Trotsky again demanded of Makhno that he disarm his men and place himself under the discipline of the Red Army. The *povstantsi* refused, whereupon an organized military campaign against the rebels was inaugurated, the Bolsheviks taking many prisoners and killing scores of others. Makhno, who managed to escape the Bolshevik net, was again declared an outlaw and bandit. Since then Makhno had been uninterruptedly waging guerilla warfare against the Bolshevik regime.

The story of the Ukrainian friends, which I have related here in very condensed form, sounded as romantic as the exploits of Stenka Rasin, the famous Cossack rebel immortalized by Gogol. Romantic and picturesque, but what bearing did the activities of Makhno and his men have upon Anarchism, I questioned the two comrades. Makhno, my informants explained, was himself an Anarchist seeking to free Ukraina from all oppression and striving to develop and organize the peasants' latent anarchistic tendencies. To this end Makhno had repeatedly called upon the Anarchists of the Ukraina and of Russia to aid him. He offered them the widest opportunity for propagandistic and educational work, supplied them with printing outfits and meeting places, and gave them the fullest liberty of action. Whenever Makhno captured a city, freedom of speech and press for Anarchists and Left Social Revolutionists was established. Makhno often said: "I am a military man and I have no time for educational work. But you who are writers and speakers, you can do that work. Join me and together we shall be able to prepare the field for a real Anarchist experiment." But the chief value of the Makhno movement lay in the peasants themselves, my comrades thought. It was a spontaneous, elemental movement, the peasants' opposition to all governments being the result not of theories but of bitter experience and of instinctive love of liberty. They were fertile ground for Anarchist ideas. For this reason a number of Anarchists joined Makhno. They were with him in most of his military campaigns and energetically carried on Anarchist propaganda during that time.

I have been told by Zorin and other Communists that Makhno was a Jew-baiter and that his *povstantsi* were responsible for numerous brutal pogroms. My visitors emphatically denied the charges. Makhno bitterly fought pogroms, they stated; he had often issued proclamations against such outrages, and he had even with his own hand punished some of those guilty of assault on Jews. Hatred of the Hebrew was of course common in the Ukraina; it was not eradicated even among the Red soldiers. They, too, have assaulted, robbed, and outraged Jews; yet no one holds the Bolsheviks responsible for such isolated instances. The Ukraina is infested with armed bands who are often mistaken for Makhnovtsi and who have made pogroms. The Bolsheviks, aware of this, have exploited the confusion to discredit Makhno and his followers. However, the Anarchist of the Ukraina — I was informed — did not idealize the Makhno movement. They knew that the *povstantsi* were not conscious Anarchists. Their paper *Nabat* had repeatedly emphasized this fact. On the other hand, the Anarchists could not overlook the importance of popular movement which was instinctively rebellious, anarchistically inclined, and successful in driving back the enemies of the Revolution, which the better organized and equipped Bolshevik army could not accomplish. For this reason many Anarchists considered it their duty to work with Makhno. But the bulk remained away; they had their larger cultural, educational, and organizing work to do.

Chapter 11. A Visit from the Ukraina

The invading counter-revolutionary forces, though differing in character and purpose, all agreed in their relentless persecution of the Anarchists. The latter were made to suffer, whatever the new regime. The Bolsheviks were no better in this regard than Denikin or any other White element. Anarchists filled Bolshevik prisons; many had been shot and all legal Anarchist activities were suppressed. The Tcheka especially was doing ghastly work, having resurrected the old Tsarist methods, including even torture.

My young visitors spoke from experience: they had repeatedly been in Bolshevik prisons themselves.

Chapter 12. Beneath the Surface

The terrible story I had been listening to for two weeks broke over me like a storm. Was this the Revolution I had believed in all my life, yearned for, and strove to interest others in, or was it a caricature — a hideous monster that had come to jeer and mock me? The Communists I had met daily during six months — self-sacrificing, hard-working men and women imbued with a high ideal — were such people capable of the treachery and horrors charged against them? Zinoviev, Radek, Zorin, Ravitch, and many others I had learned to know — could they in the name of an ideal lie, defame, torture, kill? But, then — had not Zorin told me that capital punishment had been abolished in Russia? Yet I learned shortly after my arrival that hundreds of people had been shot on the very eve of the day when the new decree went into effect, and that as a matter of fact shooting by the Tcheka had never ceased.

That my friends were not exaggerating when they spoke of tortures by the Tcheka, I also learned from other sources. Complaints about the fearful conditions in Petrograd prisons had become so numerous that Moscow was apprised of the situation. A Tcheka inspector came to investigate. The prisoners being afraid to speak, immunity was promised them. But no sooner had the inspector left than one of the inmates, a young boy, who had been very outspoken about the brutalities practiced by the Tcheka, was dragged out of his cell and cruelly beaten.

Why did Zorin resort to lies? Surely he must have known that I would not remain in the dark very long. And then, was not Lenin also guilty of the same methods? “Anarchists of ideas [*ideyni*] are not in our prisons,” he had assured me. Yet at that very moment numerous Anarchists filled the jails of Moscow and Petrograd and of many other cities in Russia. In May, 1920, scores of them had been arrested in Petrograd, among them two girls of seventeen and nineteen years of age. None of the prisoners were charged with counter-revolutionary activities: they were “Anarchists of ideas,” to use Lenin’s expression. Several of them had issued a manifesto for the First of May, calling attention to the appalling conditions in the factories of the Socialist Republic. The two young girls who had circulated a handbill against the “labour book,” which had then just gone into effect, were also arrested.

The labour book was heralded by the Bolsheviks as one of the great Communist achievements. It would establish equality and abolish parasitism, it was claimed. As a matter of fact, the labour book was somewhat character of the yellow ticket issued to prostitutes under the Tsarist regime. It was a record of every step one made, and without it no step could be made. It bound its holder to his job, to the city he lived in, and to the room he occupied. It recorded one’s political faith and party adherence, and the number of times arrested. In short, a yellow ticket. Even some Communists resented the degrading innovation. The Anarchists who protested against it were arrested by the Tcheka. When certain leading Communists were approached in the matter they repeated what Lenin had said: Anarchists of ideas are in our prisons.”

The aureole was falling from the Communists. All of them seemed to believe that the end justified the means. I recalled the statements of Radek at the first anniversary of the Third International, when he related to his audience the “marvellous spread of Communism” in America. “Fifty thousand Communists are in American prisons,” he exclaimed. Molly Stimer, a girl of eighteen, and her male companions, all Communists, had been deported from America for their Communist activities.” I thought at the time that Radek was misinformed. Yet it seemed strange that he did not make sure of his facts before making such assertions. They were dishonest and an insult to Molly Stimer and her Anarchist comrades, added to the injustice they had suffered at the hands of the American plutocracy.

During the past several months I had seen and heard enough to become somewhat conversant with the Communist psychology, as well as with the theories and methods of the Bolsheviki. I was no longer surprised at the story of their double-dealing with Makhno, the brutalities practiced by the Tcheka, the lies of Zorin. I had come to realize that the Communists believed implicitly in the Jesuitic formula that the end justifies *all* means. In fact, they gloried in that formula. Any suggestion of the value of human life, quality of character, the importance of revolutionary integrity as the basis of a new social order, was repudiated as "bourgeois sentimentality," which had no place in the revolutionary scheme of things. For the Bolsheviki the end to be achieved was the Communist State, or the so-called Dictatorship of the Proletariat. Everything which advanced that end was justifiable and revolutionary. The Lenins, Radeks, and Zorins were therefore quite consistent. Obsessed by the infallibility of their creed, giving of themselves to the fullest, they could be both heroic and despicable at the same time. They could work twenty hours a day, live on herring and tea, and order the slaughter of innocent men and women. Occasionally they sought to mask their killings by pretending a "misunderstanding," for doesn't the end justify all means? They could employ torture and deny the inquisition they could lie and defame, and call themselves idealists. In short, they could make themselves and others believe that everything was legitimate and right from the revolutionary viewpoint; any other policy was weak, sentimental, or a betrayal of the Revolution.

On a certain occasion, when I passed criticism on the brutal way delicate women were driven into the streets to shovel snow, insisting that even if they had belonged to the bourgeoisie they were human, and that physical fitness should be taken into consideration, a Communist said to me: "You should be ashamed of yourself; you, an old revolutionist, and yet so sentimental." It was the same attitude that some Communists assumed toward Angelica Balabanova, because she was always solicitous and eager to help wherever possible. In short, I had come to see that the Bolsheviki were social puritans who sincerely believed that they alone were ordained to save mankind. My relations with the Bolsheviki became more strained, my attitude toward the Revolution as I found it more critical.

One thing grew quite clear to me: I could not affiliate myself with the Soviet Government; I could not accept any work which would place me under the control of the Communist machine. The Commissariat of Education was so thoroughly dominated by that machine that it was hopeless to expect anything but routine work. In fact, unless one was a Communist one could accomplish almost nothing. I had been eager to join Lunacharsky, whom I considered one of the most cultivated and least dogmatic of the Communists in high position. But I became convinced that Lunacharsky himself was a helpless cog in the machine, his best efforts constantly curtailed and checked. I had also learned a great deal about the system of favoritism and graft that prevailed in the management of the schools and the treatment of children. Some schools were in splendid condition, the children well fed and well clad, enjoying concerts, theatricals, dances, and other amusements. But the majority of the school children's homes were squalid, dirty, and neglected. Those in charge of the "preferred schools had little difficulty in procuring thing needed for their changes, often having an over-supply. But the caretakers of the common schools would waste their time and energies by the week going about from one department to another, discouraged and faint with endless waiting before they could obtain the merest necessities.

At first I ascribed this condition of affairs to the scarcity of food and materials. I heard it said often enough that the blockade and intervention were responsible. To a large extent that was true. Had Russia not been so starved, mismanagement and graft would not have had such fatal results. But added to the prevalent scarcity of things was the dominant notion of Communist propaganda. Even the children had to serve that end. The well-kept schools were for show, for the foreign missions and delegates who were visiting Russia. Everything was lavished on these show schools at the cost of the others.

I remembered how everybody was startled in Petrograd by an article in the Petrograd *Pravda* of May, disclosing appalling conditions in the schools. A committee of the Young Communist organizations investigated some of the institutions. They found the children dirty, full of vermin, sleeping on filthy mattresses, fed on miserable food, punished by being locked in dark rooms for the night, forced to go without their suppers, and even beaten. The number of officials and employees in the schools was nothing less than criminal. In one school, for instance,

there were 138 of them to 125 children. In another, 40 to 25 children. All these parasites were taking the bread from the very mouths of the unfortunate children.

The Zorins had spoken to me repeatedly of Lillina, the woman in charge of the Petrograd Educational Department. She was a wonderful worker, they said, devoted and able. I had heard her speak on several occasions, but was not impressed: she looked prim and self-satisfied, a typical Puritan schoolma'am. But I would not form an opinion until I had talked with her. At the publication of the school disclosures I decided to see Lillina. We conversed over an hour about the schools in her charge, about education in general, the problem of defective children and their treatment. She made light of the abuses in her schools, claiming that "the young comrades had exaggerated the defects." At any rate, she added, the guilty had already been removed from the schools.

Similarly to many other responsible Communists Lillina was consecrated to her work and gave all her time and energies to it. Naturally, she could not personally oversee everything; the show schools being the most important in her estimation, she devoted most of her time to them. The other schools were left in the care of her numerous assistants, whose fitness for the work was judged largely according to their political usefulness. Our talk strengthened my conviction that I could have no part in the work of the Bolshevik Board of Education.

The Board of Health offered as little opportunity for real service — service that should not discriminate in favour of show hospitals or the political views of the patients. This principle of discrimination prevailed, unfortunately, even in the sick rooms. Like all Communist institutions, the Board of Health was headed by a political Commissar, Doctor Pervukhin. He was anxious to secure my assistance, proposing to put me in charge of factory, dispensary, or district nursing — a very flattering and tempting offer, and one that appealed to me strongly. I had several conferences with Doctor Pervukhin, but they led to no practical result.

Whenever I visited his department I found groups of men and women waiting, endlessly waiting. They were doctors and nurses, members of the *intelligentsia* — none of them Communists — who were employed in various medical branches, but their time and energies were being wasted in the waiting rooms of Doctor Pervukhin, the political Commissar. They were a sorry lot, dispirited and dejected, those men and women, once the flower of Russia. Was I to join this tragic procession, submit to the political yoke? Not until I should become convinced that the yoke was indispensable to the revolutionary process would I consent to it. I felt that I must first secure work of a non-partisan character, work that would enable me to study conditions in Russia and get into direct touch with the people, the workers and peasants. Only then should I be able to find my way out of the chaos of doubt and mental anguish that I had fallen prey to.

Chapter 13. Joining the Museum of the Revolution

The Museum of the Revolution is housed in the Winter Palace, in the suite once used as the nursery of the Tsar's children. The entrance to that part of the palace is known as *detsky podyezd*. From the windows of the palace the Tsar must have often looked across the Neva at the Peter-and-Paul Fortress, the living tomb of his political enemies. How different things were now! The thought of it kindled my imagination. I was full of the wonder and the magic of the great change when I paid my first visit to the Museum.

I found groups of men and women at work in the various rooms, huddled up in their wraps and shivering with cold. Their faces were bloated and bluish, their hands frost-bitten, their whole appearance shadow-like. What must be the devotion of these people, I thought, when they an continue to work under such conditions. The secretary of the Museum, M. B. Kaplan, the Communist machine. "The Bolsheviki," he would say, "always complain about lack of able help, yet no one — unless a Communist — has much of a chance." The Museum was among the least interfered with institutions, and work there had been progressing well. Then a group of twenty youths were sent over, young and inexperienced boys unfamiliar with the work. Being Communists they were placed in positions of authority, and friction and confusion resulted. Everyone felt himself watched and spied upon. "The Bolsheviki care not about merit," he said "their chief concern is a membership card." He was not enthusiastic about the future of the Museum, yet believed that the cooperation of the "Americans" would aid its proper development.

Finally I decided on the Museum as offering the most suitable work for me, mainly because that institution was non-partisan. I had hoped for a more vital share in Russia's life than the collecting of historical material; still I considered it valuable and necessary work. When I had definitely consented to become a member of the expedition, I visited the Museum daily to help with the preparations for the long journey. There was much work. It was no easy matter to obtain a car, equip it for the arduous trip, and secure the documents which would give us access to the material we set out to collect.

While I was busy aiding in these preparations Angelica Balabanova arrived in Petrograd to meet the Italian Mission. She seemed transformed. She had longed for her Italian comrades: they would bring her a breath of her beloved Italy, of her former life and work there. Though Russian by birth, training, and revolutionary traditions, Angelica had become rooted in the soil of Italy. Well I understood her and her sense of strangeness in the country, the hard soil of which was to bear a new and radiant life. Angelica would not admit even to herself that the much hoped — for life was stillborn. But knowing her as I did, it was not difficult for me to understand how bitter was her grief over the hapless and formless thing that had come to Russia. But now her beloved Italians were coming! They would bring with them the warmth and colour of Italy.

The Italians came and with them new festivities, demonstrations, meetings, and speeches. How different it all appeared to me from my memorable first days on Belo-Ostrov. No doubt the Italians now felt as awed as I did then, as inspired by the seeming wonder of Russia. Six months and the close proximity with the reality of things quite changed the picture for me. The spontaneity, the enthusiasm, the vitality had all gone out of it. Only a pale shadow remained, a grinning phantom that clutched at my heart.

On the Uritski Square the masses were growing weary with long waiting. They had been kept there for hours before the Italian Mission arrived from the Tauride Palace. The ceremonies were just beginning when a woman leaning against the platform, wan and pale, began to weep. I stood close by. "It is easy for them to talk," she moaned, "but we've had no food all day We received orders to march directly from our work on pain of losing our bread rations. Since five this morning I am on my feet. We were not permitted to go home after work to our bit of dinner. We had to come here. Seventeen hours on a piece of bread and some *kipyatok* [boiled water]. Do

the visitors know anything about us?" The speeches went on, the "Internationale" was being repeated for the tenth time, the sailors performed their fancy exercises and the claqueurs on the reviewing stand were shouting hurrahs. I rushed away. I, too, was weeping, though my eyes remained dry.

The Italian, like the English, Mission was quartered in the Narishkin Palace. One day, on visiting Angelica there, I found her in a perturbed state of mind. Through one of the servants she had learned that the ax-princess Narishkin, former owner of the palace, had come to beg for the silver ikon which had been in the family for generations. "Just that ikon," she had implored. But the ikon was now state property, and Balabanova could do nothing about it. "Just think," Angelica said, "Narishkin, old and desolate, now stands on the street corner begging, and I live in this palace. How dreadful is life! I am no good for it; I must get away."

But Angelica was bound by party discipline; she stayed on in the palace until she returned to Moscow. I know she did not feel much happier than the ragged and starving ax-princess begging on the street corner.

Balabanova, anxious that I should find suitable work, informed me one day that Petrovsky, known in America as Doctor Goldfarb, had arrived in Petrograd. He was Chief of the Central Military Education Department, which included Nurses' Training Schools. I had never met the man in the States, but I had heard of him as the labour editor of the New York *Forward*, the Jewish Socialist daily. He offered me the position of head instructress in the military Nurses' Training School, with a view to introducing American methods of nursing, or to send me with a medical train to the Polish front. I had proffered my services at the first news of the Polish attack on Russia: I felt the Revolution in danger, and I hastened to Zorin to ask to be assigned as a nurse. He promised to bring the matter before the proper authorities, but I heard nothing further about it. I was, therefore, somewhat surprised at the proposition of Petrovsky. However, it came too late. What I had since learned about the situation in the Ukraina, the Bolshevik methods toward Makhno and the *povstantsi* movement, the persecution of Anarchists, and the Tcheka activities, had completely shaken my faith in the Bolsheviks as revolutionists. The offer came too late. But Moscow perhaps thought it unwise to let me see behind the scenes at the front; Petrovsky failed to inform me of the Moscow decision. I felt relieved.

At last we received the glad tidings that the greatest difficulty had been overcome: a car for the Museum Expedition had been secured. It consisted of six compartments and was newly painted and cleaned. Now began the work of equipment. Ordinarily it would have taken another two months, but we had the cooperation of the man at the head of the Museum, Chairman Yatmanov, a Communist. He was also in charge of all the properties of the Winter Palace where the Museum is housed. The largest part of the linen, silver, and glassware from the Tsar's storerooms had been removed, but there was still much left. Supplied with an order of the chairman I was shown over what was once guarded as sacred precincts by Romanov flunkies. I found rooms stacked to the ceiling with rare and beautiful china and compartments filled with the finest linen. The basement, running the whole length of the Winter Palace, was stocked with kitchen utensils of every size and variety. Tin plates and pots would have been more appropriate for the Expedition, but owing to the ruling that no institution may draw upon another for anything it has in its own possession, there was nothing to do but to choose the simplest obtainable at the Winter Palace. I went home reflecting upon the strangeness of life: revolutionists eating out of the crested service of the Romanovs. But I felt no elation over it.

Chapter 14. Petropavlovsk and Schlüsselburg

As some time was to pass before we could depart, I took advantage of the opportunity which presented itself to visit the historic prisons, the Peter-and-Paul Fortress and Schlüsselburg. I recollected the dread and awe the very names of these places filled me with when I first came to Petrograd as a child of thirteen. In fact, my dread of the Petropavlovsk Fortress dated back to a much earlier time. I think I must have been six years old when a great shock had come to our family: we learned that my mother's oldest brother, Yegor, a student at the University of Petersburg, had been arrested and was held in the Fortress. My mother at once set out for the capital. We children remained at home in fear and trepidation lest Mother should not find our uncle among the living. We spent anxious weeks and months till finally Mother returned. Great was our rejoicing to hear that she had rescued her brother from the living dead. But the memory of the shock remained with me for a long time.

Seven years later, my family then living in Petersburg, I happened to be sent on an errand which took me past the Peter-and-Paul Fortress. The shock I had received many years before revived within me with paralyzing force. There stood the heavy mass of stone, dark and sinister. I was terrified. The great prison was still to me a haunted house, causing my heart to palpitate with fear whenever I had to pass it. Years later, when I had begun to draw sustenance from the lives and heroism of the great Russian revolutionists, the Peter-and-Paul Fortress became still more hateful. And now I was about to enter its mysterious walls and see with my own eyes the place which had been the living grave of so many of the best sons and daughters of Russia.

The guide assigned to take us through the different ravelins had been in the prison for ten years. He knew every stone in the place. But the silence told me more than all the information of the guide. The martyrs who had beaten their wings against the cold stone, striving upward toward the light and air, came to life for me. The Dekabristi Tchernishevsky, Dostoyevsky, Bakunin, Kropotkin, and scores of others spoke in a thousand-throated voice of their social idealism and their personal suffering — of their high hopes and fervent faith in the ultimate liberation of Russia. Now the fluttering spirits of the heroic dead may rest in peace: their dream has come true. But what is this strange writing on the wall? "To-night I am to be shot because I had once acquired an education." I had almost lost consciousness of the reality. The inscription roused me to it. "What is this?" I asked the guard. "Those are the last words of an *intelligent*," he replied. "After the October Revolution the *intelligentsia* filled this prison. From here they were taken out and shot, or were loaded on barges never to return. Those were dreadful days and still more dreadful nights." So the dream of those who had given their lives for the liberation of Russia had not come true, after all. Is there any change in the world? Or is it all an eternal recurrence of man's inhumanity to man?

We reached the strip of enclosure where the prisoners used to be permitted a half-hour's recreation. One by one they had to walk up and down the narrow lane in dead silence, with the sentries on the wall ready to shoot for the slightest infraction of the rules. And while the caged and fettered ones treaded the treeless walk, the all-powerful Romanovs looked out of the Winter Palace toward the golden spire topping the Fortress to reassure themselves that their hated enemies would never again threaten their safety. But not even Petropavlovsk could save the Tsars from the slaying hand of Time and Revolution. Indeed, there *is* change; slow and painful, but come it does.

In the enclosure we met Angelica Balabanova and the Italians. We walked about the huge prison, each absorbed in his own thoughts set in motion by what he saw. Would Angelica notice the writing on the wall, I wondered. "To-night I am to be shot because I had once acquired an education."

Chapter 14. Petropavlovsk and Schlüsselburg

Some time later several of our group made a trip to Schlüsselburg, the even more dreadful tomb of the political enemies of Tsarism. It is a journey of several hours by boat up the beautiful River Neva. The day was chilly and gray, as was our mood; just the right state of mind to visit Schlüsselburg. The fortress was strongly guarded, but our Museum permit secured for us immediate admission. Schlüsselburg is a compact mass of stone perched upon a high rock in the open sea. For many decades only the victims of court intrigues and royal disfavour were immured within its impenetrable walls, but later it became the Golgotha of the political enemies of the Tsarist régime.

I had heard of Schlüsselburg when my parents first came to Petersburg; but unlike my feeling toward the Peter-and-Paul Fortress, I had no personal reaction to the place. It was Russian revolutionary literature which brought the meaning of Schlüsselburg home to me. Especially the story of Volkenstein, one of the two women who had spent long years in the dreaded place, left an indelible impression on my mind. Yet nothing I had read made the place quite so real and terrifying as when I climbed up the stone steps and stood before the forbidding gates. As far as any effect upon the physical condition of the Peter-and-Paul Fortress was concerned, the Revolution might never have taken place. The prison remained intact, ready for immediate use by the new régime. Not so Schlüsselburg. The wrath of the proletariat struck that house of the dead almost to the ground.

How cruel and perverse the human mind which could create a Schlüsselburg! Verily, no savage could be guilty of the fiendish spirit that conceived this appalling tomb. Cells built like a bag, without doors or windows and with only a small opening through which the victims were lowered into their living grave. Other cells were stone cages to drive the mind to madness and lacerate the heart of the unfortunates. Yet men and women endured twenty years in this terrible place. What fortitude, what power of endurance, what sublime faith one must have had to hold out, to emerge from it alive! Here Netchaev, Lopatin, Morosov, Volkenstein, Figner, and others of the splendid band spent their tortured lives. Here is the common grave of Ulianov, Mishkin, Kalayev, Balmashev, and many more. The black tablet inscribed with their names speaks louder than the voices silenced for ever. Not even the roaring waves dashing against the rock of Schlüsselburg can drown that accusing voice.

Petropavlovsk and Schlüsselburg stand as the living proof of how futile is the hope of the mighty to escape the Frankensteins of their own making.

Chapter 15. The Trade Unions

It was the month of June and the time of our departure was approaching. Petrograd seemed more beautiful than ever; the white nights had come — almost broad daylight without its glare, the mysterious soothing white nights of Petrograd. There were rumours of counter-revolutionary danger and the city was guarded against attack. Martial law prevailing, it was forbidden to be out on the streets after 1 A. M., even though it was almost daylight. Occasionally special permits were obtained by friends and then we would walk through the deserted streets or along the banks of the dark Neva, discussing in whispers the perplexing situation. I sought for some outstanding feature in the blurred picture — the Russian Revolution, a huge flame shooting across the world illuminating the black horizon of the disinherited and oppressed — the Revolution, the new hope, the great spiritual awakening. And here I was in the midst of it, yet nowhere could I see the promise and fulfilment of the great event. Had I misunderstood the meaning and nature of revolution? Perhaps the wrong and the evil I have seen during those five months were inseparable from a revolution. Or was it the political machine which the Bolsheviki have created — is that the force which is crushing the Revolution? If I had witnessed the birth of the latter I should now be better able to judge. But apparently I arrived at the end — the agonizing end of a people. It is all so complex, so impenetrable, a *tupik*, a blind alley, as the Russians call it. Only time and earnest study, aided by sympathetic understanding, will show me the way out. Meanwhile, I must keep up my courage and — away from Petrograd, out among the people.

Presently the long-awaited moment arrived. On June 30, 1920, our car was coupled to a slow train called “Maxim Gorki,” and we pulled out of the Nikolayevski station, bound for Moscow.

In Moscow there were many formalities to go through with. We thought a few days would suffice, but we remained two weeks. However, our stay was interesting. The city was alive with delegates to the Second Congress of the Third International; from all parts of the world the workers had sent their comrades to the promised land, revolutionary Russia, the first republic of the workers. Among the delegates there were also Anarchists and syndicalists who believed as firmly as I did six months previously that the Bolsheviki were the symbol of the Revolution. They had responded to the Moscow call with enthusiasm. Some of them I had met in Petrograd and now they were eager to hear of my experiences and learn my opinions. But what was I to tell them, and would they believe me if I did? Would I have believed any adverse criticism before I came to Russia? Besides, I felt that my views regarding the Bolsheviki were still too unformed, too vague, a conglomeration of mere impressions. My old values had been shattered and so far I have been unable to replace them. I could therefore not speak on the fundamental questions, but I did inform my friends that the Moscow and Petrograd prisons were crowded with Anarchists and other revolutionists, and I advised them not to content themselves with the official explanations but to investigate for themselves. I warned them that they would be surrounded by guides and interpreters, most of them men of the Tcheka, and that they would not be able to learn the facts unless they made a determined, independent effort.

There was considerable excitement in Moscow at the time. The Printers’ Union had been suppressed and its entire managing board sent to prison. The Union had called a public meeting to which members of the British Labour Mission were invited. There the famous Socialist Revolutionist Tchernov had unexpectedly made his appearance. He severely criticised the Bolshevik regime, received an ovation from the huge audience of workers, and then vanished as mysteriously as he had come. The Menshevik Dan was less successful. He also addressed the meeting, but he failed to make his escape: he landed in the Tcheka. The next morning the Moscow *Pravda* and the *Izvestia* denounced the action of the Printers’ Union as counter-revolutionary, and raged about Tchernov

having been permitted to speak. The papers called for exemplary punishment of the printers who dared defy the Soviet Government.

The Bakers' Union, a very militant organization, had also been suppressed, and its management replaced by Communists. Several months before, in March, I had attended a convention of the bakers. The delegates impressed me as a courageous group who did not fear to criticise the Bolshevik regime and present the demands of the workers. I wondered then that they were permitted to continue the conference, for they were outspoken in their opposition to the Communists. "The bakers are 'Shkurniki' [skinners]," I was told; "they always instigate strikes, and only counter-revolutionists can wish to strike in the workers' Republic." But it seemed to me that the workers could not follow such reasoning. They did strike. They even committed a more heinous crime: they refused to vote for the Communist candidate, electing instead a man of their own choice. This action of the bakers was followed by the arrest of several of their more active members. Naturally the workers resented the arbitrary methods of the Government.

Later I met some of the bakers and found them much embittered against the Communist Party and the Government. I inquired about the condition of their union, telling them that I had been informed that the Russian unions were very powerful and had practical control of the industrial life of the country. The bakers laughed. "The trade unions are the lackeys of the Government," they said; "they have no independent function, and the workers have no say in them. The trade unions are doing mere police duty for the Government." That sounded quite different from the story told by Melnichansky, the chairman of the Moscow Trade Union Soviet, whom I had met on my first visit to Moscow.

On that occasion he had shown me about the trade union headquarters known as the *Dom Soyusov*, and explained how the organization worked. Seven million workers were in the trade unions, he said; all trades and professions belonged to it. The workers themselves managed the industries and owned them. "The building you are in now is also owned by the unions," he remarked with pride; "formerly it was the House of the Nobility." The room we were in had been used for festive assemblies and the great nobles sat in crested chairs around the table in the centre. Melnichansky showed me the secret underground passage hidden by a little turntable, through which the nobles could escape in case of danger. They never dreamed that the workers would some day gather around the same table and sit in the beautiful hall of marble columns. The educational and cultural work done by the trade unions, the chairman further explained, was of the greatest scope. "We have our workers' colleges and other cultural institutions giving courses and lectures on various subjects. They are all managed by the workers. The unions own their own means of recreation, and we have access to all the theatres." It was apparent from his explanation that the trade unions of Russia had reached a point far beyond anything known by labour organizations in Europe and America.

A similar account I had heard from Tsiperovitch, the chairman of the Petrograd trade unions, with whom I had made my first trip to Moscow. He had also shown me about the Petrograd Labour Temple, a beautiful and spacious building where the Petrograd unions had their offices. His recital also made it clear that the workers of Russia had at last come into their own.

But gradually I began to see the other side of the medal. I found that like most things in Russia the trade union picture had a double facet: one paraded before foreign visitors and "investigators," the other known by the masses. The bakers and the printers had recently been shown the other side. It was a lesson of the benefits that accrued to the trade unions in the Socialist Republic.

In March I had attended an election meeting arranged by the workers of one of the large Moscow factories. It was the most exciting gathering I had witnessed in Russia — the dimly lit hall in the factory club rooms, the faces of the men and women worn with privation and suffering, the intense feeling over the wrong done them, all impressed me very strongly. Their chosen representative, an Anarchist, had been refused his mandate by the Soviet authorities. It was the third time the workers gathered to re-elect their delegate to the Moscow Soviet, and every time they elected the same man. The Communist candidate opposing him was Semashko, the Commissar of the Department of Health. I had expected to find an educated and cultured man. But the behaviour and language of the Commissar at that election meeting would have put a hod-carrier to shame. He

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raved against the workers for choosing a non-Communist, called anathema upon their heads, and threatened them with the Tcheka and the curtailment of their rations. But he had no effect upon the audience except to emphasize their opposition to him, and to arouse antagonism against the party he represented. The final victory, however, was with Semashko. The workers' choice was repudiated by the authorities and later even arrested and imprisoned. That was in March. In May, during the visit of the British Labour Mission, the factory candidate together with other political prisoners declared a hunger strike, which resulted in their liberation.

The story told me by the bakers of their election experiences had the quality of our own Wild West during its pioneer days. Tchekists with loaded guns were in the habit of attending gatherings of the unions and they made it clear what would happen if the workers should fail to elect a Communist. But the bakers, a strong and militant organization, would not be intimidated. They declared that no bread would be baked in Moscow unless they were permitted to elect their own candidate. That had the desired effect. After the meeting the Tchekists tried to arrest the candidate-elect, but the bakers surrounded him and saw him safely home. The next day they sent their ultimatum to the authorities, demanding recognition of their choice and threatening to strike in case of refusal. Thus the bakers triumphed and gained an advantage over their less courageous brothers in the other labour organizations of minor importance. In starving Russia the work of the bakers was as vital as life itself.

Chapter 16. Maria Spiridonova

The Commissariat of Education also included the Department of Museums. The Petrograd Museum of the Revolution had two chairmen; Lunacharsky being one of them, it was necessary to secure his signature to our credentials which had already been signed by Zinonev, the second chairman of the Museum. I was commissioned to see Lunacharsky.

I felt rather guilty before him. I left Moscow in March promising to return within a week to join him in his work. Now, four months later, I came to ask his cooperation in an entirely different field. I went to the Kremlin determined to tell Lunacharsky how I felt about the situation in Russia. But I was relieved of the necessity by the presence of a number of people in his office; there was no time to take the matter up. I could merely inform Lunacharsky of the purpose of the expedition and request his aid in the work. It met with his approval. He signed our credentials and also supplied me with letters of introduction and recommendation to facilitate our efforts in behalf of the Museum.

While our Commission was making the necessary preparations for the trip to the Ukraine, I found time to visit various institutions in Moscow and to meet some interesting people. Among them were certain well-known Left Social Revolutionists whom I had met on my previous visit. I had told them then that I was eager to visit Maria Spiridonova, of whose condition I had heard many conflicting stories. But at that time no meeting could be arranged: it might have exposed Spiridonova to danger, for she was living illegally, as a peasant woman. History indeed repeats itself. Under the Tsar Spiridonova, also disguised as a country girl, had shadowed Lukhanovsky, the Governor of Tambov, of peasant-flogging fame. Having shot him, she was arrested, tortured, and later sentenced to death. The western world became aroused, and it was due to its protests that the sentence of Spiridonova was changed to Siberian exile for life. She spent eleven years there; the February Revolution brought her freedom and back to Russia. Maria Spiridonova immediately threw herself into revolutionary activity. Now, in the Socialist Republic, Maria was again living in disguise after having escaped from the prison in the Kremlin.

Arrangements were finally made to enable me to visit Spiridonova, and I was cautioned to make sure that I was not followed by Tcheka men. We agreed with Maria's friends upon a meeting place and from there we zigzagged a number of streets till we at last reached the top floor of a house in the back of a yard. I was led into a small room containing a bed, small desk, bookcase, and several chairs. Before the desk, piled high with letters and papers, sat a frail little woman, Maria Spiridonova. This, then, was one of Russia's great martyrs, this woman who had so unflinchingly suffered the tortures inflicted upon her by the Tsar's henchmen. I had been told by Zorin and Jack Reed that Spiridonova had suffered a breakdown, and was kept in a sanatorium. Her malady, they said, was acute neurasthenia and hysteria. When I came face to face with Maria, I immediately realized that both men had deceived me. I was no longer surprised at Zorin: much of what he had told me I gradually discovered to be utterly false. As to Reed, unfamiliar with the language and completely under the sway of the new faith, he took too much for granted. Thus, on his return from Moscow he came to inform me that the story of the shooting of prisoners *en masse* on the eve of the abolition of capital punishment was really true; but, he assured me, it was all the fault of a certain official of the Tcheka who had already paid with his life for it. I had opportunity to investigate the matter. I found that Jack had again been misled. It was not that a certain man was responsible for the wholesale killing on that occasion. The act was conditioned in the whole system and character of the Tcheka.

I spent two days with Maria Spiridonova, listening to her recital of events since October, 1917. She spoke at length about the enthusiasm and zeal of the masses and the hopes held out by the Bolsheviki; of their ascen-

dancy to power and gradual turn to the right. She explained the Brest-Litovsk peace which she considered as the first link in the chain that has since fettered the Revolution. She dwelt on the *razverstka*, the system of forcible requisition, which was devastating Russia and discrediting everything the Revolution had been fought for; she referred to the terrorism practiced by the Bolsheviks against every revolutionary criticism, to the new Communist bureaucracy and inefficiency, and the hopelessness of the whole situation. It was a crushing indictment against the Bolsheviks, their theories and methods.

If Spiridonova had really suffered a breakdown, as I had been assured, and was hysterical and mentally unbalanced, she must have had extraordinary control of herself. She was calm, self-contained, and clear on every point. She had the fullest command of her material and information. On several occasions during her narrative, when she detected doubt in my face, she remarked: "I fear you don't quite believe me. Well, here is what some of the peasants write me," and she would reach over to a pile of letters on her desk and read to me passages heartrending with misery and bitter against the Bolsheviks. In stilted handwriting, sometimes almost illegible, the peasants of the Ukraine and Siberia wrote of the horrors of the *razverstka* and what it had done to them and their land. "They have taken away everything, even the last seeds for the next sowing." "The Commissars have robbed us of everything." Thus ran the letters. Frequently peasants wanted to know whether Spiridonova had gone over to the Bolsheviks. "If you also forsake us, *matushka*, we have no one to turn to," one peasant wrote.

The enormity of her accusations challenged credence. After all, the Bolsheviks were revolutionists. How could they be guilty of the terrible things charged against them? Perhaps they were not responsible for the situation as it had developed; they had the whole world against them. There was the Brest peace, for instance. When the news of it first reached America I happened to be in prison. I reflected long and carefully whether Soviet Russia was justified in negotiating with German imperialism. But I could see no way out of the situation. I was in favour of the Brest peace. Since I came to Russia I heard conflicting versions of it. Nearly everyone, excepting the Communists, considered the Brest agreement as much a betrayal of the Revolution as the role of the German Socialists in the war, a betrayal of the spirit of internationalism. The Communists, on the other hand, were unanimous in defending the peace and denouncing as counter-revolutionist everybody who questioned the wisdom and the revolutionary justification of that agreement. "We could do nothing else," argued the Communists. "Germany had a mighty army, while we had none. Had we refused to sign the Brest treaty we should have sealed the fate of the Revolution. We realized that Brest meant a compromise, but we knew that the workers of Russia and the rest of the world would understand that we had been forced to it. Our compromise was similar to that of workers when they are forced to accept the conditions of their masters after an unsuccessful strike."

But Spiridonova was not convinced. "There is not one word of truth in the argument advanced by the Bolsheviks," she said. It is true that Russia had no disciplined army to meet the German advance, but it had something infinitely more effective: it had a conscious revolutionary people who would have fought back the invaders to the last drop of blood. As a matter of fact, it was the people who had checked all the counter-revolutionary military attempts against Russia. Who else but the people, the peasants and the workers, made it impossible for the German and Austrian army to remain in the Ukraine? Who defeated Denikin and the other counter-revolutionary generals? Who triumphed over Koltchak and Yudenitch? Lenin and Trotsky claim that it was the Red Army. But the historic truth was that the voluntary military units of the workers and peasants, the *povstantsi*, in Siberia as well as in the south of Russia, had borne the brunt of the fighting on every front, the Red Army usually only completing the victories of the former. Trotsky would have it now that the Brest treaty had to be accepted, but he himself had at one time refused to sign the treaty and Radek, Joffe, and other leading Communists had also been opposed to it. It is claimed now that they submitted to the shameful terms because they realized the hopelessness of their expectation that the German workers would prevent the Junkers from marching against revolutionary Russia. But that was not the true reason. It was the whip of the party discipline which lashed Trotsky and others into submission.

"The trouble with the Bolsheviks," continued Spiridonova, "is that they have no faith in the masses. They proclaimed themselves a proletarian party, but they refused to trust the workers." It was this lack of faith, Maria emphasized, which made the Communists bow to German imperialism. And as concerns the Revolution itself, it was precisely the Brest peace which struck it a fatal blow. Aside from the betrayal of Finland, White Russia, Latvia and the Ukraine — which were turned over to the mercy of the German Junkers by the Brest peace, the peasants saw thousands of their brothers slain, and had to submit to being robbed and plundered. The simple peasant mind could not understand the complete reversal of the former Bolshevik slogans of "no indemnity and no annexations." But even the simplest peasant could understand that his toil and his blood were to pay the indemnities imposed by the Brest conditions. The peasants grew bitter and antagonistic to the Soviet regime. Disheartened and discouraged they turned from the Revolution. As to the effect of the Brest peace upon the German workers, how could they continue in their faith in the Russian Revolution in view of the fact that the Bolsheviks negotiated and accepted the peace terms with the German masters over the heads of the German proletariat? The historic fact remains that the Brest peace was the beginning of the end of the Russian Revolution. No doubt other factors contributed to the debacle, but Brest was the most fatal of them.

Spiridonova asserted that the Left Socialist Revolutionary elements had warned the Bolsheviks against that peace and fought it desperately. They refused to accept it even after it had been signed. The presence of Mirbach in Revolutionary Russia they considered an outrage against the Revolution, a crying injustice to the heroic Russian people who had sacrificed and suffered so much in their struggle against imperialism and capitalism. Spiridonova's party decided that Mirbach could not be tolerated in Russia: Mirbach had to go. Wholesale arrests and persecutions followed upon the execution of Mirbach, the Bolsheviks rendering service to the German Kaiser. They filled the prisons with the Russian revolutionists.

In the course of our conversation I suggested that the method of *razverstka* was probably forced upon the Bolsheviks by the refusal of the peasants to feed the city. In the beginning of the revolutionary period, Spiridonova explained, so long as the peasant Soviets existed, the peasants gave willingly and generously. But when the Bolshevik Government began to dissolve these Soviets and arrested 500 peasant delegates, the peasantry became antagonistic. Moreover, they daily witnessed the inefficiency of the Communist regime: they saw their products lying at side stations and rotting away, or in possession of speculators on the market. Naturally under such conditions they would not continue to give. The fact that the peasants had never refused to contribute supplies to the Red Army proved that other methods than those used by the Bolsheviks could have been employed. The *razverstka* served only to widen the breach between the village and the city. The Bolsheviks resorted to punitive expeditions which became the terror of the country. They left death and ruin wherever they came. The peasants, at last driven to desperation, began to rebel against the Communist regime. In various parts of Russia, in the south, on the Ural, and in Siberia, peasants' insurrections have taken place, and everywhere they were being put down by force of arms and with an iron hand.

Spiridonova did not speak of her own sufferings since she had parted ways with the Bolsheviks. But I learned from others that she had been arrested twice and imprisoned for a considerable length of time. Even when free she was kept under surveillance, as she had been in the time of the Tsar. On several occasions she was tortured by being taken out at night and informed that she was to be shot, a favoured Tcheka method. I mentioned the subject to Spiridonova. She did not deny the facts, though she was loath to speak of herself. She was entirely absorbed in the fate of the Revolution and of her beloved peasantry. She gave no thought to herself, but she was eager to have the world and the international proletariat learn the true condition of affairs in Bolshevik Russia.

Of all the opponents of the Bolsheviks I had met Maria Spiridonova impressed me as one of the most sincere, well-poised, and convincing. Her heroic past and her refusal to compromise her revolutionary ideas under Tsarism as well as under Bolshevism were sufficient guarantee of her revolutionary integrity.

Chapter 17. Another Visit to Peter Kropotkin

A few days before our Expedition started for the Ukraine the opportunity presented itself to pay another visit to Peter Kropotkin. I was delighted at the chance to see the dear old man under more favourable conditions than I had seen in March. I expected at least that we would not be handicapped by the presence of newspaper men as we were on the previous occasion.

On my first visit, in snow-clad March I arrived at the Kropotkin cottage late in the evening. The place looked deserted and desolate. But now it was summer time. The country was fresh and fragrant; the garden at the back of the house, clad in green, smiled cheerfully, the golden rays of the sun spreading warmth and light. Peter, who was having his afternoon nap, could not be seen, but Sofya Grigorievna, his wife, was there to greet us. We had brought some provisions given to Sasha Kropotkin for her father, and several baskets of things sent by an Anarchist group. While we were unpacking those treasures Peter Alekseyevitch surprised us. He seemed a changed man: the summer had wrought a miracle in him. He appeared healthier, stronger, more alive than when I had last seen him. He immediately took us to the vegetable garden which was almost entirely Sofya's own work and served as the main support of the family. Peter was very proud of it. "What do you say to this!" he exclaimed; "all Sofya's labour. And see this new species of lettuce", pointing at a huge head. He looked young; he was almost gay, his conversation sparkling. His power of observation, his keen sense of humour and generous humanity were so refreshing, he made one forget the misery of Russia, one's own conflicts and doubts, and the cruel reality of life.

After dinner we gathered in Peter's study, a small room containing an ordinary table for a desk, a narrow cot, a wash-stand, and shelves of books. I could not help making a mental comparison between this simple, cramped study of Kropotkin and the gorgeous quarters of Radek and Zinoviev. Peter was interested to know my impressions since he saw me last. I related to him how confused and harassed I was, how everything seemed to crumble beneath my feet. I told him that I had come to doubt almost everything, even the Revolution itself. I could not reconcile the ghastly reality with what the Revolution had meant to me when I came to Russia. Were the conditions I found inevitable, the callous indifference to human life, the terrorism, the waste and agony of it all? Of course, I knew revolutions could not be made with kid gloves. It is a stern necessity involving violence and destruction, a difficult and terrible process. But what I had found in Russia was utterly unlike revolutionary conditions, so fundamentally unlike as to be a caricature.

Peter listened attentively; then he said: "There is no reason whatever to lose faith. I consider the Russian Revolution even greater than the French, for it has struck deeper into the soul of Russia, into the hearts and minds of the Russian people. Time alone can demonstrate its full scope and depth. What you see to-day is only the surface, conditions artificially created by a governing class. You see a small political party which by its false theories, blunders, and inefficiency has demonstrated how revolutions must *not* be made." It was unfortunate, Kropotkin continued, that so many of the Anarchists in Russia and the masses outside of Russia had been carried away by the ultra-revolutionary pretenses of the Bolsheviki. In the great upheaval it was forgotten that the Communists are a political party firmly adhering to the idea of a centralized State, and that as such they were bound to misdirect the course of the Revolution. The Bolsheviki were the Jesuits of the Socialist Church: they believed in the Jesuitic motto that the end justifies the means. Their end being political power, they hesitate at nothing. The means, however, have paralysed the energies of the masses and have terrorized the people. Yet without the people, without the direct participation of the masses in the reconstruction of the country, nothing essential could be accomplished. The Bolsheviki had been carried to the top by the high tide of the Revolution. Once in power they began to stem the tide. They have been trying to eliminate and suppress the cultural forces

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of the country not entirely in agreement with their ideas and methods. They destroyed the cooperatives which were of utmost importance to the life of Russia, the great link between the country and the city. They created a bureaucracy and officialdom which surpasses even that of the old regime. In the village where he lived, in little Dmitrov, there were more Bolshevik officials than ever existed there during the reign of the Romanovs. All those people were living off the masses. They were parasites on the social body, and Dmitrov was only a small example of what was going on throughout Russia. It was not the fault of any particular individuals: rather was it the State they had created, which discredits every revolutionary ideal, stifles all initiative, and sets a premium on incompetence and waste. It should also not be forgotten Kropotkin emphasized, that the blockade and the continuous attacks on the Revolution by the interventionists had helped to strengthen the power of the Communist regime. Intervention and blockade were bleeding Russia to death, and were preventing the people from understanding the real nature of the Bolshevik regime.

Discussing the activities and role of the Anarchists in the Revolution, Kropotkin said: "We Anarchists have talked much of revolutions, but few of us have been prepared for the actual work to be done during the process. I have indicated some things in this relation in my 'Conquest of Bread.' Pouget and Pataud have also sketched a line of action in their work on 'How to Accomplish the Social Revolution.'" Kropotkin thought that the Anarchists had not given sufficient consideration to the fundamental elements of the social revolution. The real facts in a revolutionary process do not consist so much in the actual fighting, that is, merely the destructive phase necessary to clear the way for constructive effort. The basic factor in a revolution is the organization of the economic life of the country. The Russian Revolution had proved conclusively that we must prepare thoroughly for that. Everything else is of minor importance. He had come to think that syndicalism was likely to furnish what Russia most lacked: the channel through which the industrial and economic reconstruction of the country may flow. He referred to Anarcho-syndicalism. That and the cooperatives would save other countries some of the blunders and suffering Russia was going through.

I left Dmitrov much comforted by the warmth and light which the beautiful personality of Peter Kropotkin radiated; and I was much encouraged by what I had heard from him. I returned to Moscow to help with the completion of the preparations for our journey. At last, on July 15, 1920, our car was coupled to a train bound for the Ukraine.

Chapter 18. En Route

Our train was about to leave Moscow when we were surprised by an interesting visitor, Krasnoschekov, the president of the Far Eastern Republic, who had recently arrived in the capital from Siberia. He had heard of our presence in the city, but for some reason he could not locate us. Finally he met Alexander Berkman who invited him to the Museum car.

In appearance Krasnoschekov had changed tremendously since his Chicago days, when, known as Tobinson, he was superintendent of the Workers' Institute in that city. Then he was one of the many Russian emigrants on the West Side, active as organizer and lecturer in the Socialist movement. Now he looked a different man; his expression stern, the stamp of authority on him, he seemed even to have grown taller. But at heart he remained the same, simple and kind the Tobinson we had known in Chicago. We had only a short time at our disposal and our visitor employed it to give us an insight into the conditions in the Far East and the local form of government. It consisted of representatives of various political factions and "even Anarchists are with us," said Krasnoschekov; "thus, for instance, Shatov is Minister of Railways. We are independent in the East and there is free speech. Come over and try us, you will find a field for your work." He invited Alexander Berkman and myself to visit him in Chita and we assured him that we hoped to avail ourselves of the invitation at some future time. He seemed to have brought a different atmosphere

On the way from Petrograd to Moscow the Expedition had been busy putting its house in order. As already mentioned, the car consisted of six compartments, two of which were converted into a dining room and kitchen. They were of diminutive size, but we managed to make a presentable dining room of one, and the kitchen might have made many a housekeeper envy us. A large Russian samovar and all necessary copper and zinc pots and kettles were there, making a very effective appearance. We were especially proud of the decorative curtains on our car windows. The other compartments were used for office and sleeping quarters. I shared mine with our secretary, Miss A.T. Shakol.

Besides Alexander Berkman, appointed by the Museum as chairman and general manager, Shakol as secretary, and myself as treasurer and housekeeper, the Expedition consisted of three other members, including a young Communist, a student of the Petrograd University. En route we mapped out our plan of work, each member of the Expedition being assigned some particular branch of it. I was to gather data in the Departments of Education and Health, the Bureaus of Social Welfare and Labour Distribution, as well as in the organization known as Workers' and Peasants' Inspection. After the day's work all the members were to meet in the car to consider and classify the material collected during the day.

Our first stop was Kursk. Nothing of importance was collected there except a pair of *kandai* [iron handcuffs] which had been worn by a revolutionist in Schlussemburg. It was donated to us by a chance passer-by who, noticing the inscription on our car, "Extraordinary Commission of the Museum of the Revolution," became interested and called to pay us a visit. He proved to be an intellectual, a Tolstoian, the manager of a children's colony. He succeeded in maintaining the latter by giving the Soviet Government a certain amount of labour required of him: three days a week he taught in the Soviet schools of Kursk. The rest of his time he devoted to his little colony, or the "Children's Commune," as he affectionately called it. With the help of the children and some adults they raised the vegetables necessary for the support of the colony and made all the repairs of the place. He stated that he had not been directly interfered with by the Government, but that his work was considerably handicapped by discrimination against him as a pacifist and Tolstoian. He feared that because of it his place could not be continued much longer. There was no trading of any sort in Kursk at the time, and one had to depend for supplies on the local authorities. But discrimination and antagonism manifested themselves

against independent initiative and effort. The Tolstoian, however, was determined to make a fight, spiritually speaking, for the life of his colony. He was planning to go to the centre, to Moscow, where he hoped to get support in favour of his commune.

The personality of the man, his eagerness to make himself useful, did not correspond with the information I had received from Communists about the *intelligentsia*, their indifference and unwillingness to help revolutionary Russia. I broached the subject to our visitor. He could only speak of the professional men and women of Kursk, his native city, but he assured us that he found most of them, and especially the teachers, eager to cooperate and even self-sacrificing. But they were the most neglected class, living in semi-starvation all the time. Like himself, they were exposed to general antagonism, even on the part of the children whose minds had been poisoned by agitation against the *intelligentsia*.

Kursk is a large industrial centre and I was interested in the fate of the workers there. We learned from our visitor that there had been repeated skirmishes between the workers and the Soviet authorities. A short time before our arrival a strike had broken out and soldiers were sent to quell it. The usual arrests followed and many workers were still in the Tcheka. This state of affairs, the Tolstoian thought, was due to general Communist incompetence rather than to any other cause. People were placed in responsible positions not because of their fitness but owing to their party membership. Political usefulness was the first consideration and it naturally resulted in general abuse of power and confusion. The Communist dogma that the end justifies all means was also doing much harm. It had thrown the door wide open to the worst human passions, and discredited the ideals of the Revolution. The Tolstoian spoke sadly, as one speaks of a hope cherished and loved, and lost.

The next morning our visitor donated to our collection the *kandali* he had worn for many years in prison. He hoped that we might return by way of Kursk so that we could pay a visit to some Tolstoian communes in the environs of the city. Not far from Yasnaya Polyana there lived an old peasant friend of Tolstoi, he told us. He had much valuable material that he might contribute to the Museum. Our visitor remained to the moment of our departure; he was starved for intellectual companionship and was loath to see us go.

Chapter 19. In Kharkov

Arriving in Kharkov, I visited the Anarchist book store, the address of which I had secured in Moscow. There I met many friends whom I had known in America. Among them were Joseph and Leah Goodman, formerly from Detroit; Fanny Baron, from Chicago, and Sam Fleshin who had worked in the Mother Earth office in New York, in 1917, before he left for Russia. With thousands of other exiles they had all hastened to their native country at the first news of the Revolution, and they had been in the thick of it ever since. They would have much to tell me, I thought; they might help me to solve some of the problems that were perplexing me.

Kharkov lay several miles away from the railroad station, and it would have therefore been impractical to continue living in the car during our stay in the city. The Museum credentials would secure quarters for us, but several members of the Expedition preferred to stay with their American friends. Through the help of one of our comrades, who was commandant of an apartment house, I secured a room.

It had been quite warm in Moscow, but Kharkov proved a veritable furnace, reminding me of New York in July. Sanitary and plumbing arrangements had been neglected or destroyed, and water had to be carried from a place several blocks distant up three flights of stairs. Still it was a comfort to have a private room.

The city was alive. The streets were full of people and they looked better fed and dressed than the population of Petrograd and Moscow. The women were handsomer than in northern Russia; the men of a finer type. It was rather odd to see beautiful women, wearing evening gowns in the daytime, walk about barefoot or clad in wooden sandals without stockings. The coloured kerchiefs most of them had on lent life and colour to the streets, giving them a cheerful appearance which contrasted favourably with the gray tones of Petrograd.

My first official visit was paid to the Department of Education. I found a long line of people waiting admission, but the Museum credentials immediately opened the doors, the chairman receiving me most cordially. He listened attentively to my explanation of the purposes of the Expedition and promised to give me an opportunity to collect all the available material in his department, including the newly prepared charts of its work. On the chairman's desk I noticed a copy of such a chart, looking like a futurist picture, all lined and dotted with red, blue, and purple. Noticing my puzzled expression the chairman explained that the red indicated the various phases of the educational system, the other colours representing literature, drama, music, and the plastic arts. Each department was subdivided into bureaus embracing every branch of the educational and cultural work of the Socialist Republic.

Concerning the system of education the chairman stated that from three to eight years of age the child attended the kindergarten or children's home. War orphans from the south, children of Red Army soldiers and of proletarians in general received preference. If vacancies remained, children of the bourgeoisie were also accepted. From eight to thirteen the children attended the intermediary schools where they received elementary education which inculcates the general idea of the political and economic structure of R.S.F.S.R. Modern methods of instruction by means of technical apparatus, so far as the latter could be secured, had been introduced. The children were taught processes of production as well as natural sciences. The period from twelve to seventeen embraced vocational training. There were also higher institutions of learning for young people who showed special ability and inclination. Besides this, summer schools and colonies had been established where instruction was given in the open. All children belonging to the Soviet Republic were fed, clothed, and housed at the expense of the Government. The scheme of education also embraced workers' colleges and evening courses for adults of both sexes. Here also everything was supplied to the pupils free, even special rations. For further particulars the chairman referred me to the literature of his department and advised me to study the plan in operation. The educational work was much handicapped by the blockade and counterrevolutionary attempts;

else Russia would demonstrate to the world what the Socialist Republic could do in the way of popular enlightenment. They lacked even the most elemental necessities, such as paper, pencils, and books. In the winter most of the schools had to be closed for lack of fuel. The cruelty and infamy of the blockade was nowhere more apparent and crying than in its effect upon the sick and the children. "It is the blackest crime of the century," the chairman concluded. It was agreed that I return within a week to receive the material for our collection. In the Social Welfare Department I also found a very competent man in charge. He became much interested in the work of the Expedition and promised to collect the necessary material for us, though he could not offer very much because his department had but recently been organized. Its work was to look after the disabled and sick proletarians and those of old age exempt from labour. They were given certain rations in food and clothing; in case they were employed they received also a certain amount of money, about half of their earnings. Besides that the Department was supporting living quarters and dining rooms for its charges.

In the corridor leading to the various offices of the Department there were lines of emaciated and crippled figures, men and women, waiting for their turn to receive aid. They looked like war veterans awaiting their pittance in the form of rations; they reminded me of the decrepit unemployed standing in line in the Salvation Army quarters in America. One woman in particular attracted my attention. She was angry and excited and she complained loudly. Her husband had been dead two days and she was trying to obtain a permit for a coffin. She had been in line ever since but could procure no order. "What am I to do?" she wailed; "I cannot carry him on my own back or bury him without a coffin, and I cannot keep him in my room much longer in this heat." The woman's lament remained unanswered for everyone was absorbed in his own troubles. Sick and disabled workers are thrown everywhere on the scrap pile — I thought — but in Russia an effort is being made to prevent such cruelty. Yet judging from what I saw in Kharkov I felt that not much was being accomplished. It was a most depressing picture, that long waiting line. I felt as if it was adding insult to injury.

I visited a house where the social derelicts lived. It was fairly well kept, but breathing the spirit of cold institutionalism. It was, of course, better than sleeping in the streets or lying all night in the doorways, as the sick and poor are often compelled to do in capitalist countries, in America, for instance. Still it seemed incongruous that something more cheerful and inviting could not be devised in Soviet Russia for those who had sacrificed their health and had given their labour to the common good. But apparently it was the best that the Social Welfare Department could do in the present condition of Russia.

In the evening our American friends visited us. Each of them had a rich experience of struggle, suffering, and persecution and I was surprised to learn that most of them had also been imprisoned by the Bolsheviks. They had endured much for the sake of their ideas and had been hounded by every government of Ukraine, there having been fourteen political changes in some parts of the south during the last two years. The Communists were no different: they also persecuted the Anarchists as well as other revolutionists of the Left. Still the Anarchists continued their work. Their faith in the Revolution, in spite of all they endured, and even in the face of the worst reaction, was truly sublime. They agreed that the possibilities of the masses during the first months after the October Revolution were very great, but expressed the opinion that revolutionary development had been checked, and gradually entirely paralysed, by the deadening effect of the Communist State.

In the Ukraine, they explained, the situation differed from that of Russia, because the peasants lived in comparatively better material conditions. They had also retained greater independence and more of a rebellious spirit. For these reasons the Bolsheviks had failed to subdue the south.

* * *

Our visitors spoke of Makhno as a heroic popular figure, and related his daring exploits and the legends the peasants had woven about his personality. There was considerable difference of opinion, however, among the Anarchists concerning the significance of the Makhno movement. Some regarded it as expressive of Anarchism and believed that the Anarchists should devote all their energies to it. Others held that the *povstantsi* represented the native rebellious spirit of the southern peasants, but that their movement was not Anarchism, though

anarchistically tinged. They were not in favour of limiting themselves to that movement; they believed their work should be of a more embracing and universal character. Several of our friends took an entirely different position, denying to the Makhno movement any anarchist meaning whatever.

Most enthusiastic about Makhno and emphatic about the Anarchist value of that movement was Joseph, known as the "Emigrant" — the very last man one would have expected to wax warm over a military organization. Joseph was as mild and gentle as a girl. In America he had participated in the Anarchist and Labour movements in a quiet and unassuming manner, and very few knew the true worth of the man. Since his return to Russia he had been in the thick of the struggle. He had spent much time with Makhno and had learned to love and admire him for his revolutionary devotion and courage. Joseph related an interesting experience of his first visit to the peasant leader. When he arrived the *povstantsi* for some reason conceived the notion that he had come to harm their chief. One of Makhno's closest friends claimed that Joseph, being a Jew, must also be an emissary of the Bolsheviks sent to kill Makhno. When he saw how attached Makhno became to Joseph, he decided to kill "the Jew." Fortunately he first warned his leader, whereupon Makhno called his men together and addressed them somewhat in this manner: "Joseph is a Jew and an idealist; he is an Anarchist. I consider him my comrade and friend and I shall hold everyone responsible for his safety." Idolized by his army, Makhno's word was enough: Joseph became the trusted friend of the *povstantsi*. They believed in him because their *batka* [father] had faith in him, and Joseph in return became deeply devoted to them. Now he insisted that he must return to the rebel camp: they were heroic people, simple, brave, and devoted to the cause of liberty. He was planning to join Makhno again. Yet I could not free myself of the feeling that if Joseph went back I should never see him alive any more. He seemed to me like one of those characters in Zola's "Germinal" who loves every living thing and yet is able to resort to dynamite for the sake of the striking miners.

I expressed the view to my friends that, important as the Makhno movement might be, it was of a purely military nature and could not, therefore, be expressive of the Anarchist spirit. I was sorry to see Joseph return to the Makhno camp, for his work for the Anarchist movement in Russia could be of much greater value. But he was determined, and I felt that it was Joseph's despair at the reactionary tendencies of the Bolsheviks which drove him, as it did so many others of his comrades, away from the Communists and into the ranks of Makhno.

During our stay in Kharkov I also visited the Department of Labour Distribution, which had come into existence since the militarization of labour. According to the Bolsheviks it became necessary then to return the workers from the villages to which they had streamed from the starving cities. They had to be registered and classified according to trades and distributed to points where their services were most needed. In the carrying out of this plan many people were daily rounded up on the streets and in the market place. Together with the large numbers arrested as speculators or for possession of Tsarist money, they were put on the list of the Labour Distribution Department. Some were sent to the Donetsk Basin, while the weaker ones went on to concentration camps. The Communists justified this system and method as necessary during a revolutionary period in order to build up the industries. Everybody must work in Russia, they said, or be forced to work. They claimed that the industrial output had increased since the introduction of the compulsory labour law.

I had occasion to discuss these matters with many Communists and I doubted the efficacy of the new policy.

One evening a woman called at my room and introduced herself as the former owner of the apartment. Since all the houses had been nationalized she was allowed to keep three rooms, the rest of her apartment having been put in charge of the House Bureau. Her family consisted of eight members, including her parents and a married daughter with her family. It was almost impossible to crowd all into three rooms, especially considering the terrific heat of the Kharkov summer; yet somehow they had managed. But two weeks prior to our arrival in Kharkov Zinoviev visited the city. At a public meeting he declared that the bourgeoisie of the city looked too well fed and dressed., "It proves," he said, "that the comrades and especially the Tcheka are neglecting their duty." No sooner had Zinoviev departed than wholesale arrests and night raids began. Confiscation became the order of the day. Her apartment, the woman related, had also been visited and most of her effects taken away. But worst of all was that the Tcheka ordered her to vacate one of the rooms, and now the whole family was crowded into two small rooms. She was much worried lest a member of the Tcheka or a Red Army man be

assigned to the vacant room. "We felt much relieved," she said, "when we were informed that someone from America was to occupy this room. We wish you would remain here for a long time."

Till then I had not come in personal contact with the members of the expropriated bourgeoisie who had actually been made to suffer by the Revolution. The few middle-class families I had met lived well, which was a source of surprise to me. Thus in Petrograd a certain chemist I had become acquainted with in Shatov's house lived in a very expensive way. The Soviet authorities permitted him to operate his factory, and he supplied the Government with chemicals at a cost much less than the Government could manufacture them at. He paid his workers comparatively high wages and provided them with rations. On a certain occasion I was invited to dinner by the chemist's family. I found them living in a luxurious apartment, containing many valuable objects and art treasures. My hostess, the chemist's wife, was expensively gowned and wore a costly necklace. Dinner consisted of several courses and was served in an extravagant manner with exquisite damask linen in abundance. It must have cost several hundred thousand rubles, which in 1920 was a small fortune in Russia. The astonishing thing to me was that almost everybody in Petrograd knew the chemist and was familiar with his mode of life. But I was informed that he was needed by the Soviet Government and that he was therefore permitted to live as he pleased. Once I expressed my surprise to him that the Bolsheviki had not confiscated his wealth. He assured me that he was not the only one of the bourgeoisie who had retained his former condition. "The bourgeoisie is by no means dead, he said; "it has only been chloroformed for a while, so to speak, for the painful operation. But it is already recovering from the effect of the anesthetic and soon it will have recuperated entirely. It only needs a little more time." The woman who visited me in the Kharkov room had not managed so well as the Petrograd chemist. She was a part of the wreckage left by the revolutionary storm that had swept over Russia.

During my stay in the Ukrainian capital I met some interesting people of the professional classes, among them an engineer who had just returned from the Donetsk Basin and a woman employed in a Soviet Bureau. Both were cultured persons and keenly alive to the fate of Russia. We discussed the Zinoviev visit. They corroborated the story told me before. Zinoviev had upbraided his comrades for their laxity toward the bourgeoisie and criticized them for not suppressing trade. Immediately upon Zinoviev's departure the Tcheka began indiscriminate raids, the members of the bourgeoisie losing on that occasion almost the last things they possessed. The most tragic part of it, according to the engineer, was that the workers did not benefit by such raids. No one knew what became of the things confiscated they just disappeared. Both the engineer and the woman Soviet employee spoke with much concern about the general disintegration of ideas. The Russians once believed, the woman said, that hovels and palaces were equally wrong and should be abolished. It never occurred to them that the purpose of a revolution is merely to cause a transfer of possessions to put the rich into the hovels and the poor into the palaces. It was not true that the workers have gotten into the palaces. They were only made to believe that that is the function of a revolution. In reality, the masses remained where they had been before. But now they were not alone there: they were in the company of the classes they meant to destroy.

The civil engineer had been sent by the Soviet Government to the Donetsk Basin to build homes for the workers, and I was glad of the opportunity to learn from him about the conditions there. The Communist press was publishing glowing accounts about the intensive coal production of the Basin, and official calculations claimed that the country would be provided with sufficient coal for the approaching winter. In reality, the Donetsk mines were in a most deplorable state, the engineer informed me. The miners were herded like cattle. They received abominable rations, were almost barefoot, and were forced to work standing in water up to their ankles. As a result of such conditions very little coal was being produced. "I was one of a committee ordered to investigate the situation and report our findings," said the engineer. "Our report is far from favourable. We know that it is dangerous to relate the facts as we found them: it may land us in the Tcheka. But we decided that Moscow must face the facts. The system of political Commissars, general Bolshevik inefficiency, and the paralysing effect of the State machinery have made our constructive work in the Basin almost impossible. It was a dismal failure."

Could such a condition of affairs be avoided in a revolutionary period and in a country so little developed industrially as Russia? I questioned. The Revolution was being attacked by the bourgeoisie within and without; there was compelling need of defence and no energies remained for constructive work. The engineer scorned my viewpoint. The Russian bourgeoisie was weak and could offer practically no resistance, he claimed. It was numerically insignificant and it suffered from a sick conscience. There was neither need nor justification for Bolshevik terrorism and it was mainly the latter that paralysed the constructive efforts. Middle-class intellectuals had been active for many years in the liberal and revolutionary movements of Russia, and thus the members of the bourgeoisie had become closer to the masses. When the great day arrived the bourgeoisie, caught unawares, preferred to give up rather than to put up a fight. It was stunned by the Revolution more than any other class in Russia. It was quite unprepared and has not gotten its bearings even to this day. It was not true, as the Bolsheviks claimed, that the Russian bourgeoisie was an active menace to the Revolution.

I had been advised to see the Chief of the Department of Workers' and Peasants' Inspection, the position being held by a woman, formerly an officer of the Tcheka, reputed to be very severe, even cruel, but efficient. She could supply me with much valuable material, I was told, and give me entrance to the prisons and concentration camps. On my visiting the Workers' and Peasants' Inspection offices I found the lady in charge not at all cordial at first. She ignored my credentials, apparently not impressed by Zinoviev's signature. Presently a man stepped out from an inner office. He proved to be Dibenko, a high Red Army officer, and he informed me that he had heard of me from Alexandra Kollontay, whom he referred to as his wife. He promised that I should get all available material and asked me to return later in the day. When I called again I found the lady much more amiable and willing to give me information about the activities of her department. It appeared that the latter had been organized to fight growing sabotage and graft. It was part of the duties of the Tcheka, but it was found necessary to create the new department for the inspection and correction of abuses. "It is the tribunal to which cases may be appealed," said the woman; "just now, for instance, we are investigating complaints of prisoners who had been wrongly convicted or received excessive sentences." She promised to secure for us permission to inspect the penal institutions and several days later several members of the Expedition were given the opportunity.

First we visited the main concentration camp of Kharkov. We found a number of prisoners working in the yard, digging a new sewer. It was certainly needed, for the whole place was filled with nauseating smells. The prison building was divided into a number of rooms, all of them overcrowded. One of the compartments was called the "speculators' apartment," though almost all its inmates protested against being thus classed. They looked poor and starved, everyone of them anxious to tell us his tale of woe, apparently under the impression that we were official investigators. In one of the corridors we found several Communists charged with sabotage. Evidently the Soviet Government did not discriminate in favour of its own people.

There were in the camp White officers taken prisoners at the Polish front and scores of peasant men and women held on various charges. They presented a pitiful sight, sitting there on the floor for lack of benches, a pathetic lot, bewildered and unable to grasp the combination of events which had caught them in the net.

More than one thousand able-bodied men were locked up in the concentration camp, of no service to the community and requiring numerous officials to guard and attend them. And yet Russia was badly in need of labour energy. It seemed to me an impractical waste.

Later we visited the prison. At the gates an angry mob was gesticulating and shouting. I learned that the weekly parcels brought by relatives of the inmates had that morning been refused acceptance by the prison authorities. Some of the people had come for miles and had spent their last ruble for food for their arrested husbands and brothers. They were frantic. Our escort, the woman in charge of the Bureau, promised to investigate the matter. We made the rounds of the big prison a depressing sight of human misery and despair. In the solitary were those condemned to death. For days their look haunted me — their eyes full of terror at the torturing uncertainty, fearing to be called at any moment to face death. We had been asked by our Kharkov friends to find a certain young woman in the prison. Trying to avoid arousing attention we sought her with our eyes in various parts of the institution, till we saw someone answering her description. She was an Anarchist, held as

a political. The prison conditions were bad, she told us. It had required a protracted hunger strike to compel the authorities to treat the politicals more decently and to keep the doors of those condemned to death open during the day, so that they could receive a little cheer and comfort from the other prisoners. She told of many unjustly arrested and pointed out an old stupid-looking peasant woman locked up in solitary as a Makhno spy, a charge obviously due to a misunderstanding.

The prison régime was very rigid. Among other things, it was forbidden the prisoners to climb up on the windows or to look out into the yard. The story was related to us of a prisoner being shot for once disobeying that rule. He had heard some noise in the street below and, curious to know what was going on, he climbed up on the window sill of his cell. The sentry in the yard gave no warning. He fired, severely wounding the man. Many similar stories of severity and abuse we heard from the prisoners. On our way to town I expressed surprise at the conditions that were being tolerated in the prisons. I remarked to our guide that it would cause a serious scandal if the western world were to learn under what conditions prisoners live and how they are treated in Socialist Russia. Nothing could justify such brutality, I thought. But the chairman of the Workers' and Peasants' Inspection remained unmoved. "We are living in a revolutionary period," she replied; "these matters cannot be helped." But she promised to investigate some cases of extreme injustice which we had pointed out to her. I was not convinced that the Revolution was responsible for the existing evils. If the Revolution really had to support so much brutality and crime, what was the purpose of the Revolution, after all?

At the end of our first week in Kharkov I returned to the Department of Education where I had been promised material. To my surprise I found that nothing had been prepared. I was informed that the chairman was absent, and again assured that the promised data would be collected and ready before our departure. I was then referred to the man in charge of a certain school experimental department. The chairman had told me that some interesting educational methods were being developed, but I found the manager unintelligent and dull. He could tell me nothing of the new methods, but he was willing to send for one of the instructors to explain things to me. A messenger was dispatched, but he soon returned with the information that the teacher was busy demonstrating to his class and could not come. The manager flew into a rage. "He must come," he shouted; "the bourgeoisie are sabotaging like the other damnable *intelligentsia*. They ought all to be shot. We can do very well without them." He was one of the type of narrow-minded fanatical and persecuting Communists who did more harm to the Revolution than any counter-revolutionary.

During our stay in Kharkov we also had time to visit some factories. In a plough manufacturing plant we found a large loft stacked with the finished product. I was surprised that the ploughs were kept in the factory instead of being put to practical use on the farms. "We are awaiting orders from Moscow," the manager explained; "it was a rush order and we were threatened with arrest for sabotage in case it should not be ready for shipment within six weeks. That was six months ago, and as you see the ploughs are still here. The peasants need them badly, and we need their bread. But we cannot exchange. We must await orders from Moscow."

I recalled a remark of Zinoviev when on our first meeting he stated that Petrograd lacked fuel, notwithstanding the fact that less than a hundred versts from the city there was enough to supply almost half the country. I suggested on that occasion that the workers of Petrograd be called upon to get the fuel to the city. Zinoviev thought it very naive. "Should we grant such a thing in Petrograd," he said, "the same demand would be made in other cities. It would create communal competition which is a bourgeois institution. It would interfere with our plan of nationalized and centralized control." That was the dominating principle, and as a result of it the Kharkov workers lacked bread until Moscow should give orders to have the ploughs sent to the peasants. The supremacy of the state was the cornerstone of Marxism.

Several days before leaving Kharkov I once more visited the Board of Education and again I failed to find its chairman. To my consternation I was informed that I would receive no material because it had been decided that Ukraine was to have its own museum and the chairman had gone to Kiev to organize it. I felt indignant at the miserable deception practised upon us by a man in high Communist position. Surely Ukraine had the right to have its own museum, but why this petty fraud which caused the Expedition to lose so much valuable time.

The sequel to this incident came a few days later when we were surprised by the hasty arrival of our secretary who informed us that we must leave Kharkov immediately and as quietly as possible, because the local executive committee of the party had decided to prevent our carrying out statistical material from Ukraina. Accordingly, we made haste to leave in order to save what we had already collected. We knew the material would be lost if it remained in Kharkov and that the plan of an independent Ukrainian museum would for many years remain only on paper.

Before departing we made arrangements for a last conference with our local friends. We felt that we might never see them again. On that occasion the work of the "Nabat" Federation was discussed in detail. That general Anarchist organization of the south had been founded as a result of the experiences of the Russian Anarchists and the conviction that a unified body was necessary to make their work more effective. They wanted not merely to die but to live for the Revolution. It appeared that the Anarchists of Russia had been divided into several factions, most of them numerically small and of little practical influence upon the progress of events in Russia. They had been unable to establish a permanent hold in the ranks of the workers. It was therefore decided to gather all the Anarchist elements of the Ukraina into one federation and thus be in condition to present a solid front in the struggle not only against invasion and counter-revolution, but also against Communist persecution.

By means of unified effort the "Nabat" was able to cover most of the south and get in close touch with the life of the workers and the peasantry. The frequent changes of government in the Ukraina finally drove the Anarchists to cover, the relentless persecution of the Bolsheviki having depleted their ranks of the most active workers. Still the Federation had taken root among the people. The little band was in constant danger, but it was energetically continuing its educational and propaganda work.

The Kharkov Anarchists had evidently expected much from our presence in Russia. They hoped that Alexander Berkman and myself would join them in their work. We were already seven months in Russia but had as yet taken no direct part in the Anarchist movement. I could sense the disappointment and impatience of our comrades. They were eager we should at least inform the European and American Anarchists of what was going on in Russia, particularly about the ruthless persecution of the Left revolutionary elements. Well could I understand the attitude of my Ukrainian friends. They had suffered much during the last years: they had seen the high hopes of the Revolution crushed and Russia breaking down beneath the heel of the Bolshevik State. Yet I could not comply with their wishes. I still had faith in the Bolsheviki, in their revolutionary sincerity and integrity. Moreover, I felt that as long as Russia was being attacked from the outside I could not speak in criticism. I would not add fuel to the fires of counter-revolution. I therefore had to keep silent, and stand by the Bolsheviki as the organized defenders of the Revolution. But my Russian friends scorned this view. I was confounding the Communist Party with the Revolution, they said; they were not the same; on the contrary, they were opposed, even antagonistic. The Communist State, according to the "Nabat" Anarchists, had proven fatal to the Revolution.

Within a few hours before our departure we received the confidential information that Makhno had sent a call for Alexander Berkman and myself to visit him. He wished to place his situation before us, and, through us, before the Anarchist movement of the world. He desired to have it widely understood that he was not the bandit, Jew-baiter, and counter-revolutionist the Bolsheviki had proclaimed him. He was devoted to the Revolution and was serving the interests of the people as he conceived them.

It was a great temptation to meet the modern Stenka Rasin, but we were pledged to the Museum and could not break faith with the other members of the Expedition.

Chapter 20. Poltava

In the general dislocation of life in Russia and the breaking down of her economic machinery the railroad system had suffered most. The subject was discussed in almost every meeting and every Soviet paper often wrote about it. Between Petrograd and Moscow, however, the real state of affairs was not so noticeable, though the main stations were always overcrowded and the people waited for days trying to secure places. Still, trains between Petrograd and Moscow ran fairly regularly. If one was fortunate enough to procure the necessary permission to travel, and a ticket, one could manage to make the journey without particular danger to life or limb. But the farther south one went the more apparent became the disorganization. Broken cars dotted the landscape, disabled engines lay along the route, and frequently the tracks were torn up. Everywhere in the Ukraine the stations were filled to suffocation, the people making a wild rush whenever a train was sighted. Most of them remained for weeks on the platforms before succeeding in getting into a train. The steps and even the roofs of the cars were crowded by men and women loaded with bundles and bags. At every station there was a savage scramble for a bit of space. Soldiers drove the passengers off the steps and the roofs, and often they had to resort to arms. Yet so desperate were the people and so determined to get to some place where there was hope of securing a little food, that they seemed indifferent to arrest and risked their lives continuously in this mode of travel. As a result of this situation there were numberless accidents, scores of travellers being often swept to their death by low bridges. These sights had become so common that practically no attention was paid to them. Travelling southward and on our return we frequently witnessed these scenes. Constantly the meshotchniki [people with bags] mobbed the cars in search of food, or when returning laden with their precious burden of flour and potatoes.

Day and night the terrible scenes kept repeating themselves at every station. It was becoming a torture to travel in our well-equipped car. It contained only six persons, leaving considerable room for more; yet we were forbidden to share it with others. It was not only because of the danger of infection or of insects but because the Museum effects and the material collected would have surely vanished had we allowed strangers on board. We sought to salve our conscience by permitting women and children or cripples to travel on the rear platform of our car, though even that was contrary to orders.

Another feature which caused us considerable annoyance was the inscription on our car, which read: Extraordinary Commission of the Museum of the Revolution. Our friends at the Museum had assured us that the "title" would help us to secure attention at the stations and would also be effective in getting our car attached to such trains as we needed. But already the first few days proved that the inscription roused popular feeling against us. The name "Extraordinary Commission" signified to the people the Tcheka. They paid no attention to the other words, being terrorized by the first. Early in the journey we noticed the sinister looks that met us at the stations and the unwillingness of the people to enter into friendly conversation. Presently it dawned on us what was wrong; but it required considerable effort to explain the misunderstanding. Once put at his ease, the simple Russian opened up his heart to us. A kind word, a solicitous inquiry, a cigarette, changed his attitude. Especially when assured that we were not Communists and that we had come from America, the people along the route would soften and become more talkative, sometimes even confidential. They were unsophisticated and primitive, often crude. But illiterate and undeveloped as they were, these plain folk were clear about their needs. They were unspoiled and possessed of a deep faith in elementary justice and equality. I was often moved almost to tears by these Russian peasant men and women clinging to the steps of the moving train, every moment in danger of their lives, yet remaining good-humoured and indifferent to their miserable condition. They would exchange stories of their lives or sometimes break out in the melodious, sad songs of the south. At the

stations, while the train waited for an engine, the peasants would gather into groups, form a large circle, and then someone would begin to play the accordion, the bystanders accompanying with song. It was strange to see these hungry and ragged peasants, huge loads on their backs, standing about entirely forgetful of their environment, pouring their hearts out in folk songs. A peculiar people, these Russians, saint and devil in one, manifesting the highest as well as the most brutal impulses, capable of almost anything except sustained effort. I have often wondered whether this lack did not to some extent explain the disorganization of the country and the tragic condition of the Revolution.

We reached Poltava in the morning. The city looked cheerful in the bright sunlight, the streets lined with trees, with little garden patches between them. Vegetables in great variety were growing on them, and it was refreshing to note that no fences were about and still the vegetables were safe, which would surely not have been the case in Petrograd or Moscow. Apparently there was not so much hunger in this city as in the north.

Together with the Expedition Secretary I visited the government headquarters. Instead of the usual *Ispolkom* [Executive Committee of the Soviet] Poltava was ruled by a revolutionary committee known as the *Revkom*. This indicated that the Bolsheviks had not yet had time to organize a Soviet in the city. We succeeded in getting the chairman of the *Revkom* interested in the purpose of our journey and he promised to cooperate and to issue an order to the various departments that material be collected and prepared for us. Our gracious reception augured good returns.

In the Bureau for the Care of Mothers and Infants I met two very interesting women — one the daughter of the great Russian writer, Korolenko, the other the former chairman of the Save-the-Children Society. Learning of the purpose of my presence in Poltava the women offered their aid and invited me to visit their school and the near-by home of Korolenko.

The school was located in a small house set deep in a beautiful garden, the place hardly visible from the street. The reception room contained a rich collection of dolls of every variety. There were handsome Ukrainian lassies, competing in colourful dress and headgear with their beautiful sisters from the Caucasus; dashing Cossacks from the Don looked proudly at their less graceful brothers from the Volga. There were dolls of every description, representing local costumes of almost every part of Russia. The collection also contained various toys, the handwork of the villages, and beautiful designs of the *kustarny* manufacture, representing groups of children in Russian and Siberian peasant attire.

The ladies of the holly related the story of the Save-the-Children Society. The organization in existence for a number of years, was of very limited scope until the February Revolution. Then new elements mainly of revolutionary type, joined the society. They strove to extend its work and to provide not only for the physical well-being of the children but also to educate them, teach them to love work, and develop their appreciation of beauty. Toys and dolls, made chiefly of waste material, were exhibited and the proceeds applied to the needs of the children. After the October Revolution, when the Bolsheviks possessed themselves of Poltava, the society was repeatedly raided and some of the instructors arrested on suspicion that the institution was a counter-revolutionary nest. The small hand which remained went on, however, with their efforts on behalf of the children. They succeeded in sending a delegation to Lunacharsky to appeal for permission to carry on their work. Lunacharsky proved sympathetic, issued the requested document, and even provided them with a letter to the local authorities pointing out the importance of their labours.

But the society continued to be subjected to annoyance and discrimination. To avoid being charged with sabotage the women offered their services to the Poltava Department of Education. There they worked from nine in the morning till three in the afternoon, devoting their leisure time to their school. But the antagonism of the Communist authorities was not appeased: the society remained in disfavour.

The women pointed out that the Soviet Government pretended to stand for self-determination and yet every independent effort was being discredited and all initiative discouraged, if not entirely suppressed. Not even the Ukrainian Communists were permitted self-determination. The majority of the chiefs of the departments were Moscow appointees, and Ukraina was practically deprived of opportunity for independent action. A bitter

struggle was going on between the Communist Party of Ukraine and the Central authorities in Moscow. The policy of the latter was to control everything.

The women were devoted to the cause of the children and willing to suffer misunderstanding and even persecution for the sake of their interest in the welfare of their charged. Both had understanding and sympathy with the Revolution, though they could not approve of the terroristic methods of the Bolsheviks. They were intelligent and cultured people and I felt their home an oasis in the desert of Communist thought and feeling. Before I left the ladies supplied me with a collection of the children's work and some exquisite colour drawings by Miss Korolenko, begging me to send the things to America as specimens of their labours. They were very eager to have the American people learn about their society and its efforts.

Subsequently I had the opportunity of meeting Korolenko who was still very feeble from his recent illness. He looked the patriarch, venerable and benign; he quickly warmed one's heart by his melodious voice and the fine face that lit up when he spoke of the people. He referred affectionately to America and his friends there. But the light faded out of his eyes and his voice quivered with grief as he spoke of the great tragedy of Russia and the sufferings of the people.

"You want to know my views on the present situation and my attitude toward the Bolsheviks?" he asked. "It would take too long to tell you about it. I am writing to Lunacharsky a series of letters for which he had asked and which he promised to publish. The letters deal with this subject. Frankly speaking, I do not believe they will ever appear in print, but I shall send you a copy of the letters for the Museum as soon as they are complete. There will be six of them. I can give you two right now. Briefly, my opinion is summarized in a certain passage in one of these letters. I said there that if the gendarmes of the Tsar would have had the power not only to arrest but also to shoot us, the situation would have been like the present one. That is what is happening before my eyes every day. The Bolsheviks claim that such methods are inseparable from the Revolution. But I cannot agree with them that persecution and constant shooting will serve the interests of the people or of the Revolution. It was always my conception that revolution meant the highest expression of humanity and of justice. In Russia to-day both are absent. At a time when the fullest expression and coöperation of all intellectual and spiritual forces are necessary to reconstruct the country, a gag has been placed upon the whole people. To dare question the wisdom and efficacy of the so-called dictatorship or the proletariat of the Communist Party leaders is considered a crime. We lack the simplest requisites of the real essence of a social revolution, and yet we pretend to have placed ourselves at the head of a world revolution. Poor Russia will have to pay dearly for this experiment. It may even delay for a long time fundamental changes in other countries. The bourgeoisie will be able to defend its reactionary methods by pointing to what has happened in Russia."

With heavy heart I took leave of the famous writer, one of the last of the great literary men who had been the conscience and the spiritual voice of intellectual Russia. Again I felt him uttering the cry of that part of the Russian *intelligentsia* whose sympathies were entirely with the people and whose life and work were inspired only by the love of their country and the interest for its welfare.

In the evening I visited a relative of Korolenko, a very sympathetic old lady who was the chairman of the Poltava Political Red Cross. She told me much about things that Korolenko himself was too modest to mention. Old and feeble as he was, he was spending most of his time in the Tcheka, trying to save the lives of those innocently condemned to death. He frequently wrote letters of appeal to Lenin, Gorki, and Lunacharsky, begging them to intervene to prevent senseless executions. The present chairman of the Poltava Tcheka was a man relentless and cruel. His sole solution of difficult problems was shooting. The lady smiled sadly when I told her that the man had been very gracious to the members of our Expedition. "That was for show," she said, "we know him better. We have daily occasion to see his graciousness from this balcony. Here pass the victims taken to slaughter."

Poltava is famous as a manufacturing centre of peasant handicrafts. Beautiful linen, embroidery, laces, and basket work were among the products of the province's industry. I visited the Department of Social Economy, the *sovnarkhoz*, where I learned that those industries were practically suspended. Only a small collection remained in the Department. "We used to supply the whole world, even America, with our *kustarny* work," said

the woman in charge who had formerly been the head of the *Zemstvo* which took special pride in fostering those peasant efforts. "Our needlework was known all over the country as among the finest specimens of art, but now it has all been destroyed. The peasants have lost their art impulse, they have become brutalized and corrupted." She was bemoaning the loss of peasant art as a mother does that of her child.

During our stay in Poltava we got in touch with representatives of various other social elements. The reaction of the Zionists toward the Bolshevik régime was particularly interesting. At first they refused to speak with us, evidently made very cautious by previous experience. It was also the presence of our secretary, a Gentile, that aroused their distrust. I arranged to meet some of the Zionists alone, and gradually they became more confidential. I had learned in Moscow, in connection with the arrest of the Zionists there, that the Bolsheviks were inclined to consider them counter-revolutionary. But I found the Poltava Zionists very simple orthodox Jews who certainly could not impress any one as conspirators or active enemies. They were passive, though bitter against the Bolshevik régime. It was claimed that the Bolsheviks made no pogroms and that they do not persecute the Jews, they said; but that was true only in a certain sense. There were two kinds of pogroms: the loud, violent ones, and the silent ones. Of the two the Zionists considered the former preferable. The violent pogrom might last a day or a week; the Jews are attacked and robbed, sometimes even murdered; and then it is over. But the silent pogroms continued all the time. They consisted of constant discrimination, persecution, and hounding. The Bolsheviks had closed the Jewish hospitals and now sick Jews were forced to eat *treife* in the Gentile hospitals. The same applied to the Jewish children in the Bolshevik feeding houses. If a Jew and a Gentile happened to be arrested on the same charge, it was certain that the Gentile would go free while the Jew would be sent to prison and sometimes even shot. They were all the time exposed to insult and indignities, not to mention the fact that they were doomed to slow starvation, since all trade had been suppressed. The Jews in the Ukraine were suffering a continuous silent pogrom.

I felt that the Zionist criticism of the Bolshevik régime was inspired by a narrow religious and nationalistic attitude. They were Orthodox Jews, mostly tradesmen whom the Revolution had deprived of their sphere of activity. Nevertheless, their problem was real — the problem of the Jew suffocating in the atmosphere of active anti-Semitism. In Poltava the leading Communist and Bolshevik officials were Gentiles. Their dislike of the Jews was frank and open. Anti-Semitism throughout the Ukraine was more virulent than even in pre-revolutionary days.

After leaving Poltava we continued on our journey south, but we did not get farther than Fastov owing to the lack of engines. That Town, once prosperous, was now impoverished and reduced to less than one third of its former population. Almost all activity was at a stand-still. We found the market place, in the centre of the town, a most insignificant affair, consisting of a few stalls having small supplies of white flour, sugar, and butter. There were more women about than men and I was especially struck by the strange expression in their eyes. They did not look you full in the face; they stared past you with a dumb, hunted animal expression. We told the women that we had heard many terrible pogroms had taken place in Fastov and we wished to get data on the subject to be sent to America to enlighten the people there on the condition of the Ukrainian Jews. As the news of our presence spread many women and children surrounded us, all much excited and each trying to tell her story of the horrors of Fastov. Fearful pogroms, they related, had taken place in that city, the most terrible of them by Denikin, in September, 1919. It lasted eight days, during which 4,000 persons were killed while several thousand died as the result of wounds and shock. Seven thousand perished from hunger and exposure on the road to Kiev, while trying to escape the Denikin savages. The greater part of the city had been destroyed or burned; many of the older Jews were trapped in the synagogue and there murdered, while others had been driven to the public square where they were slaughtered. Not a woman, young or old, that had not been outraged, most of them in the very sight of their fathers, husbands, and brothers. The young girls, some of them mere children, had suffered repeated violation at the hands of the Denikin soldiers. I understood the dreadful look in the eyes of the women of Fastov.

Men and women besieged us with appeals to inform their relatives in America about their miserable condition. Almost everyone, it seemed, had some kin in that country. They crowded into our car in the evenings, bringing

Chapter 20. Poltava

scores of letters to be forwarded to the States. Some of the messages bore no addresses, the simple folk thinking the name sufficient. Others had not heard from their American kindred during the years of war and revolution but still hoped that they were to be found somewhere across the ocean. It was touching to see the people's deep faith that their relatives in America would save them.

Every evening our car was filled with the unfortunates of Fastov. Among them was a particularly interesting visitor, a former attorney, who had repeatedly braved the pogrom makers and saved many Jewish lives. He had kept a diary of the pogroms and we spent a whole evening listening to the reading of his manuscript. It was a simple recital of facts and dates, terrible in its unadorned objectivity. It was the soul cry of a people continuously violated and tortured and living in daily fear of new indignities and outrages. Only one bright spot there was in the horrible picture: no pogroms had taken place under the Bolsheviki. The gratitude of the Fastov Jews was pathetic. They clung to the Communists as to a saving straw. It was encouraging to think that the Bolshevik régime was at least free from that worst of all Russian curses, pogroms against Jews.

Chapter 21. Kiev

Owing to the many difficulties and delays the journey from Fastov to Kiev lasted six days and was a continuous nightmare. The railway situation was appalling. At every station scores of freight cars clogged the lines. Nor were they loaded with provisions to feed the starving cities; they were densely packed with human cargo among whom the sick were a large percentage. All along the route the waiting rooms and platforms were filled with crowds, bedraggled and dirty. Even more ghastly were the scenes at night. Everywhere masses of desperate people, shouting and struggling to gain a foothold on the train. They resembled the damned of Dante's *Inferno*, their faces ashen gray in the dim light, all frantically fighting for a place. Now and then an agonized cry would ring through the night and the already moving train would come to a halt: somebody had been thrown to his death under the wheels.

It was a relief to reach Kiev. We had expected to find the city almost in ruins, but we were pleasantly disappointed. When we left Petrograd the Soviet Press contained numerous stories of vandalism committed by Poles before evacuating Kiev. They had almost demolished the famous ancient cathedral in the city, the papers wrote, destroyed the water works and electric stations, and set fire to several parts of the city. Tchicherin and Lunacharsky issued passionate appeals to the cultured people of the world in protest against such barbarism. The crime of the Poles against Art was compared with that committed by the Germans in Rheims, whose celebrated cathedral had been injured by Prussian artillery. We were, therefore, much surprised to find Kiev in even better condition than Petrograd. In fact, the city had suffered very little, considering the numerous changes of government and the accompanying military operations. It is true that some bridges and railroad tracks had been blown up on the outskirts of the city, but Kiev itself was almost unharmed. People looked at us in amazement when we made inquiries about the condition of the cathedral: they had not heard the Moscow report.

Unlike our welcome in Kharkov and Poltava, Kiev proved a disappointment. The secretary of the *Ispolkom* was not very amiable and appeared not at all impressed by Zinoviev's signature on our credentials. Our secretary succeeded in seeing the chairman of the Executive Committee, but returned very discouraged: that high official was too impatient to listen to her representations. He was busy, he said, and could not be troubled. It was decided that I try my luck as an American, with the result that the chairman finally agreed to give us access to the available material. It was a sad reflection on the irony of life. America was in league with world imperialism to starve and crush Russia. Yet it was sufficient to mention that one came from America to find the key to everything Russian. It was pathetic, and rather distasteful to make use of that key.

In Kiev antagonism to Communism was intense, even the local Bolsheviki being bitter against Moscow. It was out of the question for any one coming from "the centre" to secure their cooperation unless armed with State powers. The Government employees in Soviet institutions took no interest in anything save their rations. Bureaucratic indifference and incompetence in Ukraine were even worse than in Moscow and were augmented by nationalistic resentment against the "Russians." It was true also of Kharkov and Poltava, though in a lesser degree. Here the very atmosphere was charged with distrust and hatred of everything Muscovite. The deception practiced on us by the chairman of the Educational Department of Kharkov was characteristic of the resentment almost every Ukrainian official felt toward Moscow. The chairman was a Ukrainian to the core, but he could not openly ignore our credentials signed by Zinoviev and Lunacharsky. He promised to aid our efforts but he disliked the idea of Petrograd "absorbing" the historic material of the Ukraine. In Kiev there was no attempt to mask the opposition to Moscow. One was made to feel it everywhere. But the moment the magic word "America" was spoken and the people made to understand that one was not a Communist, they became interested and courteous, even confidential. The Ukrainian Communists were also no exception.

The information and documents collected in Kiev were of the same character as the data gathered in former cities. The system of education, care of the sick, distribution of labour and so forth were similar to the general Bolshevik scheme. "We follow the Moscow plan," said a Ukrainian teacher, "with the only difference that in our schools the Ukrainian language is taught together with Russian." The people, and especially the children, looked better fed and clad than those of Russia proper: food was comparatively more plentiful and cheaper. There were show schools as in Petrograd and Moscow, and no one apparently realized the corrupting effect of such discrimination upon the teachers as well as the children. The latter looked with envy upon the pupils of the favoured schools and believed that they were only for Communist children, which in reality was not the case. The teachers, on the other hand knowing how little attention was paid to ordinary schools, were negligent in their work. All tried to get a position in the show schools which were enjoying special and varied rations.

The chairman of the Board of Health was an alert and competent man, one of the few officials in Kiev who showed interest in the Expedition and its work. He devoted much time to explaining to us the methods of his organization and pointing out interesting places to visit and the material which could be collected for the Museum. He especially called our attention to the Jewish hospital for crippled children.

I found the latter in charge of a cultivated and charming man, Dr. N—. For twenty years he had been head of the hospital and he took interest as well as pride in showing us about his institution and relating its history.

The hospital had formerly been one of the most famous in Russia, the pride of the local Jews who had built and maintained it. But within recent years its usefulness had become curtailed owing to the frequent changes of government. It had been exposed to persecution and repeated pogroms. Jewish patients critically ill were often forced out of their beds to make room for the favourites of this or that régime. The officers of the Denikin army were most brutal. They drove the Jewish patients out into the street, subjected them to indignities and abuse, and would have killed them had it not been for the intercession of the hospital staff who at the risk of their own lives protected the sick. It was only the fact that the majority of the staff were Gentiles that saved the hospital and its inmates. But the shock resulted in numerous deaths and many patients were left with shattered nerves.

The doctor also related to me the story of some of the patients, most of them victims of the Fastov pogroms. Among them were children between the ages of six and eight, gaunt and sickly looking, terror stamped on their faces. They had lost all their kin, in some cases the whole family having been killed before their eyes. These children often waked at night, the physician said, in fright at their horrible dreams. Everything possible was being done for them, but so far the unfortunate children had not been freed from the memory of their terrible experiences at Fastov. The doctor pointed out a group of young girls between the ages of fourteen and eighteen, the worst victims of the Denikin pogrom. All of them had been repeatedly outraged and were in a mutilated state when they came to the hospital; it would take years to restore them to health. The doctor emphasized the fact that no pogroms had taken place during the Bolshevik régime. It was a great relief to him and his staff to know that his patients were no longer in such danger. But the hospital had other difficulties. There was the constant interference by political Commissars and the daily struggle for supplies. "I spend most of my time in the various bureaus," he said, "instead of devoting myself to my patients. Ignorant officials are given power over the medical profession, continuously harassing the doctors in their work." The doctor himself had been repeatedly arrested for sabotage because of his inability to comply with the numerous decrees and orders, frequently mutually contradictory. It was the result of a system in which political usefulness rather than professional merit played the main rôle. It often happened that a first-class physician of well-known repute and long experience would be suddenly ordered to some distant part to place a Communist doctor in his position. Under such conditions the best efforts were paralysed. Moreover, there was the general suspicion of the *intelligentsia*, which was a demoralizing factor. It was true that many of that class had sabotaged, but there were also those who did heroic and self-sacrificing work. The Bolsheviks, by their indiscriminate antagonism toward the *intelligentsia* as a class, roused prejudices and passions which poisoned the mainsprings of the cultural life of the country. The Russian *intelligentsia* had with its very blood fertilized the soil of the Revolution, yet it was not given it to reap the fruits

of its long struggle. "A tragic fate," the doctor remarked; "unless one forget it in his work, existence would be impossible."

The institution for crippled children proved a very model and modern hospital, located in the heart of a large park. It was devoted to the marred creatures with twisted limbs and deformed bodies, victims of the great war, disease, and famine. The children looked aged and withered; like Father Time, they had been born old. They lay in rows on clean white beds, basking in the warm sun of the Ukrainian summer. The head physician, who guided us through the institution, seemed much beloved by his little charges. They were eager and pleased to see him as he approached each helpless child and bent over affectionately to make some inquiries about its health. The hospital had been in existence for many years and was considered the first of its kind in Russia. Its equipment for the care of deformed and crippled children was among the most modern. "Since the war and the Revolution we feel rather behind the times," the doctor said; "we have been cut off from the civilized world for so many years. But in spite of the various government changes we have striven to keep up our standards and to help the unfortunate victims of strife and disease." The supplies for the institution were provided by the Government and the hospital force was exposed to no interference, though I understood from the doctor that because of his political neutrality he was looked upon by the Bolsheviki as inclined to counter-revolution.

The hospital contained a large number of children; some of those who could walk about studied music and art, and we had the opportunity of attending an informal concert arranged by the children and their teachers in our honour. Some of them played the *balalaika* in a most artistic manner, and it was consoling to see those marred children finding forgetfulness in the rhythm of the folk melodies of the Ukraina.

Early during our stay in Kiev we learned that the most valuable material for the Museum was not to be found in the Soviet institutions, but that it was in the possession of other political groups and private persons. The best statistical information on pogroms, for instance, was in the hands of a former Minister of the Rada régime in the Ukraina. I succeeded in locating the man and great was my surprise when, upon learning my identity, he presented me with several copies of the *Mother Earth* magazine I had published in America. The ex-Minister arranged a small gathering to which were invited some writers and poets and men active in the Jewish *Kulturliga* to meet several members of our Expedition. The gathering consisted of the best elements of the local Jewish *intelligentsia*. We discussed the Revolution, the Bolshevik methods, and the Jewish problem. Most of those present, though opposed to the Communist theories, were in favour of the Soviet Government. They felt that the Bolsheviki, in spite of their many blunders, were striving to further the interests of Russia and the Revolution. At any rate, under the Communist régime the Jews were not exposed to the pogroms practised upon them by all the other régimes of Ukraina. Those Jewish intellectuals argued that the Bolsheviki at least permitted the Jews to live, and that they were therefore to be preferred to any other governments and should be supported by the Jews. They were fearful of the growth of anti-Semitism in Russia and were horrified at the possibility of the Bolsheviki being overthrown. Wholesale slaughter of the Jews would undoubtedly follow, they believed.

Some of the younger set held a different view. The Bolshevik régime had resulted in increased hatred toward the Jews, they said, for the masses were under the impression that most of the Communists were Jews. Communism stood for forcible tax-collection, punitive expeditions, and the Tcheka. Popular opposition to the Communists therefore expressed itself in the hatred of the whole Jewish race. Thus Bolshevik tyranny had added fuel to the latent anti-Semitism of the Ukraina. Moreover, to prove that they were not discriminating in favour of the Jews, the Bolsheviki had gone to the other extreme and frequently arrested and punished Jews for things that the Gentiles could do with impunity. The Bolsheviki also fostered and endowed cultural work in the south in the Ukrainian language, while at the same time they discouraged such efforts in the Jewish language. It was true that the *Kulturliga* was still permitted to exist, but its work was hampered at every step. In short, the Bolsheviki permitted the Jews to live, but only in a physical sense. Culturally, they were condemned to death. The Yevkom (Jewish Communist Section) was receiving, of course, every advantage and support from the Government, but then its mission was to carry the gospel of the proletarian dictatorship to the Jews of the Ukraina. It was significant that the Yevkom was more anti-Semitic than the Ukrainians themselves. If it had the

power it would pogrom every non-Communist Jewish organization and destroy all Jewish educational efforts. This young element emphasized that they did not favour the overthrow of the Bolshevik Government; but they could not support it, either.

I felt that both Jewish factions took a purely nationalistic view of the Russian situation. I could well understand their personal attitude, the result of their own suffering and the persecution of the Jewish race. Still, my chief concern was the Revolution and its effects upon Russia as a whole. Whether the Bolsheviks should be supported or not could not depend merely on their attitude to the Jews and the Jewish question. The latter was surely a very vital and pressing issue, especially in the Ukraine; yet the general problem involved was much greater. It embraced the complete economic and social emancipation of the whole people of Russia, the Jews included. If the Bolshevik methods and practices were not imposed upon them by the force of circumstances, if they were conditioned in their own theories and principles, and if their sole object was to secure their own power, I could not support them. They might be innocent of pogroms against the Jews, but if they were pogroming the whole of Russia then they had failed in their mission as a revolutionary party. I was not prepared to say that I had reached a clear understanding of all the problems involved, but my experience so far led me to think that it was the basic Bolshevik conception of the Revolution which was false, its practical application necessarily resulting in the great Russian catastrophe of which the Jewish tragedy was but a minor part.

My host and his friends could not agree with my viewpoint: we represented opposite camps. But the gathering was nevertheless intensely interesting and it was arranged that we meet again before our departure from the city.

Returning to our car one day I saw a detachment of Red Army soldiers at the railway station. On inquiry I found that foreign delegates were expected from Moscow and that the soldiers had been ordered out to participate in a demonstration in their honour. Groups of the uniformed men stood about discussing the arrival of the mission. There were many expressions of dissatisfaction because the soldiers had been kept waiting so long. "These people come to Russia just to look us over," one of the Red Army men said; "do they know anything about us or are they interested in how we live? Not they. It's a holiday for them. They are dressed up and fed by the Government, but they never talk to us and all they see is how we march past. Here we have been lying around in the burning sun for hours while the delegates are probably being feasted at some other station. That's comradeship and equality for you!"

I had heard such sentiments voiced before, but it was surprising to hear them from soldiers. I thought of Angelica Balabanova, who was accompanying the Italian Mission, and I wondered what she would think if she knew how the men felt. It had probably never occurred to her that those "ignorant Russian peasants" in military uniform had looked through the sham of official demonstrations.

The following day we received an invitation from Balabanova to attend a banquet given in honour of the Italian delegates. Anxious to meet the foreign guests, several members of our Expedition accepted the invitation.

The affair took place in the former Chamber of Commerce building, profusely decorated for the occasion. In the main banquet hall long tables were heavily laden with fresh-cut flowers, several varieties of southern fruit, and wine. The sight reminded one of the feasts of the old bourgeoisie, and I could see that Angelica felt rather uncomfortable at the lavish display of silverware and wealth. The banquet opened with the usual toasts, the guests drinking to Lenin, Trotsky, the Red Army, and the Third International, the whole company rising as the revolutionary anthem was intoned after each toast, with the soldiers and officers standing at attention in good old military style.

Among the delegates were two young French Anarcho-syndicalists. They had heard of our presence in Kiev and had been looking for us all day without being able to locate us. After the banquet they were immediately to leave for Petrograd, so that we had only a short time at our disposal. On our way to the station the delegates related that they had collected much material on the Revolution which they intended to publish in France. They had become convinced that all was not well with the Bolshevik régime: they had come to realize that the dictatorship of the proletariat was in the exclusive hands of the Communist Party, while the common worker

was enslaved as much as ever. It was their intention, they said, to speak frankly about these matters to their comrades at home and to substantiate their attitude by the material in their possession. "Do you expect to get the documents out?" I asked La Petit, one of the delegates. "You don't mean that I might be prevented from taking out my own notes," he replied. "The Bolsheviki would not dare to go so far — not with foreign delegates, at any rate." He seemed so confident that I did not care to pursue the subject further. That night the delegates left Kiev and a short time afterward they departed from Russia. They were never seen alive again. Without making any comment upon their disappearance I merely want to mention that when I returned to Moscow several months later it was generally related that the two Anarcho-syndicalists, with several other men who had accompanied them, were overtaken by a storm somewhere off the coast of Finland, and were all drowned. There were rumours of foul play, though I am not inclined to credit the story, especially in view of the fact that together with the Anarcho-syndicalists also perished a Communist in good standing in Moscow. But their disappearance with all the documents they had collected has never been satisfactorily explained.

The rooms assigned to the members of our Expedition were located in a house within a *passage* leading off the Kreschatik, the main street of Kiev. It had formerly been the wealthy residential section of the city and its fine houses, though lately neglected, still looked imposing. The *passage* also contained a number of shops, ruins of former glory, which catered to the well-to-do of the neighbourhood. Those stores still had good supplies of vegetables, fruit, milk, and butter. They were owned mostly by old Jews whose energies could not be applied to any other usefulness — Orthodox Jews to whom the Revolution and the Bolsheviki were a *bête noire*, because that had "ruined all business." The little shops barely enabled their owners to exist; moreover, they were in constant danger of Tcheka raids, on which occasions the provisions would be expropriated. The appearance of those stores did not justify the belief that the Government would find it worth while raiding them. "Would not the Tcheka prefer to confiscate the goods of the big delicatessen and fruit stores on the Kreschatik?" I asked an old Jew storekeeper. "Not at all," he replied; "those stores are immune because they pay heavy taxes."

The morning following the banquet I went down to the little grocery store I used to do my shopping in. The place was closed, and I was surprised to find that not one of the small shops near by was open. Two days later I learned that the places had all been raided on the eve of the banquet in order to feast the foreign delegates. I promised myself never to attend another Bolshevik banquet.

Among the members of the *Kulturliga* I met a man who had lived in America, but for several years now was with his family in Kiev. His home proved one of the most hospitable during my stay in the south, and as he had many callers belonging to various social classes I was able to gather much information about the recent history of Ukraina. My host was not a Communist: though critical of the Bolshevik régime, he was by no means antagonistic. He used to say that the main fault of the Bolsheviki was their lack of psychological perception. He asserted that no government had ever such a great opportunity in the Ukraina as the Communists. The people had suffered so much from the various occupations and were so oppressed by every new régime that they rejoiced when the Bolsheviki entered Kiev. Everybody hoped that they would bring relief. But the Communists quickly destroyed all illusions. Within a few months they proved themselves entirely incapable of administering the affairs of the city; their methods antagonized the people, and the terrorism of the Tcheka turned even the friends of the Communists to bitter enmity. Nobody objected to the nationalization of industry and it was of course expected that the Bolsheviki would expropriate. But when the Bourgeoisie had been relieved of its possessions it was found that only the raiders benefited. Neither the people at large nor even the proletarian class gained anything. Precious jewellery, silverware, furs, practically the whole wealth of Kiev seemed to disappear and was no more heard of. Later members of the Tcheka strutted about the streets with their women gowned in the finery of the bourgeoisie. When private business places were closed, the doors were locked and sealed and guards placed there. But within a few weeks the stores were found empty. This kind of "management" and the numerous slew laws and edicts, often mutually conflicting, served the Tcheka as a pretext to terrorize and mulct the citizens and aroused general hatred against the Bolsheviki. The people had turned against Petlura, Denikin, and the Poles. They welcomed the Bolsheviki with open arms. But the last disappointed them as the first.

"Now we have gotten used to the situation," my host said, "we just drift and manage as best we can." But he thought it a pity that the Bolsheviks lost such a great chance. They were unable to hold the confidence of the people and to direct that confidence into constructive channels. Not only had the Bolsheviks failed to operate the big industries: they also destroyed the small *kustarnaya* work. There had been thousands of artisans in the province of Kiev for instance; most of them had worked by themselves, without exploiting any one. They were independent producers who supplied a certain need of the community. The Bolsheviks in their reckless scheme of nationalization suspended those efforts without being able to replace them by aught else. They had nothing to give either to the workers or to the peasants. The city proletariat faced the alternative of starving in the city or going back to the country. They preferred the latter, of course. Those who could not get to the country engaged in trade, buying and selling jewellery, for instance. Practically everybody in Russia had become a tradesman, the Bolshevik Government no less than private speculators. "You have no idea of the cement of illicit business carried on by officials in Soviet institutions," my host informed me; "nor is the army free from it. My nephew, a Red Army officer, a Communist, has just returned from the Polish front. He can tell you about these practices in the army."

I was particularly eager to talk to the young officer. In my travels I had met many soldiers, and I found that most of them had retained the old slave psychology and bowed absolutely to military discipline. Some, however, were very wide awake and could see clearly what was happening about them. A certain small element in the Red Army was entirely transformed by the Revolution. It was proof of the gestation of new life and new forms which set Russia apart from the rest of the world, notwithstanding Bolshevik tyranny and oppression. For that element the Revolution had a deep significance. They saw in it something vital which even the daily decrees could not compress within the narrow Communist mould. It was their attitude and general sentiment that the Bolsheviks had not kept faith with the people. They saw the Communist State growing at the cost of the Revolution, and some of them even went so far as to voice the opinion that the Bolsheviks had become the enemies of the Revolution. But they all felt that for the time being they could do nothing. They were determined to dispose of the foreign enemies first. "Then," they would say, "we will face the enemy at home."

Red Army officer proved a fine-looking fellow very deeply in earnest. At first he was disinclined to talk, but in the course of the evening he grew less embarrassed and expressed his feelings freely. He had found much corruption at the front, he said. But it was even worse at the base of supplies where he had done duty for some time. The men at the front were practically without clothes or shoes. The food was insufficient and the Army was ravaged by typhoid and cholera. Yet the spirit of the men was wonderful. They fought bravely, enthusiastically, because they believed in their ideal of a free Russia. But while they were fighting and dying for the great cause, the higher officers, the so-called *tovaristchi*, sat in safe retreat and there drank and gambled and got rich by speculation. The supplies so desperately needed at the front were being sold at fabulous prices to speculators.

The young officer had become so disheartened by the situation, he had thought of committing suicide. But now he was determined to return to the front. "I shall go back and tell my comrades what I have seen," he said; "our real work will begin when we have defeated foreign invasion. Then we shall go after those who are trading away the Revolution."

I felt there was no cause to despair so long as Russia possessed such spirits.

I returned to my room to find our secretary waiting to report the valuable find she had made. It consisted of rich Denikin material stacked in the city library and apparently forgotten by everybody. The librarian, a zealous Ukrainian nationalist, refused to permit the "Russian" Museum to take the material, though it was of no use to Kiev, literally buried in an obscure corner and exposed to danger and ruin. We decided to appeal to the Department of Education and to apply the "American amulet." It grew to be a standing joke among the members of the Expedition to resort to the "amulet" in difficult situations. Such matters were always referred to Alexander Berkman and myself as the "Americans."

It required considerable persuasion to interest the chairman in the matter. He persisted in refusing till I finally asked him: "Are you willing that it become known in America that you prefer to have valuable historical

material rot away in Kiev rather than give it to the Petrograd Museum, which is sure to become a world centre for the study of the Russian Revolution and where Ukraina is to have such an important part?" At last the chairman issued the required order and our Expedition took possession of the material, to the great elation of our secretary, to whom the Museum represented the most important interest in life.

In the afternoon of the same day I was visited by a woman Anarchist who was accompanied by a young peasant girl, confidentially introduced as the wife of Makhno. My heart stood still for a moment: the presence of that girl in Kiev meant certain death were she discovered by the Bolsheviki. It also involved grave danger to my landlord and his family, for in Communist Russia harbouring even if unwittingly — a member of the Makhno *povstantsi* often incurred the worst consequences. I expressed surprise at the young woman's recklessness in thus walking into the very jaws of the enemy. But she explained that Makhno was determined to reach us; he would trust no one else with the message, and therefore she had volunteered to come. It was evident that danger had lost all terror for her. "We have been living in constant peril for years," she said simply.

Divested of her disguise, she revealed much beauty. She was a woman of twenty-five, with a wealth of jet-black hair of striking lustre. "Nestor had hoped that you and Alexander Berkman would manage to come, but he waited in vain," she began. "Now he sent me to tell you about the struggle he is waging and he hopes that you will make his purpose known to the world outside." Late into the night she related the story of Makhno which tallied in all important features with that told us by the two Ukrainian visitors in Petrograd. She dwelt on the methods employed by the Bolsheviki to eliminate Makhno and the agreements they had repeatedly made with him, every one of which had been broken by the Communists the moment immediate danger from invaders was over. She spoke of the savage persecution of the members of the Makhno army and of the numerous attempts of the Bolsheviki to trap and kill Nestor. That failing, the Bolsheviki had murdered his brother and had exterminated her own family, including her father and brother. She praised the revolutionary devotion, the heroism and endurance of the *povstantsi* in the face of the greatest difficulties, and she entertained us with the legends the peasants had woven about the personality of Makhno. Thus, for instance, there grew up among the country folk the belief that Makhno was invulnerable because he had never been wounded during all the years of warfare, in spite of his practice of always personally leading every charge.

She was a good conversationalist, and her tragic story was relieved by bright touches of humour. She told many anecdotes about the exploits of Makhno. Once he had caused a wedding to be celebrated in a village occupied by the enemy. It was a gala affair, everybody attending. While the people were making merry on the market place and the soldiers were succumbing to the temptation of drink, Makhno's men surrounded the village and easily routed the superior forces stationed there. Having taken a town it was always Makhno's practice to compel the rich peasants, the *kulaki*, to give up their surplus wealth, which was then divided among the poor, Makhno keeping a share for his army. Then he would call a meeting of the villagers, address them on the purposes of the *povstantsi* movement, and distribute his literature.

Late into the night the young woman related the story of Makhno and *makhnovstchina*. Her voice, held low because of the danger of the situation, was rich and mellow, her eyes shone with the intensity of emotion. "Nestor wants you to tell the comrades of America and Europe," she concluded, "that he is one of them — an Anarchist whose aim is to defend the Revolution against all enemies. He is trying to direct the innate rebellious spirit of the Ukrainian peasant into organized Anarchist channels. He feels that he cannot accomplish it himself without the aid of the Anarchists of Russia. He himself is entirely occupied with military matters, and he has therefore invited his comrades throughout the country to take charge of the educational work. His ultimate plan is to take possession of a small territory in Ukraina and there establish a free commune. Meanwhile, he is determined to fight every reactionary force."

Makhno was very anxious to confer personally with Alexander Berkman and myself, and he proposed the following plan. He would arrange to take any small town or village between Kiev and Kharkov where our car might happen to be. It would be carried out without any use of violence, the place being captured by surprise. The stratagem would have the appearance of our having been taken prisoners, and protection would be guaranteed to the other members of the Expedition. After our conference we would be given safe conduct

to our car. It would at the same time insure us against the Bolsheviks, for the whole scheme would be carried out in military manner, similar to a regular Makhno raid. The plan promised a very interesting adventure and we were anxious for an opportunity to meet Makhno personally. Yet we could not expose the other members of the Expedition to the risk involved in such an undertaking. We decided not to avail ourselves of the offer, hoping that another occasion might present itself to meet the *povstantsi* leader.

Makhno's wife had been a country school teacher; she possessed considerable information and was intensely interested in all cultural problems. She plied me with questions about American women, whether they had really become emancipated and enjoyed equal rights. The young woman had been with Makhno and his army for several years, but she could not reconcile herself to the primitive attitude of her people in regard to woman. The Ukrainian woman she said, was considered an object of sex and motherhood only. Nestor himself was no exception in this matter. Was it different in America? Did the American woman believe in free motherhood and was she familiar with the subject of birth control?

It was astonishing to hear such questions from a peasant girl. I thought it most remarkable that a woman born and reared so far from the scene of woman's struggle for emancipation should yet be so alive to its problems. I spoke to the girl of the activities of the advanced women of America, of their achievements and of the work yet to be done for woman's emancipation. I mentioned some of the literature dealing with these subjects. She listened eagerly. "I must get hold of something to help our peasant women. They are just beasts of burden," she said.

Early the next morning we saw her safely out of the house. The same day, while visiting the Anarchist club, I witnessed a peculiar sight. The club had recently been reopened after having been raided by the Tcheka. The local Anarchists met in the club rooms for study and lectures; Anarchist literature was also to be had there. While conversing with some friends I noticed a group of prisoners passing on the street below. Just as they neared the Anarchist headquarters several of them looked up, having evidently noticed the large sign over the club rooms. Suddenly they straightened up, took off their caps, bowed, and then passed on. I turned to my friends. "Those peasants are probably *makhnovsti*," they said; "the Anarchist headquarters are sacred precincts to them." How exceptional the Russian soul, I thought, wondering whether a group of American workers or farmers could be so imbued with an ideal as to express it in the simple and significant way the *makhnovsti* did. To the Russian his belief is indeed an inspiration.

Our stay in Kiev was rich in varied experiences and impressions. It was a strenuous time during which we met people of different social strata and gathered much valuable information and material. We closed our visit with a short trip on the river Dniepr to view some of the old monasteries and cathedrals, among them the celebrated Sophievski and Vladimir. Imposing edifices, which remained intact during all the revolutionary changes, even their inner life continuing as before. In one of the monasteries we enjoyed the hospitality of the sisters who treated us to real Russian tea, black bread, and honey. They lived as if nothing had happened in Russia since 1914; it was as if they had passed the last years outside of the world. The monks still continued to show to the curious the sacred caves of the Vladimir Cathedral and the places where the saints had been walled in, their ossified bodies now on exhibition. Visitors were daily taken through the vaults, the accompanying priests pointing out the cells of the celebrated martyrs and reciting the biographies of the most important of the holy family. Some of the stories related were wonderful beyond all human credence, breathing holy superstition with every pore. The Red Army soldiers in our group looked rather dubious at the fantastic tales of the priests. Evidently the Revolution had influenced their religious spirit and developed a sceptical attitude toward miracle workers.

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Some chapters are from Dana Ward's copy of Emma Goldman's *My Disillusionment in Russia*, New York, Doubleday, Page and Company, 1923. The other chapters at Berkeley were taken from *My Disillusionment In Russia*, C.W. Daniel Company, London, 1925

My Further Disillusionment in Russia

Emma Goldman

1924

Preface

The annals of literature tell of books expurgated, of whole chapters eliminated or changed beyond recognition. But I believe it has rarely happened that a work should be published with more than a third of it left out and without the reviewers being aware of the fact. This doubtful distinction has fallen to the lot of my work on Russia.

The story of that painful experience might well make another chapter, but for the present it is sufficient to give the bare facts of the case.

My manuscript was sent to the original purchaser in two parts, at different times. Subsequently the publishing house of Doubleday, Page & Co. bought the rights to my work, but when the first printed copies reached me I discovered to my dismay that not only had my original title, "My Two Years in Russia," been changed to "My Disillusionment in Russia," but that the last twelve chapters were entirely missing, including my Afterword which is, at least to myself, the most vital part.

There followed an exchange of cables and letters, which gradually elicited the fact that Doubleday, Page & Co. had secured my MSS. from a literary agency in the good faith that it was complete. By some conspiracy of circumstances the second instalment of my work either failed to reach the original purchaser or was lost in his office. At any rate, the book was published without any one's suspecting its incompleteness.

The present volume contains the chapters missing from the first edition, and I deeply appreciate the devotion of my friends who have made the appearance of this additional issue possible — in justice to myself and to my readers.

The adventures of my MSS. are not without their humorous side, which throws a peculiar light on the critics. Of almost a hundred American reviewers of my work only two sensed its incompleteness. And, incidentally, one of them is not a "regular" critic but a librarian. Rather a reflection on professional acumen or conscientiousness.

It were a waste of time to notice the "criticism" of those who have either not read the book or lacked the wit to realize that it was unfinished. Of all the alleged "reviews" only two deserve consideration as written by earnest and able men: those of Henry Alsberg and H. L. Mencken.

Mr. Alsberg believes that the present title of my book is more appropriate to its contents than the name I had chosen. My disillusionment, he asserts, is not only with the Bolsheviks but with the Revolution itself. In support of this contention he cites Bukharin's remark to the effect that "a revolution cannot be accomplished without terror, disorganization, and even wanton destruction, any more than an omelette can be made without breaking the eggs." But it seems not to have occurred to Mr. Alsberg that, though the breaking of the eggs is necessary, no omelette can be made if the yolk be thrown away. And that is precisely what the Communist Party did to the Russian Revolution. For the yolk they substituted Bolshevism, more specifically Leninism, with the result as shown in my book — a result that is gradually being realized as an entire failure by the world at large.

Mr. Alsberg also believes that it was not "grim necessity, the driving need to preserve not the Revolution but the remnants of civilization, which forced the Bolsheviks to lay hands on every available weapon, the Terror, the Tcheka, suppression of free speech and press, censorship, military conscription, conscription of labour, requisitioning of peasants' crops, even bribery and corruption." Mr. Alsberg evidently agrees with me that the Communists employed all these methods; and that, as he himself states, "the 'means' largely *determines* the 'end'" — a conclusion the proof and demonstration of which are contained in my book. The only mistake in this viewpoint, however — a most vital one — is the assumption that the Bolsheviks were forced to resort to the methods referred to in order to "preserve the remnants of civilization." Such a view is based on an entire misconception of the philosophy and practice of Bolshevism. Nothing can be further from the desire or intention of Leninism than the "preservation of the remnants of civilization." Had Mr. Alsberg said instead "the preservation of the Communist dictatorship, of the political absolutism of the Party", he would have come nearer the truth, and we should have no quarrel on the matter. We must not fail to consider that the Bolsheviks

continue to employ exactly the same methods to-day as they did in what Mr. Alsberg calls “the moments of grim necessity, in 1919, 1920, and 1921.”

We are in 1924. The military fronts have long ago been liquidated; internal counterrevolution is suppressed; the old bourgeoisie is eliminated; the “moments of grim necessity” are past. In fact, Russia is being politically recognized by various governments of Europe and Asia, and the Bolsheviki are inviting international capital to come to their country whose natural wealth, as Tchicherin assures the world capitalists, is “waiting to be exploited.” The “moments of grim necessity” are gone, but the Terror, the Tcheka, suppression of free speech and press, and all the other Communist methods enumerated by Mr. Alsberg *still remain in force*. Indeed, they are being applied even more brutally and barbarously since the death of Lenin. Is it to “preserve the remnants of civilization,” as Mr. Alsberg claims, or to strengthen the weakening Party dictatorship?

Mr. Alsberg charges me with believing that “had the Russians made the Revolution à la Bakunin instead of à la Marx” the result would have been different and more satisfactory. I plead guilty to the charge. In truth, I not only believe so; I am certain of it. The Russian Revolution — more correctly, Bolshevik methods — conclusively demonstrated how a revolution should *not* be made. The Russian experiment has proven the fatality of a political party usurping the functions of the revolutionary people, of an omnipotent State seeking to impose its will upon the country, of a dictatorship attempting to “organize” the new life. But I need not repeat here the reflections summed up in my concluding chapter. Unfortunately they did not appear in the first edition of my work. Otherwise Mr. Alsberg might perhaps have written differently.

Mr. Mencken in his review believes me a “prejudiced witness,” because I — an Anarchist — am opposed to government, whatever its form. Yet the whole first part of my book entirely disproves the assumption of my prejudice. I defended the Bolsheviki while still in America, and for long months in Russia I sought every opportunity to cooperate with them and to aid in the great task of revolutionary upbuilding. Though an Anarchist and an anti-governmentalist, I had not come to Russia expecting to find my ideal realized. I saw in the Bolsheviki the symbol of the Revolution and I was eager to work with them in spite of our differences. However, if lack of aloofness from the actualities of life means that one cannot judge things fairly, then Mr. Mencken is right. One could not have lived through two years of Communist terror, of a régime involving the enslavement of the whole people, the annihilation of the most fundamental values, human and revolutionary, of corruption and mismanagement, and yet have remained aloof or “impartial” in Mr. Mencken’s sense. I doubt whether Mr. Mencken, though not an Anarchist, would have done so. Could he, being human?

In conclusion, the present publication of the chapters missing in the first edition comes at a very significant period in the life of Russia. When the “Nep,” Lenin’s new economic policy, was introduced, there rose the hope of a better day, of a gradual abolition of the policies of terror and persecution. The Communist dictatorship seemed inclined to relax its strangle-hold upon the thoughts and lives of the people. But the hope was short-lived. Since the death of Lenin the Bolsheviki have returned to the terror of the worst days of their régime. Despotism, fearing for its power, seeks safety in bloodshed. More timely even than in 1922 is my book to-day.

When the first series of my articles on Russia appeared, in 1922, and later when my book was published, I was bitterly attacked and denounced by American radicals of almost every camp. But I felt confident that the time would come when the mask would be torn from the false face of Bolshevism and the great delusion exposed. The time has come even sooner than I anticipated. In most civilized lands — in France, England, Germany, in the Scandinavian and Latin countries, even in America the fog of blind faith is gradually lifting. The reactionary character of the Bolshevik régime is being realized by the masses, its terrorism and persecution of non-Communist opinion condemned. The torture of the political victims of the dictatorship in the prisons of Russia, in the concentration camps of the frozen North and in Siberian exile, is rousing the conscience of the more progressive elements the world over. In almost every country societies for the defense and aid of the political prisoners in Russia have been formed, with the object of securing their liberation and the establishment of freedom of opinion and expression in Russia.

If my work will help in these efforts to throw light upon the real situation in Russia and to awaken the world to the true character of Bolshevism and the fatality of dictatorship — be it Fascist or Communist — I shall bear

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with equanimity the misunderstanding and misrepresentation of foe or friend. And I shall not regret the travail and struggle of spirit that produced this work, which now, after many vicissitudes, is at last complete in print.

Emma Goldman.

Berlin, June, 1924.

Chapter 1. Odessa

At the numerous stations between Kiev and Odessa we frequently had to wait for days before we managed to make connections with trains going south. We employed our leisure in visiting the small towns and villages, and formed many acquaintances. The markets were especially of interest to us.

In the Kiev province by far the greater part of the population is Jewish. They had suffered many pogroms and were now living in constant terror of their repetition. But the will to live is indestructible, particularly in the Jew; otherwise centuries of persecution and slaughter would long since have destroyed the race. Its peculiar perseverance was manifest everywhere: the Jews continued to trade as if nothing had happened. The news that Americans were in town would quickly gather about us crowds of people anxious to hear of the New World. To them it was still a "new" world, of which they were as ignorant as they had been fifty years before. But not only America — Russia itself was a sealed book to them. They knew that it was a country of pogroms, that some incomprehensible thing called revolution had happened, and that the Bolsheviki would not let them ply their trade. Even the younger element in the more distant villages was not much better informed.

The difference between a famished population and one having access to food supplies was very noticeable. Between Kiev and Odessa products were extremely cheap as compared with northern Russia. Butter, for instance, was 250 rubles a pound as against 3,000 in Petrograd; sugar 350 rubles, while in Moscow it was 5,000. White flour, almost impossible to obtain in the capitals, was here sold at 80 rubles a pound. Yet all along the journey we were besieged at the stations by hungry people, begging for food. The country possessed plenty of supplies, but evidently the average person had no means of purchase. Especially terrible was the sight of the emaciated and ragged children, pleading for a crust of bread at the car windows.

While in the neighbourhood of Zhmerenka we received the appalling news of the retreat of the Twelfth Army and the quick advance of the Polish forces. It was a veritable rout in which the Bolsheviki lost great stores of food and medical supplies, of which Russia stood so much in need. The Polish operations and the Wrangel attacks from the Crimea threatened to cut our journey short. It had been our original purpose to visit the Caucasus but the new developments made travel farther than Odessa impracticable. We still hoped, however, to continue our trip provided we could secure an extension of time for our car permit, which was to expire on October 1st.

We reached Odessa just after a fire had completely destroyed the main telegraph and electric stations, putting the city in total darkness. As it would require considerable time to make repairs, the situation increased the nervousness of the city, for darkness favoured counter-revolutionary plots. Rumours were afloat of Kiev having been taken by the Poles and of the approach of Wrangel.

It was our custom to pay our first official visit to the *Ispolkom* (Executive Committee) in order to familiarize ourselves with the situation and the general work scheme of the local institutions. In Odessa there was a *Revkom* instead, indicating that the affairs of the city had not yet been sufficiently organized to establish a Soviet and its Executive Committee. The Chairman of the *Revkom* was a young man, not over thirty, with a hard face. After scrutinizing our documents carefully and learning the objects of our mission he stated that he could not be of any assistance to us. The situation in Odessa was precarious, and as he was busy with many pressing matters, the Expedition would have to look out for itself. He gave us permission, however, to visit the Soviet institutions and to collect whatever we might be able to procure. He did not consider the Petrograd Museum and its work of much importance. He was an ordinary worker appointed to a high government position, not over-intelligent and apparently antagonistic to everything "intellectual."

The prospects did not look promising, but, of course, we could not leave Odessa without making a serious effort to collect the rich historical material which we knew to be in the city. Returning from the *Revkom* we

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happened to meet a group of young people who recognized us, they having lived in America before. They assured us that we could expect no aid from the Chairman who was known as a narrow fanatic embittered against the *intelligentsia*. Several of the group offered to introduce us to other officials who would be able and willing to assist us in our efforts. We learned that the Chairman of Public Economy in Odessa was an Anarchist, and that the head of the Metal Trade Unions was also an Anarchist. The information held out hope that we might accomplish something in Odessa, after all.

We lost no time in visiting the two men, but the result was not encouraging. Both were willing to do everything in their power, but warned us to expect no returns because Odessa, as they phrased it, was The City of Sabotage.

It must unfortunately be admitted that our experience justified that characterization. I had seen a great deal of sabotage in various Soviet institutions in every city I had visited. Everywhere the numerous employees deliberately wasted their time while thousands of applicants spent days and weeks in the corridors and offices without receiving the least attention. The greater part of Russia did nothing else but stand in line, waiting for the bureaucrats, big and little, to admit them to their sanctums. But bad as conditions were in other cities, nowhere did I find such systematic sabotage as in Odessa. From the highest to the lowest Soviet worker everyone was busy with something other than the work entrusted to him. Office hours were supposed to begin at ten, but as a rule no official could be found in any of the departments till noon or even later. At three in the afternoon the institutions closed, and therefore very little work was accomplished.

We remained in Odessa two weeks, but so far as material collected through official channels was concerned, we got practically nothing. Whatever we accomplished was due to the aid of private persons and members of outlawed political parties. From them we received valuable material concerning the persecution of the Mensheviks and the labour organizations where the influence of the former was strongest. The management of several unions had been entirely suspended at the time we arrived in Odessa, and there began a complete reorganization of them by the Communists, for the purpose of eliminating all opposing elements.

Among the interesting people we met in Odessa were the Zionists, including some well known literary and professional men. It was at Doctor N—'s house that we met them. The Doctor himself was the owner of a sanatorium located on a beautiful spot overlooking the Black Sea and considered the best in the South. The institution had been nationalized by the Bolsheviks, but Doctor N — was left in charge and was even permitted to take in private patients. In return for that privilege he had to board and give medical attention to Soviet patients for one third of the established price.

Late into the night we discussed the Russian situation with the guests at the Doctor's house. Most of them were antagonistic to the Bolshevik régime. "Lenin let loose the motto 'Rob the robbers,' and at least here in the Ukraine his followers have carried out the order to the letter," said the Doctor. It was the general opinion of the gathering that the confusion and ruin which resulted were due to that policy. It robbed the old bourgeoisie but did not benefit the workers. The Doctor cited his sanatorium as an illustration. When the Bolsheviks took it over they declared that the proletariat was to own and enjoy the place, but not a single worker had since been received as patient, not even a proletarian Communist. The people the Soviet sent to the sanatorium were members of the new bureaucracy, usually the high officials. The Chairman of the Tcheka, for instance, who suffered from nervous breakdown, had been in the institution several times. "He works sixteen hours a day sending people to their death," the doctor commented. "You can easily imagine how it feels to take care of such a man."

One of the Bundist writers present held that the Bolsheviks were trying to imitate the French Revolution. Corruption was rampant; it put in the shade the worst crimes of the Jacobins. Not a day passed but that people were arrested for trading in Tsarist or Kerensky money; yet it was an open secret that the Chairman of the Tcheka himself speculated in valuta. The depravity of the Tcheka was a matter of common knowledge. People were shot for slight offences, while those who could afford to give bribes were freed even after they had been sentenced to death. It repeatedly happened that the rich relatives of an arrested man would be notified by the Tcheka of his execution. A few weeks later, after they had somewhat recovered from their shock and grief, they

would be informed that the report of the man's death was erroneous, that he was alive and could be liberated by paying a fine, usually a very high one. Of course, the relatives would strain every effort to raise the money. Then they would suddenly be arrested for attempted bribery, their money confiscated and the prisoner shot.

One of the Doctor's guests, who lived in the "Tcheka Street" told of the refinements of terrorism practised to awe the population. Almost daily he witnessed the same sights: early in the morning mounted Tchekists would dash by, shooting into the air — a warning that all windows must be closed. Then came motor trucks loaded with the doomed. They lay in rows, faces downward, their hands tied, soldiers standing over them with rifles. They were being carried to execution outside the city. A few hours later the trucks would return empty save for a few soldiers. Blood dripped from the wagons, leaving a crimson streak on the pavement all the way to the Tcheka headquarters.

It was not possible that Moscow did not know about these things, the Zionists asserted. The fear of the central power was too great to permit of the local Tcheka doing anything not approved by Moscow. But it was no wonder that the Bolsheviki had to resort to such methods. A small political party trying to control a population of 150,000,000 which bitterly hated the Communists, could not hope to maintain itself without such an institution as the Tcheka. The latter was characteristic of the basic principles of Bolshevik conception: the country must be *forced* to be *saved* by the Communist Party. The pretext that the Bolsheviki were defending the Revolution was a hollow mockery. As a matter of fact, they had entirely destroyed it.

It had grown so late that the members of our expedition could not return to the car, fearing difficulty in locating it, because of the dark night. We therefore remained at the home of our host, to meet next day a group of men of national reputation, including Bialeck, the greatest living Jewish poet, known to Jews the world over. There was also present a literary investigator, who had made a special study of the question of pogroms. He had visited seventy-two cities, collecting the richest material to be had on the subject. It was his opinion that, contrary to accepted notion, the pogrom wave during the civil war period, between the years 1918 and 1921, under the various Ukrainian governments, was even worse than the most terrible Jewish massacres under the Tsars. There had taken place no pogroms during the Bolshevik régime, but he believed that the atmosphere created by them intensified the anti-Jewish spirit and would some day break out in the wholesale slaughter of the Jews. He did not think that the Bolsheviki were particularly concerned in defending his race. In certain localities of the South the Jews, constantly exposed to assault and pillage by robber bands and occasionally by individual Red soldiers, had appealed to the Soviet Government for permission to organize themselves for self-defence, requesting that arms be given them. But in all such cases the Government refused.

It was the general sentiment of the Zionists that the continuation of the Bolsheviki in power meant the destruction of the Jews. The Russian Jews, as a rule, were not workers. From time immemorial they had engaged in trade; but business had been destroyed by the Communists, and before the Jew could be turned into a worker he would deteriorate, as a race, and become extinct. Specific Jewish culture, the most priceless thing to the Zionists, was frowned upon by the Bolsheviki. That phase of the situation seemed to affect them even more deeply than pogroms.

These intellectual Jews were not of the proletarian class. They were bourgeois without any revolutionary spirit. Their criticism of the Bolsheviki did not appeal to me for it was a criticism from the Right. If I had still believed in the Communists as the true champions of the Revolution I could have defended them against the Zionist complaints. But I myself had lost faith in the revolutionary integrity of the Bolsheviki.

Chapter 2. Returning to Moscow

In a country where speech and press are so completely suppressed as in Russia it is not surprising that the human mind should feed on fancy and out of it weave the most incredible stories. Already, during my first months in Petrograd, I was amazed at the wild rumours that circulated in the city and were believed even by intelligent people. The Soviet press was inaccessible to the population at large and there was no other news medium. Every morning Bolshevik bulletins and papers were pasted on the street corners, but in the bitter cold few people cared to pause to read them. Besides, there was little faith in the Communist press. Petrograd was therefore completely cut off, not only from the Western world but even from the rest of Russia. An old revolutionist once said to me: "We not only don't know what is going on in the world or in Moscow; we are not even aware of what is happening in the next street." However, the human mind will not be bottled up all the time. It must have and generally finds an outlet. Rumours of attempted raids on Petrograd, stories that Zinoviev had been ducked in "Sovietsky soup" by some factory workers and that Moscow was captured by the Whites were afloat.

Of Odessa it was related that enemy ships had been sighted off the coast, and there was much talk of an impending attack. Yet when we arrived we found the city quiet and leading its ordinary life. Except for the large markets, Odessa impressed me as a complete picture of Soviet rule. But we had not been gone a day from the city when, on our return to Moscow, we again met the same rumours. The success of the Polish forces and the hasty retreat of the Red Army furnished fuel to the over-excited imagination of the people. Everywhere the roads were blocked with military trains and the stations filled with soldiers spreading the panic of the rout.

At several points the Soviet authorities were getting ready to evacuate at the first approach of danger. The population, however, could not do that. At the railroad stations along the route groups of people stood about discussing the impending attack. Fighting in Rostov, other cities already in the hands of Wrangel, bandits holding up trains and blowing up bridges, and similar stories kept everybody in a panic. It was of course impossible to verify the, rumours. But we were informed that we could not continue to Rostov-on-the-Don, that city being already within the military zone. We were advised to start for Kiev and thence return to Moscow. It was hard to give up our plan of reaching Baku, but we had no choice. We could not venture too far, especially as our car permit was to expire within a short time. We decided to return to Moscow via Kiev.

When we left Petrograd, we had promised to bring back from the South some sugar, white flour, and cereals for our starved friends who had lacked these necessities for three years. On the way to Kiev and Odessa we found provisions comparatively cheap; but now the prices had risen several hundred per cent. From an Odessa friend we learned of a place twenty versts [about thirteen miles] from Rakhno, a small village near Zhmerenka, where sugar, honey, and apple jelly could be had at small cost. We were not supposed to transport provisions to Petrograd, though our car was immune from the usual inspection by the Tcheka. But as we had no intention of selling anything, we felt justified in bringing some food for people who had been starving for years. We had our car detached at Zhmerenka, and two men of the expedition and myself went to Rakhno.

It was no easy matter to induce the Zhmerenka peasants to take us to the next village. Would we give them salt, nails, or some other merchandise? Otherwise they would not go. We lost the best part of a day in a vain search, but at last we found a man who consented to drive us to the place in return for Kerensky rubles. The journey reminded me of the rocky road of good intentions: we were heaved up and down, jerked back and forth, like so many dice. After a seemingly endless trip, aching in every limb, we reached the village. It was poor and squalid, Jews constituting the main population. The peasants lived along the Rakhno road and visited the place only on market days. The Soviet officials were Gentiles.

Chapter 2. Returning to Moscow

We carried a letter of introduction to a woman physician, the sister of our Odessa Bundist friend. She was to direct us how to go about procuring the provisions. Arriving at the Doctor's house we found her living in two small rooms, ill kept and unclean, with a dirty baby crawling about. The woman was busy making apple jelly. She was of the type of disillusioned intellectual now so frequently met in Russia. From her conversation I learned that she and her husband, also a physician, had been detailed to that desolate spot. They were completely isolated from all intellectual life, having neither papers, books, nor associates. Her husband would begin his rounds early in the morning and return late at night, while she had to attend to her baby and household, besides taking care of her own patients. She had only recently recovered from typhus and it was hard for her to chop wood, carry water, wash and cook and look after her sick. But what made their life unbearable was the general antagonism to the intelligentsia. They had it constantly thrown up to them that they were bourgeois and counter-revolutionists, and they were charged with sabotage. It was only for the sake of her child that she continued the sordid life, the woman said; "otherwise it were better to be dead."

A young woman, poorly clad, but clean and neat, came to the house and was introduced as a school teacher. She at once got into conversation with me. She was a Communist, she announced, who was "doing her own thinking." "Moscow may be autocratic," she said, "but the authorities in the towns and villages here beat Moscow. They do as they please." The provincial officials were flotsam washed ashore by the great storm. They had no revolutionary past — they had known no suffering for their ideals. They were just slaves in positions of power. If she had not been a Communist herself, she would have been eliminated long ago, but she was determined to make a fight against the abuses in her district. As to the schools, they were doing as best they could under the circumstances, but that was very little. They lacked everything. It was not so bad in the summer, but in the winter the children had to stay home because the class rooms were not heated. Was it true that Moscow was publishing glowing accounts of the great reduction in illiteracy? Well, it was certainly exaggerated. In her village the progress was very slow. She had often wondered whether there was really much to so-called education. Supposing the peasants should learn to read and write. Would that make them better and kinder men? If so, why is there so much cruelty, injustice, and strife in countries where people are not illiterate? The Russian peasant cannot read or write, but he has an innate sense of right and beauty. He can do wonderful things with his hands and he is no more brutal than the rest of the world.

I was interested to find such an unusual viewpoint in one so young and in such an out-of-the-way place. The little teacher could not have been more than twenty-five. I encouraged her to speak of her reactions to the general policies and methods of her party. Did she approve of them, did she think them dictated by the revolutionary process? She was not a politician, she said; she did not know. She could judge only by the results and they were far from satisfactory. But she had faith in the Revolution. It had uprooted the very soil, it had given life a new meaning. Even the peasants were not the same — no one was the same. Something great must come of all the confusion.

The arrival of the Doctor turned the conversation into other channels. When informed of our errand he went in search of some tradesmen, but presently he returned to say that nothing could be done: it was the eve of Yom Kippur, and every Jew was in the synagogue. Heathen that I am, I did not know that I had come on the eve of that most solemn fast day. As we could not remain another day, we decided to return without having accomplished our purpose.

Here a new difficulty arose. Our driver would not budge unless we got an armed guard to accompany us. He was afraid of bandits: two nights previously, he said, they had attacked travellers in the forest. It became necessary to apply to the Chairman of the Militia. The latter was willing to help us, but all his men were in the synagogue, praying. Would we wait until the services were over?

At last the people filed out from the synagogue and we were given two armed militiamen. It was rather hard on those Jewish boys, for it was a sin to ride on Yom Kippur. But no inducement could persuade the peasant to venture through the woods without military protection. Life is indeed a crazy quilt made of patches. The peasant, a true Ukrainian, would not have hesitated a moment to beat and rob Jews in a pogrom; yet he felt secure in the protection of Jews against the possible attack of his own coreligionists.

We rode into the bright fall night, the sky dotted with stars. It was soothingly still, with all nature asleep. The driver and our escort discussed the bandits, competing in bloodcurdling stories of the outrages committed by them. As we reached the dark forest I reflected that their loud voices would be the signal of our approach for any highwaymen who might be lying in wait. The soldiers stood up in the wagon, their rifles ready for action; the peasant crossed himself and lashed the horses into a mad gallop, keeping up the pace till we reached the open road again. It was all very exciting but we met no bandits. They must have been sabotaging that night.

We reached the station too late to make connections and had to wait until the morning. I spent the night in the company of a girl in soldier uniform, a Communist. She had been at every front, she declared, and had fought many bandits. She was a sort of Playboy of the Eastern World, romancing by the hour. Her favourite stories were of shooting. "A bunch of counterrevolutionists, White Guards and speculators," she would say; "they should all be shot." I thought of the little school teacher, the lovely spirit in the village, giving of herself in hard and painful service to the children, to beauty in life; and here, her comrade, also a young woman, but hardened and cruel, lacking all sense of revolutionary values — both children of the same school, yet so unlike each other.

In the morning we rejoined the Expedition in Zhmerenka and proceeded to Kiev, where we arrived by the end of September, to find the city completely changed. The panic of the Twelfth Army was in the air; the enemy was supposed to be only 150 versts [about ninety-nine miles] away and many Soviet Departments were being evacuated, adding to the general uneasiness and fright. I visited Wetoshkin, the Chairman of the *Revkom*, and his secretary. The latter inquired about Odessa, anxious to know how they were doing there, whether they had suppressed trade, and how the Soviet Departments were working. I told him of the general sabotage, of the speculation and the horrors of the Tcheka. As to trade, the stores were closed and all signs were down, but the markets were doing big business. "Indeed? Well, you must tell this to Comrade Wetoshkin," the Secretary cried gleefully. "What do you suppose — Rakovsky was here and told us perfect wonders about the accomplishments of Odessa. He put us on the rack because we had not done as much. You must tell Wetoshkin all about Odessa; he will enjoy the joke on Rakovsky."

I met Wetoshkin on the stairs as I was leaving the office. He looked thinner than when I had last seen him, and very worried. When asked about the impending danger, he made light of it. "We are not going to evacuate," he said, "we remain right here. It is the only way to reassure the public." He, too, inquired about Odessa. I promised to call again later, as, I had no time just then, but I did not have the chance to see Wetoshkin again to furnish that joke on Rakovsky. We left Kiev within two days.

At Bryansk, an industrial centre not far away from Moscow, we came upon large posters announcing that Makhno was again with the Bolsheviks, and that he was distinguishing himself by daring exploits against Wrangel. It was startling news, in view of the fact that the Soviet papers had constantly painted Makhno as a bandit, counter-revolutionary, and traitor. What had happened to bring about this change of attitude and tone? The thrilling adventure of having our car held up and ourselves carried off as prisoners, by the Makhnovtsi did not come off. By the time we reached the district where Makhno had been operating in September, he was cut off from us. It would have been very interesting to meet the peasant leader face to face and hear at first hand what he was about. He was undoubtedly the most picturesque and vital figure brought to the fore by the Revolution in the South — and now he was again with the Bolsheviks. What had happened? There was no way of knowing until we should reach Moscow.

From a copy of the *Izvestia* that fell into our hands en route, we learned the sad news of the death of John Reed. It was a great blow to those of us who had known Jack. The last time I saw him was at the guest house, the Hotel International, in Petrograd. He had just returned from Finland, after his imprisonment there, and was ill in bed. I was informed that Jack was alone and without proper care, and I went up to nurse him. He was in a bad state, all swollen and with a nasty rash on his arms, the result of malnutrition. In Finland he had been fed almost exclusively on dried fish and had been otherwise wretchedly treated. He was a very sick man, but his spirit remained the same. No matter how radically one disagreed with Jack, one could not help loving his big, generous spirit, and now he was dead, his life laid down in the service of the Revolution, as he believed.

Chapter 2. Returning to Moscow

Arriving in Moscow I immediately went to the guest house, the Delovoi Dvor, where stayed Louise Bryant, Jack's wife. I found her terribly distraught and glad to see one who had known Jack so well. We talked of him, of his illness, his suffering and his untimely death. She was much embittered because, she claimed, Jack had been ordered to Baku to attend the Congress of the Eastern peoples when he was already very ill. He returned a dying man. But even then he could have been saved had he been given competent medical attention. He lay in his room for a week without the doctors making up their mind as to the nature of his illness. Then it was too late. I could well understand Louise's feelings, though I was convinced that everything humanly possible had been done for Reed. I knew that whatever else might be said against the Bolsheviks, it could not be charged that they neglect those who serve them. On the contrary, they are generous masters. But Louise had lost what was most precious to her.

During the conversation she asked me about my experiences and I told her of the conflict within me, of the desperate effort I had been making to find my way out of the chaos, and that now the fog was lifting, and I was beginning to differentiate between the Bolsheviks and the Revolution. Ever since I had come to Russia I had begun to sense that all was not well with the Bolshevik régime, and I felt as if caught in a trap. "How uncanny!" Louise suddenly gripped my arm and stared at me with wild eyes. "'Caught in a trap' were the very words Jack repeated in his delirium." I realized that poor Jack had also begun to see beneath the surface. His was the free, unfettered spirit striving for the real values of life. It would be chafed when bound by a dogma which proclaimed itself immutable. Had Jack lived he would no doubt have clung valiantly to the thing which had caught him in the trap. But in the face of death the mind of man sometimes becomes luminous: it sees in a flash what in man's normal condition is obscure and hidden from him. It was not at all strange to me that Jack should have felt as I did, as everyone who is not a zealot must feel in Russia — caught in a trap.

Chapter 3. Back in Petrograd

The expedition was to proceed to Petrograd the next day, but Louise begged me to remain for the funeral. Sunday, October 23rd, several friends rode with her to the Trade Union House where Reed's body lay in state. I accompanied Louise when the procession started for the Red Square. There were speeches — much cold stereotyped declamation about the value of Jack Reed to the Revolution and to the Communist Party. It all sounded mechanical, far removed from the spirit of the dead man in the fresh grave. One speaker only dwelt on the real Jack Reed — Alexandra Kollontay. She had caught the artist's soul, infinitely greater in its depth and beauty than any dogma. She used the occasion to admonish her comrades. "We call ourselves Communists," she said, "but are we really that? Do we not rather draw the life essence from those who come to us, and when they are no longer of use, we let them fall by the wayside, neglected and forgotten? Our Communism and our comradeship are dead letters if we do not give out of ourselves to those who need us. Let us beware of such Communism. It slays the best in our ranks. Jack Reed was among the best."

The sincere words of Kollontay displeased the high Party members. Bukharin knitted his brows, Reinstein fidgeted about, others grumbled. But I was glad of what Kollontay had said. Not only because what she said expressed Jack Reed better than anything else said that day, but also because it brought her nearer to me. In America we had repeatedly tried to meet but never succeeded. When I reached Moscow, in March, 1920, Kollontay was ill. I saw her only for a little while before I returned to Petrograd. We spoke of the things that were troubling me. During the conversation Kollontay remarked: "Yes, we have many dull sides in Russia." "Dull," I queried; "nothing more?" I was unpleasantly affected by what seemed to me a rather superficial view. But I reassured myself that Kollontay's inadequate English caused her to characterize as "dull" what to me was a complete collapse of all idealism.

Among other things Kollontay had then said was that I could find a great field for work among the women as very little had been attempted up to that time to enlighten and broaden them. We parted in a friendly manner, but I did not sense in her the same feeling of warmth and depth that I had found in Angelica Balabanova. Now at the open grave of Reed her words brought her closer to me. She, too, felt deeply, I thought.

Louise Bryant had fallen in a dead faint and was lying face downward on the damp earth. After considerable effort we got her to her feet. Hysterical, she was taken in the waiting auto to her hotel and put to bed. Outside, the sky was clothed in gray and was weeping upon the fresh grave of Jack Reed. And all of Russia seemed a fresh grave.

While in Moscow we found the explanation of the sudden change of tone of the Communist press toward Makhno. The Bolsheviks, hard pressed by Wrangel, sought the aid of the Ukrainian *povstantsi* army. A politico-military agreement was about to be entered into between the Soviet Government and Nestor Makhno. The latter was to cooperate fully with the Red Army in the campaign against the counterrevolutionary enemy. On their side, the Bolsheviks accepted the following conditions of Makhno:

1. The immediate liberation and termination of persecution of all Makhnovtsi and Anarchists, excepting cases of armed rebellion against the Soviet Government.
2. Fulllest liberty of speech, press and propaganda for Makhnovtsi and Anarchists, without, however, the right of calling for armed uprisings against the Soviet Government, and subject to military censorship.
3. Free participation in Soviet elections; the right of Makhnovtsi and Anarchists to be candidates, and to hold the fifth All-Ukrainian Congress of Soviets.

Chapter 3. Back in Petrograd

The agreement also included the right of the Anarchists to call a congress in Kharkov, and preparations were being made to hold it in the month of October. Many Anarchists were getting ready to attend it and were elated over the outlook. But my faith in the Bolsheviki had received too many shocks. Not only did I believe that the Congress would not take place, but I saw in it a Bolshevik ruse to gather all the Anarchists in one place in order to destroy them. Yet the fact was that several Anarchists, among them the well-known writer and lecturer Volin, had already been released and were now free in Moscow.

We left for Petrograd to deliver to the Museum the carload of precious material we had gathered in the South. More valuable still was the experience the members of the Expedition had been enriched with through personal contact with people of various shades of opinion, or of no opinion, and the impressions of the social panorama as it was being unrolled day by day. That was a treasure of far greater worth than any paper documents. But better insight into the situation intensified my inner struggle. I longed to close my eyes and ears — not to see the accusing hand which pointed to the blind errors and conscious crimes that were stifling the Revolution. I wanted not to hear the compelling voice of facts, which no personal attachments could silence any longer. I knew that the Revolution and the Bolsheviki, proclaimed as one and the same, were opposites, antagonistic in aim and purpose. The Revolution had its roots deep down in the life of the people. The Communist State was based on a scheme forcibly applied by a political party. In the contest the Revolution was being slain, but the slayer also was gasping for breath. I had known in America that the Interventionists, the blockade and the conspiracy of the Imperialists were wrecking the Revolution. But what I had not known then was the part the Bolsheviki were playing in the process. Now I realized that they were the grave-diggers.

I was oppressively conscious of the great debt I owed to the workers of Europe and America: I should tell them the truth about Russia. But how could I speak out when the country was still besieged on several fronts? It would mean working into the hands of Poland and Wrangel. For the first time in my life I refrained from exposing grave social evils. I felt as if I were betraying the trust of the masses, particularly of the American workers, whose faith I dearly cherished.

Arrived in Petrograd, I went to live temporarily in the Hôtel International. I intended to find a room somewhere else, determined to accept no privileges at the hands of the Government. The International was filled with foreign visitors. Many had no idea of why or wherefore they had come. They had simply flocked to the land they believed to be the paradise of the workers. I remember my experience with a certain I. W. W. chap. He had brought to Russia a small supply of provisions, needles, thread, and other similar necessities. He insisted that I let him share with me. "But you will need every bit of it yourself," I told him. Of course, he knew there was great scarcity in Russia. But the proletariat was in control and as a worker he would receive everything he needed. Or he would "get a piece of land and build a homestead. He had been fifteen years in the Wobbly movement and he "didn't mind settling down." What was there to say to such an innocent? I had not the courage to disillusion him. I knew he would learn soon enough. It was pathetic, though, to see such people flood starving Russia. Yet they could not do her the harm the other kind was doing — creatures from the four corners of the earth to whom the Revolution represented a gold mine. There were many of them in the International. They all came with legends of the wonderful growth of Communism in America, Ireland, China, Palestine. Such stories were balm to the hungry souls of the men in power. They welcomed them as an old maid welcomes the flattery of her first suitor. They sent these impostors back home well provided financially and equipped to sing the praises of the Workers' and Peasants' Republic. It was both tragic and comic to observe the breed all inflated with "important conspiratory missions."

I received many visitors in my room, among them my little neighbour from the Astoria with her two children, a Communist from the French Section, and several of the foreigners. My neighbour looked sick and worn since I had seen her last in June, 1920. "Are you ill?" I inquired on one occasion. "Not exactly," she said; "I am hungry most of the time and exhausted. The summer has been hard: as inspectress of children's homes I have to do much walking. I return home completely exhausted. My nine-year-old girl goes to a children's colony, but I would not risk sending my baby boy there because of his experience last year, when he was so neglected that he nearly died. I had to keep him in the city all summer, which made it doubly hard for me. Still, it would not

have been so bad had it not been for the *subotniki* and *voskresniki* (Communist Saturday and Sunday voluntary work-days). They drain my energies completely. You know how they began — like a picnic, with trumpets and singing, marching and festivities. We all felt inspired, especially when we saw our leading comrades take pick and shovel and pitch in. But that is all a matter of the past. The *subotniki* have become gray and spiritless, beneath an obligation imposed without regard to inclination, physical fitness, or the amount of other work one has to do. Nothing ever succeeds in our poor Russia. If I could only get out to Sweden, Germany, anywhere, far away from it all." Poor little woman, she was not the only one who wanted to forsake the country. It was their love for Russia and their bitter disappointment which made most people anxious to run away.

Several other Communists I knew in Petrograd were even more embittered. Whenever they called on me they would repeat their determination to get out of the Party. They were suffocating — they said — in the atmosphere of intrigue, blind hatred, and senseless persecution. But it requires considerable will power to leave the Party which absolutely controls the destiny of more than a hundred million people, and my Communist visitors lacked the strength. But that did not lessen their misery, which affected even their physical condition, although they received the best rations and they had their meals at the exclusive Smolny dining room. I remember my surprise on first finding that there were two separate restaurants in Smolny, one where wholesome and sufficient food was served to the important members of the Petrograd Soviet and of the Third International, while the other was for the ordinary employees of the Party. At one time there had even been three restaurants. Somehow the Kronstadt sailors learned of it. They came down in a body and closed two of the eating places. "We made the Revolution that all should share alike," they said. Only one restaurant functioned for a time but later the second was opened. But even in the latter the meals were far superior to the Sovietsky dining rooms for the "common people."

Some of the Communists objected to the discrimination. They saw the blunders, the intrigues, the destruction of life practised in the name of Communism, but they had not the strength and courage to protest or to disassociate themselves from the Party responsible for the injustice and brutality. They would often unburden themselves to me of the matters they dared not discuss in their own circles. Thus I came to know many things about the inner workings of the Party and the Third International that were carefully hidden from the outside world. Among them was the story of the alleged Finnish White conspiracy, which resulted in the killing in Petrograd of seven leading Finnish Communists. I had read about it in the Soviet papers while I was in the Ukraina. I remember my feeling of renewed impatience with myself that I should be critical of the Bolshevik régime at a time when counter-revolutionary conspiracies were still so active. But from my Communist visitors I learned that the published report was false from beginning to end. It was no White conspiracy but a fight between two groups of Bolsheviks: the moderate Finnish Communists in control of the propaganda carried on from Petrograd, and the Left Wing working in Finland. The Moderates were Zinoviev adherents and had been put in charge of the work by him. The Lefts had repeatedly complained to the Third International about the conservatism and compromises of their comrades in Petrograd and the harm they were doing to the movement in Finland. They asked that these men be removed. They were ignored. On the 31st of August, 1920, the Lefts came to Petrograd and proceeded to the headquarters of the Moderates. At the session of the latter they demanded that the Executive Committee resign and turn over all books and accounts to them. Their demand refused, the young Finnish Communists opened fire, killing seven of their comrades. The affair was heralded to the world as a counter-revolutionary conspiracy of White Finns.

The third anniversary of the October Revolution was celebrated November 7th (October 25th old style), on the Uritsky Square. I had seen so many official demonstrations that they had lost interest for me. Still I went to the Square hoping that a new note might be sounded. It proved a rehash of the thing — I had heard over and over again. The pageant especially was a demonstration of Communist poverty in ideas. Kerensky and his cabinet, Tchernov and the Constituent Assembly, and the storming of the Winter Palace again served as puppets to bring out in strong relief the rôle of the Bolsheviks as "saviours of the Revolution." It was badly played and poorly staged, and fell flat. To me the celebration was more like the funeral than the birth of the Revolution.

Chapter 3. Back in Petrograd

There was much excitement in Petrograd all through the month of November. Numerous rumours were afloat about strikes, arrests, and dashes between workers and soldiery. It was difficult to get at the facts. But the extraordinary nary session called by the Party in the First House of the Soviet indicated a serious situation. In the early part of the afternoon the whole square in front of the Astoria was lined with autos of the influential Communists who had been summoned to attend the special conference. The following morning we learned that in obedience to the Moscow decree the Petrograd session had decided to mobilize a number of important Bolshevik workers for the factories and shops. Three hundred Party members, some of them high government officials and others holding responsible positions in the Petro-Soviet, were immediately ordered to work, to prove to the proletariat that Russia was indeed a Workers' Government. The plan was expected to allay the growing discontent of the proletarians and to counteract the influence of the other political parties among them. Zorin was one of the three hundred.

However, the toilers would not be deceived by this move. They knew that most of the mobilized men continued to live in the Astoria and came to work in their autos. They saw them warmly dressed and well shod, while they themselves were almost naked and living in squalid quarters without light or heat. The workers resented the pretense. The matter became a subject of discussion in the shops, and many unpleasant scenes followed. One woman, a prominent Communist, was so tormented in the factory that she went into hysterics and had to be taken away. Some of the mobilized Bolsheviks, among them Zorin and others, were sincere enough, but they had grown away from the toilers and could not stand the hardships of factory life. After a few weeks Zorin collapsed and had to be removed to a place of rest. Though he was generally liked, his collapse was interpreted by the workers as a ruse to get away from the misery of the proletarian's existence. The breach between the masses and the new Bolshevik bureaucracy had grown too wide. It could not be bridged.

Chapter 4. Archangel and Return

On November 28th the expedition again got under way, this time with three members only: Alexander Berkman, the Secretary, and myself. We travelled by way of Moscow to Archangel, with stops in Vologda and Yaroslavl. Vologdahad been the seat of various foreign embassies, unofficially engaged in aiding the enemies of the Revolution; We expected to find historic material there, but we were informed that most of it had been destroyed or otherwise wasted. The Soviet institutions were uninteresting: it was a plodding, sleepy provincial town. In Yaroslavl, where the so-called Savinkov uprising had taken place two years previously, no significant data were found.

We continued to Archangel. The stories we had heard of the frozen North made us rather apprehensive. But, much to our relief, we found that city no colder than Petrograd, and much drier.

The Chairman of the Archangel *Ispolkom* was pleasant type of Communist, not at all officious or stern. As soon as we had stated our mission he set the telephone going. Every time he reached some official on the wire he would address him as “dear *tovarishtch*,” and inform him that “dear *tovarishtchi* from the Centre” had arrived and must be given every assistance. He thought that our stay would be profitable because many important documents had remained after the Allies had withdrawn. There were files of old newspapers published by the Tchaikovsky Government and photographs of the brutalities perpetrated upon the Communists by the Whites. The Chairman himself had lost his whole family, including his twelve-year-old sister. As he had to leave the next day to attend the Conference of Soviets in Moscow, he promised to issue an order giving us access to the archives.

Leaving the *Ispolkom* to begin our rounds, we were surprised by three sleighs waiting for us, thanks to the thoughtfulness of the Chairman. Tucked up under fur covers and with bells tinkling, each member of the Expedition started in a different direction to cover the departments assigned to him. The Archangel Soviet officials appeared to have great respect for the “Centre”; the word acted like magic, opening every door.

The head of the Department of Education was a hospitable and kindly man. After explaining to me in detail the work done in his institution he called to his office a number of employees, informed them of the purpose of the Expedition and asked them to prepare the material they could gather for the Museum. Among those Soviet workers was a nun, a pleasant-faced young woman. What a strange thing, I thought, to find a nun in a Soviet office! The Chairman noticed my surprise. He had quite a number of nuns in his department, he said. When the monasteries had been nationalized the poor women had no place to go. He conceived the idea of giving them a chance to do useful work in the new world. He had found no cause to regret his action: he did not convert the nuns to Communism, but they became very faithful and industrious workers., and the younger ones had even expanded a little. He invited me to visit the little art studio where several nuns were employed.

The studio was a rather unusual place — not so much because of its artistic value as on ac count of the people who worked there; two old nuns who had spent forty and twenty-five years, respectively, in monasteries; a young White officer, and an elderly workingman. The last two had been arrested as counter-revolutionists and were condemned to death, but the Chairman rescued them in order to put them to useful work. He wanted to give an opportunity to those who through ignorance or accident were the enemies of the Revolution. A revolutionary period, he remarked, necessitated stern measures, even violence; but other methods should be tried first. He had many in his department who had been considered counter-revolutionary, but now they were all doing good work. It was the most extraordinary thing I had heard from a Communist. “Aren’t you considered

a sentimental bourgeois?" I asked. "Yes, indeed," he replied smilingly, "but that is nothing. The main thing is that I have been able to prove that my sentimentalism works, as you can see for yourself."

The carpenter was the artist of the studio. He had never been taught, but he did beautiful carving and was a master in every kind of wood work. The nuns made colour drawings of flowers and vegetables, which were used for demonstration by lecturers in the villages. They also painted posters, mainly for the children's festivals.

I visited the studio several times alone so that I might speak freely to the carpenter and the nuns. They had little understanding of the elemental facts that had pulled them out of their moorings. The carpenter lamented that times were hard because he was not permitted to sell his handiwork. "I used to earn a good bit of money, but now I hardly get enough to eat," he would say. The sisters did not complain; they accepted their fate as the will of God. Yet there was a change even in them. Instead of being shut away in a nunnery they were brought in touch with real life, and they had become more human. Their expression was less forbidding, their work showed signs of kinship with the world around them. I noticed it particularly in their drawings of children and children's games. There was a tenderness about them that spoke of the long-suppressed mother instinct struggling for expression. The former White officer was the most intelligent of the four — he had gone through Life's crucible. He had learned the folly and crime of intervention, he said, and would never lend his aid to it again. What had convinced him? The interventionists themselves. They had been in Archangel and they carried on as if they owned the city. The Allies had promised much, but they had done nothing except enrich a few persons who speculated in the supplies intended to benefit the population. Everyone gradually turned against the interventionists. I wondered how many of the countless ones shot as counter-revolutionists would have been won over to the new régime and would now be doing useful work if somebody had saved their lives.

I had seen so many show schools that I decided to say nothing about visiting educational institutions until some unexpected moment when one could take them by surprise. For our first Saturday in Archangel a special performance of Leonid Andreyev's play, "Savva," had been arranged. For a provincial theatre, considering also the lack of preparation, the drama was fairly well done.

After the performance I told the Chairman of the Department, X — , that I would like to visit his schools early next morning. Without hesitation he consented and even offered to call for the other members of the Expedition. We visited several schools and in point of cleanliness, comfort, and general cheerfulness, I found them a revelation. It was also beautiful to see the fond relationship that existed between the children and X — . Their joy was spontaneous and frank at the sight of him. The moment he appeared they would throw themselves upon him, shouting with delight; they climbed on him and clung to his neck. And he? Never once did I see such a picture in any school in Petrograd or Moscow. He threw himself on the floor, the children about him, and played and frolicked with them as if they were his own. He was one of them; they knew it, and they felt at home with him.

Similar beautiful relationships I found in every school and children's home we visited. The children were radiant when X — appeared. They were the first happy children I had seen in Russia. It strengthened my conviction of the significance of personality and the importance of mutual confidence and love between teacher and pupil. We visited a number of schools that day. Nowhere did I find any discrimination; everywhere the children had spacious dormitories, spotlessly clean rooms and beds, good food and clothes. The atmosphere of the schools was warm and intimate.

We found in Archangel many historic documents, including the correspondence between Tchaikovsky, of the Provisional Government, and General Miller, the representative of the Allies. It was pathetic to read the pleading, almost cringing words of the old pioneer of the revolutionary movement in Russia, the founder of the Tchaikovsky circles, the man I had known for years, by whom I had been inspired. The letters exposed the weakness of the Tchaikovsky régime and the arbitrary rule of the Allied troops. Particularly significant was the farewell message of a sailor about to be executed by the Whites. He described his arrest and cross-examination and the fiendish third degree applied by an English army officer at the point of a gun. Among the material collected by us were also copies of various revolutionary and Anarchist publications issued *sub rosa*. From the Department of Education we received many interesting posters and drawings, as well as pamphlets and books,

and a collection of specimens of the children's work. Among them was a velvet table cover painted by the nuns and portraying Archangel children in gay colours, presented as their greeting to the children of America.

The schools and the splendid man at their head were not the only noteworthy features of Archangel. The other Soviet institutions also proved efficient. There was no sabotage, the various bureaus worked in good order, and the general spirit was sincere and progressive.

The food distribution was especially well organized. Unlike most other places, there was no loss of time or waste of energy connected with procuring one's rations. Yet Archangel was not particularly well supplied with provisions. One could not help thinking of the great contrast in this regard between that city and Moscow. Archangel probably learned a lesson in organization from contact with Americans — the last thing the Allies intended.

The Archangel visit was so interesting and profitable that the Expedition delayed its departure, and we remained much longer than originally planned. Before leaving, I called on X—. If anything could be sent him from "the Centre," what would he like most, I asked. "Paints and canvas for our little studio," he replied. "See Lunacharsky and get him to send us some." Splendid, gracious personality!

We left Archangel for Murmansk, but we had not gone far when we were overtaken by a heavy snowstorm. We were informed that we could not reach Murmansk in less than a fortnight, a journey which under normal conditions required three days. There was also danger of not being able to return to Petrograd on time, the snow often blocking the roads for weeks. We therefore decided to turn back to Petrograd. When we came within seventy-five versts [about fifty miles] of that city we ran into a blizzard. It would take days before the track would be cleared sufficiently to enable us to proceed. Not cheerful news, but fortunately we were supplied with fuel and enough provisions for some time.

It was the end of December, and we celebrated Christmas Eve in our car. The night was glorious, the sky brilliant with stars, the earth clad in white. A small pine tree, artfully decorated by the Secretary and enthroned in our diner, graced the occasion. The glow of the little wax candles lent a touch of romance to the scene. Gifts for our fellow travellers came all the way from America; they had been given us by friends in December, 1919, when we were on Ellis Island awaiting deportation. A year had passed since then, an excruciating year.

Arriving in Petrograd we found the city agitated by the heated discussion of the role of the trade unions. Conditions in the latter had resulted in so much discontent among the rank and file that the Communist Party was at last forced to take up the issue. Already in October the trade union question had been brought up at the sessions of the Communist Party. The discussions continued all through November and December, reaching their climax at the Eighth All-Russian Congress of the Soviets. All the leading Communists participated in the great verbal contest which was to decide the fate of the labour organizations. The theses discussed disclosed four different views. First, that of the Lenin-Zinoviev faction, which held that the main "function of the trade unions under the proletarian dictatorship is to serve as schools of Communism." Second, the group represented by the old Communist Ryasanov, which insisted that the trade unions must function as the forum of the workers and their economic protector. Trotsky led the third faction. He believed that the trade unions would in the course of time become the managers and controllers of the industries, but for the present the unions must be subject to strict military discipline and be made entirely subservient to the needs of the State. The fourth and most important tendency was that of the Labour Opposition, headed by Madame Kollontay and Schliapnikov, who expressed the sentiment of the workers themselves and had their support. This opposition argued that the governmental attitude toward the trade unions had destroyed the interest of the toilers in economic reconstruction of the country and paralysed their productive capacity. They emphasized that the October Revolution had been fought to put the proletariat in control of the industrial life of the country. They demanded the liberation of the masses from the yoke of the bureaucratic State and its corrupt officialdom and opportunity for the exercise of the creative energies of the workers. The Labour Opposition voiced the discontent and aspirations of the rank and file.

It was a battle royal, with Trotsky and Zinoviev chasing each other over the country in separate special trains, to disprove each other's contentions. In Petrograd, for instance, Zinoviev's influence was so powerful that it

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required a big struggle before Trotsky received permission to address the Communist Local on his views in the controversy. The latter engendered intense feeling and for a time threatened to disrupt the Party.

At the Congress, Lenin denounced the Labour Opposition as “anarcho-syndicalist, middle-class ideology” and advocated its entire suppression. Schliapnikov, one of the most influential leaders of the Opposition, was referred to by Lenin as a “peevish Commissar” and was subsequently silenced by being made a member of the Central Committee of the Communist Party. Madame Kollontay was told to hold her tongue or get out of the Party; her pamphlet setting forth the views of the Opposition was suppressed. Some of the lesser lights of the Labour Opposition were given a vacation in the Tcheka, and even Ryasanov, an old and tried Communist, was suppressed for six months from all union activities.

Soon after our arrival in Petrograd we were informed by the Secretary of the Museum that a new institution known as the *Ispart* had been formed in Moscow to collect material about the history of the Communist Party. This organization also proposed to supervise all future expeditions of the Museum of the Revolution and to place them under the direction of a political Commissar. It became necessary to go to Moscow to ascertain the facts in the case. We had seen too many evils resulting from the dictatorship of the political Commissar, the ever-present espionage and curtailment of independent effort. We could not consent to the change which was about to be made in the character of our expedition.

Chapter 5. Death and Funeral of Peter Kropotkin

When I reached Moscow in January, 1921, I learned that Peter Kropotkin had been stricken with pneumonia. I immediately offered to nurse him, but as one nurse was already in attendance and the Kropotkin cottage was too small to accommodate extra visitors, it was agreed that Sasha Kropotkin, who was then in Moscow, should go to Dmitrov to find out whether I was needed. I had previously arranged to leave for Petrograd the next day. Till the moment of departure I waited for a call from the village; none coming, I concluded that Kropotkin was improving. Two days later, in Petrograd, I was informed by Ravitch that Kropotkin had grown worse and that I was asked to come to Moscow at once. I left immediately, but unfortunately my train was ten hours overdue, so that I reached Moscow too late to connect with Dmitrov. There were at the time no morning trains to the village and it was not till the eve of February 7th that I was at last seated in a train bound for the place. Then the engine went off for fuel and did not return until 1 A. M. of the next day. When I finally arrived at the Kropotkin cottage, on February 8th, I learned the terrible news that Peter had died about an hour before. He had repeatedly called for me, but I was not there to render the last service to my beloved teacher and comrade, one of the world's greatest and noblest spirits. It had not been given to me to be near him in his last hours. I would at least remain until he was carried to his final resting place.

Two things had particularly impressed me on my two previous visits to Kropotkin: his lack of bitterness toward the Bolsheviks, and the fact that he never once alluded to his own hardships and privations. It was only now, while the family was preparing for the funeral, that I learned some details of his life under the Bolshevik regime. In the early part of 1918 Kropotkin had grouped around him some of the ablest specialists in political economy. His purpose was to make a careful study of the resources of Russia, to compile, these in monographs and to turn them to practical account in the industrial reconstruction of the country. Kropotkin was the editor-in-chief of the undertaking. One volume was prepared, but never published. The Federalist League, as this scientific group was known, was dissolved by the Government and all the material confiscated.

On two occasions were the Kropotkin apartments in Moscow requisitioned and the family forced to seek other quarters. It was after these experiences that the Kropotkins moved to Dmitrov, where old Peter became an involuntary exile. Kropotkin, in whose home in the past had gathered from every land all that was best in thought and ideas, was now forced to lead the life of a recluse. His only visitors were peasants and workers of the village and some members of the intelligentsia, whose wont it was to come to him with their troubles and misfortunes. He had always kept in touch with the world through numerous publications, but in Dmitrov he had no access to these sources. His only channels of information now were the two government papers, *Pravda* and *Izvestia*. He was also greatly handicapped in his work on the new Ethics while he lived in the village. He was mentally starved, which to him was greater torture than physical malnutrition. It is true that he was given a better *payck* than the average person, but even that was insufficient to sustain his waning strength. Fortunately he occasionally received from various sources assistance in the form of provisions. His comrades from abroad, as well as the Anarchists of the Ukraine, often sent him food packages. Once he received some gifts from Makhno, at that time heralded by the Bolsheviks as the terror of counter-revolution in Southern Russia. Especially did the Kropotkins feel the lack of light. When I visited them in 1920 they were considering themselves fortunate to be able to have even one room lit. Most of the time Kropotkin worked by the flicker of a tiny oil lamp that nearly drove him blind. During the short hours of the day he would transcribe his notes on a typewriter, slowly and painfully pounding out every letter.

However, it was not his own discomfort which sapped his strength. It was the thought of the Revolution that had failed. the hardships of Russia, the persecutions, the endless *raztrebs*, which made the last two years

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of his life a deep tragedy. On two occasions he attempted to bring the rulers of Russia to their senses: once in protest against the suppression of all non-Communist publications; the other time against the barbaric practice of taking hostages. Ever since the Tcheka had begun its activities, the Bolshevik Government had sanctioned the taking of hostages. Old and young, mothers, fathers, sisters, brothers, even children, were kept as hostages for the alleged offence of one of their kin, of which they often knew nothing. Kropotkin regarded such methods as inexcusable under any circumstances.

In the fall of 1920, members of the Social Revolutionist Party that had succeeded in getting abroad threatened retaliation if Communist persecution of their comrades continued. The Bolshevik Government announced in its official press that for every Communist victim it would execute ten Social Revolutionists. It was then that the famous revolutionist Vera Figner and Peter Kropotkin sent their protest to the powers that be in Russia. They pointed out that such practices were the worst blot on the Russian Revolution and an evil that had already brought terrible results in its wake: history would never forgive such methods.

The other protest was made in reply to the plan of the Government to "liquidate" all private publishing establishments, including even those of the coöperatives. The protest was addressed to the Presidium of the All-Russian Congress of Soviets, then in session. It is interesting to note that Gorki, himself an official of the Commissariat of Education, had sent a similar protest. In this statement Kropotkin called attention to the danger of such a policy to all progress, in fact, to all thought, and emphasized that such State monopoly would make creative work utterly impossible. But the protests had no effect. Thereafter Kropotkin felt that it was useless to appeal to a government gone mad with power.

During the two days I spent in the Kropotkin household I learned more of his personal life than during all the years that I had known him. Even his closest friends were not aware that Peter Kropotkin was an artist and a musician of much talent. Among his effects I discovered a collection of drawings of great merit. He loved music passionately and was himself a musician of unusual ability. Much of his leisure he spent at the piano.

And now he lay on his couch, in the little workroom, as if peacefully asleep, his face as kindly in death as it had been in life. Thousands of people made pilgrimages to the Kropotkin cottage to pay homage to this great son of Russia. When his remains were carried to the station to be taken to Moscow, the whole population of the village attended the impressive funeral procession to express their last affectionate greeting to the man who had lived among them as their friend and comrade.

The friends and comrades of Kropotkin decided that the Anarchist organizations should have exclusive charge of the funeral, and a Peter Kropotkin Funeral Commission was formed in Moscow, consisting of representatives of the various Anarchist groups. The Committee wired Lenin, asking him to order the release of all Anarchists imprisoned in the capital in order to give them the opportunity to participate in the funeral.

Owing to the nationalization of all public conveyances, printing establishments, etc., the Anarchist Funeral Commission was compelled to ask the Moscow Soviet to enable it to carry out successfully the funeral programme. The Anarchists being deprived of their own press, the Commission had to apply to the authorities for the publication of the matter necessary in connection with the funeral arrangements. After considerable discussion permission was secured to print two leaflets and to issue a four-page bulletin in commemoration of Peter Kropotkin. The Commission requested that the paper be issued without censorship and stated that the reading matter would consist of appreciations of our dead comrade, exclusive of all polemical questions. This request was categorically refused. Having no choice, the Commission was forced to submit and the manuscripts were sent in for censorship. To forestall the possibility of remaining without any memorial issue because of the delaying tactics of the Government, the Funeral Commission resolved to open, on its own responsibility, a certain Anarchist printing office that had been sealed by the Government. The bulletin and the two leaflets were printed in that establishment.

In answer to the wire sent to Lenin the Central Committee of the All-Russian Executive of the Soviets resolved "to propose to the All-Russian Extraordinary Commission (*Veh-Tcheka*) to release, according to its judgment, the imprisoned Anarchists for participation in the funeral of Peter A. Kropotkin." The delegates sent to the Tcheka were asked whether the Funeral Commission would guarantee the return of the prisoners. They replied that

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the question had not been discussed. The Tcheka thereupon refused to release the Anarchists. The Funeral Commission, informed of the new development in the situation, immediately guaranteed the return of the prisoners after the funeral. Thereupon the Tcheka replied that "there are no Anarchists in prison who, in the judgment of the Chairman of the Extraordinary Commission, could be released for the funeral."

The remains of the dead lay in state in the Hall of Columns in the Moscow Labour Temple. On the morning of the funeral the Kropotkin Funeral Commission decided to inform the assembled people of the breach of faith on the part of the authorities and demonstratively to withdraw from the Temple all the wreaths presented by official Communist bodies. Fearing public exposure, the representatives of the Moscow Soviet definitely promised that all the Anarchists imprisoned in Moscow would immediately be released to attend the funeral. But this promise was also broken, only seven of the Anarchists being released from the "inner jail" of the Extraordinary Commission. None of the Anarchists imprisoned in the Butyrki attended the funeral. The official explanation was that the twenty Anarchists incarcerated in that prison refused to accept the offer of the authorities. Later I visited the prisoners to ascertain the facts in the case. They informed me that a representative of the Extraordinary Commission insisted on *individual* attendance, making exceptions in some cases. The Anarchists, aware that the promise of temporary release was *collective*, demanded that the stipulations be kept. The Tcheka representative went to the telephone to consult the higher authorities, so he said. He did not return.

The funeral was a most impressive sight. It was a unique demonstration never witnessed in any other country. Long lines of members of Anarchist organizations, labour unions, scientific and literary societies and student bodies marched for over two hours from the Labour Temple to the burial place, seven versts [nearly five miles] distant. The procession was headed by students and children carrying wreaths presented by various organizations. Anarchist banners of black and scarlet Socialist emblems floated above the multitude. The mile-long procession entirely dispensed with the services of the official guardians of the peace. Perfect order was kept by the multitude itself spontaneously forming in several rows, while students and workers organized a live chain on both sides of the marchers. Passing the Tolstoi Museum the cortege paused, and the banners were lowered in honour of the memory of another great son of Russia. A group of Tolstoians on the steps of the Museum rendered Chopin's Funeral March as an expression of their love and reverence for Kropotkin.

The brilliant winter sun was sinking behind the horizon when the remains of Kropotkin were lowered into the grave, after speakers of many political tendencies had paid the last tribute to their great teacher and comrade.

Chapter 6. Kronstadt

In February, 1921, the workers of several Petrograd factories went on strike. The winter was an exceptionally hard one, and the people of the capital suffered intensely from cold, hunger, and exhaustion. They asked an increase of their food rations, some fuel and clothing. The complaints of the strikers, ignored by the authorities, presently assumed a political character. Here and there was also voiced a demand for the Constituent Assembly and free trade. The attempted street demonstration of the strikers was suppressed, the Government having ordered out the military *kursanti*. Lisa Zorin, who of all the Communists I had met remained closest to the people, was present at the breaking up of the demonstration. One woman became so enraged over the brutality of the military that she attacked Lisa. The latter, true to her proletarian instincts, saved the woman from arrest and accompanied her home. There she found the most appalling conditions. In a dark and damp room there lived a worker's family with its six children, half-naked in the bitter cold. Subsequently Lisa said to me: "I felt sick to think that I was in the Astoria." Later she moved out.

When the Kronstadt sailors learned what was happening in Petrograd they expressed their solidarity with the strikers in their economic and revolutionary demands, but refused to support any call for the Constituent Assembly. On March 1st, the sailors organized a mass meeting in Kronstadt, which was attended also by the Chairman of the All-Russian Central Executive Committee, Kalinin (the presiding officer of the Republic of Russia), the Commander of the Kronstadt Fortress, Kuzmin, and the Chairman of the Kronstadt Soviet, Vassiliev. The meeting, held with the knowledge of the Executive Committee of the Kronstadt Soviet, passed a resolution approved by the sailors, the garrison, and the citizens' meeting of 16,000 persons. Kalinin, Kuzmin, and Vassiliev spoke against the resolution, which later became the basis of the conflict between Kronstadt and the Government. It voiced the popular demand for Soviets elected by the free choice of the people. It is worth reproducing that document in full, that the reader may be enabled to judge the true character of the Kronstadt demands. The Resolution read:

Having heard the Report of the Representatives sent by the General Meeting of Ship Crews to Petrograd to investigate the situation there, Resolved:

1. In view of the fact that the present Soviets do not express the will of the workers and the peasants, immediately to hold new elections by secret ballot, the preelection campaign to have full freedom of agitation among the workers and peasants;
2. To establish freedom of speech and press for workers and peasants, for Anarchists and left Socialist parties;
3. To secure freedom of assembly for labour unions and peasant organizations;
4. To call a non-partisan Conference of the workers, Red Army soldiers and sailors of Petrograd, Kronstadt, and of Petrograd Province, no later than March 10, 1921;
5. To liberate all political prisoners of Socialist parties, as well as all workers, peasants, soldiers, and sailors imprisoned in connection with the labour and peasant movements;
6. To elect a Commission to review the cases of those held in prisons and concentration camps;

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7. To abolish all *politotdeli*⁴¹ because no party should be given special privileges in the propagation of its ideas or receive the financial support of the Government for such purposes, Instead there should be established educational and cultural commissions, locally elected and financed by the Government.
8. To abolish immediately all *zagryaditelniye otryadi*;⁴²
9. To equalize the rations of all who work, with the exception of those employed in trades detrimental to health;
10. To abolish the Communist fighting detachments in all branches of the Army, as well as the Communist guards kept on duty in mills and factories. Should such guards or military detachments be found necessary, they are to be appointed in the Army from the ranks, and in the factories according to the judgment of the workers;
11. To give the peasants full freedom of action in regard to their land, and also the right to keep cattle, on condition that the peasants manage with their own means; that is, without employing hired labour;
12. To request all branches of the Army, as well as our comrades the military *kursanti*, to concur in our resolutions;
13. To demand that the press give the fullest publicity to our resolutions;
14. To appoint a Travelling Commission of Control;
15. To permit free *kustarnoye*⁴³ production by one's own efforts.

On March 4th the Petrograd Soviet was to meet and it was generally felt that the fate of Kronstadt would be decided then. Trotsky was to address the gathering, and as I had not yet had an opportunity to hear him in Russia, I was anxious to attend. My attitude in the matter of Kronstadt was still undecided. I could not believe that the Bolsheviki would deliberately fabricate the story about General Kozlovsky as the leader of the sailors. The Soviet meeting, I expected, would clarify the matter.

Tauride Palace was crowded and a special body of *kursanti* surrounded the platform. The atmosphere was very tense. All waited for Trotsky. But when at 10 o'clock he had not arrived, Zinoviev opened the meeting. Before he had spoken fifteen minutes I was convinced that he himself did not believe in the story of Kozlovsky. "Of course Kozlovsky is old and can do nothing," he said, "but the White officers are back of him and are misleading the sailors." Yet for days the Soviet papers had heralded General Kozlovsky as the moving spirit in the "uprising." Kalinin, whom the sailors had permitted to leave Kronstadt unmolested, raved like a fishmonger. He denounced the sailors as counter-revolutionists and called for their immediate subjugation. Several other Communists followed suit. When the meeting was opened for discussion, a workingman from the Petrograd Arsenal demanded to be heard. He spoke with deep emotion and, ignoring the constant interruptions, he fearlessly declared that the workers had been driven to strike because of the Government's indifference to their complaints; the Kronstadt sailors, far from being counter-revolutionists, were devoted to the Revolution. Facing Zinoviev he reminded him that the Bolshevik authorities were now acting toward the workers and sailors just as the Kerensky Government had acted toward the Bolsheviki. "Then *you* were denounced as counter-revolutionists and German agents," he said; "we, the workers and sailors, protected you and helped you to power. Now you denounce us and are ready to attack us with arms. Remember, you are playing with fire."

Then a sailor spoke. He referred to the glorious revolutionary past of Kronstadt, appealed to the Communists not to engage in fratricide, and read the Kronstadt resolution to prove the peaceful attitude of the sailors.

⁴¹Political bureaus

⁴²Armed units organized by the Bolsheviki for the purpose of suppressing traffic and confiscating foodstuffs.

⁴³Individual small-scale

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But the voice of these sons of the people fell on deaf ears. The Petro-Soviet, its passions roused by Bolshevik demagoguery, passed the Zinoviev resolution ordering Kronstadt to surrender on pain of extermination.

The Kronstadt sailors were ever the first to serve the Revolution. They had played an important part in the revolution of 1905; they were in the front ranks in 1917. Under Kerensky's regime they proclaimed the Commune of Kronstadt and opposed the Constituent Assembly. They were the advance guard in the October Revolution. In the great struggle against Yudenitch the sailors offered the strongest defense of Petrograd, and Trotsky praised them as the "pride and glory of the Revolution." Now, however, they had dared to raise their voice in protest against the new rulers of Russia. That was high treason from the Bolshevik viewpoint. The Kronstadt sailors were doomed.

Petrograd was aroused over the decision of the Soviet; some of the Communists even, especially those of the French Section, were filled with indignation. But none of them had the courage to protest, even in the Party circles, against the proposed slaughter. As soon as the PetroSoviet resolution became known, a group of well-known literary men of Petrograd gathered to confer as to whether something could not be done to prevent the planned crime. Someone suggested that Gorki be approached to head a committee of protest to the Soviet authorities. It was hoped that he would emulate the example of his illustrious countryman Tolstoi, who in his famous letter to the Tsar had raised his voice against the terrible slaughter of workers. Now also such a voice was needed, and Gorki was considered the right man to call on the present Tsars to bethink themselves. But most of those present at the gathering scouted the idea. Gorki was of the Bolsheviks, they said; he would not do anything. On several previous occasions he had been appealed to, but refused to intercede. The conference brought no results. Still, there were some persons in Petrograd who could not remain silent. They sent the following letter to the Soviet of Defense:

To The Petrograd Soviet of Labour and Defense, Chairman Zinoviev:

To remain silent now is impossible, even criminal. Recent events impel us Anarchists to speak out and to declare our attitude in the present situation.

The spirit of ferment and dissatisfaction manifest among the workers and sailors is the result of causes that demand our serious attention. Cold and hunger have produced dissatisfaction, and the absence of any opportunity for discussion and criticism is forcing the workers and sailors to air their grievances in the open.

White-guardist bands wish and may try to exploit this dissatisfaction in their own class interests. Hiding behind the workers and sailors they throw out slogans of the Constituent Assembly, of free trade, and similar demands.

We Anarchists have long since exposed the fiction of these slogans, and we declare to the whole world that we will fight with arms against any counter-revolutionary attempt, in cooperation with all friends of the Social Revolution and hand in hand with the Bolsheviks.

Concerning the conflict between the Soviet Government and the workers and sailors, we hold that it must be settled not by force of arms but by means of comradely, fraternal revolutionary agreement. Resort to bloodshed on the part of the Soviet Government will not — in the given situation — intimidate or quiet the workers. On the contrary, it will serve only to aggravate matters and will strengthen the bands of the Entente and of internal counter-revolution.

More important still, the use of force by the Workers' and Peasants' Government against workers and sailors will have a reactionary effect upon the international revolutionary movement and will everywhere result in incalculable harm to the Social Revolution.

Comrades Bolsheviks, bethink yourselves before it is too late. Do not play with fire: you are about to make a most serious and decisive step.

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We hereby submit to you the following proposition: Let a Commission be selected to consist of five persons, inclusive of two Anarchists. The Commission is to go to Kronstadt to settle the dispute by peaceful means. In the given situation this is the most radical method. It will be of international revolutionary significance.

Petrograd,

March 5, 1921.

Alexander Berkman.

Emma Goldman

Perkus.

Petrovsky.

But this protest was ignored.

On March 7th Trotsky began the bombardment of Kronstadt, and on the 17th the fortress and city were taken, after numerous assaults involving terrific human sacrifice. Thus Kronstadt was “liquidated” and the “counterrevolutionary plot” quenched in blood. The “conquest” of the city was characterized by ruthless savagery, although not a single one of the Communists arrested by the Kronstadt sailors had been injured or killed by them. Even before the storming of the fortress the Bolsheviki summarily executed numerous soldiers’ of the Red Army whose revolutionary spirit and solidarity caused them to refuse to participate in the bloodbath.

Several days after the “glorious victory” over Kronstadt Lenin said at the Tenth Congress of the Communist Party of Russia: “The sailors did not want the counter-revolutionists’ but they did not want us, either.” And — irony of Bolshevism! — at that very Congress Lenin advocated free trade — a more reactionary step than any charged to the Kronstadt sailors.

Between the 1st and the 17th of March several regiments of the Petrograd garrison and all the sailors of the port were disarmed and ordered to the Ukraina and the Caucasus. The Bolsheviki feared to trust them in the Kronstadt situation: at the first psychological moment they might make common cause with Kronstadt. In fact, many Red soldiers of the Krasnaya Gorka and the surrounding garrisons were also in sympathy with Kronstadt and were forced at the point of guns to attack the sailors.

On March 17th the Communist Government completed its “victory” over the Kronstadt proletariat and on the 18th of March it commemorated the martyrs of the Paris Commune. It was apparent to all who were mute witnesses to the outrage committed by the Bolsheviki that the crime against Kronstadt was far more enormous than the slaughter of the Communards in 1871, for it was done in the name of the Social Revolution, in the name of the Socialist Republic. History will not be deceived. In the annals of the Russian Revolution the names of Trotsky, Zinoviev, and Dibenko will be added to those of Thiers and Gallifet.

Seventeen dreadful days, more dreadful than anything I had known in Russia. Agonizing days, because of my utter helplessness in the face of the terrible things enacted before my eyes. It was just at that time that I happened to visit a friend who had been a patient in a hospital for months. I found him much distressed. Many of those wounded in the attack on Kronstadt had been brought to the same hospital, mostly *kursanti*. I had opportunity to speak to one of them. His physical suffering, he said, was nothing as compared with his mental agony. Too late he had realized that he had been duped by the cry of “counter-revolution.” There were no Tsarist generals in Kronstadt, no White Guardists — he found only his own comrades, sailors and soldiers who had heroically fought for the Revolution.

The rations of the ordinary patients in the hospitals were far from satisfactory, but the wounded *kursanti* received the best of everything, and a select committee of Communist members was assigned to look after their comfort. Some of the *kursanti*, among them the man I had spoken to, refused to accept the special privileges. “They want to pay us for murder, they said. Fearing that the whole institution would be influenced by these

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awakened victims, the management ordered them removed to a separate ward, the "Communist ward," as the patients called it.

Kronstadt broke the last thread that held me to the Bolsheviks. The wanton slaughter they had instigated spoke more eloquently against them than aught else. Whatever their pretences in the past, the Bolsheviks now proved themselves the most pernicious enemies of the Revolution. I could have nothing further to do with them.

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In a country State-owned and controlled as completely as Russia it is almost impossible to live without the “grace” of the Government. However, I was determined to make the attempt. I would accept nothing, not even bread rations, from the hands stained with the blood of the brave Kronstadt sailors. Fortunately, I had some clothing left me by an American friend; it could be exchanged for provisions. I had also received some money from my own people in the United States. That would enable me to live for some time.

In Moscow I procured a small room formerly occupied by the daughter of Peter Kropotkin. From that day on I lived like thousands of other Russians, carrying water, chopping wood, washing and cooking, all in my little room. But I felt freer and better for it.

The new economic policy turned Moscow into a vast market place. Trade became the new religion. Shops and stores sprang up overnight, mysteriously stacked with delicacies Russia had not seen for years. Large quantities of butter, cheese, and meat were displayed for sale; pastry, rare fruit, and sweets of every variety were to be purchased. In the building of the First House of the Soviet one of the biggest pastry shops had been opened. Men, women, and children with pinched faces and hungry eyes stood about gazing into the windows and discussing the great miracle: what was but yesterday considered a heinous offence was now flaunted before them in an open and legal manner. I overheard a Red soldier say: “Is this what we made the Revolution for? For this our comrades had to die?” The slogan, “Rob the robbers,” was now turned into “Respect the robbers,” and again was proclaimed the sanctity of private property.

Russia was thus gradually resurrecting the social conditions that the great Revolution had come to destroy. But the return to capitalism in no way changed the Bolshevik attitude toward the Left elements. Bourgeois ideas and practices were to be encouraged to develop the industrial life of Russia, but revolutionary tendencies were to be suppressed as before.

In connection with Kronstadt a general raid on Anarchists took place in Petrograd and Moscow. The prisons were filled with these victims. Almost every known Anarchist had been arrested; and the Anarchist book stores and printing offices of “Golos Truda” in both cities were sealed by the Tcheka. The Ukrainian Anarchists who had been arrested on the eve of the Kharkov Conference (though guaranteed immunity by the Bolsheviks under the Makhno agreement) were brought to Moscow and placed in the Butyrki; that Romanov dungeon was again serving its old purpose — even holding some of the revolutionists incarcerated there before. Presently it became known that the politicals in the Butyrki had been brutally assaulted by the Tcheka and secretly deported to unknown parts. Moscow was much agitated by this resurrection of the worst prison methods of Tsarism. Interpellation on the subject was made in the Moscow Soviet, the indignation of the deputies being so great that the Tcheka representative was shouted off the platform. Several Moscow Anarchist groups sent a vigorous protest to the authorities, which document I quote in part:

The undersigned Anarcho-syndicalist organizations after having carefully considered the situation that has developed lately in connection with the persecution of Anarchists in Moscow, Petrograd, Kharkov, and other cities of Russia and the Ukraine, including the forcible suppression of Anarchist organizations, clubs, publications, etc., hereby express their decisive and energetic protest against this despotic crushing of not only every agitational and propagandistic activity, but even of all purely cultural work by Anarchist organizations.

The systematic man-hunt of Anarchists in general, and of Anarcho-syndicalists in particular, with the result that every prison and jail in Soviet Russia is filled with our comrades, fully coincided in time and spirit with Lenin’s speech at the Tenth Congress of the Russian Communist Party. On that occasion Lenin announced that the most merciless war must be declared against what he termed “petty bourgeois Anarchist elements” which,

according to him, are developing even within the Communist Party itself owing to the “anarcho-syndicalist tendencies of the Labour Opposition.” On that very day that Lenin made the above statements numbers of Anarchists were arrested all over the country, without the least cause or explanation. No charges have been preferred against any one of the imprisoned comrades, though some of them have already been condemned to long terms without hearing or trial, and in their absence. The conditions of their imprisonment are exceptionally vile and brutal. Thus one of the arrested, Comrade Maximov, after numerous vain protests against the incredibly unhygienic conditions in which he was forced to exist, was driven to the only means of protest left him — a hunger strike. Another comrade, Yarchuk, released after an imprisonment of six days, was soon rearrested without any charges being preferred against him on either occasion.

According to reliable information received by us, some of the arrested Anarchists are being sent to the prisons of Samara, far away from home and friends, and thus deprived of what little comradely assistance they might have been able to receive nearer home. A number of other comrades have been forced by the terrible conditions of their imprisonment to declare a hunger strike. One of them, after hungering twelve days, became dangerously ill.

Even physical violence is practised upon our comrades in prison. The statement of the Anarchists in the Butyrki prison in Moscow, signed by thirty-eight comrades, and sent to the Executive Committee of the All-Russian Extraordinary Commission on March 16th, contains, among other things, the following statement: “On March 15th Comrade T. Kashirin was brutally attacked and beaten in the prison of the Special Department of the Extraordinary Commission by your agent Mago and assistants, in the presence of the prison warden Dookiss.”

Besides the wholesale arrests of and the physical violence toward our comrades, the Government is waging systematic war against our educational work. It has closed a number of our clubs, as well as the Moscow office of the publishing establishment of the Anarcho-syndicalist organization *Golos Truda*. A similar man-hunt took place in Petrograd on March 15th. Numbers of Anarchists were arrested, without cause, the printing house of *Golos Truda* was closed, and its workers imprisoned. No charges have been preferred against the arrested comrades, all of whom are still in prison.

These unbearably autocratic tactics of the Government towards the Anarchists are unquestionably the result of the general policy of the Bolshevik State in the exclusive control of the Communist Party in regard to Anarchism, Syndicalism, and their adherents.

This state of affairs is forcing us to raise our voices in loud protest against the panicky and brutal suppression of the Anarchist movement by the Bolshevik Government. Here in Russia our voice is weak. It is stifled. The policy of the ruling Communist Party is designed to destroy absolutely every possibility or effort of Anarchist activity or propaganda. The Anarchists of Russia are thus forced into the condition of a complete moral hunger strike, for the Government is depriving us of the possibility to carry out even those plans and projects which it itself only recently promised to aid.

Realizing more clearly than ever before the truth of our Anarchist ideal and the imperative need of its application to life we are convinced that the revolutionary proletariat of the world is with us.

After the February Revolution Russian Anarchists returned from every land to Russia to devote themselves to revolutionary activity. The Bolsheviks had adopted the Anarchist slogan, “The factories to the workers, the land to the peasants,” and thereby won the sympathies of the Anarchists. The latter saw in the Bolsheviks the spokesmen of social and economic emancipation, and joined forces with them.

Through the October period the Anarchists worked hand in hand with the Communists and fought with them side by side in the defense of the Revolution. Then came the Brest-Litovsk Treaty, which many Anarchists considered a betrayal of the Revolution. It was the first warning for them that all was not well with the Bolsheviks. But Russia was still exposed to foreign intervention, and the Anarchists felt that they must continue together to fight the common enemy.

In April, 1918, came another blow. By order of Trotsky the Anarchist headquarters in Moscow were attacked with artillery, some Anarchists wounded, a large number arrested, and all Anarchist activities “liquidated.” This entirely unexpected outrage served to further to alienate the Anarchists from the ruling Party. Still the majority

of them remained with the Bolsheviks: they felt that, in spite of internal persecution to turn against the existing regime was to work into the hands of the counter-revolutionary forces. The Anarchists participated in every social, educational, and economic effort; they worked even in the military departments to aid Russia. In the Red Guards, in the volunteer regiments, and later in the Red Army; as organizers and managers of factories and shops; as chiefs of the fuel bureaus; as teachers — everywhere the Anarchists held difficult and responsible positions. Out of their ranks came some of the ablest men who worked in the foreign office with Tchicherin and Kharakan, in the various press bureaus, as Bolshevik diplomatic representatives in Turkestan, Bokhara, and the Far Eastern Republic. Throughout Russia the Anarchists worked with and for the Bolsheviks in the belief that they were advancing the cause of the Revolution. But the devotion and zeal of the Anarchists in no way deterred the Communists from relentlessly persecuting the Anarchist movement.

The peculiar general situation and the confusion of ideas created in all revolutionary circles by the Bolshevik experiment divided the Anarchist forces in Russia into several factions, thereby weakening their effect upon the course of the Revolution. There were a number of groups, each striving separately and striving vainly against the formidable machine which they themselves had helped to create. In the dense political fog many lost their sense of direction: they could not distinguish between the Bolsheviks and the Revolution. In desperation some Anarchists were driven to underground activities, even as they had been during the regime of the Tsars. But such work was more difficult and perilous under the new rulers and it also opened the door to the sinister machinations of provocators. The more mature Anarchist organizations, such as the *Nabat*, in the Ukraina, *Golos Truda* in Petrograd and Moscow, and the *Voylni Trud* group — the last two of Anarcho-syndicalist tendency — continued their work openly, as best they could.

Unfortunately, as was unavoidable under the circumstances, some evil spirits had found entry into the Anarchist ranks — debris washed ashore by the Revolutionary tide. They were types to whom the Revolution meant only destruction, occasionally even for personal advantage. They engaged in shady pursuits and, when arrested and their lives threatened, they often turned traitors and joined the Tcheka. Particularly in Kharkov and Odessa thrived this poisonous weed. The Anarchists at large were the first to take a stand against this element. The Bolsheviks, always anxious to secure the services of the Anarchist derelicts, systematically perverted the facts. They maligned, persecuted, and hounded the Anarchist movement as such. It was this Communist treachery and despotism which resulted in a bomb's being thrown during the session of the Moscow Section of the Communist Party in September, 1919. It was an act of protest, members of the various political tendencies cooperating in it. The Anarchist organizations *Golos Truda* and *Voylni Trud* in Moscow publicly expressed their condemnation of such methods, but the Government replied with reprisals against all Anarchists. Yet, in spite of their bitter experiences and martyrdom under the Bolshevik regime, most of the Anarchists clung tenaciously to the hand that smote them. It needed the outrage upon Kronstadt to rouse them from the hypnotic spell of the Bolshevik superstition.

Power is corrupting, and Anarchists are no exception. It must in truth be admitted that a certain Anarchist element became demoralized by it; by far the largest majority retained their integrity. Neither Bolshevik persecution nor oft-attempted bribery of good position with all its special privileges succeeded in alienating the great bulk of Anarchists from their ideals. As a result they were constantly harassed and incarcerated. Their existence in the prisons was a continuous torture: in most of them still obtained the old regime and only the collective struggle of the politicals occasionally succeeded in compelling reforms and improvements. Thus it required repeated "obstructions" and hunger strikes in the Butyrki before the authorities were forced to make concessions. The politicals succeeded in establishing a sort of university, organized lectures, and received visits and food parcels. But the Tcheka frowned upon such "liberties." Suddenly, without warning, an end was put to decent treatment; the Butyrki was raided and the prisoners, numbering more than 400, and belonging to various revolutionary wings, were forcibly taken from their cells and transferred to other penal institutions. A message received at the time from one of the victims, dated April 27th, reads:

Concentration Camp, Ryazan.

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On the night of April 25th we were attacked by Red soldiers and armed Tchekists and ordered to dress and get ready to leave the Butyrki. Some of the politicals, fearing that they were to be taken to execution, refused to go and were terribly beaten. The women especially were maltreated, some of them being dragged down the stairs by their hair. Many have suffered serious injury. I myself was so badly beaten that my whole body feels like one big sore. We were taken out by force in our night-clothes and thrown into wagons. The comrades in our group knew nothing of the whereabouts of the rest of the politicals, including Mensheviks, Social Revolutionists, Anarchists, and Anarcho-syndicalists.

Ten of us, among them Fanya Baron, have been brought here. Conditions in this prison are unbearable. No exercise, no fresh air; food is scarce and filthy; everywhere awful dirt, bedbugs, and lice. We mean to declare a hunger strike for better treatment. We have just been told to get ready with our things. They are going to send us away again. We do not know where to.

[Signed] T.

Upon the circumstances of the Butyrki raid becoming known the students of the Moscow University held a protest meeting and passed resolutions condemnatory of the outrage. Thereupon the student leaders were arrested and the University closed. The non-resident students were ordered to leave Moscow within three days on the pretext of lack of rations. The students volunteered to give up their *payok*, but the Government insisted on their quitting the capital. Later, when the University was re-opened, Preobrazhensky, the Dean, admonished the students to refrain from any political expressions on pain of being expelled from the University. Some of the arrested students were exiled, among them several girl students, for the sole crime of being members of a circle whose aim was to study the works of Kropotkin and other Anarchist authors. The methods of the Tsar were resurrected by his heirs to the throne in Bolshevik Russia.

After the death of Peter Kropotkin his friends and comrades decided to found a Kropotkin Museum in commemoration of the great Anarchist teacher and in furtherance of his ideas and ideals. I removed to Moscow to aid in the organization of the proposed memorial, but before long the Museum Committee concluded that for the time being the project could not be realized. Everything being under State monopoly nothing could be done without application to the authorities. To accept Government aid would have been a deliberate betrayal of the spirit of Kropotkin who throughout his life consistently refused State assistance. Once when Kropotkin was ill and in need, the Bolshevik Government offered him a large sum for the right to publish his works. Kropotkin refused. He was compelled to accept rations and medical assistance when sick, but he would neither consent to his works being published by the State nor accept any other aid from it. The Kropotkin Museum Committee took the same attitude. It accepted from the Moscow Soviet the house Kropotkin had been born in, and which was to be turned into a Kropotkin Museum; but it would ask the Government for nothing more. The house at the time was occupied by a military organization; it would require months to get it vacated and then no means would be at hand to have it renovated. Some of the Committee members felt that a Kropotkin Museum was out of place in Bolshevik Russia as long as despotism was rampant and the prisons filled with political dissenters.

While I was in Petrograd on a short visit, the Moscow apartment in which I had a room was raided by the Tcheka. I learned that the customary trap had been set and everyone arrested who called at the place during the *zassada*. I visited Ravitch to protest against such proceedings, telling her that if the object was to take me into custody I was prepared for it. Ravitch had heard nothing of the matter, but promised to get in touch with Moscow. A few days later I was informed that the Tchekists had been withdrawn from the apartment and that the arrested friends were about to be released. When I returned to my room some time later most of them had been freed. At the same time a number of Anarchists were arrested in various parts of the capital and no news of their fate or of the cause of their arrest could be learned. Several weeks later, on August 30th, the Moscow *Izvestia* published the official report of the Veh-Tcheka concerning "Anarchist banditism," announcing that ten Anarchists had been shot as "bandits" without hearing or trial.

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It had become the established policy of the Bolshevik Government to mask its barbaric procedure against Anarchists with the uniform charge of banditism. This accusation was made practically against all arrested Anarchists and frequently even against sympathizers with the movement. A very convenient method of getting rid of an undesirable person: by it any one could be secretly executed and buried.

Among the ten victims were two of the best known Russian Anarchists, whose idealism and life-long devotion to the cause of humanity had stood the test of Tsarist dungeons and exile, and persecution and suffering in other countries. They were Fanya Baron, who several months before had escaped from the Ryazan prison, and Lev Tcherny who had spent many years of his life in katorga and exile, under the old regime. The Bolsheviks did not have the courage to say that they had shot Lev Tcherny; in the list of the executed he appeared as "Turchaninoff," which — though his real name — was unfamiliar to some even of his closest friends. Tcherny was known throughout Russia as a gifted poet and writer. In 1907 he had published an original work on "Associational Anarchism," and since his return from Siberia in 1917 he had enjoyed wide popularity among the workers of Moscow as a lecturer and founder of the "Federation of Brain Workers." He was a man of great gifts, tender and sympathetic in all his relationships. No person could be further from banditism.

The mother of Tcherny had repeatedly called at the Ossoby Otdel (Special Department of the Tcheka) to learn the fate of her son. Every time she was told to come next day; she would then be permitted to see him. As established later, Tcherny had already been shot when these promises were being made. After his death the authorities refused to turn his body over to his relatives or friends for burial. There were persistent rumours that the Tcheka had not intended to execute Tcherny, but that he died under torture.

Fanya Baron was of the type of Russian woman completely consecrated to the cause of humanity. While in America she gave all her spare time and a goodly part of her meagre earnings in a factory to further Anarchist propaganda. Years afterward, when I met her in Kharkov, her zeal and devotion had become intensified by the persecution she and her comrades had endured since their return to Russia. She possessed unbounded courage and a generous spirit. She could perform the most difficult task and deprive herself of the last piece of bread with grace and utter selflessness. Under harrowing conditions of travel, Fanya went up and down the Ukraina to spread the Nabat, organize the workers and peasants, or bring help and succour to her imprisoned comrades. She was one of the victims of the Butyrki raid, when she had been dragged by her hair and badly beaten. After her escape from the Ryazan prison she tramped on foot to Moscow, where she arrived in tatters and penniless. It was her desperate condition which drove her to seek shelter with her husband's brother, at whose house she was discovered by the Tcheka. This big-hearted woman, who had served the Social Revolution all her life, was done to death by the people who pretended to be the advance guard of revolution. Not content with the crime of killing Fanya Baron, the Soviet Government put the stigma of banditism on the memory of their dead victim.

Chapter 8. Travelling Salesmen of the Revolution

Great preparations were being made by the Communists for the Third Congress of the Third International and the First Congress of the Red Trade Union International. A preliminary committee had been organized in the summer of 1920, while delegates from various countries were in Moscow. How much the Bolsheviks depended upon the First Congress of the Red Trade Union International was apparent from a remark of an old Communist. "We haven't the workers in the Third International," he said; "unless we succeed in welding together the proletariat of the world into the R.T.U.I., the Third International cannot last very long."

The Hôtel de Luxe, renovated the previous year, became the foreign guest house of the Third International and was put in festive attire. The delegates began to arrive in Moscow.

During my stay in Russia I came across three classes of visitors who came to "study the Revolution." The first category consisted of earnest idealists to whom the Bolsheviks were the symbol of the Revolution. Among them were many emigrants from America who had given up everything they possessed to return to the promised land. Most of these became bitterly disappointed after the first few months and sought to get out of Russia. Others, who did not come as Communists, joined the Communist Party for selfish reasons and did in Rome as the Romans do. There were also the Anarchist deportees who came not of their own choice. Most of them strained every effort to leave Russia after they realized the stupendous deception that had been imposed on the world.

In the second class were journalists, newspapermen, and some adventurers. They spent from two weeks to two months in Russia, usually in Petrograd or Moscow, as the guests of the Government and in charge of Bolshevik guides. Hardly any of them knew the language and they never got further than the surface of things. Yet many of them have presumed to write and lecture authoritatively about the Russian situation. I remember my astonishment when I read in a certain London daily that the teachings of Jesus were "being realized in Russia." A preposterous falsehood of which none but a charlatan could be guilty. Other writers were not much nearer the truth. If they were at all critical of the Bolsheviks they were so at the expense of the whole Russian people, whom they charged with being "crude, primitive savages, too illiterate to grasp the meaning of the Revolution." According to these writers it was the Russian people who imposed upon the Bolsheviks their despotic and cruel methods. It did not occur to those so-called investigators that the Revolution was made by those primitive and illiterate people, and not by the present rulers in the Kremlin. Surely they must have possessed some quality which enabled them to rise to revolutionary heights — a quality which, if properly directed, would have prevented the wreck and ruin of Russia. But that quality has persistently been overlooked by Bolshevik apologists who sacrifice all truth in their determination to find extenuating circumstances for the mess made by the Bolsheviks. A few wrote with understanding of the complex problems and with sympathy for the Russian people. But their voice was ineffectual in the popular craze that Bolshevism had become.

The third category — the majority of the visitors, delegates, and members of various commissions — infested Russia to become the agents of the ruling Party. These people had every opportunity to see things as they were, to get close to the Russian people, and to learn from them the whole terrible truth. But they preferred to side with the Government, to listen to its interpretation of causes and effects. Then they went forth to misrepresent and to lie deliberately in behalf of the Bolsheviks, as the Entente agents had lied and misrepresented the Russian Revolution.

Nor did the sincere Communists realize the disgrace of the situation — not even Angelica Balabanova. Yet she had good judgment of character and knew how to appraise the people who flocked to Russia. Her experience with Mrs. Clare Sheridan was characteristic. The lady had been smuggled into Russia before Moscow realized

that she was the cousin of Winston Churchill. She was obsessed by the desire “to sculp” prominent Communists. She had also begged Angelica to sit for her. “Lenin, Trotsky, and other leaders are going to; aren’t you?” she pleaded. Angelica, who hated sensationalism in any form, resented the presence in Russia of these superficial visitors. “I asked her,” she afterward related, “if she would have thought of ‘sculpting’ Lenin three years ago when the English Government denounced him as a German spy. Lenin did not make the Revolution. The Russian people made it. I told this Mrs. Sheridan that she would do better to ‘sculp’ Russian workingmen and women who were the real heroes of the Revolution. I know she did not like what I said. But I don’t care. I can’t stand people to whom the Russian struggle is mere copy for poor imitations or cheap display.”

Now the new delegates were beginning to arrive. They were royally welcomed and feted. They were taken to show schools, children’s homes, colonies, and model factories. It was the traditional Potemkin villages that were shown the visitors. They were graciously received and “talked to” by Lenin and Trotsky, treated to theatres, concerts, ballets, excursions, and military parades. In short, nothing was left undone to put the delegates into a frame of mind favourable to the great plan that was to be revealed to them at the Red Trade Union and the Third International Congresses. There were also continuous private conferences where the delegates were subjected to a regular third degree, Lozovsky — prominent Bolshevik labour leader — and his retinue seeking to ascertain their attitude to the Third International, the dictatorship of the proletariat, and similar subjects. Here and there was a delegate who refused to divulge the instructions of his organization on the ground that he was pledged to report only to the Congress. But such naive people reckoned without their host. They soon found themselves ostracized and at the Congress they were given no opportunity to make themselves heard effectively.

The majority of the delegates were more pliable. They learned quickly that pledges and responsibilities were considered bourgeois superstitions. To show their ultra-radicalism they quickly divested themselves of them. They became the echoes of Zinoviev, Lozovsky, and other leaders.

The American delegates to the Red Trade Union International were most conspicuous by their lack of personality. They accepted without question every proposition and suggestion of the Chair. The most flagrant intrigues and political machinations and brazen suppression of those who would not be cajoled or bullied into blind adherence found ready support by the American Communist crew and the aides they had brought with them.

The Bolsheviks know how to set the stage to produce an impression. In the staging of the two Congresses held in July, 1921, they outdid themselves. The background for the Congress of the Third International was the Kremlin. In the royal halls where once the all-powerful Romanovs had sat, the awed delegates hung with bated breath upon every word uttered by their pope, Lenin, and the other Grand Seigneurs of the Communist Church. On the eve of the Congress a great meeting was held in the big theatre to which only those whose passports had been approved by the All-Russian Tcheka were admitted. The streets leading to the theatre were turned into a veritable military camp.

Tchekists and soldiers on foot and on horseback created the proper atmosphere for the Communist conclave. At the meeting resolutions were passed extending fraternal greetings to “the revolutionists in capitalist prisons.” At that very moment every Russian prison was filled with revolutionists but no greetings were sent to them. So all-pervading was Moscow hypnotism that not a single voice was raised to point out the farce of Bolshevik sympathy for political prisoners.

The Red Trade Union Congress was set on a less pretentious scale in the House of the Trade Unions. But no details were overlooked to get the proper effects. “Delegates” from Palestine and Korea — men who had not been out of Russia for years — delegates from the great industrial centres of Bokhara, Turkestan, and Adzerbeydzhan, packed the Congress to swell the Communist vote and help carry every Communist proposition. They were there to teach the workers of Europe and America how to reconstruct their respective countries and to establish Communism after the world revolution.

The plan perfected by Moscow during the year 1920–21, and which was a complete reversal of Communist principles and tactics, was very skilfully and subtly unrolled — by slow degrees — before the credulous delegates. The Red Trade Union International was to embrace all revolutionary and syndicalist organizations of the

world, with Moscow as its Mecca and the Third International as its Prophet. All minor revolutionary labour organizations were to be dissolved and Communist units formed instead within the existing conservative trade union bodies. The very people who a year ago had issued the famous Bull of twenty-one points, they who had excommunicated every heretic unwilling to submit to the orders of the Holy See — the Third International — and who had applied every invective to labour in the 2nd and the 21/2 Internationals, were now making overtures to the most reactionary labour organizations and “resoluting” against the best efforts of the revolutionary pioneers in the Trade Union movement of every country.

Here again the American delegates proved themselves worthy of their hire. Most of them had sprung from the Industrial Workers of the World; had indeed arisen to “fame and glory” on the shoulders of that militant American labour body. Some of the delegates had valiantly escaped to safety, unselfishly preferring the Hotel de Luxe to Leavenworth Penitentiary, leaving their comrades behind in American prisons and their friends to refund the bonds they had heroically forfeited. While Industrial Workers continued to suffer persecution in capitalistic America, the renegade I. W. W.’s living in comfort and safety in Moscow maligned and attacked their former comrades and schemed to destroy their organization. Together with the Bolsheviki they were going to carry out the job begun by the American Vigilantes and the Ku Klux Klan to exterminate the I. W. W. *Les extrêmes se touchent*.

While the Communists were passing eloquent resolutions of protest against the imprisonment of revolutionaries in foreign countries, the Anarchists in the Bolshevik prisons of Russia were being driven to desperation by their long imprisonment without opportunity for a hearing or trial. To force the hand of the Government the Anarchists incarcerated in the Taganka (Moscow) decided on a hunger strike to the death. The French, Spanish, and Italian Anarcho-syndicalists, when informed of the situation, promised to raise the question at an early session of the Labour Congress. Some, however, suggested that the Government be first approached on the matter. Thereupon a Delegate Committee was chosen, including the well-known English labour leader, Tom Mann, to call upon the Little Father in the Kremlin. The Committee visited Lenin. The latter refused to have the Anarchists released on the ground that “they were too dangerous,” but the final result of the interview was a promise that they would be permitted to leave Russia; should they, however, return without permission, they would be shot. The next day Lenin’s promise was substantiated by a letter of the Central Committee of the Communist Party, signed by Trotsky, reiterating what Lenin had said. Naturally the threat of shooting was omitted in the official letter.

The hunger strikers in the Taganka accepted the conditions of deportation. They had for years fought and bled for the Revolution and now they were compelled to become Ahasueruses in foreign lands or suffer slow mental and physical death in Bolshevik dungeons. The Moscow Anarchist groups chose Alexander Berkman and A. Shapiro as their representatives on the Delegates’ Committee to arrange with the Government the conditions of the release and deportation of the imprisoned Anarchists.

In view of this settlement of the matter the intention of a public protest at the Congress was abandoned by the delegates. Great was their amazement when, just before the close of the Congress, Bukharin — in the name of the Central Committee of the Communist Party — launched into a scurrilous attack on the Anarchists.

Some of the foreign delegates, outraged by the dishonourable proceeding, demanded an opportunity to reply. That demand was finally granted to a representative of the French delegation after Chairman Lozovsky had exhausted every demagogic trick in a vain attempt to silence the dissenters.

At no time during the protracted negotiations on behalf of the imprisoned Anarchists and the last disgraceful proceedings at the Red Trade Union Congress did the American Communist delegates make a protest. Loudly they had shouted for political amnesty in America, but not a word had they to say in favour of the liberation of the politicals in Russia. One of the group, approached on behalf of the hunger strikers, exclaimed: “What are a few lives or even a few hundred of them as against the Revolution!” To such Communist minds the Revolution had no bearing on justice and humanity.

In the face of abject want, with men, women, and children hungrily watching the white bread baked for the Luxe Hotel in its adjoining bakery, one of the American fraternal delegates wrote to a publication at home that

“the workers in Russia control the industries and are directing the affairs of the country; they get everything free and need no money.” This noble delegate lived in the palatial home of the former Sugar King of Russia and enjoyed also the hospitality of the Luxe. He indeed needed no money. But he knew that the workers lacked even the basic necessities and that without money they were as helpless in Russia as in any other country, the week’s *payok* not being sufficient for two days’ existence. Another delegate published glowing accounts dwelling on the absence of prostitution and crime in Moscow. At the same time the Tcheka was daily executing hold-up-men, and on the Tverskaya and the Pushkin Boulevard, near the Luxe Hotel, street women mobbed the delegates with their attentions. Their best customers were the very delegates who waxed so enthusiastic about the wonders of the Bolshevik régime.

The Bolsheviks realized the value of such champions and appreciated their services. They sent them forth into the world generously equipped in every sense, to perpetuate the monstrous delusion that the Bolsheviks and the Revolution are identical and that the workers have come into their own “under the proletarian dictatorship.” Woe to those who dare to tear the mask from the lying face. In Russia they are put against the wall, exiled to slow death in famine districts, or banished from the country. In Europe and America such heretics are dragged through the mire and morally lynched. Everywhere the unscrupulous tools of the great disintegrator, the Third International, spread distrust and hatred in labour and radical ranks. Formerly ideals and integrity were the impulse to revolutionary activity. Social movements were founded upon the inner needs of each country. They were maintained and supported by the interest and zeal of the workers themselves. Now all this is condemned as worthless. Instead the golden rain of Moscow is depended on to produce a rich crop of Communist organizations and publications. Even uprisings may be organized to deceive and mislead the people as to the quality and strength of the Communist Party. In reality, everything is built on a foundation that crumbles to pieces the moment Moscow withdraws its financial support.

During the two Congresses held in July, 1921, the friends and comrades of Maria Spiridonova circulated a manifesto which had been sent by them to the Central Committee of the Communist Party and to the main representatives of the Government, calling attention to the condition of Spiridonova and demanding her release for the purpose of adequate medical treatment and care.

A prominent foreign woman delegate to the Third Congress of the Communist International was approached. She promised to see Trotsky, and later it was reported that he had said that Spiridonova was “still too dangerous to be liberated.” It was only after accounts of her condition had appeared in the European Socialist press that she was released, on condition that she return to prison on her recovery. Her friends in whose care she is at present face the alternative of letting Spiridonova die or turning her over to the Tcheka.

Chapter 9. Education and Culture

The proudest claims of the Bolsheviks are education, art, and culture. Communist propaganda literature and Bolshevik agents at home and abroad constantly sing the praises of these great achievements.

To the casual observer it may indeed appear that the Bolsheviks have accomplished wonders in this field. They have organized more schools than existed under the Tsar, and they have made them accessible to the masses. This is true of the larger cities. But in the provinces the existing schools met the opposition of the local Bolsheviks, who closed most of them on the alleged ground of counter-revolutionary activities, or because of lack of Communist teachers. While, then, in the large centres the percentage of children attending schools and the number of higher educational institutions is greater than in the past, the same does not apply to the rest of Russia. Still, so far as quantity is concerned, the Bolsheviks deserve credit for their educational work and the general diffusion of education.

In the case of the theatres no reservations have been made. All were permitted to continue their performances when factories were shut down for want of fuel. The opera, ballet, and Lunacharsky's plays were elaborately staged, and the *Proletcult* — organized to advance proletarian culture — was generously subsidized even when the famine was at its height. It is also true that the Government printing presses were kept busy day and night manufacturing propaganda literature and issuing the old classics. At the same time the imagists and futurists gathered unmolested in Café Domino and other places. The palaces and museums were kept up in admirable condition. In any other starved, blockaded, and attacked country all this would have been a very commendable showing.

In Russia, however, two revolutions had taken place. To be sure, the February Revolution was not far-reaching. Still, it brought about political changes without which there might not have been an October. It also released great cultural forces from the prisons and Siberia a valuable element without which the educational work of the Bolsheviks could not have been undertaken.

It was the October Revolution which struck deepest into the vitals of Russia. It uprooted the old values and cleared the ground for new conceptions and forms of life. Inasmuch as the Bolsheviks became the sole medium of articulating and interpreting the promise of the Revolution, the earnest student will not be content merely with the increase of schools, the continuation of the ballet, or the good condition of the museums. He will want to know whether education, culture, and art in Bolshevik Russia symbolize the spirit of the Revolution, whether they serve to quicken the imagination and broaden the horizon; above all, whether they have released and helped to apply the latent qualities of the masses.

Critical inquiry in Russia is a dangerous thing. No wonder so many newcomers avoided looking beneath the surface. To them it was enough that the Montessori system, the educational ideas of Professor Dewey, and dancing by the Dalcroze method have been "adopted" by Russia. I do not contend against these innovations. But I insist that they have no bearing whatever on the Revolution; they do not prove that the Bolshevik educational experiment is superior to similar efforts in other countries, where they have been achieved without a revolution and the terrible price it involves.

State monopoly of thought is everywhere interpreting education to suit its own purpose. Similarly the Bolsheviks, to whom the State is supreme, use education to further their own ends. But while the monopoly of thought in other countries has not succeeded in entirely checking the spirit of free inquiry and critical analysis, the "proletarian dictatorship" has completely paralysed every attempt at independent investigation. The Communist criterion is dominant. The least divergence from official dogma and opinion on the part of teach-

ers, educators, or pupils exposes them to the general charge of counter-revolution, resulting in discharge and expulsion, if nothing more drastic.

In a previous chapter I have mentioned the case of the Moscow University students expelled and exiled for protesting against Tcheka violence toward the political prisoners in the Butyrki. But it was not only such "political" offences that were punished. Offences of a purely academic nature were treated in the same manner. Thus the objection of some professors to Communist interference in the methods of instruction was sternly suppressed. Teachers and students who supported the professors were severely punished. I know a professor of sociology and literature, a brilliant scholar and a Revolutionist, who was discharged from the Moscow University because, as an Anarchist, he encouraged the critical faculty of his pupils. He is but one instance of the numerous cases of non-Communist intellectuals who, under one pretext or another, are systematically hounded and finally eliminated from Bolshevik institutions. The Communist "cells" in control of every classroom have created an atmosphere of distrust and suspicion in which real education cannot thrive.

It is true that the Bolsheviks have striven to carry education and culture into the Red Army and the villages. But here again the same conditions prevail. Communism is the State religion and, like all religions, it discourages the critical attitude and frowns upon independent inquiry. Yet without the capacity for parallelism and opportunity for verification education is valueless.

The *Proletcult* is the pet child of the Bolsheviks. Like most parents, they claim for their offspring extraordinary talents. They hold it up as the great genius who is destined to enrich the world with new values. Henceforth the masses shall no longer drink from the poisonous well of bourgeois culture. Out of their own creative impulse and through their own efforts the proletariat shall bring forth great treasures in literature, art, and music. But like most child prodigies, the *Proletcult* did not live up to its early promise. Before long it proved itself below the average, incapable of innovation, lacking originality, and without sustaining power. Already in 1920 I was told by two of the foremost foster-fathers of the *Proletcult*, Gorki and Lunacharsky, that it was a failure.

In Petrograd, Moscow, and throughout my travels I had occasion to study the efforts of the *Proletcult*. Whether expressed in printed form, on the stage, in clay or colour, they were barren of ideas or vision, and showed not a trace of the inner urge which impels creative art. They were hopelessly commonplace. I do not doubt that the masses will some day create a new culture, new art values, new forms of beauty. But these will come to life from the inner necessity of the people themselves, and not through an arbitrary will imposed upon them.

The mechanistic approach to art and culture and the *idée fixe* that nothing must express itself outside of the channels of the State have stultified the cultural and artistic expression of the Russian people. In poetry and literature, in drama, painting, and music not a single epic of the Revolution has been produced during five years. This is the more remarkable when one bears in mind how rich Russia was in works of art and how close her writers and poets were to the soul of the Russian people. Yet in the greatest upheaval in the world's history no one has come forward with pen or brush or lyre to give artistic expression to the miracle or to set to music the storm that carried the Russian people forward. Works of art, like new-born man, come in pain and travail. Verily the five years of Revolution should have proved very rich spiritually and creatively. For in those years the soul of Russia has gone through a thousand crucifixions. Yet in this regard Russia was never before so poor and desolate.

The Bolsheviks claim that a revolutionary period is not conducive to creative art. That contention is not borne out by the French Revolution. To mention only the Marseillaise, the great music of which lives and will live. The French Revolution was rich in spiritual effort, in poetry, painting, science, and in its great literature and letters. But, then, the French Revolution was never so completely in the bondage of one dogmatic idea as has been the case with Russia. The Jacobins indeed strove hard to fetter the spirit of the French Revolution and they paid dearly for it. The Bolsheviks have been copying the destructive phases of the French Revolution. But they have done nothing that can compare with the constructive achievements of that period.

I have said that nothing outstanding has been created in Russia. To be exact, I must except the great revolutionary poem, "Twelve," by Alexander Blok. But even that gifted genius, deeply inspired by the Revolution, and imbued with the fire that had come to purify all life, soon ceased to create. His experience with the Tcheka

(he was arrested in 1919), the terrorism all about him, the senseless waste of life and energy, the suffering and hopelessness of it all depressed his spirit and broke his health. Soon Alexander Blok was no more.

Even a Blok could not create with an iron band compressing his brain — the iron band of Bolshevik distrust, persecution, and censorship. How far-reaching the latter was I realized from a document the Museum Expedition had discovered in Vologda. It was a “very confidential, secret” order issued in 1920 and signed by Ulyanova, the sister of Lenin and chief of the Central Educational Department. It directed the libraries throughout Russia to “eliminate all non-Communist literature, except the Bible, the Koran, and the classics including even Communistic writings dealing with problems which were being “solved in a different way” by the existing régime. The condemned literature was to be sent to paper mills “because of the scarcity of paper.”

Such edicts and the State monopoly of all material, printing machinery, and mediums of circulation exclude every possibility of the birth of creative work. The editor of a little coöperative paper published a brilliant poem, unsigned. It was the cry of a tortured poet’s soul in protest against the continued terror. The editor was promptly arrested and his little shop closed. The author would probably have been shot had his whereabouts been known. No doubt there are many agonized cries in Russia, but they are muffled cries. No one may hear them or interpret their meaning. The future alone has the key to the cultural and artistic treasures now hidden from the Argus eyes of the Department of Education and the numerous other censorial institutions.

Russia is now the dumping ground for mediocrities in art and culture. They fit into the narrow groove, they dance attendance on the allpowerful political commissars. They live in the Kremlin and skim the cream of life, while the real poets — like Blok and others — die of want and despair.

The void in literature, poetry, and art is felt most in the theatres, the State theatres especially. I once sat through five hours of acting in the Alexandrovsky Theatre in Petrograd when “Othello” was staged, with Andreyeva, Gorki’s wife, as Desdemona. It is hard to imagine a play more atrociously presented. I saw most of the other plays in the State theatre and not one of them gave any hint of the earthquake that had shaken Russia. There was no new note in interpretation, scenery, or method. It was all commonplace and inadequate, innocent even of the advancement made in dramatic art in bourgeois countries, and utterly inconsequential in the light of the Revolution.

The only exception was the Moscow Art Theatre. Its performance of Gorki’s “Night’s Lodging” was especially powerful. Real art was also presented in the Stanislavsky Studio. These were the only oases in the art desert of Russia. But even the Art Theatre showed no trace of the great revolutionary events Russia was living through. The repertoire which had made the Art Theatre famous a quarter of a century before still continued night after night. There were no new Ibsens, Tolstoys, or Tchekovs to thunder their protest against the new evils, and if there had been, no theatre could have staged them. It was safer to interpret the past than to voice the present. Yet, though the Art Theatre kept strictly within the past, Stanislavsky was often in difficulties with the authorities. He had suffered arrest and was once evicted from his studio. He had just moved into a new place when I visited him with Louise Bryant who had asked me to act as her interpreter. Stanislavsky looked forlorn and discouraged among his still unpacked boxes of stage property. I saw him also on several other occasions and found him almost hopeless, about the future of the theatre in Russia. “The theatre can grow only through inspiration from new works of art,” he would say; “without it the interpretive artist must stagnate and the theatre deteriorate.” But Stanislavsky himself was too much the creative artist to stagnate. He sought other forms of interpretation. His newest venture was an attempt to bring singing and dramatic acting into coöperative harmony. I attended a dress rehearsal of such a performance and found it very impressive. The effect of the voice was greatly enhanced by the realistic finesse which Stanislavsky achieved in dramatic art. But these efforts were entirely the work of himself and his little circle of art students; they had nothing to do with the Bolsheviks of the *Proletcult*.

There are some other innovations, begun long before the advent of the Bolsheviks and permitted by them to continue because they have no bearing on the Russian actuality. The Kamerny Theatre registers its revolt against the imposition of the play upon the acting, against the limitation of expression involved in the orthodox

interpretation of dramatic art. It achieves noteworthy results by the new mode of acting, complemented by original scenery and music, but mostly in plays of a lighter genre.

Another unique attempt is essayed by the Semperante Theatre. It is based on the conception that the written drama checks the growth and diversity of the interpretive artist. Plays should therefore be improvised, thereby affording greater scope to spontaneity, inspiration, and mood of the artist. It is a novel experiment, but as the improvised plays must also keep within the limits of the State censorship, the work of the Semperantists suffers from a lack of ideas.

The most interesting cultural endeavour I met in Kiev was the work of the Jewish *Kulturliga*. Its nucleus was organized in 1918 to minister to the needs of pogrom victims. They had to be provided for, sheltered, fed, and clothed. Young Jewish literary men and an able organizer brought the *Kulturliga* to life. They did not content themselves with ministering only to the physical needs of the unfortunates. They organized children's homes, public schools, high schools, evening classes; later a seminary and art school were added. When we visited Kiev the *Kulturliga* owned a printing plant and a studio, besides its other educational institutions, and had succeeded in organizing 230 branches in the Ukraina. At a literary evening and a special performance arranged in honour of the Expedition we were able to witness the extraordinary achievements of the, *Kulturliga*.

At the literary evening Perez's poem "The Four Seasons" was rendered by recitative group singing. The effect was striking. Nature at the birth of spring, birds sending forth their joyous song of love, the mystery and romance of mating, the ecstasy of renewing and becoming, the rumbling of the approaching storm, the crash of the mighty giants struck by lightning, rain softly falling, the leaves fluttering to earth, the somberness and pathos of autumn, the last desperate resistance of Nature against death, the trees shrouded in white — all were made vivid and alive by the new form of collective recitative. Every nuance of Nature was brought out by the group of artists on the improvised little stage of the *Kulturliga*.

The next day we visited the art school. The children's classes were the more interesting. There was no discipline, no rigid rules, no mechanistic control of their art impulses. The children did drawing, painting, and modelling — mostly Jewish motifs: a pogromed city, by a boy of fourteen; a devout Jew in his tales praying in the synagogue, mortal fear of the pogrom savages written in his every feature; an old Jewish woman, the tragic remnant of a whole family slaughtered; and similar scenes from the life of the Russian Jew. The efforts were often crude, but there was about them nothing of the stilted manner characteristic of the *Proletcult*. There was no attempt to impose a definite formula on art expression.

Later we attended the studio. In a bare room, without scenery, lighting, costumes, or make-up, the artists of the *Kulturliga* gave several one-act plays and presented also an unpublished work found among the effects of a playwright. The performance had an artistic touch and finish I had rarely seen before. The play is called "The End of the World." The wrath of God rolls like thunder across the world, commanding man to prepare for the end. Yet man heeds not. Then all the elements are let loose, pursuing one another in wild fury; the storm rages and shrieks, and man's groans are drowned in the terrific hour of judgment. The world goes under, and all is dead.

Then something begins to move again. Black shadows symbolizing half beast, half man, with distorted faces and hesitating movements, crouch out of their caves. In awe and fear they stretch their trembling hands toward one another. Haltingly at first, then with growing confidence, man attempts in common effort with his fellows to lift himself out of the black void. Light begins to break. Again a thunderous voice rolls over the earth. It is the voice of fulfilment.

It was a stirring artistic achievement.

When the *Liga* was first organized the Bolsheviki subsidized its work. Later, when they returned to Kiev after its evacuation by Denikin, they gave very scanty support to the educational institutions of the *Kulturliga*. This unfriendly attitude was due to the *Yevkom*, the Jewish Communist Section, which intrigues against every independent Jewish cultural endeavour. When we left Kiev the ardent workers of the *Liga* were much worried about the future of the organization. I am not in a position to say at this writing whether the *Liga* was able to continue its work or was closed altogether. However, laudable as were the innovations of the *Kulturliga* and

the attempts of the Kamerney and Semperante at new modes of expression, they could not be considered as having any bearing on the Revolution.

State support to so-called art is given mostly to Lunacharsky's dramatic ventures and other Communist interpretations of culture. When I first met Lunacharsky I thought him much less the politician than the artist. I heard him lecture at the Sverdlov University before a large audience of workingmen and women, popularizing the origin and development of art. It was done splendidly. When I met him again he was so thoroughly in the meshes of Party discipline and so completely shorn of his power that every effort of his was frustrated. Then he began to write plays. That was his undoing. He could not employ the material of the actual reality, and the February Revolution, Kerensky, and the Constituent Assembly had already been caricatured to a thread. Lunacharsky turned to the German Revolution. He wrote "The Smith and the Councillor," a sort of burlesque. The play is so amateurish and commonplace that no theatre outside of Russia would have cared to present it. But Lunacharsky was in control of the theatres — why not exploit them for his own works? The play was staged at great cost, at a time when millions on the Volga were starving. But even that could have been forgiven if the play had any meaning or contained anything suggestive of the tragedy of Russia. Instead, it lacked all life and was rich only in vulgar scenes portraying Ludendorff, the renegade Social Democratic President, a degenerate aristocrat, and a princess of the *demimonde*. The drunken men frantically scramble for the possession of the woman, literally tearing her clothing off her back. A revolting scene, yet in the whole audience of teachers and members of the Department of Education not a single protest was voiced against the affront to the taste and intelligence of revolutionary Russia. On the contrary, they applauded the playwright, for those sycophants depended on Lunacharsky for their rations. They could not afford to be critical.

Vanity and power break the strongest character, and Lunacharsky is not strong. It is his lack of will which makes him submit, against his better judgment, to the galling discipline and espionage placed over him. Perhaps he avenges himself by forcing upon the public at large and the actors under his charge his dramatic works.

After a careful analysis of the educational and cultural efforts of the Bolsheviki the earnest student will come to the following conclusions: first, there is quantity rather than substance in the education of Russia to-day; secondly, the theatres, the ballet, and the museums receive generous support from the Government, but the reason for it is not so much love of art as the necessity of finding some outlet for the checked and stifled aspirations of the people.

The political dictatorship of the Bolsheviki with one stroke suppressed the social phase of life in Russia. There was no forum even for the most inoffensive social intercourse, no clubs, no meeting places, no restaurants, not even a dance hall. I remember the shocked expression of Zorin when I asked him if the young people could not occasionally meet for a dance free from Communist supervision. "Dance halls are gathering places for counter-revolutionists; we closed them," he informed me. The emotional and human needs of the people were considered dangerous to the régime.

On the other hand, the dreadful existence — hunger, cold, and darkness — was sapping the life of the people. Gloom and despair by day, congestion, lack of light and heat at night, and no escape from it all. There was, of course, the political life of the Communist Party — a life stern and forbidding, a life without colour or warmth. The masses had no contact with or interest in that life, and they were not permitted to have anything of their own. A people bottled up is a menace. Some outlet had to be provided, some relief from the black despair. The theatre, the opera, and the museum were that relief. What if the theatres gave nothing new? What if the opera had bad singing? And the ballet continued to move in the old toe circles? The places were warm; they had light. They furnished the opportunity for human association and one could forget the misery and loneliness — one might even forget the Tcheka. The theatre, the opera, the ballet, and the museum became the safety valve of the Bolshevik régime. And as the theatres gave nothing of protest, nothing new or vital, they were permitted to continue. They solved a great and difficult problem and furnished excellent copy for foreign propaganda.

Chapter 10. Exploiting the Famine

Late in the summer of 1921 there came the harrowing news of the famine. To those who had kept in touch with inner affairs the information was not quite unexpected. We had learned during the early part of the summer that a large proportion of the population was doomed to death from starvation. At that time a group of scientific agriculturists had assembled in Moscow. Their report showed that, owing to bureaucratic centralization, and corruption and delay in seed distribution, timely and sufficient sowing had been prevented. The Soviet press kept the report of the agricultural conference from the public. But in July items began to appear in the *Pravda* and the *Izvestia* telling of the terrible drought in the Volga region and the fearful conditions in the famine-stricken districts.

Immediately various groups and individuals came forward ready to coöperate with the Government in coping with the calamity. The Left Wing elements — Anarchists, Social Revolutionists, and Maximalists — offered to organize relief work and to collect funds. But they received no encouragement from the Soviet authorities. On the other hand, elements of the Right, the Cadets (Constitutional Democrats), were received with open arms. Kishkin, Minister of Finance under Kerensky, Mine. Kuskova, Prokopovitch, and other prominent Conservatives, who had bitterly fought the Revolution, were accepted by the Bolsheviki. These people had been denounced as counter-revolutionists and repeatedly arrested and imprisoned, yet they were given preference and permitted to organize the group known as the Citizens' Committee. When the latter refused to work under the guardianship of the Moscow Soviet, insisting upon complete autonomy and the right to publish its own paper, the Government consented. Such discrimination in favour of reactionaries as against those who had faithfully stood by the Revolution could be explained only in two ways. First, the Bolsheviki considered it dangerous to grant the Left elements free access to the peasantry; secondly, it was necessary to make an impression on Europe, which could be effectively done by means of the conservative group. This became clear before the Citizens' Committee began its relief work.

In the beginning the Committee received the entire support of the Government. A special building was assigned for its headquarters and it was granted the right to issue its own paper, called *Pomoshtch* (Succour). Members of the Committee were also promised permission to go to Western Europe for the purpose of arousing interest and getting support for the famine stricken. Two numbers of the paper were issued. Its appearance caused significant comment: it was an exact reproduction, in size, type, and general form, of the old *Vyedomosti*, the most reactionary sheet under the former regime. The publication was, of course, very guarded in its tone; but between the lines one could read its antagonism to the ruling Party. Its first issue contained a letter from the Metropolitan Tikhon, wherein he commanded the faithful to send their contributions to him. He assured his flock that he was to have complete control of the distribution of the donations. The Citizens' Committee was, given *carte blanche* in carrying on its work, and the fact was heralded by the Bolsheviki as proof of their liberality and willingness to coöperate with all elements in famine relief.

Presently the Soviet Government entered into an agreement with the American Relief Administration, and other European organizations regarding aid for the Volga sufferers, and then the headquarters of the Citizens' Committee were raided, the paper suppressed, and the leading members of the Committee thrown into the Tcheka on the usual charge of counterrevolution. Now it was reasonably certain that Mme. Kuskova and her co-workers were no more counter-revolutionary when they were permitted to organize Volga relief than they had been at any time since 1917. Why, then, did the Communist State accept them while rejecting the assistance of true revolutionists? For no other reason than propaganda purposes. When the Citizens' Committee had served that purpose it was kicked overboard in true Bolshevik fashion. Only one person the Tcheka dared not

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touch — Vera Nikolayevna Figner, the venerable revolutionist. Great humanitarian that she is, she joined the Citizens' Committee and devoted herself to its work with the same zeal that had made her so effective as one of the leading spirits of the *Narodnaya Volya*. Twenty-two years of living death in Schlüsselburg had failed to/ destroy her ardour. When the Citizens' Committee was arrested, Vera Nikolayevna do manded to share the same fate, but the Tcheka knew the spiritual influence of this woman in Russia and abroad, and she was left in peace. The other members of the Citizens' Committee were kept in prison for a long time, then exiled to remote parts of Russia and finally deported.

Except for the foreign organizations doing relief work in Russia, the Soviet Government could now stand before the world as the sole dispenser of support to the starving in the famine district. Kalinin, the marionette President of the Socialist Republic, equipped with much propaganda literature and surrounded by a large staff of Soviet officials and foreign correspondents, made his triumphal march through the stricken territory. It was widely heralded throughout the world, and the desired effect was achieved. But the real work in the famine region was carried on not so much by the official machine as by the great host of unknown men and women from the ranks of the proletariat and the intelligentsia. Most devotedly and with utter consecration they gave of their own depleted energies. Many of them perished from typhus, exposure, and ex haustion; some were slain by the power of darkness which now, even more than in Tolstoi's time, holds many sections of Russia in its grip. Doctors, nurses, and relief workers were often killed by the unfortunates they had come to aid, as evil spirits who had willed the famine and the misfortunes of Russia. These were the real heroes and martyrs, unknown and unsung.

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The Tcheka had succeeded in terrorizing the whole people. The only exceptions were the politicals, whose courage and devotion to their ideals defied the Bolsheviks as it had the Romanovs. I knew many of those brave spirits, and I saw in them the only hope to sustain one amid the general wreckage. They were the living proof of the powerlessness of terror against an Ideal.

Typical of this class was a certain Anarchist who had long been sought for by the Tcheka as an important Makhnovetz. He was a member of the military staff of the revolutionary *povstantsi* of the Ukraina and the close friend and counsellor of Makhno. He had already known him intimately when they were together in *katorga* in the days of the Tsar. He had shared all the hardships and danger of the *povstantsi* life and participated in their campaigns against the enemies of the Revolution. After the defeat of Wrangel and the last treachery of the Bolsheviks toward Makhno, when the latter's army had become scattered and many of its members killed, this man succeeded in escaping the Bolshevik net. He determined to come to Moscow, there to write a history of Makhnovstchina. It was a perilous journey, made under most difficult conditions, with death constantly treading his footsteps. Under an assumed name he secured a tiny room in the environs of the capital. He lived in most abject poverty, always in danger of his life, visiting his wife in the city only under cover of darkness. Once in every twenty four hours he would come to the appointed place for a little respite and his sole meal of the day, consisting of potatoes, herring, and tea. Every moment he risked being recognized, for he was well known in Moscow, and recognition meant summary execution. His wife also, if discovered, would have met the same fate — the devoted woman who, though with child at the time, had followed him to Moscow. After a desperate hunt for employment she found a position in *acréche*, but as pregnant women were not accepted in such institutions, she had to disguise her condition. All day long she had to be on her feet, attending to her duties, and living in constant fear for the safety of her husband.

When the baby was born the situation became more aggravated. The woman was harassed by her superiors because she had obtained the position without their knowledge of her condition. Petty officialdom and hard work exhausted her energies and the daily anxiety about the man she loved nearly drove her frantic. Yet never a sign of all that troubled her when the man would visit her.

Many evenings I spent with this couple. They were entirely cut off from the outside world and former friends, all alone save for the fear of discovery and death which was their constant companion. In the dreary, damp room, the baby asleep, we passed many hours talking in subdued voices about the Ukrainian peasantry and the Makhno movement. My friend was familiar with every phase of it from personal experience, which he was now incorporating into his book on Makhno. He was absorbed in that work, which was for the first time to give to the world the truth about Makhno and the *povstantsi*. Deeply concerned about his wife and child, he was entirely oblivious to his own safety, though knowing that every day the Tcheka net was drawn closer about him. With great difficulty he was finally prevailed upon to leave his beloved Russia, as the only way of saving his family. What a commentary on the Socialist Republic, whose bravest and truest sons must keep in hiding or forsake their native soil!

Life in Russia had become to me a constant torture; the need of breaking my two years' silence was imperative. During all the summer I was in the throes of a bitter conflict between the necessity of leaving and my inability to tear myself away from what had been an ideal to me. It was like the tragic end of a great love to which one clings long after it is no more.

In the midst of my struggle there happened an event which further served to demonstrate the complete collapse of the Bolsheviks as revolutionists. It was the announcement of the return to Russia of the Tsarist General Slastchev, one of the most reactionary and brutal militarists of the old régime. He had fought against the Revolution from its very beginning and had led some of the Wrangel forces in the Crimea. He was guilty of fiendish barbarities to war prisoners and infamous as a maker of pogroms. Now Slastchev recanted and was returning to "his Fatherland." This arch counter-revolutionist and Jew-baiter, together with several other Tsarist generals and White guardists, was received by the Bolsheviks with military honours. No doubt it was just retribution that the antiSemite had to salute the Jew Trotsky, his military superior. But to the Revolution and the Russian people the triumphal return of the imperialists was an outrage.

The old general had changed his colours but not his nature. In his letter to the officers and men of the Wrangel Army he delivered himself of the following:

I, Slastchev Krimsky, command you to return to your Fatherland and into the fold of the Red Army.
Our country needs our defense against her enemies. I command you to return.

As a reward for his newly fledged love of the Socialist Fatherland Slastchev "Krimsky" was commissioned to quell the Karelian peasants who demanded self-determination, and Slastchev had the opportunity of giving full play to the autocratic powers he was vested with.

Military receptions and honours for the man who had been foremost in the attempt to crush the Revolution, and imprisonment or death for the lovers of liberty! At the same time the true sons of Russia, who had defended the Revolution against every attack and had aided the Bolsheviks to political power, were made homeless by deportation to foreign lands. A more tragic débâcle history has never before witnessed. The first to be deported by the "revolutionary" Government were ten Anarchists, most of them known in the international revolutionary movement as tried idealists and martyrs for their cause. Among them was Volin, a highly cultured man, a gifted writer and lecturer, who had been editor of various Anarchist publications in Europe and America. In Russia, where he returned in 1917, he helped to organize the Ukrainian Confederation of *Nabat* and was for a time lecturer for the Soviet Department of Education in Kharkov. Volin had been a member of an Anarchist partisan military unit that fought against Austro-German occupation, and for a considerable time he also conducted educational and cultural work in the Makhno Army. During the year 1921 he was imprisoned by the Bolsheviks and deported after the hunger strike of the Taganka Anarchists which lasted ten and a half days.

In the same group was G. Maximoff, an Anarchist of many years' standing. Before the Revolution he had been active among the students of the Petrograd University and also among the peasants. He participated in all the revolutionary struggles beginning with the February Revolution, was one of the editors of *Golos Truda* and member of the All-Russian Secretariat of Anarcho-syndicalists. He is an able and popular writer and lecturer.

Mark Mratchny, another of the deported, has been an Anarchist since 1907. At the time when Hetman Skoropadsky ruled Ukraina with the help of German bayonets, Mratchny was a member of the Revolutionary Bureau of the students of Kharkov. He held the position of instructor in the Soviet School Department of Kharkov, and later in Siberia. He edited the *Nabat* during the period of agreement between Makhno and the Bolsheviks, and was later arrested together with the other Anarchists who had come to Kharkov for the Anarchist Conference.

Among the deported was also Yartchuk, famous as one of the leaders of the Kronstadt sailors in the uprising of July, 1917, a man who enjoyed exceptional influence among the sailors and workers and whose idealism and devotion are matters of historic record. In the group there were also several students — mere youths who had participated in the Anarchist hungerstrike in the Taganka prison.

To remain longer in Bolshevik Russia had become unbearable. I was compelled to speak out, and decided to leave the country. Friends were making arrangements to open a *sub rosa* passage abroad, but just as all preparations were completed we were informed of new developments. Berlin Anarchists had made a demand upon the Soviet Government that passports be issued for Alexander Berkman, A. Shapiro, and myself, to enable

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us to attend the International Anarchist Congress which was to convene in Berlin in December, 1921. Whether due to that demand or for other reasons, the Soviet Government finally issued the required papers and on December 1, 1921, I left Russia in the company of Alexander Berkman and A. Shapiro. It was just one year and eleven months since I had set foot on what I believed to be the promised land. My heart was heavy with the tragedy of Russia. One thought stood out in bold relief: I must raise my voice against the crimes committed in the name of the Revolution. I would be heard regardless of friend or foe.

Chapter 12. Afterword

I

Non-Bolshevik Socialist critics of the Russian failure contend that the Revolution could not have succeeded in Russia because industrial conditions had not reached the necessary climax in that country. They point to Marx, who taught that a social revolution is possible only in countries with a highly developed industrial system and its attendant social antagonisms. They therefore claim that the Russian Revolution could not be a social revolution, and that historically it had to evolve along constitutional, democratic lines, complemented by a growing industry, in order to ripen the country economically for the basic change.

This orthodox Marxian view leaves an important factor out of consideration — a factor perhaps more vital to the possibility and success of a social revolution than — even the industrial element. That is the psychology of the masses at a given period. Why is there, for instance, no social revolution in the United States, France, or even in Germany? Surely these countries have reached the industrial development set by Marx as the culminating stage. The truth is that industrial development and sharp social contrasts are of themselves by no means sufficient to give birth to a new society or to call forth a social revolution. The necessary social consciousness, the required mass psychology is missing in such countries as the United States and the others mentioned. That explains why no social revolution has taken place there.

In this regard Russia had the advantage of other more industrialized and “civilized” lands. It is true that Russia was not as advanced industrially as her Western neighbours. But the Russian mass psychology, inspired and intensified by the February Revolution, was ripening at so fast a pace that within a few months the people were ready for such ultra-revolutionary slogans as “All power to the Soviets” and “The land to the peasants, the factories to the workers.”

The significance of these slogans should not be under-estimated. Expressing in a large degree the instinctive and semi-conscious will of the people, they yet signified the complete social, economic, and industrial reorganization of Russia. What country in Europe or America is prepared to interpret such revolutionary mottoes into life? Yet in Russia, in the months of June and July, 1917, these slogans became popular and were enthusiastically and actively taken up, in the form of direct action, by the bulk of the industrial and agrarian population of more than 150 millions. That was sufficient proof of the “ripeness” of the Russian people for the social revolution.

As to economic “preparedness” in the Marxian sense, it must not be forgotten that Russia is preëminently an agrarian country. Marx’s dictum presupposes the industrialization of the peasant and farmer population in every highly developed society, as a step toward social fitness for revolution. But events in Russia, in 1917, demonstrated that revolution does not await this process of industrialization and — what is more important — cannot be made to wait. The Russian peasants began to expropriate the landlords and the workers took possession of the factories without taking cognizance of Marxian dicta. This popular action, by virtue of its own logic, ushered in the social revolution in Russia, upsetting all Marxian calculations. The psychology of the Slav proved stronger than socialdemocratic theories.

That psychology involved the passionate yearning for liberty nurtured by a century of revolutionary agitation among all classes of society. The Russian people had fortunately remained politically unsophisticated and untouched by the corruption and confusion created among the proletariat of other countries by “democratic” liberty and self-government. The Russian remained, in this sense, natural and simple, unfamiliar with the subtleties of politics, of parliamentary trickery, and legal makeshifts. On the other hand, his primitive sense of

justice and right was strong and vital, without the disintegrating finesse of pseudo-civilization. He knew what he wanted and he did not wait for "historic inevitability" to bring it to him: he employed direct action. The Revolution to him was a fact of life, not a mere theory for discussion.

Thus the social revolution took place in Russia in spite of the industrial backwardness of the country. But to make the Revolution was not enough. It was necessary for it to advance and broaden, to develop into economic and social reconstruction. That phase of the Revolution necessitated fullest play of personal initiative and collective effort. The development and success of the Revolution depended on the broadest exercise of the creative genius of the people, on the coöperation of the intellectual and manual proletariat. Common interest is the *leit motif* of all revolutionary endeavour, especially on its constructive side. This spirit of mutual purpose and solidarity swept Russia with a mighty wave in the first days of the October-November Revolution. Inherent in that enthusiasm were forces that could have moved mountains if intelligently guided by exclusive consideration for the well-being of the whole people. The medium for such effective guidance was on hand: the labour organizations and the coöperatives with which Russia was covered as with a network of bridges combining the city with the country; the Soviets which sprang into being responsive to the needs of the Russian people; and, finally, the intelligentsia whose traditions for a century expressed heroic devotion to the cause of Russia's emancipation.

But such a development was by no means within the programme of the Bolsheviki. For several months following October they suffered the popular forces to manifest themselves, the people carrying the Revolution into ever-widening channels. But as soon as the Communist Party felt itself sufficiently strong in the government saddle, it began to limit the scope of popular activity. All the succeeding acts of the Bolsheviki, all their following policies, changes of policies, their compromises and retreats, their methods of suppression and persecution, their terrorism and extermination of all other political views — all were but the *means to an end*: the retaining of the State power in the hands of the Communist Party. Indeed, the Bolsheviki themselves (in Russia) made no secret of it. The Communist Party, they contended, is the advance guard of the proletariat, and the dictatorship must rest in its hands. Alas, the Bolsheviki reckoned without their host — without the peasantry, whom neither the *razvyoriska*, the Tcheka, nor the wholesale shooting could persuade to support the Bolshevik régime. The peasantry became the rock upon which the bestlaid plans and schemes of Lenin were wrecked. But Lenin, a nimble acrobat, was skilled in performing within the narrowest margin. The new economic policy was introduced just in time to ward off the disaster which was slowly but surely overtaking the whole Communist edifice.

II

The "new economic policy" came as a surprise and a shock to most Communists. They saw in it a reversal of everything that their Party had been proclaiming — a reversal of Communism itself. In protest some of the oldest members of the Party, men who had faced danger and persecution under the old régime while Lenin and Trotsky lived abroad in safety, left the Communist Party embittered and disappointed. The leaders then declared a lockout. They ordered the clearing of the Party ranks of all "doubtful" elements. Everybody suspected of an independent attitude and those who did not accept the new economic policy as the last word in revolutionary wisdom were expelled. Among them were Communists who for years had rendered most devoted service. Some of them, hurt to the quick by the unjust and brutal procedure, and shaken to their depths by the collapse of what they held most high, even resorted to suicide. But the smooth sailing of Lenin's new gospel had to be assured, the gospel of the sanctity of private property and the freedom of cutthroat competition erected upon the ruins of four years of revolution.

However, Communist indignation over the new economic policy merely indicated the confusion of mind on the part of Lenin's opponents. What else but mental confusion could approve of the numerous acrobatic political stunts of Lenin and yet grow indignant at the final somersault, its logical culmination? The trouble

with the devout Communists was that they clung to the Immaculate Conception of the Communist State which by the aid of the Revolution was to redeem the world. But most of the leading Communists never entertained such a delusion. Least of all Lenin.

During my first interview I received the impression that he was a shrewd politician who knew exactly what he was about and that he would stop at nothing to achieve his ends. After hearing him speak on several occasions and reading his works I became convinced that Lenin had very little concern in the Revolution and that Communism to him was a very remote thing. The centralized political State was Lenin's deity, to which everything else was to be sacrificed. Someone said that Lenin would sacrifice the Revolution to save Russia. Lenin's policies, however, have proven that he was willing to sacrifice both the Revolution and the country, or at least part of the latter, in order to realize his political scheme with what was left of Russia.

Lenin was the most pliable politician in history. He could be an ultra-revolutionary, a compromiser and conservative at the same time. When like a mighty wave the cry swept over Russia, "All power to the Soviets!" Lenin swam with the tide. When the peasants took possession of the land and the workers of the factories, Lenin not only approved of those direct methods but went further. He issued the famous motto, "Rob the robbers," a slogan which served to confuse the minds of the people and caused untold injury to revolutionary idealism. Never before did any real revolutionist interpret social expropriation as the transfer of wealth from one set of individuals to another. Yet that was exactly what Lenin's slogan meant. The indiscriminate and irresponsible raids, the accumulation of the wealth of the former bourgeoisie by the new Soviet bureaucracy, the chicanery practised toward those whose only crime was their former status, were all the results of Lenin's "Rob the robbers" policy. The whole subsequent history of the Revolution is a kaleidoscope of Lenin's compromises and betrayal of his own slogans.

Bolshevik acts and methods since the October days may seem to contradict the new economic policy. But in reality they are links in the chain which was to forge the all-powerful, centralized Government with State Capitalism as its economic expression. Lenin possessed clarity of vision and an iron will. He knew how to make his comrades in Russia and outside of it believe that his scheme was true Socialism and his methods the revolution. No wonder that Lenin felt such contempt for his flock, which he never hesitated to fling into their faces. "Only fools can believe that Communism is possible in Russia now," was Lenin's reply to the opponents of the new economic policy.

As a matter of fact, Lenin was right. True Communism was never attempted in Russia, unless one considers thirty-three categories of pay, different food rations, privileges to some and indifference to the great mass as Communism.

In the early period of the Revolution it was comparatively easy for the Communist Party to possess itself of power. All the revolutionary elements, carried away by the ultrarevolutionary promises of the Bolsheviks, helped the latter to power. Once in possession of the State the Communists began their process of elimination. All the political parties and groups which refused to submit to the new dictatorship had to go. First the Anarchists and Left Social Revolutionists, then the Mensheviks and other opponents from the Right, and finally everybody who dared aspire to, an opinion of his own. Similar was the fate of all independent organizations. They were either subordinated to the needs of the new State or destroyed altogether, as were the Soviets, the trade unions and the coöperatives — three great factors for the realization of the hopes of the Revolution.

The Soviets first manifested themselves in the revolution of 1905. They played an important part during that brief but significant period. Though the revolution was crushed, the Soviet idea remained rooted in the minds and hearts of the Russian masses. At the first dawn which illuminated Russia in February, 1917, the Soviets revived again and came into bloom in a very short time. To the people the Soviets by no means represented a curtailment of the spirit of the Revolution. On the contrary, the Revolution was to find its highest, freest practical expression through the Soviets. That was why the Soviets so spontaneously and rapidly spread throughout Russia. The Bolsheviks realized the significance of the popular trend and joined the cry. But once in control of the Government the Communists saw that the Soviets threatened the supremacy of the State. At the same time they could not destroy them arbitrarily without undermining their own prestige at home and abroad as the

sponsors of the Soviet system. They began to shear them gradually of their powers and finally to subordinate them to their own needs.

The Russian trade unions were much more amenable to emasculation. Numerically and in point of revolutionary fibre they were still in their childhood. By declaring adherence to the trade unions obligatory the Russian labour organizations gained in physical stature, but mentally they remained in the infant stage. The Communist State became the wet nurse of the trade unions. In return, the organizations served as the flunkies of the State. "A school for Communism," said Lenin in the famous controversy on the functions of the trade unions. Quite right. But an antiquated school where the spirit of the child is fettered and crushed. Nowhere in the world are labour organizations as subservient to the will and the dictates of the State as they are in Bolshevik Russia.

The fate of the coöperatives is too well known to require elucidation. The coöperatives were the most essential link between the city and the country. Their value to the Revolution as a popular and successful medium of exchange and distribution and to the reconstruction of Russia was incalculable. The Bolsheviks transformed them into cogs of the Government machine and thereby destroyed their usefulness and efficiency.

III

It is now clear why the Russian Revolution, as conducted by the Communist Party, was a failure. The political power of the Party, organized and centralized in the State, sought to maintain itself by all means at hand. The central authorities attempted to force the activities of the people into forms corresponding with the purposes of the Party. The sole aim of the latter was to strengthen the State and monopolize all economical, political, and social activities — even all cultural manifestations. The Revolution had an entirely different object, and in its very character it was the negation of authority and centralization. It strove to open everlarger fields for proletarian expression and to multiply the phases of individual and collective effort. The aims and tendencies of the Revolution were diametrically opposed to those of the ruling political party.

Just as diametrically opposed were the methods of the Revolution and of the State. Those of the former were inspired by the spirit of the Revolution itself: that is to say, by emancipation from all oppressive and limiting forces; in short; by *libertarian principles*. The methods of the State, on the contrary — of the Bolshevik State as of every government — were based on coercion, which in the course of things necessarily developed into systematic violence, oppression, and terrorism. Thus two opposing tendencies struggled for supremacy: the Bolshevik State against the Revolution. That struggle was a life-and-death struggle. The two tendencies, contradictory in aims and methods, could not work harmoniously: the triumph of the State meant the defeat of the Revolution.

It would be an error to assume that the failure of the Revolution was due entirely to the character of the Bolsheviks. Fundamentally, it was the result of the principles and methods of Bolshevism. It was the authoritarian spirit and principles of the State which stifled the libertarian and liberating aspirations. Were any other political party in control of the government in Russia the result would have been essentially the same. It is not so much the Bolsheviks who killed the Russian Revolution as the Bolshevik idea. It was Marxism, however modified; in short, fanatical governmentalism. Only this understanding of the underlying forces that crushed the Revolution can present the true lesson of that world-stirring event. The Russian Revolution reflects on a small scale the centuryold struggle of the libertarian principle against the authoritarian. For what is progress if not the more general acceptance of the principles of liberty as against those of coercion? The Russian Revolution was a libertarian step defeated by the Bolshevik State, by the temporary victory of the reactionary, the governmental idea.

That victory was due to a number of causes. Most of them have already been dealt with in the preceding chapters. The main cause, however, was not the industrial backwardness of Russia, as claimed by many writers on the subject. That cause was cultural which, though giving the Russian people certain advantages over their more sophisticated neighbours, also had some fatal disadvantages. The Russian was "culturally backward" in

the sense of being unspoiled by political and parliamentary corruption. On the other hand, that very condition involved, inexperience in the political game and a naive faith in the miraculous power of the party that talked the loudest and made the most promises. This faith in the power of government served to enslave the Russian people to the Communist Party even before the great masses realized that the yoke had been put around their necks.

The libertarian principle was strong in the initial days of the Revolution, the need for free expression all-absorbing. But when the first wave of enthusiasm receded into the ebb of everyday prosaic life, a firm conviction was needed to keep the fires of liberty burning. There was only a comparative handful in the great vastness of Russia to keep those fires lit the Anarchists, whose number was small and whose efforts, absolutely suppressed under the Tsar, had had no time to bear fruit. The Russian people, to some extent instinctive Anarchists, were yet too unfamiliar with true libertarian principles and methods to apply them effectively to life. Most of the Russian Anarchists themselves were unfortunately still in the meshes of limited group activities and of individualistic endeavour as against the more important social and collective efforts. The Anarchists, the future unbiased historian will admit, have played a very important rôle in the Russian Revolution — a rôle far more significant and fruitful than their comparatively small number would have led one to expect. Yet honesty and sincerity compel me to state that their work would have been of infinitely greater practical value had they been better organized and equipped to guide the released energies of the people toward the reorganization of life on a libertarian foundation.

But the failure of the Anarchists in the Russian Revolution — in the sense just indicated does by no means argue the defeat of the libertarian idea. On the contrary, the Russian Revolution has demonstrated beyond doubt that the State idea, State Socialism, in all its manifestations (economic, political, social, educational) is entirely and hopelessly bankrupt. Never before in all history has authority, government, the State, proved so inherently static, reactionary, and even counter-revolutionary in effect. In short, the very antithesis of revolution.

It remains true, as it has through all progress, that only the libertarian spirit and method can bring man a step further in his eternal striving for the better, finer, and freer life. Applied to the great social upheavals known as revolutions, this tendency is as potent as in the ordinary evolutionary process. The authoritarian method has been a failure all through history and now it has again failed in the Russian Revolution. So far human ingenuity has discovered no other principle except the libertarian, for man has indeed uttered the highest wisdom when he said that liberty is the mother of order, not its daughter. All political tenets and parties notwithstanding, no revolution can be truly and permanently successful unless it puts its emphatic veto upon all tyranny and centralization, and determinedly strives to make the revolution a real revaluation of all economic, social, and cultural values. Not mere substitution of one political party for another in the control of the Government, not the masking of autocracy by proletarian slogans, not the dictatorship of a new class over an old one, not political scene shifting of any kind, but the complete reversal of all these authoritarian principles will alone serve the revolution.

In the economic field this transformation must be in the hands of the industrial masses: the latter have the choice between an industrial State and anarcho-syndicalism. In the case of the former the menace to the constructive development of the new social structure would be as great as from the political State. It would become a dead weight upon the growth of the new forms of life. For that very reason syndicalism (or industrialism) alone is not, as its exponents claim, sufficient unto itself. It is only when the libertarian spirit permeates the economic organizations of the workers that the manifold creative energies of the people can manifest themselves, and the revolution be safeguarded and defended. Only free initiative and popular participation in the affairs of the revolution can prevent the terrible blunders committed in Russia. For instance, with fuel only a hundred versts [about sixty-six miles] from Petrograd there would have been no necessity for that city to suffer from cold had the workers' economic organizations of Petrograd been free to exercise their initiative for the common good. The peasants of the Ukraina would not have been hampered in the cultivation of their land had they had access to the farm implements stacked up in the warehouses of Kharkov and other industrial centres awaiting orders from Moscow for their distribution. These are characteristic examples of Bolshevik governmentalism

and centralization, which should serve as a warning to the workers of Europe and America of the destructive effects of Statism.

The industrial power of the masses, expressed through their libertarian associations — Anarchosyndicalism — is alone able to organize successfully the economic life and carry on production. On the other hand, the coöperatives, working in harmony with the industrial bodies, serve as the distributing and exchange media between city and country, and at the same time link in fraternal bond the industrial and agrarian masses. A common tie of mutual service and aid is created which is the strongest bulwark of the revolution — far more effective than compulsory labour, the Red Army, or terrorism. In that way alone can revolution act as a leaven to quicken the development of new social forms and inspire the masses to greater achievements.

But libertarian, industrial organizations and the coöperatives are not the only media in the interplay of the complex phases of social life. There are the cultural forces which, though closely related to the economic activities, have yet their own functions to perform. In Russia the Communist State became the sole arbiter of all the needs of the social body. The result, as already described, was complete cultural stagnation and the paralysis of all creative endeavour. If such a débâcle is to be avoided in the future, the cultural forces, while remaining rooted in the economic soil, must yet retain independent scope and freedom of expression. Not adherence to the dominant political party but devotion to the revolution, knowledge, ability, and — above all — the creative impulse should be the criterion of fitness for cultural work. In Russia this was made impossible almost from the beginning of the October Revolution, by the violent separation of the intelligentsia and the masses. It is true that the original offender in this case was the intelligentsia, especially the technical intelligentsia, which in Russia tenaciously clung — as it does in other countries — to the coat-tails of the bourgeoisie. This element, unable to comprehend the significance of revolutionary events, strove to stem the tide by wholesale sabotage. But in Russia there was also another kind of intelligentsia — one with a glorious revolutionary past of a hundred years. That part of the intelligentsia kept faith with the people, though it could not unreservedly accept the new dictatorship. The fatal error of the Bolsheviks was that they made no distinction between the two elements. They met sabotage with wholesale terror against the intelligentsia as a class, and inaugurated a campaign of hatred more intensive than the persecution of the bourgeoisie itself — a method which created an abyss between the intelligentsia and the proletariat and reared a barrier against constructive work.

Lenin was the first to realize that criminal blunder. He pointed out that it was a grave error to lead the workers to believe that they could build up the industries and engage in cultural work without the aid and coöperation of the intelligentsia. The proletariat had neither the knowledge nor the training for the task, and the intelligentsia had to be restored in the direction of the industrial life. But the recognition of one error never safeguarded Lenin and his Party from immediately committing another. The technical intelligentsia was called back on terms which added disintegration to the antagonism against the régime.

While the workers continued to starve, engineers, industrial experts, and technicians received high salaries, special privileges, and the best rations. They became the pampered employees of the State and the new slave drivers of the masses. The latter, fed for years on the fallacious teachings that muscle alone is necessary for a successful revolution and that only physical labour is productive, and incited by the campaign of hatred which stamped every intellectual a counter-revolutionist and speculator, could not make peace with those they had been taught to scorn and distrust.

Unfortunately Russia is not the only country where this proletarian attitude against the intelligentsia prevails. Everywhere political demagogues play upon the ignorance of the masses, teach them that education and culture are bourgeois prejudices, that the workers can do without them, and that they alone are able to rebuild society. The Russian Revolution has made it very clear that both brain and muscle are indispensable to the work of social regeneration. Intellectual and physical labour are as closely related in the social body as brain and hand in the human organism. One cannot function without the other.

It is true that most intellectuals consider themselves a class apart from and superior to the workers, but social conditions everywhere are fast demolishing the high pedestal of the intelligentsia. They are made to see that they, too, are proletarians, even more dependent upon the economic master than the manual worker.

Unlike the physical proletarian, who can pick up his tools and tramp the world in search of a change from a galling situation, the intellectual proletarians have their roots more firmly in their particular social environment and cannot so easily change their occupation or mode of living. It is therefore of utmost importance to bring home to the workers the rapid proletarianization of the intellectuals and the common tie thus created between them. If the Western world is to profit by the lessons of Russia, the demagogic flattery of the masses and blind antagonism toward the intelligentsia must cease. That does not mean, however, that the toilers should depend entirely upon the intellectual element. On the contrary, the masses must begin right now to prepare and equip themselves for the great task the revolution will put upon them. They should acquire the knowledge and technical skill necessary for managing and directing the intricate mechanism of the industrial and social structure of their respective countries. But even at best the workers will need the coöperation of the professional and cultural elements. Similarly the latter must realize that their true interests are identical with those of the masses. Once the two social forces learn to blend into one harmonious whole, the tragic aspects of the Russian Revolution would to a great extent be eliminated. No one would be shot because he "once acquired an education." The scientist, the engineer, the specialist, the investigator, the educator, and the creative artist, as well as the carpenter, machinist, and the rest, are all part and parcel of the collective force which is to shape the revolution into the great architect of the new social edifice. Not hatred, but unity; not antagonism, but fellowship; not shooting, but sympathy — that is the lesson of the great Russian débâcle for the intelligentsia as well as the workers. All must learn the value of mutual aid and libertarian coöperation, Yet each must be able to remain independent in his own sphere and in harmony with the best he can yield to society. Only in that way will productive labour and educational and cultural endeavour express themselves in ever newer and richer forms. That is to me the all-embracing and vital moral taught by the Russian Revolution.

IV

In the previous pages I have tried to point out why Bolshevik principles, methods, and tactics failed, and that similar principles and methods applied in any other country, even of the highest industrial development, must also fail. I have further shown that it is not only Bolshevism that failed, but Marxism itself. That is to say, the STATE IDEA, the authoritarian principle, has been proven bankrupt by the experience of the Russian Revolution. If I were to sum up my whole argument in one sentence I should say: The inherent tendency of the State is to concentrate, to narrow, and monopolize all social activities; the nature of revolution is, on the contrary, to grow, to broaden, and disseminate itself in ever-wider circles. In other words, the State is institutional and static; revolution is fluent, dynamic. These two tendencies are incompatible and mutually destructive. The State idea killed the Russian Revolution and it must have the same result in all other revolutions, unless the *libertarian idea prevail*.

Yet I go much further. It is not only Bolshevism, Marxism, and Governmentalism which are fatal to revolution as well as to all vital human progress. The main cause of the defeat of the Russian Revolution lies much deeper. It is to be found in the whole Socialist conception of revolution itself.

The dominant, almost general, idea of revolution — particularly the Socialist idea — is that revolution is a violent change of social conditions through which one social class, the working class, becomes dominant over another class, the capitalist class. It is the conception of a purely physical change, and as such it involves only political scene shifting and institutional rearrangements. Bourgeois dictatorship is replaced by the "dictatorship of the proletariat" — or by that of its "advance guard," the Communist Party; Lenin takes the seat of the Romanovs, the Imperial Cabinet is rechristened Soviet of People's Commissars, Trotsky is appointed Minister of War, and a labourer becomes the Military Governor General of Moscow. That is, in essence, the Bolshevik conception of revolution, as translated into actual practice. And with a few minor alterations it is also the idea of revolution held by all other Socialist parties.

This conception is inherently and fatally false. Revolution is indeed a violent process. But if it is to result only in a change of dictatorship, in a shifting of names and political personalities, then it is hardly worth while. It is surely not worth all the struggle and sacrifice, the stupendous loss in human life and cultural values that result from every revolution. If such a revolution were even to bring greater social well being (which has not been the case in Russia) then it would also not be worth the terrific price paid: mere improvement can be brought about without bloody revolution. It is not palliatives or reforms that are the real aim and purpose of revolution, as I conceive it.

In my opinion — a thousandfold strengthened by the Russian experience — the great mission of revolution, of the SOCIAL REVOLUTION, is a *fundamental transvaluation of values*. A transvaluation not only of social, but also of human values. The latter are even preëminent, for they are the basis of all social values. Our institutions and conditions rest upon deep-seated ideas. To change those conditions and at the same time leave the underlying ideas and values intact means only a superficial transformation, one that cannot be permanent or bring real betterment. It is a change of form only, not of substance, as so tragically proven by Russia.

It is at once the great failure and the great tragedy of the Russian Revolution that it attempted (in the leadership of the ruling political party) to change only institutions and conditions while ignoring entirely the human and social values involved in the Revolution. Worse yet, in its mad passion for power, the Communist State even sought to strengthen and deepen the very ideas and conceptions which the Revolution had come to destroy. It supported and encouraged all the worst anti-social qualities and systematically destroyed the already awakened conception of the new revolutionary values. The sense of justice and equality, the love of liberty and of human brotherhood — these fundamentals of the real regeneration of society — the Communist State suppressed to the point of extermination. Man's instinctive sense of equity was branded as weak sentimentality; human dignity and liberty became a bourgeois superstition; the sanctity of life, which is the very essence of social reconstruction, was condemned as anrevolutionary, almost counter-revolutionary. This fearful perversion of fundamental values bore within itself the seed of destruction. With the conception that the Revolution was only a means of securing political power, it was inevitable that all revolutionary values should be subordinated to the needs of the Socialist State; indeed, exploited to further the security of the newly acquired governmental power. "Reasons of State," masked as the "interests of the Revolution and of the People," became the sole criterion of action, even of feeling. Violence, the tragic inevitability of revolutionary upheavals, became an established custom, a habit, and was presently enthroned as the most powerful and "ideal" institution. Did not Zinoviev himself canonize Dzerzhinsky, the head of the bloody Tcheka, as the "saint of the Revolution"? Were not the greatest public honours paid by the State to Uritsky, the founder and sadistic chief of the Petrograd Tcheka? "Reasons of State," masked as the "interests of the Revolution and of the People," became the sole criterion of action, even of feeling. Violence, the tragic inevitability of revolutionary upheavals, became an established custom, a habit, and was presently enthroned as the most powerful and "ideal" institution. Did not Zinoviev himself canonize Dzerzhinsky, the head of the bloody Tcheka, as the "saint of the Revolution"? Were not the greatest public honours paid by the State to Uritsky, the founder and sadistic chief of the Petrograd Tcheka?

This perversion of the ethical values soon crystallized into the all-dominating slogan of the Communist Party: THE END JUSTIFIES ALL MEANS. Similarly in the past the Inquisition and the Jesuits adopted this motto and subordinated to it all morality. It avenged itself upon the Jesuits as it did upon the Russian Revolution. In the wake of this slogan followed lying, deceit, hypocrisy and treachery, murder, open and secret. It should be of utmost interest to students of social psychology that two movements as widely separated in time and ideas as Jesuitism and Bolshevism *reached exactly similar results* in the evolution of the principle, that the end justifies all means. The historic parallel, almost entirely ignored so far, contains a most important lesson for all coming revolutions and for the whole future of mankind.

There is no greater fallacy than the belief that aims and purposes are one thing, while methods and tactics are another. This conception is a potent menace to social regeneration. All human experience teaches that methods and means cannot be separated from the ultimate aim. The means employed become, through individual habit and social practice, part and parcel of the final purpose; they influence it, modify it, and presently the aims

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and means become identical. From the day of my arrival in Russia I felt it, at first vaguely, then ever more consciously and clearly. The great and inspiring aims of the Revolution became so clouded with and obscured by the methods used by the ruling political power that it was hard to distinguish what was temporary means and what final purpose. Psychologically and socially the means necessarily influence and alter the aims. The whole history of man is continuous proof of the maxim that to divest one's methods of ethical concepts means to Sink into the depths of utter demoralization. In that lies the real tragedy of the Bolshevik philosophy as applied to the Russian Revolution. May this lesson not be in vain.

No revolution can ever succeed as a factor of liberation unless the MEANS used to further it be identical in spirit and tendency with the PURPOSES to be achieved. Revolution is the negation of the existing, a violent protest against man's inhumanity to man with all the thousand and one slaveries it involves. It is the destroyer of dominant values upon which a complex system of injustice, oppression, and wrong has been built up by ignorance and brutality. It is the herald of NEW VALUES, ushering in a transformation of the basic relations of man to man, and of man to society. It is not a mere reformer, patching up some social evils; not a mere changer of forms and institutions; not only a re-distributor of social well-being. It is all that, yet more, much more. It is, first and foremost, the TRANSVALUATOR, the bearer of new values. It is the great TEACHER Of the NEW ETHICS, inspiring man with a new concept of life and its manifestations in social relationships. It is the mental and spiritual regenerator.

Its first ethical precept is the identity of means used and aims sought. The ultimate end of all revolutionary social change is to establish the sanctity of human life, the dignity of man, the right of every human being to liberty and well being. Unless this be the essential aim of revolution, violent social changes would have no justification. For *external* social alterations can be, and have been, accomplished by the normal processes of evolution. Revolution, on the contrary, signifies not mere *external* change, but *internal*, basic, fundamental change. That internal change of concepts and ideas, permeating ever-larger social strata, finally culminates in the violent upheaval known as revolution. Shall that climax reverse the process of transvaluation, turn against it, betray it? That is what happened in Russia. On the contrary, the revolution itself must quicken and further the process of which it is the cumulative expression; its main mission is to inspire it, to carry it to greater heights, give it fullest scope for expression. Only thus is revolution true to itself.

Applied in practice it means that the period of the actual revolution, the so-called transitory stage, must be the introduction, the prelude to the new social conditions. It is the threshold to the NEW LIFE, the new HOUSE OF MAN AND HUMANITY As such it must be of the spirit of the new life, harmonious with the construction of the new edifice.

To-day is the parent of to-morrow. The present casts its shadow far into the future. That is the law of life, individual and social. Revolution that divests itself of ethical values thereby lays the foundation of injustice, deceit, and oppression for the future society. The *means* used to *prepare* the future become its *cornerstone*. Witness the tragic condition of Russia. The methods of State centralization have paralysed individual initiative and effort; the tyranny of the dictatorship has cowed the people into slavish submission and all but extinguished the fires of liberty; organized terrorism has depraved and brutalized the masses and stifled every idealistic aspiration; institutionalized murder has cheapened human life, and all sense of the dignity of man and the value of life has been eliminated; coercion at every step has made effort bitter, labour a punishment, has turned the whole of existence into a scheme of mutual deceit, and has revived the lowest and most brutal instincts of man. A sorry heritage to begin a new life of freedom and brotherhood.

It cannot be sufficiently emphasized that revolution is in vain unless inspired by its ultimate ideal. Revolutionary methods must be in tune with revolutionary aims. The means used to further the revolution must harmonize with its purposes. In short, the ethical values which the revolution is to establish in the new society must be *initiated* with the revolutionary activities of the so-called transitional period. The latter can serve as a real and dependable bridge to the better life only if built of the same material as the life to be achieved. Revolution is the mirror of the coming day; it is the child that is to be the Man of To-morrow.

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A New Declaration of Independence

Emma Goldman

1909

When, in the course of human development, existing institutions prove inadequate to the needs of man, when they serve merely to enslave, rob, and oppress mankind, the people have the eternal right to rebel against, and overthrow, these institutions.

The mere fact that these forces — inimical to life, liberty, and the pursuit of happiness — are legalized by statute laws, sanctified by divine rights, and enforced by political power, in no way justifies their continued existence.

We hold these truths to be self-evident: that all human beings, irrespective of race, color, or sex, are born with the equal right to share at the table of life; that to secure this right, there must be established among men economic, social, and political freedom; we hold further that government exists but to maintain special privilege and property rights; that it coerces man into submission and therefore robs him of dignity, self-respect, and life.

The history of the American kings of capital and authority is the history of repeated crimes, injustice, oppression, outrage, and abuse, all aiming at the suppression of individual liberties and the exploitation of the people. A vast country, rich enough to supply all her children with all possible comforts, and insure well-being to all, is in the hands of a few, while the nameless millions are at the mercy of ruthless wealth gatherers, unscrupulous lawmakers, and corrupt politicians. Sturdy sons of America are forced to tramp the country in a fruitless search for bread, and many of her daughters are driven into the street, while thousands of tender children are daily sacrificed on the altar of Mammon. The reign of these kings is holding mankind in slavery, perpetuating poverty and disease, maintaining crime and corruption; it is fettering the spirit of liberty, throttling the voice of justice, and degrading and oppressing humanity. It is engaged in continual war and slaughter, devastating the country and destroying the best and finest qualities of man; it nurtures superstition and ignorance, sows prejudice and strife, and turns the human family into a camp of Ishmaelites.

We, therefore, the liberty-loving men and women, realizing the great injustice and brutality of this state of affairs, earnestly and boldly do hereby declare, That each and every individual is and ought to be free to own himself and to enjoy the full fruit of his labor; that man is absolved from all allegiance to the kings of authority and capital; that he has, by the very fact of his being, free access to the land and all means of production, and entire liberty of disposing of the fruits of his efforts; that each and every individual has the unquestionable and unbridgeable right of free and voluntary association with other equally sovereign individuals for economic, political, social, and all other purposes, and that to achieve this end man must emancipate himself from the sacredness of property, the respect for man-made law, the fear of the Church, the cowardice of public opinion, the stupid arrogance of national, racial, religious, and sex superiority, and from the narrow puritanical conception of human life. And for the support of this Declaration, and with a firm reliance on the harmonious blending of man's social and individual tendencies, the lovers of liberty joyfully consecrate their uncompromising devotion, their energy and intelligence, their solidarity and their lives.

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This 'Declaration' was written at the request of a certain newspaper, which subsequently refused to publish it, though the article was already in composition.

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On Zionism

Emma Goldman

1938

To the Editor,
"Spain and the World".

Dear Comrade,

I was interested in the article, 'Palestine and Socialist Policy', by our good friend Reginald Reynolds in 'Spain and the World' of July 29th. There is much in it with which I fully agree, but a great deal more which seems to me contradictory for a Socialist and a near-anarchist. Before I point out these inconsistencies, I wish to say that our friend's article lends itself to the impression that he is a rabid anti-Semite. In point of truth, I have been asked by several people how it happens that 'Spain and the World' printed such an anti-Semitic article. Their surprise was even greater that Reginald Reynolds should be guilty of such tendency. Knowing the writer I felt quite safe in assuring my Jewish friends that Reginald Reynolds has not a particle of anti-Semitic feeling in him, although it is quite true that his article unfortunately gives such an impression.

I have no quarrel with our good friend about his charges against the Zionists. In point of fact I have for many years opposed Zionism as the dream of capitalist Jewry the world over for a Jewish State with all its trimmings, such as Government, laws, police, militarism and the rest. In other words, a Jewish State machinery to protect the privileges of the few against the many.

Reginald Reynolds is wrong, however, when he makes it appear that the Zionists were the sole backers of Jewish emigration to Palestine. Perhaps he does not know that the Jewish masses in every country and especially in the United States of America have contributed vast amounts of money for the same purpose. They have given unstintingly out of their earnings in the hope that Palestine may prove to be an asylum for their brothers, cruelly persecuted in nearly every European country. The fact that there are many non-Zionist communes in Palestine goes to prove that the Jewish workers who have helped the persecuted and hounded Jews have done so not because they are Zionists, but for the reason I have already stated, that they might be left in peace in Palestine to take root and live their own lives.

Comrade Reynolds resents the contention of the Jews that Palestine had been their homeland two thousand years ago. He insists that this is of no importance as against the Arabs who have lived in Palestine for generations. I do not think either claim of great moment, unless one believes in the monopoly of land and the right of Governments in every country to keep out the newcomers.

Surely Reginald Reynolds knows that the Arab people have about as much to say who should or should not come into their country as the under-privileged of other lands. In point of fact our friend admits as much when he states that the Arab feudal lords had sold the land to the Jews without the knowledge of the Arab people. This is of course nothing new in our world. The capitalist class everywhere owns, controls and disposes of its wealth to suit itself. The masses, whether Arab, English or any other, have very little to say in the matter.

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In claiming the right of the Arabs to keep out Jewish immigration from Palestine, our good friend is guilty of the same breach of Socialism as his comrade, John McGovern. To be sure the latter makes himself the champion of British Imperialism while Reginald Reynolds sponsors Arab capitalist rights. That is bad enough for a revolutionary socialist. Worse still is the inconsistency in pleading on behalf of land monopoly, to which the Arabs alone should have the right.

Perhaps my revolutionary education has been sadly neglected, but I have been taught that the land should belong to those who till the soil. With all of his deep-seated sympathies with the Arabs, our comrade cannot possibly deny that the Jews in Palestine have tilled the soil. Tens of thousands of them, young and deeply devout idealists, have flocked to Palestine, there to till the soil under the most trying pioneer conditions. They have reclaimed wastelands and have turned them into fertile fields and blooming gardens. Now I do not say that therefore Jews are entitled to more rights than the Arabs, but for an ardent socialist to say that the Jews have no business in Palestine seems to me rather a strange kind of socialism.

Moreover, Reginald Reynolds not only denies the Jews the right to asylum in Palestine, but he also insists that Australia, Madagascar and East Africa would be justified in closing their ports against the Jews. If all these countries are in their right, why not the Nazis in Germany or Austria? In fact, all countries. Unfortunately, our comrade does not suggest a single place where the Jews might find peace and security.

I take it that Reginald Reynolds believes in the right of asylum for political refugees. I am certain he resents the loss of this great principle, once the pride and glory of England, as much as I do. How then, can he reconcile his feelings about political refugees with his denial of asylum to the Jews. I must say I am puzzled.

Our friend waxes very hot about national independence for the Arabs and for all other peoples under British Dominion. I am not opposed to the struggle for it, but I do not see the same blessings in national independence under the capitalist régime. All the advancement claimed for it is like the claims for democracy, a delusion and a snare. One has to point out some of the countries that have achieved national independence. Poland, for instance, the Baltic States or some of the Balkan countries. Far from being progressive in the true sense, they have become Fascist. Political persecution is not less severe than under the Tsar, while anti-Semitism, formerly fostered from on top, has since infested every layer of social life in these countries.

However, since our friend champions national independence, why not be consistent and recognise the right of the Zionists or the Jews at large to national independence? If anything, their precarious condition, the fact that they are nowhere wanted, should entitle them to at least the same consideration that our comrade so earnestly gives to the Arabs.

I know of course that a great many of the Jews can lay no claim to being political refugees. On the contrary, most of them have remained indifferent to the persecution of workers, socialists, communists, trade-unionists and anarchists, so long as their own skins were safe. Like the middle-class in Germany and Austria, they have exploited labour and have been antagonistic to any attempt on the part of the masses to better their condition. Some German Jews had the temerity to say that they would not object to driving out the 'OstJuden' (Jews coming from Poland and other countries). All that is true, but the fact remains that since Hitler's ascendancy to power all Jews without exception have been subjected to the most fiendish persecution and the most horrible indignities, besides being robbed of all of the possessions. It therefore seems strange for a Socialist to deny these unfortunate people a chance of taking root in new countries, there to begin a new life.

The last paragraph in 'Palestine and Social Policy' caps the climax. The author writes: "What does it matter who makes a demand or why it is made, or who pays the bill if that demand is just? To reject a just demand is to brand ourselves as friends of tyranny and oppression; to accept it and to work for it is not only our duty but the only policy that will expose the pretensions of our enemies."

The question is, dear Reginald Reynolds, who is to decide what is a 'just demand'? Unless one makes oneself guilty of the charge the writer hurls against the Jews, "the intolerable arrogance of people who regard their own race as superior", one cannot very well decide whether the demand of natives for the monopoly of their country is any more just than the desperate need of millions of people who are slowly being exterminated.

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In conclusion, I wish to say that my attitude to the whole tragic question is not dictated by my Jewish antecedents. It is motivated by my abhorrence of injustice, and man's inhumanity to man. It is because of this that I have fought all my life for anarchism which alone will do away with the horrors of the capitalist régime and place all races and peoples, including the Jews, on a free and equal basis. Until then I consider it highly inconsistent for socialists and anarchists to discriminate in any shape or form against the Jews.

Emma Goldman
26th August 1938

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Patriotism: a menace to liberty

Emma Goldman

1917

What is patriotism? Is it love of one's birthplace, the place of childhood's recollections and hopes, dreams and aspirations? Is it the place where, in childlike naivety, we would watch the fleeting clouds, and wonder why we, too, could not run so swiftly? The place where we would count the milliard glittering stars, terror-stricken lest each one "an eye should be," piercing the very depths of our little souls? Is it the place where we would listen to the music of the birds, and long to have wings to fly, even as they, to distant lands? Or the place where we would sit at mother's knee, enraptured by wonderful tales of great deeds and conquests? In short, is it love for the spot, every inch representing dear and precious recollections of a happy, joyous, and playful childhood?

If that were patriotism, few American men of today could be called upon to be patriotic, since the place of play has been turned into factory, mill, and mine, while deafening sounds of machinery have replaced the music of the birds. Nor can we longer hear the tales of great deeds, for the stories our mothers tell today are but those of sorrow, tears, and grief.

What, then, is patriotism? "Patriotism, sir, is the last resort of scoundrels," said Dr. Johnson. Leo Tolstoy, the greatest anti-patriot of our times, defines patriotism as the principle that will justify the training of wholesale murderers; a trade that requires better equipment for the exercise of man-killing than the making of such necessities of life as shoes, clothing, and houses; a trade that guarantees better returns and greater glory than that of the average workingman.

Gustave Hervé⁴⁴, another great anti-patriot, justly calls patriotism a superstition — one far more injurious, brutal, and inhumane than religion. The superstition of religion originated in man's inability to explain natural phenomena. That is, when primitive man heard thunder or saw the lightning, he could not account for either, and therefore concluded that back of them must be a force greater than himself. Similarly he saw a supernatural force in the rain, and in the various other changes in nature. Patriotism, on the other hand, is a superstition artificially created and maintained through a network of lies and falsehoods; a superstition that robs man of his self-respect and dignity, and increases his arrogance and conceit.

Indeed, conceit, arrogance, and egotism are the essentials of patriotism. Let me illustrate. Patriotism assumes that our globe is divided into little spots, each one surrounded by an iron gate. Those who have had the fortune of being born on some particular spot, consider themselves better, nobler, grander, more intelligent than the living beings inhabiting any other spot. It is, therefore, the duty of everyone living on that chosen spot to fight, kill, and die in the attempt to impose his superiority upon all the others.

⁴⁴Gustave Hervé (Brest 1871-Paris 1944) gained notoriety in 1901 by writing an article which included the image of the tricolour planted in a pile of manure. He was a strong antimilitarist voice until 1912 as director of the paper *La Guerre Sociale* (The Social War). Then, frustrated by the ineffectiveness of all his efforts he abandoned his antimilitarism and became nationalist and patriotic, founding with others, in 1919, a national socialist party.

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The inhabitants of the other spots reason in like manner, of course, with the result that, from early infancy, the mind of the child is poisoned with bloodcurdling stories about the Germans, the French, the Italians, Russians, etc. When the child has reached manhood, he is thoroughly saturated with the belief that he is chosen by the Lord himself to defend his country against the attack or invasion of any foreigner. It is for that purpose that we are clamoring for a greater army and navy, more battleships and ammunition. It is for that purpose that America has within a short time spent four hundred million dollars. Just think of it — four hundred million dollars taken from the produce of *the people*. For surely it is not the rich who contribute to patriotism. They are cosmopolitans, perfectly at home in every land. We in America know well the truth of this. Are not our rich Americans Frenchmen in France, Germans in Germany, or Englishmen in England? And do they not squander with cosmopolitan grace fortunes coined by American factory children and cotton slaves? Yes, theirs is the patriotism that will make it possible to send messages of condolence to a despot like the Russian Tsar, when any mishap befalls him, as President Roosevelt⁴⁵ did in the name of *his people*, when Sergius⁴⁶ was punished by the Russian revolutionists.

It is a patriotism that will assist the arch-murderer, Diaz⁴⁷, in destroying thousands of lives in Mexico, or that will even aid in arresting Mexican revolutionists on American soil and keep them incarcerated in American prisons, without the slightest cause or reason.

But, then, patriotism is not for those who represent wealth and power. It is good enough for the people. It reminds one of the historic wisdom of Frederick the Great, the bosom friend of Voltaire, who said: "Religion is a fraud, but it must be maintained for the masses."

That patriotism is rather a costly institution, no one will doubt after considering the following statistics. The progressive increase of the expenditures for the leading armies and navies of the world during the last quarter of a century is a fact of such gravity as to startle every thoughtful student of economic problems. It may be briefly indicated by dividing the time from 1881 to 1905 into five-year periods, and noting the disbursements of several great nations for army and navy purposes during the first and last of those periods. From the first to the last of the periods noted the expenditures of Great Britain increased from \$2,101,848,936 to \$4,143,226,885, those of France from \$3,324,500,000 to \$3,455,109,900, those of Germany from \$725,000,200 to \$2,700,375,600, those of the United States from \$1,275,500,750 to \$2,650,900,450, those of Russia from \$1,900,975,500 to \$5,250,445,100, those of Italy from \$1,600,975,750 to \$1,755,500,100, and those of Japan from \$182,900,500 to \$700,925,475.

The military expenditures of each of the nations mentioned increased in each of the five-year periods under review. During the entire interval from 1881 to 1905 Great Britain's outlay for her army increased fourfold, that of the United States was tripled, Russia's was doubled, that of Germany increased 35 per cent., that of France about 15 per cent., and that of Japan nearly 500 per cent. If we compare the expenditures of these nations upon their armies with their total expenditures for all the twenty-five years ending with 1905, the proportion rose as follows:

In Great Britain from 20 per cent. to 37; in the United States from 15 to 23; in France from 16 to 18; in Italy from 12 to 15; in Japan from 12 to 14. On the other hand, it is interesting to note that the proportion in Germany decreased from about 58 per cent. to 25, the decrease being due to the enormous increase in the imperial expenditures for other purposes, the fact being that the army expenditures for the period of 1901–5 were higher than for any five-year period preceding. Statistics show that the countries in which army expenditures are greatest, in proportion to the total national revenues, are Great Britain, the United States, Japan, France, and Italy, in the order named.

⁴⁵Theodore Roosevelt (October 27, 1858 — January 6, 1919) 26th President of the U.S.A. He expanded the power of the Federal State over social and economic life.

⁴⁶The Grand Duke Sergius, commander of the Moscow garrison and uncle of the Tsar Nicholas II was assassinated by the social revolutionary Kaliaiev.

⁴⁷Porfirio Diaz (15 September 1830 — 2 July 1915) President of Mexico for over 30 years (1877–1881 and 1884–1911), he controlled the political and administrative life through a system generally referred to as centralized tyranny.

The showing as to the cost of great navies is equally impressive. During the twenty-five years ending with 1905 naval expenditures increased approximately as follows: Great Britain, 300 per cent.; France 60 per cent.; Germany 600 per cent.; the United States 525 per cent.; Russia 300 per cent.; Italy 250 per cent.; and Japan, 700 per cent. With the exception of Great Britain, the United States spends more for naval purposes than any other nation, and this expenditure bears also a larger proportion to the entire national disbursements than that of any other power. In the period 1881–5, the expenditure for the United States navy was \$6.20 out of each \$100 appropriated for all national purposes; the amount rose to \$6.60 for the next five-year period, to \$8.10 for the next, to \$11.70 for the next, and to \$16.40 for 1901–5. It is morally certain that the outlay for the current period of five years will show a still further increase.

The rising cost of militarism may be still further illustrated by computing it as a per capita tax on population. From the first to the last of the five-year periods taken as the basis for the comparisons here given, it has risen as follows: In Great Britain, from \$18.47 to \$52.50; in France, from \$19.66 to \$23.62; in Germany, from \$10.17 to \$15.51; in the United States, from \$5.62 to \$13.64; in Russia, from \$6.14 to \$8.37; in Italy, from \$9.59 to \$11.24, and in Japan from 86 cents to \$3.11.

It is in connection with this rough estimate of cost per capita that the economic burden of militarism is most appreciable. The irresistible conclusion from available data is that the increase of expenditure for army and navy purposes is rapidly surpassing the growth of population in each of the countries considered in the present calculation. In other words, a continuation of the increased demands of militarism threatens each of those nations with a progressive exhaustion both of men and resources.

The awful waste that patriotism necessitates ought to be sufficient to cure the man of even average intelligence from this disease. Yet patriotism demands still more. The people are urged to be patriotic and for that luxury they pay, not only by supporting their “defenders,” but even by sacrificing their own children. Patriotism requires allegiance to the flag, which means obedience and readiness to kill father, mother, brother, sister.

The usual contention is that we need a standing army to protect the country from foreign invasion. Every intelligent man and woman knows, however, that this is a myth maintained to frighten and coerce the foolish. The governments of the world, knowing each other’s interests, do not invade each other. They have learned that they can gain much more by international arbitration of disputes than by war and conquest. Indeed, as Carlyle said, “War is a quarrel between two thieves too cowardly to fight their own battle; therefore they take boys from one village and another village, stick them into uniforms, equip them with guns, and let them loose like wild beasts against each other.”

It does not require much wisdom to trace every war back to a similar cause. Let us take our own Spanish-American war⁴⁸, supposedly a great and patriotic event in the history of the United States. How our hearts burned with indignation against the atrocious Spaniards! True, our indignation did not flare up spontaneously. It was nurtured by months of newspaper agitation, and long after Butcher Weyler⁴⁹ had killed off many noble Cubans and outraged many Cuban women. Still, in justice to the American Nation be it said, it did grow indignant and was willing to fight, and that it fought bravely. But when the smoke was over, the dead buried, and the cost of the war came back to the people in an increase in the price of commodities and rent — that is, when we sobered up from our patriotic spree it suddenly dawned on us that the cause of the Spanish-American war was the consideration of the price of sugar; or, to be more explicit, that the lives, blood, and money of the American people were used to protect the interests of American capitalists, which were threatened by the Spanish government. That this is not an exaggeration, but is based on absolute facts and figures, is best proven by the attitude of the American government to Cuban labor. When Cuba was firmly in the clutches of the United States, the very soldiers sent to liberate Cuba were ordered to shoot Cuban workingmen during the great cigarmakers’ strike, which took place shortly after the war.

⁴⁸Spanish-American war (1898). The conflict ended the Spanish rule in the Americas (withdrawal from Cuba) and led to the acquisition of territories by the U.S.A. in Asia (Philippines) and Latin America (Guam, Puerto Rico).

⁴⁹General “Butcher” Weyler. Spanish General sent to Cuba in 1896 to put down the rebellion. Called the “Butcher,” Weyler confined much of the Cuban population into unsanitary concentration camps. He was recalled to Spain in 1897.

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Nor do we stand alone in waging war for such causes. The curtain is beginning to be lifted on the motives of the terrible Russo-Japanese war⁵⁰, which cost so much blood and tears. And we see again that back of the fierce Moloch of war stands the still fiercer god of Commercialism. Kuropatkin, the Russian Minister of War during the Russo-Japanese struggle, has revealed the true secret behind the latter. The Tsar and his Grand Dukes, having invested money in Korean concessions, the war was forced for the sole purpose of speedily accumulating large fortunes.

The contention that a standing army and navy is the best security of peace is about as logical as the claim that the most peaceful citizen is he who goes about heavily armed. The experience of every-day life fully proves that the armed individual is invariably anxious to try his strength. The same is historically true of governments. Really peaceful countries do not waste life and energy in war preparations, with the result that peace is maintained.

However, the clamor for an increased army and navy is not due to any foreign danger. It is owing to the dread of the growing discontent of the masses and of the international spirit among the workers. It is to meet the internal enemy that the Powers of various countries are preparing themselves; an enemy, who, once awakened to consciousness, will prove more dangerous than any foreign invader.

The powers that have for centuries been engaged in enslaving the masses have made a thorough study of their psychology. They know that the people at large are like children whose despair, sorrow, and tears can be turned into joy with a little toy. And the more gorgeously the toy is dressed, the louder the colors, the more it will appeal to the million-headed child.

An army and navy represents the people's toys. To make them more attractive and acceptable, hundreds and thousands of dollars are being spent for the display of these toys. That was the purpose of the American government in equipping a fleet and sending it along the Pacific coast, that every American citizen should be made to feel the pride and glory of the United States. The city of San Francisco spent one hundred thousand dollars for the entertainment of the fleet; Los Angeles, sixty thousand; Seattle and Tacoma, about one hundred thousand. To entertain the fleet, did I say? To dine and wine a few superior officers, while the "brave boys" had to mutiny to get sufficient food. Yes, two hundred and sixty thousand dollars were spent on fireworks, theatre parties, and revelries, at a time when men, women, and children through the breadth and length of the country were starving in the streets; when thousands of unemployed were ready to sell their labor at any price.

Two hundred and sixty thousand dollars! What could not have been accomplished with such an enormous sum? But instead of bread and shelter, the children of those cities were taken to see the fleet, that it may remain, as one of the newspapers said, "a lasting memory for the child."

A wonderful thing to remember, is it not? The implements of civilized slaughter. If the mind of the child is to be poisoned with such memories, what hope is there for a true realization of human brotherhood?

We Americans claim to be a peace-loving people. We hate bloodshed; we are opposed to violence. Yet we go into spasms of joy over the possibility of projecting dynamite bombs from flying machines upon helpless citizens. We are ready to hang, electrocute, or lynch anyone, who, from economic necessity, will risk his own life in the attempt upon that of some industrial magnate. Yet our hearts swell with pride at the thought that America is becoming the most powerful nation on earth, and that it will eventually plant her iron foot on the necks of all other nations.

Such is the logic of patriotism.

Considering the evil results that patriotism is fraught with for the average man, it is as nothing compared with the insult and injury that patriotism heaps upon the soldier himself, — that poor, deluded victim of superstition and ignorance. He, the savior of his country, the protector of his nation, — what has patriotism in store for him? A life of slavish submission, vice, and perversion, during peace; a life of danger, exposure, and death, during war.

⁵⁰Russo-Japanese war (1904–1905). The conflict arose out of the rivalry for the dominance of Korea and Manchuria and resulted in the victory of the Japanese and the end of the expansionist policy of Russia in the Far East.

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While on a recent lecture tour in San Francisco, I visited the Presidio, the most beautiful spot overlooking the Bay and Golden Gate Park. Its purpose should have been playgrounds for children, gardens and music for the recreation of the weary. Instead it is made ugly, dull, and gray by barracks, — barracks wherein the rich would not allow their dogs to dwell. In these miserable shanties soldiers are herded like cattle; here they waste their young days, polishing the boots and brass buttons of their superior officers. Here, too, I saw the distinction of classes: sturdy sons of a free Republic, drawn up in line like convicts, saluting every passing shrimp of a lieutenant. American equality, degrading manhood and elevating the uniform!

Barrack life further tends to develop tendencies of sexual perversion. It is gradually producing along this line results similar to European military conditions. Havelock Ellis, the noted writer on sex psychology, has made a thorough study of the subject. I quote: "Some of the barracks are great centers of male prostitution... The number of soldiers who prostitute themselves is greater than we are willing to believe. It is no exaggeration to say that in certain regiments the presumption is in favor of the venality of the majority of the men... On summer evenings Hyde Park and the neighborhood of Albert Gate are full of guardsmen and others plying a lively trade, and with little disguise, in uniform or out... In most cases the proceeds form a comfortable addition to Tommy Atkins' pocket money."

To what extent this perversion has eaten its way into the army and navy can best be judged from the fact that special houses exist for this form of prostitution. The practice is not limited to England; it is universal. "Soldiers are no less sought after in France than in England or in Germany, and special houses for military prostitution exist both in Paris and the garrison towns."

Had Mr. Havelock Ellis included America in his investigation of sex perversion, he would have found that the same conditions prevail in our army and navy as in those of other countries. The growth of the standing army inevitably adds to the spread of sex perversion; the barracks are the incubators.

Aside from the sexual effects of barrack life, it also tends to unfit the soldier for useful labor after leaving the army. Men, skilled in a trade, seldom enter the army or navy, but even they, after a military experience, find themselves totally unfitted for their former occupations. Having acquired habits of idleness and a taste for excitement and adventure, no peaceful pursuit can content them. Released from the army, they can turn to no useful work. But it is usually the social riff-raff, discharged prisoners and the like, whom either the struggle for life or their own inclination drives into the ranks. These, their military term over, again turn to their former life of crime, more brutalized and degraded than before. It is a well-known fact that in our prisons there is a goodly number of ex-soldiers; while, on the other hand, the army and navy are to a great extent plied with ex-convicts.

Of all the evil results I have just described none seems to me so detrimental to human integrity as the spirit patriotism has produced in the case of Private William Buwalda. Because he foolishly believed that one can be a soldier and exercise his rights as a man at the same time, the military authorities punished him severely. True, he had served his country fifteen years, during which time his record was unimpeachable. According to Gen. Funston, who reduced Buwalda's sentence to three years, "the first duty of an officer or an enlisted man is unquestioned obedience and loyalty to the government, and it makes no difference whether he approves of that government or not." Thus Funston stamps the true character of allegiance. According to him, entrance into the army abrogates the principles of the Declaration of Independence.

What a strange development of patriotism that turns a thinking being into a loyal machine!

In justification of this most outrageous sentence of Buwalda, Gen. Funston tells the American people that the soldier's action was "a serious crime equal to treason." Now, what did this "terrible crime" really consist of? Simply in this: William Buwalda was one of fifteen hundred people who attended a public meeting in San Francisco; and, oh, horrors, he shook hands with the speaker, Emma Goldman. A terrible crime, indeed, which the General calls "a great military offense, infinitely worse than desertion."

Can there be a greater indictment against patriotism than that it will thus brand a man a criminal, throw him into prison, and rob him of the results of fifteen years of faithful service?

Buwalda gave to his country the best years of his life and his very manhood. But all that was as nothing. Patriotism is inexorable and, like all insatiable monsters, demands all or nothing. It does not admit that a soldier

is also a human being, who has a right to his own feelings and opinions, his own inclinations and ideas. No, patriotism can not admit of that. That is the lesson which Buwalda was made to learn; made to learn at a rather costly, though not at a useless price. When he returned to freedom, he had lost his position in the army, but he regained his self-respect. After all, that is worth three years of imprisonment.

A writer on the military conditions of America, in a recent article, commented on the power of the military man over the civilian in Germany. He said, among other things, that if our Republic had no other meaning than to guarantee all citizens equal rights, it would have just cause for existence. I am convinced that the writer was not in Colorado during the patriotic régime of General Bell. He probably would have changed his mind had he seen how, in the name of patriotism and the Republic, men were thrown into bull-pens, dragged about, driven across the border, and subjected to all kinds of indignities. Nor is that Colorado incident the only one in the growth of military power in the United States. There is hardly a strike where troops and militia do not come to the rescue of those in power, and where they do not act as arrogantly and brutally as do the men wearing the Kaiser's uniform. Then, too, we have the Dick military law. Had the writer forgotten that?

A great misfortune with most of our writers is that they are absolutely ignorant on current events, or that, lacking honesty, they will not speak of these matters. And so it has come to pass that the Dick military law was rushed through Congress with little discussion and still less publicity, — a law which gives the President the power to turn a peaceful citizen into a bloodthirsty man-killer, supposedly for the defense of the country, in reality for the protection of the interests of that particular party whose mouthpiece the President happens to be.

Our writer claims that militarism can never become such a power in America as abroad, since it is voluntary with us, while compulsory in the Old World. Two very important facts, however, the gentleman forgets to consider. First, that conscription has created in Europe a deep-seated hatred of militarism among all classes of society. Thousands of young recruits enlist under protest and, once in the army, they will use every possible means to desert. Second, that it is the compulsory feature of militarism which has created a tremendous anti-militarist movement, feared by European Powers far more than anything else. After all, the greatest bulwark of capitalism is militarism. The very moment the latter is undermined, capitalism will totter. True, we have no conscription; that is, men are not usually forced to enlist in the army, but we have developed a far more exacting and rigid force — necessity. Is it not a fact that during industrial depressions there is a tremendous increase in the number of enlistments? The trade of militarism may not be either lucrative or honorable, but it is better than tramping the country in search of work, standing in the bread line, or sleeping in municipal lodging houses. After all, it means thirteen dollars per month, three meals a day, and a place to sleep. Yet even necessity is not sufficiently strong a factor to bring into the army an element of character and manhood. No wonder our military authorities complain of the "poor material" enlisting in the army and navy. This admission is a very encouraging sign. It proves that there is still enough of the spirit of independence and love of liberty left in the average American to risk starvation rather than don the uniform.

Thinking men and women the world over are beginning to realize that patriotism is too narrow and limited a conception to meet the necessities of our time. The centralization of power has brought into being an international feeling of solidarity among the oppressed nations of the world; a solidarity which represents a greater harmony of interests between the workingman of America and his brothers abroad than between the American miner and his exploiting compatriot; a solidarity which fears not foreign invasion, because it is bringing all the workers to the point when they will say to their masters, "Go and do your own killing. We have done it long enough for you."

This solidarity is awakening the consciousness of even the soldiers, they, too, being flesh of the flesh of the great human family. A solidarity that has proven infallible more than once during past struggles, and which has been the impetus inducing the Parisian soldiers, during the Commune of 1871, to refuse to obey when ordered to shoot their brothers. It has given courage to the men who mutinied on Russian warships during recent years. It will eventually bring about the uprising of all the oppressed and downtrodden against their international exploiters.

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The proletariat of Europe has realized the great force of that solidarity and has, as a result, inaugurated a war against patriotism and its bloody spectre, militarism. Thousands of men fill the prisons of France, Germany, Russia, and the Scandinavian countries, because they dared to defy the ancient superstition. Nor is the movement limited to the working class; it has embraced representatives in all stations of life, its chief exponents being men and women prominent in art, science, and letters.

America will have to follow suit. The spirit of militarism has already permeated all walks of life. Indeed, I am convinced that militarism is growing a greater danger here than anywhere else, because of the many bribes capitalism holds out to those whom it wishes to destroy.

The beginning has already been made in the schools. Evidently the government holds to the Jesuitical conception, "Give me the child mind, and I will mould the man." Children are trained in military tactics, the glory of military achievements extolled in the curriculum, and the youthful minds perverted to suit the government. Further, the youth of the country is appealed to in glaring posters to join the army and navy. "A fine chance to see the world!" cries the governmental huckster. Thus innocent boys are morally shanghaied into patriotism, and the military Moloch strides conquering through the Nation.

The American workingman has suffered so much at the hands of the soldier, State and Federal, that he is quite justified in his disgust with, and his opposition to, the uniformed parasite. However, mere denunciation will not solve this great problem. What we need is a propaganda of education for the soldier: antipatriotic literature that will enlighten him as to the real horrors of his trade, and that will awaken his consciousness to his true relation to the man to whose labor he owes his very existence.

It is precisely this that the authorities fear most. It is already high treason for a soldier to attend a radical meeting. No doubt they will also stamp it high treason for a soldier to read a radical pamphlet. But, then, has not authority from time immemorial stamped every step of progress as treasonable? Those, however, who earnestly strive for social reconstruction can well afford to face all that; for it is probably even more important to carry the truth into the barracks than into the factory. When we have undermined the patriotic lie, we shall have cleared the path for that great structure wherein all nationalities shall be united into a universal brotherhood, — a truly FREE SOCIETY.

The Philosophy of Atheism

Emma Goldman

1916

To give an adequate exposition of the Philosophy of Atheism, it would be necessary to go into the historical changes of the belief in a Deity, from its earliest beginning to the present day. But that is not within the scope of the present paper. However, it is not out of place to mention, in passing, that the concept God, Supernatural Power, Spirit, Deity, or in whatever other term the essence of Theism may have found expression, has become more indefinite and obscure in the course of time and progress. In other words, the God idea is growing more impersonal and nebulous in proportion as the human mind is learning to understand natural phenomena and in the degree that science progressively correlates human and social events.

God, today, no longer represents the same forces as in the beginning of His existence; neither does He direct human destiny with the same Iron hand as of yore. Rather does the God idea express a sort of spiritualistic stimulus to satisfy the fads and fancies of every shade of human weakness. In the course of human development the God idea has been forced to adapt itself to every phase of human affairs, which is perfectly consistent with the origin of the idea itself.

The conception of gods originated in fear and curiosity. Primitive man, unable to understand the phenomena of nature and harassed by them, saw in every terrifying manifestation some sinister force expressly directed against him; and as ignorance and fear are the parents of all superstition, the troubled fancy of primitive man wove the God idea.

Very aptly, the world-renowned atheist and anarchist, Michael Bakunin, says in his great work *God and the State*: "All religions, with their gods, their demi-gods, and their prophets, their messiahs and their saints, were created by the prejudiced fancy of men who had not attained the full development and full possession of their faculties. Consequently, the religious heaven is nothing but the mirage in which man, exalted by ignorance and faith, discovered his own image, but enlarged and reversed — that is divinised. The history of religions, of the birth, grandeur, and the decline of the gods who had succeeded one another in human belief, is nothing, therefore, but the development of the collective intelligence and conscience of mankind. As fast as they discovered, in the course of their historically progressive advance, either in themselves or in external nature, a quality, or even any great defect whatever, they attributed it to their gods, after having exaggerated and enlarged it beyond measure, after the manner of children, by an act of their religious fancy... With all due respect, then, to the metaphysicians and religious idealists, philosophers, politicians or poets: the idea of God implies the abdication of human reason and justice; it is the most decisive negation of human liberty, and necessarily ends in the enslavement of mankind, both in theory and practice."

Thus the God idea, revived, readjusted, and enlarged or narrowed, according to the necessity of the time, has dominated humanity and will continue to do so until man will raise his head to the sunlit day, unafraid and with an awakened will to himself. In proportion as man learns to realize himself and mold his own destiny

theism becomes superfluous. How far man will be able to find his relation to his fellows will depend entirely upon how much he can outgrow his dependence upon God.

Already there are indications that theism, which is the theory of speculation, is being replaced by Atheism, the science of demonstration; the one hangs in the metaphysical clouds of the Beyond, while the other has its roots firmly in the soil. It is the earth, not heaven, which man must rescue if he is truly to be saved.

The decline of theism is a most interesting spectacle, especially as manifested in the anxiety of the theists, whatever their particular brand. They realize, much to their distress, that the masses are growing daily more atheistic, more anti-religious; that they are quite willing to leave the Great Beyond and its heavenly domain to the angels and sparrows; because more and more the masses are becoming engrossed in the problems of their immediate existence.

How to bring the masses back to the God idea, the spirit, the First Cause, etc. — that is the most pressing question to all theists. Metaphysical as all these questions seem to be, they yet have a very marked physical background. Inasmuch as religion, "Divine Truth," rewards and punishments are the trade-marks of the largest, the most corrupt and pernicious, the most powerful and lucrative industry in the world, not excepting the industry of manufacturing guns and munitions. It is the industry of befogging the human mind and stifling the human heart. Necessity knows no law; hence the majority of theists are compelled to take up every subject, even if it has no bearing upon a deity or revelation or the Great Beyond. Perhaps they sense the fact that humanity is growing weary of the hundred and one brands of God.

How to raise this dead level of theistic belief is really a matter of life and death for all denominations. Therefore their tolerance; but it is a tolerance not of understanding; but of weakness. Perhaps that explains the efforts fostered in all religious publications to combine variegated religious philosophies and conflicting theistic theories into one denominational trust. More and more, the various concepts "of the only true God, the only pure spirit, — the only true religion" are tolerantly glossed over in the frantic effort to establish a common ground to rescue the modern mass from the "pernicious" influence of atheistic ideas.

It is characteristic of theistic "tolerance" that no one really cares what the people believe in, just so they believe or pretend to believe. To accomplish this end, the crudest and vulgarest methods are being used. Religious endeavor meetings and revivals with Billy Sunday as their champion-methods which must outrage every refined sense, and which in their effect upon the ignorant and curious often tend to create a mild state of insanity not infrequently coupled with eroto-mania. All these frantic efforts find approval and support from the earthly powers; from the Russian despot to the American President; from Rockefeller and Wanamaker down to the pettiest business man. They blow that capital invested in Billy Sunday, the Y.M.C.A., Christian Science, and various other religious institutions will return enormous profits from the subdued, tamed, and dull masses.

Consciously or unconsciously, most theists see in gods and devils, heaven and hell; reward and punishment, a whip to lash the people into obedience, meekness and contentment. The truth is that theism would have lost its footing long before this but for the combined support of Mammon and power. How thoroughly bankrupt it really is, is being demonstrated in the trenches and battlefields of Europe today.

Have not all theists painted their Deity as the god of love and goodness? Yet after thousands of years of such preachments the gods remain deaf to the agony of the human race. Confucius cares not for the poverty, squalor and misery of people of China. Buddha remains undisturbed in his philosophical indifference to the famine and starvation of outraged Hindoos; Jahve continues deaf to the bitter cry of Israel; while Jesus refuses to rise from the dead against his Christians who are butchering each other.

The burden of all song and praise "unto the Highest" has been that God stands for justice and mercy. Yet injustice among men is ever on the increase; the outrages committed against the masses in this country alone would seem enough to overflow the very heavens. But where are the gods to make an end to all these horrors, these wrongs, this inhumanity to man? No, not the gods, but MAN must rise in his mighty wrath. He, deceived by all the deities, betrayed by their emissaries, he, himself, must undertake to usher in justice upon the earth.

The philosophy of Atheism expresses the expansion and growth of the human mind. The philosophy of theism, if we can call it philosophy, is static and fixed. Even the mere attempt to pierce these mysteries represents,

from the theistic point of view, non-belief in the all-embracing omnipotence, and even a denial of the wisdom of the divine powers outside of man. Fortunately, however, the human mind never was, and never can be, bound by fixities. Hence it is forging ahead in its restless march towards knowledge and life. The human mind is realizing "that the universe is not the result of a creative fiat by some divine intelligence, out of nothing, producing a masterpiece chaotic in perfect operation," but that it is the product of chaotic forces operating through aeons of time, of clashes and cataclysms, of repulsion and attraction crystalizing through the principle of selection into what the theists call, "the universe guided into order and beauty." As Joseph McCabe well points out in his *Existence of God*: "a law of nature is not a formula drawn up by a legislator, but a mere summary of the observed facts — a 'bundle of facts.' Things do not act in a particular way because there is a law, but we state the 'law' because they act in that way."

The philosophy of Atheism represents a concept of life without any metaphysical Beyond or Divine Regulator. It is the concept of an actual, real world with its liberating, expanding and beautifying possibilities, as against an unreal world, which, with its spirits, oracles, and mean contentment has kept humanity in helpless degradation.

It may seem a wild paradox, and yet it is pathetically true, that this real, visible world and our life should have been so long under the influence of metaphysical speculation, rather than of physical demonstrable forces. Under the lash of the theistic idea, this earth has served no other purpose than as a temporary station to test man's capacity for immolation to the will of God. But the moment man attempted to ascertain the nature of that will, he was told that it was utterly futile for "finite human intelligence" to get beyond the all-powerful infinite will. Under the terrific weight of this omnipotence, man has been bowed into the dust — a will-less creature, broken and sweating in the dark. The triumph of the philosophy of Atheism is to free man from the nightmare of gods; it means the dissolution of the phantoms of the beyond. Again and again the light of reason has dispelled the theistic nightmare, but poverty, misery and fear have recreated the phantoms — though whether old or new, whatever their external form, they differed little in their essence. Atheism, on the other hand, in its philosophic aspect refuses allegiance not merely to a definite concept of God, but it refuses all servitude to the God idea, and opposes the theistic principle as such. Gods in their individual function are not half as pernicious as the principle of theism which represents the belief in a supernatural, or even omnipotent, power to rule the earth and man upon it. It is the absolutism of theism, its pernicious influence upon humanity, its paralyzing effect upon thought and action, which Atheism is fighting with all its power.

The philosophy of Atheism has its root in the earth, in this life; its aim is the emancipation of the human race from all God-heads, be they Judaic, Christian, Mohammedan, Buddhistic, Brahministic, or what not. Mankind has been punished long and heavily for having created its gods; nothing but pain and persecution have been man's lot since gods began. There is but one way out of this blunder: Man must break his fetters which have chained him to the gates of heaven and hell, so that he can begin to fashion out of his reawakened and illumined consciousness a new world upon earth.

Only after the triumph of the Atheistic philosophy in the minds and hearts of man will freedom and beauty be realized. Beauty as a gift from heaven has proved useless. It will, however, become the essence and impetus of life when man learns to see in the earth the only heaven fit for man. Atheism is already helping to free man from his dependence upon punishment and reward as the heavenly bargain-counter for the poor in spirit.

Do not all theists insist that there can be no morality, no justice, honesty or fidelity without the belief in a Divine Power? Based upon fear and hope, such morality has always been a vile product, imbued partly with self-righteousness, partly with hypocrisy. As to truth, justice, and fidelity, who have been their brave exponents and daring proclaimers? Nearly always the godless ones: the Atheists; they lived, fought, and died for them. They knew that justice, truth, and fidelity are not, conditioned in heaven, but that they are related to and interwoven with the tremendous changes going on in the social and material life of the human race; not fixed and eternal, but fluctuating, even as life itself. To what heights the philosophy of Atheism may yet attain, no one can prophesy. But this much can already be predicted: only by its regenerating fire will human relations be purged from the horrors of the past

Chapter 12. Afterword

Thoughtful people are beginning to realize that moral precepts, imposed upon humanity through religious terror, have become stereotyped and have therefore lost all vitality. A glance at life today, at its disintegrating character, its conflicting interests with their hatreds, crimes, and greed, suffices to prove the sterility of theistic morality.

Man must get back to himself before he can learn his relation to his fellows. Prometheus chained to the Rock of Ages is doomed to remain the prey of the vultures of darkness. Unbind Prometheus, and you dispel the night and its horrors.

Atheism in its negation of gods is at the same time the strongest affirmation of man, and through man, the eternal yea to life, purpose, and beauty.

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Political Persecution in Republican Spain

Emma Goldman

1937

On my first visit to Spain in September 1936, nothing surprised me so much as the amount of political freedom I found everywhere. True it did not extend to fascists; but outside of these deliberate enemies of the revolution and the emancipation of the workers in Spain, everyone of the anti-fascist front enjoyed political freedom which hardly existed in any of the so called European democracies. The one party that made the utmost use of this was the PSUC, the Stalinist party in revolutionary Spain. Their radio and loudspeakers filled the air. Their daily marches in military formation with their flags waving were flaunted in everybody's face. They seemed to take a special pleasure in marching past the house of the Regional Committee as if they wanted to make the CNT-FAI aware of their determination to strike the blow when they will attain to complete power. This was obvious to anyone among the foreign delegates and comrades who had come to help in the anti-fascist struggle. Not so our Spanish comrades. They made light of the communist brazenness. They insisted that this circus clap trap could not decide the revolutionary struggle, and that they themselves had more important things to do than waste their time in idle display. It seemed to me that the Spanish comrades had little understanding of mass psychology which needs flagwagging, speeches, music and demonstrations — that while the CNT-FAI however, were concentrated on their constructive tasks, and fighting on the various fronts, their communist allies made hay while their sun shone. They have since proved that they knew what they were about.

During my stay of three months I visited many of the collectivised estates and factories, maternities and hospitals in Barcelona, and last but not least, also the 'Modelo' prison. Then the place that had harboured some of the most distinguished revolutionaries and anarchists of Catalonia. Our own heroic comrades Durruti and Ascaso, Garcia Oliver and many others had been cell neighbours of Companys, the new President of the Generalitat. I visited this institution in the presence of a comrade, a physician who had made a special study of criminal psychology. The director gave me free access to every part of the prison and the right to speak to any of the fascists without the presence of guards. Among the few hundred admirers of Franco were officers and priests. They assured me in one voice of the decent and just treatment they were receiving from the management in charge of the place, most of whom were CNT-FAI men.

The possibility that fascists would soon be replaced by revolutionists and anarchists was far removed from my mind. If anything, the high water mark of the revolution in the autumn of 1936 held out hopes that the stain of prison would be wiped out once Franco and his hordes were defeated.

The report of the foul murder of the most gentle of anarchists, Camillo Berneri and his room mate, the anarchist Barbieri, was followed by wholesale arrests, mutilation and death. They seemed too fantastic, the change in the internal political situation too incredible to be true. I decided to go back to Spain to see for myself how far the new found freedom of the Spanish masses had been annihilated by Stalin's henchmen.

Once again I arrived on the 16th September this year. I went straight to Valencia and there discovered that 1,500 CNT members, comrades of the FAI and the Libertarian Youth hundreds of the POUM and even members

of the International Brigade were filling the prisons of Valencia. During my short stay there I left no stone unturned to get permission to visit some of our comrades, among them Gustel Dorster whom I had known in Germany as most active in the anarcho-syndicalist movements before Hitler ascended to power. I was assured that I would be given permission; but at the last moment, before my return to Barcelona, I was informed that foreigners were not allowed to see the prison. I soon discovered the same situation repeated in every town and village I visited. Thousands of comrades and other genuine revolutionaries were filling the prisons under the Negrin-Prieto and Stalinist regime.

When I came back to Barcelona in the early part of October, I immediately sought to see our comrades in the Modelo prison. After many difficulties comrade Augustin Souchy succeeded in obtaining permission to have an interview with a few of the German comrades. Much to my surprise I found on my arrival there that the same Director was still in charge. He too recognised me and he again gave me full entry to the prison. I did not need to speak to the comrades through the hideous bars. I was in the hall where they foregather, surrounded by German, Italian, Bulgarian, Russian and Spanish comrades, all trying to speak at once and tell me of their conditions. I discovered no charge whatever that would stand in any Court, even under capitalism, had been preferred against them, except the idiotic charge of 'Trotskyism'.

These men from every part of the globe had flocked to Spain, often begging their way across, to help the Spanish revolution, to join the ranks of the anti-fascists and to lay down their lives in the struggle against Franco were held captive. Others again had been picked up on the street and had vanished without leaving any trace behind. Among the many was Reis, son of the internationally known Russian Menshevik Abramovich.

The most recent victim is Kurt Landau, a former member of the Executive Committee of the Austrian Communist Party, and before his arrest on the Executive Committee of the POUM Every effort to find him has met with failure. In view of the disappearance of Andres Nin of the POUM and scores of others it is reasonable to conclude that Kurt Landau met with the same fate.

But to return to the Modelo prison. It is impossible to give all the names, because there are so many incarcerated there. The most outstanding is a comrade who, in a high responsible position before the May events, had turned over millions of pesetas to the Generalitat found in Churches and Palaces. He is held under the ludicrous charge of having embezzled 100,000 pesetas.

Another one is comrade Helmut Klose, a member of the CNT-FAI. He was arrested on the 2nd July. No charge has been made up to this date, neither was he brought before a Judge. Comrade Klose was a member of the FAUD in Germany (German anarcho-syndicalist organisation). After having been arrested several times, he emigrated to Yugoslavia in the summer of 1933. Expelled from there in February 1937, because of anti-fascist activity. He came to Spain in March. He joined the frontier service of the FAI, in the 'De la Costa' battalion. After the dissolution of this battalion, in June he took his discharge, entered the service of the agricultural collective in San Anores. In compliance with the request from his group he undertook the reorganisation of the Tailors' Collective of the Emigrants Committee. The charge made by the Cheka of his having disarmed officers while in the Frontier Service at Figueras is entirely without foundation.

Commander de Alkert Kille. He was arrested on September 7th. No reason was given. In Germany he had belonged since 1919 to the Productive Supply Union. Besides this he was a member of the Communist Party. In 1933 he emigrated to Austria. After the February events he fled to Prague: but later returned to Austria whence he was expelled and left for France. Here he joined the German anarcho-syndicalist group. In August 1936 he went to Spain, where he at once proceeded to the front. He was wounded once. He belonged to the Durruti column right up to the time of the militarisation. In June he took his discharge.

I also visited the POUM Sector. Many of these prisoners are Spaniards, but amongst them there are also a large number foreigners, Italian, French, Russian and German. Two members of the POUM approached me personally. They said little of their own suffering, but begged me to take a message to their own wives in Paris. They were Nicolas Sundelevich — the son of the famous Menshevik who had spent the longest part of his life in Siberia. Nicolas Sundelevich certainly did not give me the impression being guilty of the serious charges made

against him of 'having given the fascists information' among the many other charges against him. It takes the perverted communist mind to hold a man in prison because in 1922 he had illegally left Russia.

Richard Tietz was arrested as he came out of the Argentine Consulate in Barcelona where he had gone on behalf of his wife, previously arrested. When he demanded to know the grounds his arrest the Commissar nonchalantly said "I consider it just". That was evidently enough to keep Richard Tietz in the Modelo since July.

As far as prison conditions can be humane the Modelo is certainly superior to the Cheka prisons introduced in Spain by the Stalinists according to the best party examples of Soviet Russia. The 'Modelo' still maintains its traditional political privileges such as the right of the inmates to freely mingle together, organise their committees to represent them with the director, receiving parcels, tobacco, etc., in addition to the scanty prison fare. They can also write and receive letters and reading material. Besides, the prisoners issue little prison papers and bulletins which they can paste in the corridors where they all foregather. Both in the section of our comrades and the POUM I found such prison papers, posters and photographs of the heroes of the two parties. The POUM had even a very fine drawing of Andres Nin and a picture of Rosa Luxemburg, while the anarchist's side had Ascaso and Durruti on their wall.

Most interesting was the Durruti cell which he had occupied in Barcelona until released by the 1936 elections. It was left intact as it had been while Durruti was its involuntary lodger. Several large posters of our gallant comrade made the cell very much alive. The strangest part is however that the Durruti cell is in the fascist section. In answer to my question as to how Durruti's cell comes to be in there, I was told by the guard, "as an example of the living spirit of Durruti that will destroy fascism". I wanted very much to have the Durruti cell photographed but permission had to be obtained from the Minister of Justice. I gave up the idea. I had never in my life asked favours of Ministers of Justice, much less would I ask for anything from the counter-revolutionary government, the Spanish Cheka.

My next visit was to the womens' prison, which I found better kept and more cheerful than the Modelo. Only six women politicals were there at the time. Among them Katia Landau the wife of Kurt Landau, who had been arrested several months before him. She was like the old time Russian revolutionists utterly devoted to her ideas. I already knew of her husband's disappearance and possible end; but I did not have the heart to disclose this fact to her. This was in October. In November I was informed by some of her comrades in Paris that Mrs Landau had begun a hunger strike on the 11th November. I have just received word that as a result of two hunger strikes Katia Landau has been released.

A few days before my departure from Spain I was informed on good authority that the old dreadful Bastille — Montjuich was again being used to house political prisoners. The infamous Montjuich, whose every stone could tell of man's inhumanity to man, of the thousands put to death by the most savage methods of torture, or driven mad or to suicide. Montjuich where in 1897 the Spanish Inquisition had been reintroduced by Canova Del Castillo, then Premier of Spain. It was at his behest that 30 workers, among them distinguished Spanish anarchists, had been kept for months in underground damp and dirty cells — repeatedly tortured and denied counsel. It was in Montjuich that Francisco Ferrer was murdered by the Spanish Government and the Catholic Church. Last year I visited this terrifying fortress. Then it held no prisoners. The cells were empty. We descended into black depths with torches guiding our way. I almost seemed to hear the agonised cries of the thousands of victims who had breathed their last in the ghastly holes. It was a relief to get into the light again.

History does repeat itself after all. Montjuich again serves its old ghastly purpose. It is overcrowded with ardent revolutionaries who had been among the first to rush to the various fronts. Militants of the Durruti column freely giving their health and strength but unwilling to be turned into military automatons — members of the International Brigade who had come to Spain from every land to fight fascism, only to discover the harsh differentiation against them, their officers and the political commissars and the criminal waste of human lives due to the military ignorance and for party purpose and glory. All these and more are incarcerated in the fortress of Montjuich.

Since the world slaughter and the continued horror under dictatorship, red and black, human sensibilities have been atrophied; but there must be a few left who still have a sense of justice. True Anatole France, Georg

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Brandes and so many great souls whose protests saved twenty two victims of the Soviet State in 1922 are no longer with us. Still there are the Gides, the Silones, Aldous Huxley, Havelock Ellis, John Cowper Powys, Rebecca West, Ethel Mannin and others who would surely protest if made aware of the political persecutions rampant under the Negrin Prieto and Communist regime.

At any rate I cannot be silent in the face of such barbarous political persecutions. In justice to the thousands of our comrades in prison I have left behind. I will and must, speak out.

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Preparedness, the Road to Universal Slaughter

Emma Goldman

1915

Ever since the beginning of the European conflagration, the whole human race almost has fallen into the deathly grip of the war anesthesia, overcome by the mad teaming fumes of a blood soaked chloroform, which has obscured its vision and paralyzed its heart. Indeed, with the exception of some savage tribes, who know nothing of Christian religion or of brotherly love, and who also know nothing of dreadnaughts, submarines, munition manufacture and war loans, the rest of the race is under this terrible narcosis. The human mind seems to be conscious of but one thing, murderous speculation. Our whole civilization, our entire culture is concentrated in the mad demand for the most perfected weapons of slaughter.

Ammunition! Ammunition! O, Lord, thou who rulest heaven and earth, thou God of love, of mercy and of justice, provide us with enough ammunition to destroy our enemy. Such is the prayer which is ascending daily to the Christian heaven. Just like cattle, panic-stricken in the face of fire, throw themselves into the very flames, so all of the European people have fallen over each other into the devouring flames of the furies of war, and America, pushed to the very brink by unscrupulous politicians, by ranting demagogues, and by military sharks, is preparing for the same terrible feat.

In the face of this approaching disaster, it behooves men and women not yet overcome by the war madness to raise their voice of protest, to call the attention of the people to the crime and outrage which are about to be perpetrated upon them.

America is essentially the melting pot. No national unit composing it, is in a position to boast of superior race purity, particular historic mission, or higher culture. Yet the jingoes and war speculators are filling the air with the sentimental slogan of hypocritical nationalism, "America for Americans," "America first, last, and all the time." This cry has caught the popular fancy from one end of the country to another. In order to maintain America, military preparedness must be engaged in at once. A billion dollars of the people's sweat and blood is to be expended for dreadnaughts and submarines for the army and the navy, all to protect this precious America.

The pathos of it all is that the America which is to be protected by a huge military force is not the America of the people, but that of the privileged class; the class which robs and exploits the masses, and controls their lives from the cradle to the grave. No less pathetic is it that so few people realize that preparedness never leads to peace, but that it is indeed the road to universal slaughter.

With the cunning methods used by the scheming diplomats and military cliques of Germany to saddle the masses with Prussian militarism, the American military ring with its Roosevelts, its Garrisons, its Daniels, and lastly its Wilsons, are moving the very heavens to place the militaristic heel upon the necks of the American people, and, if successful, will hurl America into the storm of blood and tears now devastating the countries of Europe.

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Forty years ago Germany proclaimed the slogan: "Germany above everything. Germany for the Germans, first, last and always. We want peace; therefore we must prepare for war. Only a well armed and thoroughly prepared nation can maintain peace, can command respect, can be sure of its national integrity." And Germany continued to prepare, thereby forcing the other nations to do the same. The terrible European war is only the culminating fruition of the hydra-headed gospel, military preparedness.

Since the war began, miles of paper and oceans of ink have been used to prove the barbarity, the cruelty, the oppression of Prussian militarism. Conservatives and radicals alike are giving their support to the Allies for no other reason than to help crush that militarism, in the presence of which, they say, there can be no peace or progress in Europe. But though America grows fat on the manufacture of munitions and war loans to the Allies to help crush Prussians the same cry is now being raised in America which, if carried into national action, would build up and American militarism far more terrible than German or Prussian militarism could ever be, and that because nowhere in the world has capitalism become so brazen in its greed and nowhere is the state so ready to kneel at the feet of capital.

Like a plague, the mad spirit is sweeping the country, infesting the clearest heads and staunchest hearts with the deathly germ of militarism. National security leagues, with cannon as their emblem of protection, naval leagues with women in their lead have sprung up all over the country, women who boast of representing the gentler sex, women who in pain and danger bring forth life and yet are ready to dedicate it to the Moloch War. Americanization societies with well known liberals as members, they who but yesterday decried the patriotic clap-trap of to-day, are now lending themselves to befog the minds of the people and to help build up the same destructive institutions in America which they are directly and indirectly helping to pull down in Germany — militarism, the destroyer of youth, the raper of women, the annihilator of the best in the race, the very mower of life.

Even Woodrow Wilson, who not so long ago indulged in the phrase "A nation too proud to fight," who in the beginning of the war ordered prayers for peace, who in his proclamations spoke of the necessity of watchful waiting, even he has been whipped into line. He has now joined his worthy colleagues in the jingo movement, echoing their clamor for preparedness and their howl of "America for Americans." The difference between Wilson and Roosevelt is this: Roosevelt, a born bully, uses the club; Wilson, the historian, the college professor, wears the smooth polished university mask, but underneath it he, like Roosevelt, has but one aim, to serve the big interests, to add to those who are growing phenomenally rich by the manufacture of military supplies.

Woodrow Wilson, in his address before the Daughters of the American Revolution, gave his case away when he said, "I would rather be beaten than ostracized." To stand out against the Bethlehem, du Pont, Baldwin, Remington, Winchester metallic cartridges and the rest of the armament ring means political ostracism and death. Wilson knows that, therefore he betrays his original position, goes back on the bombast of "too proud to fight" and howls as loudly as any other cheap politician for preparedness and national glory, the silly pledge the navy league women intend to impose upon every school child: "I pledge myself to do all in my power to further the interests of my country, to uphold its institutions and to maintain the honor of its name and its flag. As I owe everything in life to my country, I consecrate my heart, mind and body to its service and promise to work for its advancement and security in times of peace and to shrink from no sacrifices or privation in its cause should I be called upon to act in its defence for the freedom, peace and happiness of our people."

To uphold the institutions of our country — that's it — the institutions which protect and sustain a handful of people in the robbery and plunder of the masses, the institutions which drain the blood of the native as well as of the foreigner, and turn it into wealth and power; the institutions which rob the alien of whatever originality he brings with him and in return gives him cheap Americanism, whose glory consists in mediocrity and arrogance.

The very proclaimers of "America first" have long before this betrayed the fundamental principles of real Americanism, of the kind of Americanism that Jefferson had in mind when he said that the best government is that which governs least; the kind of America that David Thoreau worked for when he proclaimed that the best government is the one that doesn't govern at all; or the other truly great Americans who aimed to make

of this country a haven of refuge, who hoped that all the disinherited and oppressed people in coming to these shores would give character, quality and meaning to the country. That is not the America of the politician and munition speculators. Their America is powerfully portrayed in the idea of a young New York Sculptor; a hard cruel hand with long, lean, merciless fingers, crushing in over the heart of the immigrant, squeezing out its blood in order to coin dollars out of it and give the foreigner instead blighted hopes and stulted aspirations.

No doubt Woodrow Wilson has reason to defend these institutions. But what an ideal to hold out to the young generation! How is a military drilled and trained people to defend freedom, peace and happiness? This is what Major General O’Ryan has to say of an efficiently trained generation: “The soldier must be so trained that he becomes a mere automation; he must be so trained that it will destroy his initiative; he must be so trained that he is turned into a machine. The soldier must be forced into the military noose; he must be jacked up; he must be ruled by his superiors with pistol in hand.”

This was not said by a Prussian Junker; not by a German barbarian; not by Treitschke or Bernhardt, but by an American Major General. And he is right. You cannot conduct war with equals; you cannot have militarism with free born men; you must have slaves, automatons, machines, obedient disciplined creatures, who will move, act, shoot and kill at the command of their superiors. That is preparedness, and nothing else.

It has been reported that among the speakers before the Navy League was Samuel Gompers. If that is true, it signalizes the greatest outrage upon labor at the hands of its own leaders. Preparedness is not directed only against the external enemy; it aims much more at the internal enemy. It concerns that element of labor which has learned not to hope for anything from our institutions, that awakened part of the working people which has realized that the war of classes underlies all wars among nations, and that if war is justified at all it is the war against economic dependence and political slavery, the two dominant issues involved in the struggle of the classes.

Already militarism has been acting its bloody part in every economic conflict, with the approval and support of the state. Where was the protest of Washington when “our men, women and children” were killed in Ludlow? Where was that high sounding outraged protest contained in the note to Germany? Or is there any difference in killing “our men, women and children” in Ludlow or on the high seas? Yes, indeed. The men, women and children at Ludlow were working people, belonging to the disinherited of the earth, foreigners who had to be given a taste of the glories of Americanism, while the passengers of the *Lusitania* represented wealth and station — therein lies the difference.

Preparedness, therefore, will only add to the power of the privileged few and help them to subdue, to enslave and crush labor. Surely Gompers must know that, and if he joins the howl of the military clique, he must stand condemned as a traitor to the cause of labor.

Just as it is with all the other institutions in our confused life, which were supposedly created for the good of the people and have accomplished the very reverse, so it will be with preparedness. Supposedly, America is to prepare for peace; but in reality it will be the cause of war. It always has been thus — all through bloodstained history, and it will continue until nation will refuse to fight against nation, and until the people of the world will stop preparing for slaughter. Preparedness is like the seed of a poisonous plant; placed in the soil, it will bear poisonous fruit. The European mass destruction is the fruit of that poisonous seed. It is imperative that the American workers realize this before they are driven by the jingoes into the madness that is forever haunted by the spectre of danger and invasion; they must know that to prepare for peace means to invite war, means to unloose the furies of death over land and seas.

That which has driven the masses of Europe into the trenches and to the battlefields is not their inner longing for war; it must be traced to the cut-throat competition for military equipment, for more efficient armies, for larger warships, for more powerful cannon. You cannot build up a standing army and then throw it back into a box like tin soldiers. Armies equipped to the teeth with weapons, with highly developed instruments of murder and backed by their military interests, have their own dynamic functions. We have but to examine into the nature of militarism to realize the truism of this contention.

Militarism consumes the strongest and most productive elements of each nation. Militarism swallows the largest part of the national revenue. Almost nothing is spent on education, art, literature and science compared with the amount devoted to militarism in times of peace, while in times of war everything else is set at naught; all life stagnates, all effort is curtailed; the very sweat and blood of the masses are used to feed this insatiable monster — militarism. Under such circumstances, it must become more arrogant, more aggressive, more bloated with its own importance. If for no other reason, it is out of surplus energy that militarism must act to remain alive; therefore it will seek an enemy or create one artificially. In this civilized purpose and method, militarism is sustained by the state, protected by the laws of the land, is fostered by the home and the school, and glorified by public opinion. In other words, the function of militarism is to kill. It cannot live except through murder.

But the most dominant factor of military preparedness and the one which inevitably leads to war, is the creation of group interests, which consciously and deliberately work for the increase of armament whose purposes are furthered by creating the war hysteria. This group interest embraces all those engaged in the manufacture and sale of munition and in military equipment for personal gain and profit. For instance, the family Krupp, which owns the largest cannon munition plant in the world; its sinister influence in Germany, and in fact in many other countries, extends to the press, the school, the church and to statesmen of highest rank. Shortly before the war, Carl Liebknecht, the one brave public man in Germany now, brought to the attention of the Reichstag that the family Krupp had in its employ officials of the highest military position, not only in Germany, but in France and in other countries. Everywhere its emissaries have been at work, systematically inciting national hatreds and antagonisms. The same investigation brought to light an international war supply trust who cares not a hang for patriotism, or for love of the people, but who uses both to incite war and to pocket millions of profits out of the terrible bargain.

It is not at all unlikely that the history of the present war will trace its origin to this international murder trust. But is it always necessary for one generation to wade through oceans of blood and heap up mountains of human sacrifice that the next generation may learn a grain of truth from it all? Can we of to-day not profit by the cause which led to the European war, can we not learn that it was preparedness, thorough and efficient preparedness on the part of Germany and the other countries for military aggrandizement and material gain; above all can we not realize that preparedness in America must and will lead to the same result, the same barbarity, the same senseless sacrifice of life? Is America to follow suit, is it to be turned over to the American Krupps, the American military cliques? It almost seems so when one hears the jingo howls of the press, the blood and thunder tirades of bully Roosevelt, the sentimental twaddle of our college-bred President.

The more reason for those who still have a spark of libertarianism and humanity left to cry out against this great crime, against the outrage now being prepared and imposed upon the American people. It is not enough to claim being neutral; a neutrality which sheds crocodile tears with one eye and keeps the other riveted upon the profits from war supplies and war loans, is not neutrality. It is a hypocritical cloak to cover, the countries' crimes. Nor is it enough to join the bourgeois pacifists, who proclaim peace among the nations, while helping to perpetuate the war among the classes, a war which in reality, is at the bottom of all other wars.

It is this war of the classes that we must concentrate upon, and in that connection the war against false values, against evil institutions, against all social atrocities. Those who appreciate the urgent need of co-operating in great struggles must oppose military preparedness imposed by the state and capitalism for the destruction of the masses. They must organize the preparedness of the masses for the overthrow of both capitalism and the state. Industrial and economic preparedness is what the workers need. That alone leads to revolution at the bottom as against mass destruction from on top. That alone leads to true internationalism of labor against Kaiserdom, Kingdom, diplomacies, military cliques and bureaucracy. That alone will give the people the means to take their children out of the slums, out of the sweat shops and the cotton mills. That alone will enable them to inculcate in the coming generation a new ideal of brotherhood, to rear them in play and song and beauty; to bring up men and women, not automatons. That alone will enable woman to become the real mother of the race, who will give to the world creative men, and not soldiers who destroy. That alone leads to economic and social freedom, and does away with all wars, all crimes, and all injustice.

Chapter 12. Afterword

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Ross Winn's Obituary

Emma Goldman

1912

The inexorable master, Death, has again visited the Anarchist ranks. This time its victim was Ross Winn, one of the most earnest and able American Anarchists.

Never has the power of the Ideal been demonstrated with greater force than in the life and work of this man, Ross Winn. For nothing short of a great Ideal, a burning, impelling, all absorbing ideal could make possible the task that our dead comrade so lovingly performed during a quarter of a century.

Born in Texas forty-one years ago, of farmer parents, young Winn was expected to follow the path of his fathers. But the boy had other dreams, dreams extending far beyond his immediates. His were dreams of the world, of humanity, of the struggle for liberty.

He was possessed by a passionate longing to learn the printing trade, and by that means to carry a message to mankind. His father, however, was opposed to such 'foolish notions', but Ross could not be daunted either at the age of sixteen nor during the rest of his life. He worked as a farm hand, picked cotton, and out of his meagre earnings he bought for himself a small hand press. It was at the time when plutocracy, drunk with power, was about to put to death the men whose ideas became the beacon light in the life of Ross Winn: the Chicago Anarchists. Verily, Spies was prophetic: 'The voices in the grave will speak louder than those you strangle today.'

Voltairine de Cleyre and Ross Winn — two native children of America — heard the strangled voices and, and forthwith set themselves to keep alive the work for which our brave comrades had been put to death.

Ross Winn immediately made himself conversant with the philosophy of Anarchism, which found in him a powerful, uncompromising and daring exponent. Soon after the death of our Chicago comrades he revived the Alarm, founded by Albert Parsons, and later published by Dyer D. Lum.

Always harassed by poverty, this later caused his illness and untimely death; our comrade was often compelled to discontinue his publishing work. But never for very long. Thus we find him again at the helm in 1894, issuing a little paper called The Co-operative Commonwealth; then again in 1898, the Coming Era; in 1899, Winn's Freelance. Pressed by economic adverse conditions, Ross Winn this time was forced to suspend his publication, contributing, however, meanwhile for the Free Society published for many years before his family. But in 1901 Winn resumed his own paper, Winn's Firebrand, which he subsequently called the Advance, and later the Red Phalanx.

Always his supreme passion was a paper, to arouse, inspire, and educate the people to a higher conception of human worth. So intense was that passion that we find him preparing copy on the very last day before his death, for the August issue of his paper.

I met our comrade in Chicago in 1901, and was deeply impressed with his fervour and complete abandonment to the cause — so unlike most American revolutionists, who love their ease and comfort too well to risk them for their ideals.

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Ross Winn was of the John Brown, Albert Parsons, and Voltairine de Cleyre type. He lived and worked only for his ideal, and would have gone to the gallows with the same fortitude. But fate decreed that he should die a hundred deaths.

Three years ago our comrade fell victim to the disease of the poor- tuberculosis. He had little faith in doctors and tried nature instead. Unfortunately one cannot live on nature alone, especially when one has a wife and child. And so Ross Winn had to return to civilisation. In Mount Juliet, Tenn., assisted by his devoted companion Gussie Winn, and cheered by their child Ross Jr., he eked out a miserable existence, and kept up his propaganda.

Last year, however, his condition made work impossible. But he was too proud to ask assistance from his comrades even. It was through his wife that we learned of their terrible plight, immediately some money was raised which might have kept him in comfort for a while. But the only thing that meant comfort for Winn was the spreading of his beloved ideas. And so he spent sixty dollars — a fortune to a little family- on a new printing outfit, and the Advance was again started.

It was this that helped more than medicine or nature to prolong the life of our tireless comrade. And then the end came. In the early morning hours of August 8 the inexorable master, Death stilled the fervent, burning tears of Ross Winn. Only the faithful Gussie and their boy were with him. The good Christian neighbours had no use for the heretic. Poor fools! How could they fathom the beauty and love that permeated the man whom they feared in life and shunned in death!

He is beyond them now, but not so his child, who next to his ideals he loved most, and whom he hoped to save from Christian kindness and patriotic beneficency. Ross Winn is beyond it all, but we are still here, not only to continue his work with the same ardour and devotion as he, but also to bring his boy, even in a small measure, the comradeship and care of his father. At the death of Ross Winn, nine dollars was all that was left to his family.

Their need is great and immediate. I therefore earnestly urge that a fund be raised at once to assist the faithful comrade and child of Ross Winn. Contributions can be sent direct to: Gussie Winn, Route 3 Mt. Juliet, Tenn., USA or to Mother Earth.

It is only through the manifestation of solidarity that we can prove the living force of the ideas and ideals for which Ross Winn lived, worked and struggled.

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Sacco and Vanzetti

Alexander Berkman and Emma Goldman

1929

The names of the “good shoe-maker and poor fish-peddler” have ceased to represent merely two Italian workingmen. Throughout the civilised world Sacco and Vanzetti have become a symbol, the shibboleth of Justice crushed by Might. That is the great historic significance of this twentieth century crucifixion, and truly prophetic, were the words of Vanzetti when he declared, “The last moment belongs to us — that agony is our triumph.”

We hear a great deal of progress and by that people usually mean improvements of various kinds, mostly life-saving discoveries and labor-saving inventions, or reforms in the social and political life. These may or may not represent a real advance because reform is not necessarily progress.

It is an entirely false and vicious conception that civilisation consists of mechanical or political changes. Even the greatest improvements do not, in themselves, indicate real progress: they merely symbolise its results. True civilization, real progress consists in *humanising* mankind, in making the world a decent place to live in. From this viewpoint we are very far from being civilised, in spite of all the reforms and improvements.

True progress is a struggle against the inhumanity of our social existence, against the barbarity of dominant conceptions. In other words, progress is a spiritual struggle, a struggle to free man from his brutish inheritance, from the fear and cruelty of his primitive condition. Breaking the shackles of ignorance and superstition; liberating man from the grip of enslaving ideas and practices; driving darkness out of his mind and terror out of his heart; raising him from his abject posture to man’s full stature — that is the mission of progress. Only thus does man, individually and collectively, become truly civilised and our social life more human and worth while.

This struggle marks the real history of progress. Its heroes are not the Napoleons and the Bismarcks, not the generals and politicians. Its path is lined with the unmarked graves of the Saccos and Vanzettis of humanity, dotted with the auto-da-fé, the torture chambers, the gallows and the electric chair. To those martyrs of justice and liberty we owe what little of real progress and civilization we have today.

The anniversary of our comrades’ death is therefore by no means an occasion for mourning. On the contrary, we should rejoice that in this time of debasement and degradation, in the hysteria of conquest and gain, there are still *men* that dare defy the dominant spirit and raise their voices against inhumanity and reaction: That there are still men who keep the spark of reason and liberty alive and have the courage to die, and die triumphantly, for their daring.

For Sacco and Vanzetti died, as the entire world knows today, because they were Anarchists. That is to say, because they believed and preached human brotherhood and freedom. As such, they could expect neither justice nor humanity. For the Masters of Life can forgive any offense or crime but never an attempt to undermine their security on the backs of the masses. Therefore Sacco and Vanzetti had to die, notwithstanding the protests of the entire world.

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Yet Vanzetti was right when he declared that his execution was his greatest triumph, for all through history it has been the martyrs of progress that have ultimately triumphed. Where are the Caesars and Torquemadas of yesterday? Who remembers the names of the judges who condemned Giordano Bruno and John Brown? The Parsons and the Ferrers, the Saccos and Vanzettis live eternal and their spirits still march on.

Let no despair enter our hearts over the graves of Sacco and Vanzetti. The duty we owe them for the crime we have committed in permitting their death is to keep their memory green and the banner of their Anarchist ideal high. And let no near-sighted pessimist confuse and confound the true facts of man's history, of his rise to greater manhood and liberty. In the long struggle from darkness to light, in the age-old fight for greater freedom and welfare, it is the rebel, the martyr who has won. Slavery has given way, absolutism is crushed, feudalism and serfdom had to go, thrones have been broken and republics established in their stead. Inevitably, the martyrs and their ideas have triumphed, in spite of gallows and electric chairs. Inevitably, the people, the masses, have been gaining on their masters, till now the very citadels of Might, Capital and the State, are being endangered. Russia has shown the direction of the further progress by its attempt to eliminate both the economic and political master. That initial experiment has failed, as all first great social revaluations require repeated efforts for their realisation. But that magnificent historic failure is like unto the martyrdom of Sacco and Vanzetti — the symbol and guarantee of ultimate triumph.

Let it be clearly remembered, however, that the failure of *first* attempts at fundamental social change is always due to the false method of trying to establish the *New* by *Old* means and practices. The *New* can conquer only *by means of its own new spirit*. Tyranny lives by suppression; Liberty thrives on freedom. The fatal mistake of the great Russian Revolution was that it tried to establish *new* forms of social and economic life on the *old* foundation of coercion and force. The entire development of human society has been *away* from coercion and government, away from authority towards greater freedom and independence. In that struggle the spirit of liberty has ultimately won out. In the same direction lies further achievement. All history proves it and Russia is the most convincing recent demonstration of it. Let us then learn that lesson and be inspired to greater efforts in behalf of a new world of humanity and freedom, and may the triumphant martyrdom of Sacco and Vanzetti give us greater strength and endurance in this superb struggle.

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Samuel Gompers

Emma Goldman

1925

The numerous tributes paid to the late President of the American Federation of Labor, emphasized his great leadership. "Gompers was a leader of men," they said. One would have expected that the disaster brought upon the world by leadership would have proven that to be a leader of men is far from a virtue. Rather is it a vice for which those who are being led are usually made to pay very heavily.

The last fifteen years are replete with examples of what the leaders of men have done to the peoples of the world. The Lenins, Clemenceaus, the Lloyd Georges and Wilson, have all posed as great leaders. Yet they have brought misery, destruction and death. They have led the masses away from the promised goal.

Pious Communists will no doubt consider it heresy to speak of Lenin in the same breath with the other statesmen, diplomats and generals who have led the people to slaughter and half of the world to ruin. To be sure, Lenin was the greatest of them all. He at least had a new vision, he had daring, he faced fire and death, which is more than can be said for the others. Yet it remains a tragic fact that even Lenin brought havoc to Russia. It was his leadership which emasculated the Russian revolution and stifled the aspirations of the Russian people.

Gompers was far from being a Lenin, but in his small way his leadership has done a great harm to the American workers. One has but to examine into the nature of the American Federation of Labor, over which Mr. Gompers lorded for so many years, to see the evil results of leadership. It cannot be denied that the late President raised the organization to some power and material improvement, but at the same time, he prevented the growth and development of the membership towards a higher aim or purpose. In all these years of its existence the A. F. of L. has not gone beyond its craft interests. Neither has it grasped the social abyss which separates labor from its masters, an abyss which can never be bridged by the struggle for mere immediate material gains. That does not mean, however, that I am opposed to the fight labor is waging for a higher standard of living and saner conditions of work. But I do mean to stress that without an ultimate goal of complete industrial and social emancipation, labor will achieve only as much as is in keeping with the interests of the privileged class, hence remain dependent always upon that class.

Samuel Gompers was no fool, he knew the causes underlying the social struggle, yet he set his face sternly against them. He was content to create an aristocracy of labor, a trade union trust, as it were, indifferent to the needs of the rest of the workers outside of the organization. Above all, Gompers would have none of a liberating social idea. The result is that after forty years of Gompers' leadership the A. F. of L. has really remained stationary, without feeling for, or understanding of the changing factors surrounding it.

The workers who have developed a proletarian consciousness and fighting spirit are not in the A. F. of L. They are in the organization of the Industrial Workers of the World. The bitterest opponent of this heroic band of American proletarians was Samuel Gompers. But then, Mr. Gompers was inherently reactionary. This tendency asserted itself on more than one occasion in his career. Most flagrantly did his reactionary leanings come to the fore in the MacNamara case, the War and the Russian Revolution.

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The story of the MacNamara case is very little known in Europe. Yet their story has played a significant part in the industrial warfare of the United States, the warfare between the Steel Trust, the Merchants' Manufacturers' Association, and the infamous Labor baiter, the *Los Angeles Times*, arrayed against the Iron Structural Union. The savage methods of the unholy trinity expressed themselves in a system of espionage, the employment of thugs for the purpose of slugging strikers with violence of every form, besides the use of the entire machinery of the American Government, which is always at the beck and call of American capitalism. This formidable conspiracy against labor, the Iron Structural Union, in defence of its existence fought desperately for a period of years.

J. J. and Jim MacNamara, being among the most ardent and unflinching members of the Union, consecrated their lives and took the most active part in the war against the forces of American industrialism and high finance until they were trapped by the despicable spies employed in the organization of William J. Burns, the infamous man hunter. With the MacNamaras were two other victims, Matthew A. Schmidt, one of the finest types of American proletarians, and David Caplan.

Samuel Gompers, as the President of the A. F. of L. could not have been unaware of the things these poor men were charged with. He stood by them as long as they were considered innocent. But when the two brothers, led by their desire to shield "the higher ups" admitted their acts, it was Gompers who turned from them and left them to their doom. The whitewash of the organization was more to him than his comrades, who had carried out the work in constant danger to their own lives, while Mr. Samuel Gompers enjoyed the safety and the glory as President of the A. F. of L. The four men were sacrificed. Jim MacNamara and Matthew A. Schmidt sent to life imprisonment, while J. J. MacNamara and David Caplan received fifteen and ten years respectively. The latter two have since been released, while the former are continuing a living death in St. Quentin Prison, California. And Samuel Gompers was buried with the highest honors by the class which hounded his comrades to their doom.

In the War, the late President of the A. F. of L., turned the entire organization over to those he had ostensibly fought all his life. Some of his friends insist that Gompers became obsessed by the War mania because the German Social Democrats had betrayed the spirit of Internationalism. As if two wrongs ever made a right! The fact is, that Gompers was never able to swim against the tide. Hence he made common cause with the war lords and delivered the membership of the A. F. of L., to be slaughtered in the War, which is now being recognized by many erstwhile ardent patriots, to have been a war not for democracy, but for conquest and power. The attitude of Samuel Gompers to the Russian Revolution, more than anything else, showed his dominant reactionary leanings. It is claimed for him that he had the "goods" on the Bolsheviki. Therefore he supported the blockade and intervention. That is absurd for two reasons: First, when Gompers began his campaign against Russia, he could not possibly have had any knowledge of the evil doings of Bolshevism. Russia was then cut off from the rest of the world. And no one knew exactly what was happening there. Secondly, the blockade and intervention struck down the Russian people, at the same time strengthening the power of the Communist State.

No, it was not his knowledge of the Bolsheviki which made Gompers go with the slayers of Russian women and children. It was his fear for and his hatred of, the Revolution itself. He was too steeped in the old ideas to grasp the gigantic events that had swept over Russia, the burning idealism of the people who had made the Revolution. He never took the slightest pains to differentiate between the Revolution and the machine set up to sidetrack its course. Most of us who now must stand out against the present rulers of Russia do so because we have learned to see the abyss between the Russian Revolution, the ideals of the people and the crushing dictatorship now in power. Gompers never realized that.

Well, Samuel Gompers is dead. It is to be hoped that his soul will not be marching on in the ranks of the A. F. of L. More and more the conditions in the United States are drawing the line rigidly between the classes. More and more it is becoming imperative for the workers to prepare themselves for the fundamental changes that are before them. They will have to acquire the knowledge and the will as well as the ability to reconstruct society along such economic and social lines that will prevent the repetition of the tragic debacle of the Russian

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Revolution. The masses everywhere will have to realize that leadership, whether by one man or a political group, must inevitably lead to disaster.

Not leadership, but the combined efforts of the workers and the cultural elements in society can successfully pave the way for new forms of life which shall guarantee freedom and well-being for all.

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The Social Aspects of Birth Control

Emma Goldman

April 1916

It has been suggested that to create one genius nature uses all of her resources and takes a hundred years for her difficult task. If that be true, it takes nature even longer to create a great idea. After all, in creating a genius nature concentrates on one personality whereas an idea must eventually become the heritage of the race and must needs be more difficult to mould.

It is just one hundred and fifty years ago when a great man conceived a great idea, Robert Thomas Malthus, the father of Birth Control. That it should have taken so long a time for the human race to realize the greatness of that idea, is only one more proof of the sluggishness of the human mind. It is not possible to go into a detailed discussion of the merits of Malthus' contention, to wit, that the earth is not fertile or rich enough to supply the needs of an excessive race. Certainly if we will look across to the trenches and battlefields of Europe we will find that in a measure his premise was correct. But I feel confident that if Malthus would live to-day he would agree with all social students and revolutionists that if the masses of people continue to be poor and the rich grow ever richer, it is not because the earth is lacking in fertility and richness to supply the need even of an excessive race, but because the earth is monopolized in the hands of the few to the exclusion of the many.

Capitalism, which was in its baby's shoes during Malthus' time has since grown into a huge insatiable monster. It roars through its whistle and machine, "Send your children on to me, I will twist their bones; I will sap their blood, I will rob them of their bloom," for capitalism has an insatiable appetite.

And through its destructive machinery, militarism, capitalism proclaims, "Send your sons on to me, I will drill and discipline them until all humanity has been ground out of them; until they become automatons ready to shoot and kill at the behest of their masters." Capitalism cannot do without militarism and since the masses of people furnish the material to be destroyed in the trenches and on the battlefield, capitalism must have a large race.

In so called good times, capitalism swallows masses of people to throw them out again in times of "industrial depression." This superfluous human mass, which is swelling the ranks of the unemployed and which represents the greatest menace in modern times, is called by our bourgeois political economists the labor margin. They will have it that under no circumstances must the labor margin diminish, else the sacred institution known as capitalistic civilization will be undermined. And so the political economists, together with all sponsors of the capitalistic regime, are in favor of a large and excessive race and are therefore opposed to Birth Control.

Nevertheless Malthus' theory contains much more truth than fiction. In its modern aspect it rests no longer upon speculation, but on other factors which are related to and interwoven with the tremendous social changes going on everywhere.

First, there is the scientific aspect, the contention on the part of the most eminent men of science who tell us that an overworked and underfed vitality cannot reproduce healthy progeny. Beside the contention of scientists, we are confronted with the terrible fact which is now even recognized by benighted people, namely, that an

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indiscriminate and incessant breeding on the part of the over-worked and underfed masses has resulted in an increase of defective, crippled and unfortunate children. So alarming is this fact, that it has awakened social reformers to the necessity of a mental clearing house where the cause and effect of the increase of crippled, deaf, dumb and blind children may be ascertained. Knowing as we do that reformers accept the truth when it has become apparent to the dullest in society, there need be no discussion any longer in regard to the results of indiscriminate breeding.

Secondly, there is the mental awakening of woman, that plays no small part in behalf of Birth Control. For ages she has carried her burdens. Has done her duty a thousand fold more than the soldier on the battlefield. After all, the soldier's business is to take life. For that he is paid by the State, eulogized by political charlatans and upheld by public hysteria. But woman's function is to give life, yet neither the state nor politicians nor public opinion have ever made the slightest provision in return for the life woman has given.

For ages she has been on her knees before the altar of duty as imposed by God, by Capitalism, by the State, and by Morality. To-day she has awakened from her age-long sleep. She has shaken herself free from the nightmare of the past; she has turned her face towards the light and its proclaiming in a clarion voice that she will no longer be a party to the crime of bringing hapless children into the world only to be ground into dust by the wheel of capitalism and to be torn into shreds in trenches and battlefields. And who is to say her nay? After all it is woman who is risking her health and sacrificing her youth in the reproduction of the race. Surely she ought to be in a position to decide how many children she should bring into the world, whether they should be brought into the world by the man she loves and because she wants the child, or should be born in hatred and loathing.

Furthermore, it is conceded by earnest physicians that constant reproduction on the part of women has resulted in what the laity terms, "female troubles": a lucrative condition for unscrupulous medical men. But what possible reason has woman to exhaust her system in ever-lasting child bearing?

It is precisely for this reason that women should have the knowledge that would enable her to recuperate during a period of from three to five years between each pregnancy, which alone would give her physical and mental well-being and the opportunity to take better care of the children already in existence.

But it is not woman alone who is beginning to realize the importance of Birth Control. Men, too, especially working men, have learned to see in large families a millstone around their necks, deliberately imposed upon them by the reactionary forces in society because a large family paralyzes the brain and benumbs the muscles of the masses of working men. Nothing so binds the workers to the block as a brood of children and that is exactly what the opponents of Birth Control want. Wretched as the earnings of a man with a large family are, he cannot risk even that little, so he continues in the rut, compromises and cringes before his master, just to earn barely enough to feed the many little mouths. He dare not join a revolutionary organization; he dare not go on strike; he dare not express an opinion. Masses of workers have awakened to the necessity of Birth Control as a means of freeing themselves from the terrible yoke and still more as a means of being able to do something for those already in existence by preventing more children from coming into the world.

Last, but not least, a change in the relation of the sexes, though not embracing very large numbers of people, is still making itself felt among a very considerable minority. In the past and to a large extent with the average man to-day, woman continues to be a mere object, a means to an end; largely a physical means and end. But there are men who want more than that from woman; who have come to realize that if every male were emancipated from the superstitions of the past nothing would yet be changed in the social structure so long as woman had not taken her place with him in the great social struggle. Slowly but surely these men have learned that if a woman wastes her substance in eternal pregnancies, confinements and diaper washing, she has little time left for anything else. Least of all has she time for the questions which absorb and stir the father of her children. Out of physical exhaustion and nervous stress she becomes the obstacle in the man's way and often his bitterest enemy. It is then for his own protection and also for his need of the companion and friend in the woman he loves that a great many men want her to be relieved from the terrible imposition of constant reproduction of life, that therefore they are in favor of Birth Control.

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From whatever angle, then, the question of Birth Control may be considered, it is the most dominant issue of modern times and as such it cannot be driven back by persecution, imprisonment or a conspiracy of silence.

Those who oppose the Birth Control Movement claim to do so in behalf of motherhood. All the political charlatans prate about this wonderful motherhood, yet on closer examination we find that this motherhood has gone on for centuries past blindly and stupidly dedicating its offspring to Moloch. Besides, so long as mothers are compelled to work many hard hours in order to help support the creatures which they unwillingly brought into the world, the talk of motherhood is nothing else but cant. Ten per cent, of married women in the city of New York have to help make a living. Most of them earn the very lucrative salary of \$280 a year. How dare anyone speak of the beauties of Motherhood in the face of such a crime?

But even the better paid mothers, what of them? Not so long ago our old and hoary Board of Education declared that mother teachers may not continue to teach. Though these antiquated gentlemen were compelled by public opinion to reconsider their decision, it is absolutely certain that if the average teacher were to become a mother every year, she would soon lose her position. This is the lot of the married mother; what about the unmarried mother? Or is anyone in doubt that there are thousands of unmarried mothers? They crowd our shops and factories and industries everywhere, not by choice but by economic necessity. In their drab and monotonous existence the only color left is probably a sexual attraction which without methods of prevention invariably leads to abortions. Thousands of women are sacrificed as a result of abortions because they are undertaken by quack doctors, ignorant midwives in secrecy and in haste. Yet the poets and the politicians sing of motherhood. A greater crime was never perpetrated upon woman.

Our moralists know about it, yet they persist in behalf of an indiscriminate breeding of children. They tell us that to limit offspring is entirely a modern tendency because the modern woman is loose in her morals and wishes to shirk responsibility. In reply to this, it is necessary to point out that the tendency to limit offspring is as old as the race. We have as the authority for this contention an eminent German physician Dr. Theilhaber who has compiled historic data to prove that the tendency was prevalent among the Hebrews, the Egyptians, the Persians and many tribes of American Indians. The fear of the child was so great that the women used the most hideous methods rather than to bring an unwanted child into the world. Dr. Theilhaber enumerates fifty-seven methods. This data is of great importance in as much as it dispels the superstition that woman wants to become a mother of a large family.

No, it is not because woman is lacking in responsibility, but because she has too much of the latter that she demands to know how to prevent conception. Never in the history of the world has woman been so race conscious as she is to-day. Never before has she been able to see in the child, not only in her child, but every child, the unit of society, the channel through which man and woman must pass; the strongest factor in the building of a new world. It is for this reason that Birth Control rests upon such solid ground.

We are told that so long as the law on the statute books makes the discussion of preventives a crime, these preventives must not be discussed. In reply I wish to say that it is not the Birth Control Movement, but the law, which will have to go. After all, that is what laws are for, to be made and unmade. How dare they demand that life shall submit to them? Just because some ignorant bigot in his own limitation of mind and heart succeeded in passing a law at the time when men and women were in the thralls of religious and moral superstition, must we be bound by it for the rest of our lives? I readily understand why judges and jailers shall be bound by it. It means their livelihood; their function in society. But even judges sometimes progress. I call your attention to the decision given in behalf of the issue of Birth Control by Judge Gatens of Portland, Oregon. "It seems to me that the trouble with our people to-day is, that there is too much prudery. Ignorance and prudery have always been the millstones around the neck of progress. We all know that things are wrong in society; that we are suffering from many evils but we have not the nerve to get up and admit it, and when some person brings to our attention something we already know, we feign modesty and feel outraged." That certainly is the trouble with most of our law makers and with all those who are opposed to Birth Control.

I am to be tried at Special Sessions April 5th. I do not know what the outcome will be, and furthermore, I do not care. This dread of going to prison for one's ideas so prevalent among American radicals, is what makes the

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movement so pale and weak. I have no such dread. My revolutionary tradition is that those who are not willing to go to prison for their ideas have never been considered of much value to their ideas. Besides, there are worse places than prison. But whether I have to pay for my Birth Control activities or come out free, one thing is certain, the Birth Control movement cannot be stopped nor will I be stopped from carrying on Birth Control agitation. If I refrain from discussing methods, it is not because I am afraid of a second arrest, but because for the first time in the history of America, the issue of Birth Control through oral information is clear-cut and as I want it fought out on its merits, I do not wish to give the authorities an opportunity to obscure it by something else. However, I do want to point out the utter stupidity of the law. I have at hand the testimony given by the detectives, which, according to their statement, is an exact transcription of what I spelled for them from the platform. Yet so ignorant are these men that they have not a single contraceptive spelled correctly now. It is perfectly within the law for the detectives to give testimony, but it is not within the law for me to read the testimony which resulted in my indictment. Can you blame me if I am an anarchist and have no use for laws? Also, I wish to point out the utter stupidity of the American court. Supposedly justice is to be meted out there. Supposedly there are to be no star chamber proceedings under democracy, yet the other day when the detectives gave their testimony, it had to be done in a whisper, close to the judge as at the confessional in a Catholic Church and under no circumstances were the ladies present permitted to hear anything that was going on. The farce of it all! And yet we are expected to respect it, to obey it, to submit to it.

I do not know how many of you are willing to do it, but I am not. I stand as one of the sponsors of a world-wide movement, a movement which aims to set woman free from the terrible yoke and bondage of enforced pregnancy; a movement which demands the right for every child to be well born; a movement which shall help free labor from its eternal dependence; a movement which shall usher into the world a new kind of motherhood. I consider this movement important and vital enough to defy all the laws upon the statute-books. I believe it will clear the way not merely for the free discussion of contracepts but for the freedom of expression in Life, Art and Labor, for the right of medical science to experiment with contracepts as it has in the treatment of tuberculosis or any other disease.

I may be arrested, I may be tried and thrown into jail, but I never will be silent; I never will acquiesce or submit to authority, nor will I make peace with a system which degrades woman to a mere incubator and which fattens on her innocent victims. I now and here declare war upon this system and shall not rest until the path has been cleared for a free motherhood and a healthy, joyous and happy childhood.

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The Social Importance of the Modern School

Emma Goldman

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To fully grasp the social importance of the Modern School, we must understand first the school as it is being operated today, and secondly the idea underlying the modern educational movement.

What, then, is the school of today, no matter whether public, private, or parochial?

It is for the child what the prison is for the convict and the barracks for the soldier — a place where everything is being used to break the will of the child, and then to pound, knead, and shape it into a being utterly foreign to itself.

I do not mean to say that this process is carried on consciously; it is but a part of a system which can maintain itself only through absolute discipline and uniformity; therein, I think, lies the greatest crime of present-day society.

Naturally, the method of breaking man's will must begin at a very early age; that is, with the child, because at that time the human mind is most pliable; just as acrobats and contortionists, in order to achieve skill over their muscles, begin to drill and exercise when the muscles are still pliable.

The very notion that knowledge can be obtained only in school through systematic drilling, and that school time is the only period during which knowledge may be acquired, is in itself so preposterous as to completely condemn our system of education as arbitrary and useless.

Supposing anyone were to suggest that the best results for the individual and society could be derived through compulsory feeding. Would not the most ignorant rebel against such a stupid procedure? And yet the stomach has far greater adaptability to almost any situation than the brain. With all that, we find it quite natural to have compulsory mental feeding.

Indeed, we actually consider ourselves superior to other nations, because we have evolved a compulsory brain tube through which, for a certain number of hours every day, and for so many years, we can force into the child's mind a large quantity of mental nutrition.

Emerson said sixty years ago, "We are students of words; we are shut up in schools and colleges for ten or fifteen years and come out a bag of wind, a memory of words, and do not know a thing." Since these wise words were written, America has reached the very omnipotence of a school system, and yet we are face to face with the fact of complete impotence in results.

The great harm done by our system of education is not so much that it teaches nothing worth knowing, that it helps to perpetuate privileged classes, that it assists them in the criminal procedure of robbing and exploiting the masses; the harm of the system lies in its boastful proclamation that it stands for true education, thereby enslaving the masses a great deal more than could an absolute ruler.

Almost everyone in America, liberals and radicals included, believes that the Modern School for European countries is a great idea, but that it is unnecessary for us. "Look at our opportunities," they proclaim.

As a matter of fact, the modern methods of education are needed in America much more than in Spain or in any other country, because nowhere is there such little regard for personal liberty and originality of thought. Uniformity and imitation is our motto. From the very moment of birth until life ceases this motto is imposed upon every child as the only possible path to success. There is not a teacher or educator in America who could keep his position if he dared show the least tendency to break through uniformity and imitation.

In New York a high school teacher, Henrietta Rodman, in her literature class, explained to her girls the relation of George Eliot to Lewes.⁵¹ A little girl raised in a Catholic home, and the supreme result of discipline and uniformity, related the classroom incident to her mother. The latter reported it to the priest, and the priest saw fit to report Miss Rodman to the Board of Education. Remember, in America the State and Church are separate institutions, yet the Board of Education called Miss Rodman to account and made it very clear to her that if she were to permit herself any such liberties again she would be dismissed from her post.

In Newark, New Jersey, Mr. Stewart, a very efficient high school teacher, presided at the Ferrer Memorial meeting, thereby insulting the Catholics of that city, who promptly entered a protest with the Board of Education. Mr. Stewart was put on trial and was compelled to apologize in order to keep his position. In fact, our

⁵¹Editor's Note: George Eliot lived for many years with George Henry Lewes, and was ostracized for this relationship.

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halls of learning, from the public school to the university, are but straitjackets for teachers as well as pupils, simply because a straitjacket of the mind is the greatest guarantee for a dull, colorless, inert mass moving like a pack of sheep between two high walls.

I think it is high time that all advanced people should be clear on this point, that our present system of economic and political dependence is maintained not so much by wealth and courts as it is by an inert mass of humanity, drilled and pounded into absolute uniformity, and that the school today represents the most efficient medium to accomplish that end. I do not think that I am exaggerating, nor that I stand alone in this position; I quote from an article in *Mother Earth* of September 1910 by Dr. Hailman, a brilliant schoolteacher with nearly twenty-five years of experience, and this is what he has to say:

Our schools have failed because they rest upon compulsion and restraint. Children are arbitrarily commanded what, when, and how to do things. Initiative and originality, self-expression, and individuality are tabooed... It is deemed possible and important that all should be interested in the same things, in the same sequence, and at the same time. The worship of the idol of uniformity continues openly and quietly. And to make doubly sure that there shall be no heterodox interference, school supervision dictates every step and even the manner and mode of it, so that disturbing initiative or originality and the rest may not enter by way of the teacher. We still hear overmuch of order, of methods, of system, of discipline, in the death dealing sense of long ago; and these aim at repression rather than at the liberation of life.

Under the circumstances teachers are mere tools, automatons who perpetuate a machine that turns out automatons. They persist in forcing their knowledge upon the pupil, ignore or repress their instinctive yearning for use and beauty, and drag or drive them in an ill-named, logical course, into spiritless drill. They substitute for natural inner incentives that fear no difficulty and shrink from no effort, incentives of external compulsion and artificial bribes, which, usually based upon fear or upon anti-social greed or rivalry, arrest development of joy in the work for its own sake, are hostile to purposeful doing, quench the ardor of creative initiative and the fervor of social service. and substitute for these abiding motives, transient, perishable caprice.

It goes without saying that the child becomes stunted, that its mind is dulled, and that its very being becomes warped, thus making it unfit to take its place in the social struggle as an independent factor. Indeed, there is nothing hated so much in the world today as independent factors in whatever line.

The Modern School repudiates utterly this pernicious and truly criminal system of education. It maintains that there is no more harmony between compulsion and education than there is between tyranny and liberty; the two being as far apart as the poles. The underlying principle of the Modern School is this: education is a process of drawing out, not of driving in; it aims at the possibility that the child should be left free to develop spontaneously, directing his own efforts and choosing the branches of knowledge which he desires to study. That, therefore, the teacher, instead of opposing, or presenting as authoritative his own opinions, predilections, or beliefs should be a sensitive instrument responding to the needs of the child as they are at any time manifested; a channel through which the child may attain so much of the ordered knowledge of the world, as he shows himself ready to receive and assimilate. Scientific, demonstrable facts in the Modern School will be presented as facts, but no interpretation of theory — social, political, or religious — will be presented as having in itself such sanction, or intellectual sovereignty, as precludes the right to criticize or disbelieve.

The Modern School, then, must be *libertarian*. Each pupil must be left free to his true self. The main object of the school is the promotion of the harmonious development of all of the faculties latent in the child. There can be no coercion in the Modern School, nor any such rules or regulations. The teacher may well evoke, through his own enthusiasm and nobility of character, the latent enthusiasm and nobility of his pupils, but he will overstep the liberties of his function as soon as he attempts to force the child in any way whatsoever. To discipline a child is invariably to set up a false moral standard, since the child is thereby led to suppose that punishment is

something to be imposed upon him from without, by a person more powerful; instead of being a natural and unavoidable reaction and result of his own acts.

The social purpose of the Modern School is to develop the individual through knowledge and the free play of characteristic traits, so that he may become a social being, because he has learned to know- himself, to know his relation to his fellow-men, and to realize himself in a harmonious blending with society.

Naturally, the Modern School does not propose to throw aside all that educators have learned through the mistakes of the past. But though it will accept from past experience, it must at all times employ methods and materials that will tend to promote the self-expression of the child. To illustrate: the way composition is taught in our present-day school, the child is rarely allowed to use either judgment or free initiative. The Modern School aims to teach composition through original themes on topics chosen by the pupils from experience in their own lives; stories and sketches are suggested by the imaginative or actual experience of the pupils.

This new method immediately opens up a new vista of possibilities. Children are extremely impressionable, and very vivid; besides not yet having been pounded into uniformity, their experience will inevitably contain much more originality, as well as beauty, than that of the teacher; also it is reasonable to assume that the child is intensely interested in the things which concern its life. Must not, then, composition based upon the experience and imagination of the pupil furnish greater material for thought and development than can be derived from the clocklike method of today which is, at best, nothing but imitation?

Everyone at all conversant with the present method of education knows that in teaching history the child is being taught what Carlyle has called a "compilation of lies." A king here, a president there, and a few heroes who are to be worshipped after death make up the usual material which constitutes history. The Modern School, in teaching history, must bring before the child a panorama of dramatic periods and incidents, illustrative of the main movements and epochs of human development. It must, therefore, help to develop an appreciation in the child of the struggle of past generations for progress and liberty, and thereby develop a respect for every truth that aims to emancipate the human race. The underlying principle of the Modern School is to make impossible the mere instructionist: the instructionist blinded by his paltry specialty to the full life it is meant to serve; the narrow-minded worshipper of uniformity; the small-soured reactionary who cries for "more spelling and arithmetic and less life"; the self-sufficient apostle of consolation, who in his worship of what has been fails to see what is and what ought to be; the stupid adherent of a decaying age who makes war upon the fresh vigor that is sprouting from the soil — all these the Modern School aims to replace by life, the true interpreter of education.

A new day is dawning when the school will serve life in all its phases and reverently lift each human child to its appropriate place in a common life of beneficent social efficiency, whose motto will be not uniformity and discipline but freedom, expansion, good will, and joy for each and all.

Sex Education

An educational system which refuses to see in the young budding and sprouting personality independence of mind and wholesomeness of a freely developed body will certainly not admit the necessity of recognizing the phase of sex in the child. Children and adolescent people have their young dreams, their vague forebodings of the sexual urge. The senses open slowly like the petals of a bud, the approaching sex maturity enhances the sensibilities and intensifies the emotions. New vistas, fantastic pictures, colorful adventures follow one another in swift procession before the sex-awakened child. It is conceded by all sex psychologists that adolescence is the most sensitive and susceptible period for unusual fanciful and poetic impressions. The radiance of youth — alas, of so brief duration — is inseparably bound up with the awakening of eroticism. It is the period when ideas and ideals, aims and motives, begin to fashion themselves in the human breast; that which is ugly and mean in life still remains covered with a fantastic veil, because the age which marks the change from child to youth is indeed the most exquisitely poetic and magical phase in all human existence.

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Puritans and moralists leave nothing undone to mar and besmirch this magic time. The child may not know his own personality, much less be conscious of its sex force. Puritans build a high wall around this great human fact; not a ray of light is permitted to penetrate through the conspiracy of silence. To keep the child in all matters of sex in dense ignorance is considered by educators as a sort of moral duty. Sexual manifestations are treated as if they were tendencies to crime, yet puritans and moralists more than anyone else know from personal experience that sex is a tremendous factor. Nevertheless, they continue to banish everything that might relieve the harassed mind and soul of the child, that might free him from fear and anxiety.

The same educators also know the evil and sinister results of ignorance in sex matters. Yet, they have neither understanding nor humanity enough to break down the wall which puritanism has built around sex. They are like parents who, having been maltreated in their childhood, now ill-treat and torture their children to avenge themselves upon their own childhood. In their youth the parents and educators had it dinned into their ears that sex is low, unclean, and loathsome. Therefore, they straightway proceed to din the same things into their children.

It certainly requires independent judgment and great courage to free oneself from such impressions. The two-legged animals called parents lack both. Hence, they make their children pay for the outrage perpetrated upon them by their parents — which only goes to prove that it takes centuries of enlightenment to undo the harm wrought by traditions and habits. According to these traditions, “innocence” has become synonymous with “ignorance”; ignorance is indeed considered the highest virtue, and represents the “triumph” of puritanism. But in reality, these traditions represent the crimes of puritanism, and have resulted in irreparable internal and external suffering to the child and youth.

It is essential that we realize once and for all that man is much more of a sex creature than a moral creature. The former is inherent, the other is grafted on. Whenever the dull moral demand conflicts with the sexual urge, the latter invariably conquers. But how? In secrecy, in lying and cheating, in fear and nerve-racking anxiety. Verily, not in the sexual tendency lies filth, but in the minds and hearts of the Pharisees: they pollute even the innocent, delicate manifestations in the life of the child. One often observes groups of children together, whispering, telling one another the legend of the stork. They have overheard something, they know it is a terrible thing, prohibited on pain of punishment to talk about in the open, and the moment the little ones spy one of their elders they fly apart like criminals caught in the act. How shamed they would feel if their conversation were overheard and how terrible it would be to be classed among the bad and the wicked.

These are the children who eventually are driven into the gutter because their parents and teachers consider every intelligent discussion of sex as utterly impossible and immoral. These little ones must seek for their enlightenment in other places, and though their store of natural science is only somewhat true, yet it is really wholesomer than the sham virtue of the grown-ups who stamp the natural sex symptoms in the child as a crime and a vice.

In their studies the young often come upon the glorification of love. They learn that love is the very foundation of religion, of duty, of virtue and other such wonderful things. On the other hand, love is made to appear as a loathsome caricature because of the element of sex. The rearing, then, of both sexes in truth and simplicity would help much to ameliorate this confusion. If in childhood both man and woman were taught a beautiful comradeship, it would neutralize the oversexed condition of both and would help woman's emancipation much more than all the laws upon the statute books and her right to vote.

Most moralists and many pedagogues still adhere to the antiquated notion that man and woman belong to two different species, moving in opposite directions, and hence, must be kept apart. Love, which should be the impetus for the harmonious blending of two beings, today drives the two apart as a result of the moral flagellation of the young into an overwrought, starved, unhealthy sexual embrace. This kind of satisfaction invariably leaves behind a bad taste and “bad conscience.”

The advocates of puritanism, of morality, of the present system of education, only succeed in making life smaller, meaner, and more contemptible — and what fine personalities can tolerate such an outrage? It is there-

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fore a human proposition to exterminate the system and all those who are engaged in so-called education. The best education of the child is to leave it alone and bring to it understanding and sympathy.

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Socialism: Caught in the Political Trap

Emma Goldman

Legend tells us that healthy newborn infants aroused the envy and hatred of evil spirits. In the absence of the proud mothers, the evil ones stole into the houses, kidnapped the babies, and left behind them deformed, hideous-looking monsters.

Socialism has met with such a fate. Young and lusty, crying out defiance to the world, it aroused the envy of the evil ones. They stole near when Socialism least expected and made off with it, leaving behind a deformity which is now stalking about under the name of Socialism.

At its birth, Socialism declared war on all constituted institutions. Its aim was to fell every injustice to the ground and replace it with economic and social well-being and harmony.

Two fundamental principles gave Socialism its life and strength: the wage system and its master, private property. The cruelty, criminality, and injustice of these principles were the enemies against which Socialism hurled its bitterest attacks and criticisms. Private property and the wage system being the staunchest pillars of society, every one who dared expose their cruelty was denounced as an enemy of society, a dangerous character, a revolutionist. Time was when Socialism carried these epithets with head erect, feeling that the hatred and persecution of its enemies were its greatest attributes.

Not so the Socialism that has been caught in the trap of the evil ones, of the political monsters. This sort of Socialism has either given up altogether the unflinching attacks against the bulwarks of the present system, or has weakened and changed its form to an unrecognizable extent.

The aim of Socialism today is the crooked path of politics as a means of capturing the State. Yet it is the State which represents the mightiest weapon sustaining private property and our system of wrong and inequality. It is the power which protects the system against every rebellious, determined revolutionary attack.

The State is organized exploitation, organized force, and crime. And to the hypnotic manipulation of this very monster, Socialism has become a willing prey. Indeed, the representatives of Socialism are more devout in their religious faith in the State than the most conservative statist.

The Socialist contention is that the State is not half centralized enough. The State, they say, should not only control the political phase of society, it should become the arch manager, the very fountain-head, of the industrial life of the people as well, since that alone would do away with special privileges, with trusts and monopolies. Never does it occur to these abortionists of a great idea that the State is the coldest, most inhuman monopolist, and if once economic dictatorship were added to the already supreme political power of the State, its iron heel would cut deeper into the flesh of labor than that of capitalism today.

Of course, I will be told that Socialism does not aim for such a State, that it wants a true, just, democratic, real State. Alas, the true, real, and just State is like the true, real, just God, who has never yet been discovered. The real God, according to our good Christians, is kind and loving, just and fair. But what has he proven to be in reality? A God of tyranny, of war and bloodshed, of crime and injustice. The same is the case with the State, whether of Republican, Democratic, or Socialist color. Always and everywhere it has and must stand for supremacy, hence for slavery, submission, and dependency.

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How the political scene-shifters must grin when they see the rush of the people to the newest attraction in the political moving-picture show. The poor, deluded, childish people, who are forever fed on the political patent medicine, either of the Republican elephant, the Democratic cow, or the Socialist mule, the grunting of each merely representing a new ragtime from the political music box.

The muddy waters of the political life run high for a time, while underneath moves the giant beast of greed and strife, of corruption and decay, mercilessly devouring its victims. All politicians, no matter how sincere (if such an anomaly is at all thinkable), are but petty reformers, hence the perpetuators of the present system.

Socialism in its inception was absolutely and irrevocably opposed to this system. It was anti-authoritarian, anticapitalistic, anti-religious; in short, it could not and would not make peace with a single institution of today. But since it was led astray by the evil spirit of politics, it landed in the trap and has now but one desire — to adjust itself to the narrow confines of its cage, to become part of the authority, part of the very power that has slain the beautiful child Socialism and left behind a hideous monster.

Since the days of the old Internationale, since the strife between Bakunin, Marx and Engels, Socialism has slowly but surely been losing its fighting plumes — its rebellious spirit and its strong revolutionary tendencies — as more and more it has allowed itself to be deceived by political gains and government offices. And more and more, Socialism has grown powerless to arouse itself from the political hypnosis, thereby spreading apathy and passivity in proportion to its political successes.

The masses are being drilled and canned for the political cold storage of Socialist campaigns. Every direct, independent, and courageous attack on capitalism and the State is being discouraged or tabooed. The stupid voters wait patiently from one political performance to another for the comrade actors in the theater of representation to give a show, and perhaps perform a new stunt. Meanwhile, the Socialist congressman introduces yard upon yard of resolutions for the waste basket, proposing the perpetuation of the very things Socialism once set out to overthrow. And the Socialist mayors are busy assuring the business interests of their towns that they may rest in peace, no harm will ever come to them from a Socialist mayor. And if such Punch-and-Judy shows are criticised, the good Socialist adherents grow indignant and say that we must wait until the Socialists have the majority.

The political trap has transferred Socialism from the proud, uncompromising position of a revolutionary minority, fighting fundamentals and undermining the strongholds of wealth and power, to the camp of the scheming, compromising, inert political majority, busying itself with non-essentials, with things that barely touch the surface, measures that have been used as political bait by the most lukewarm reformers: old age pensions, initiative and referendum, the recall of judges, and other such very startling and terrible things.

In order to achieve these “revolutionary” measures, the elite in the Socialist ranks go down on their knees to the majority, holding out the palm leaf of compromise, catering to every superstition, every prejudice, every silly tradition. Even the Socialist politicians know that the voting majority is intellectually steeped in ignorance, that it does not know as much as the ABC of Socialism. One would therefore assume that the aim of these “scientific” Socialists would be to lift the mass up to its intellectual heights. But no such thing. That would hurt the feelings of the majority too much. Therefore the leaders must sink to the low level of their constituency, therefore they must cater to the ignorance and prejudice of the voters. And that is precisely what Socialism has been doing since it was caught in the political trap.

One of the commonplaces of Socialism today is the notion of evolution. For heaven’s sake, let’s have nothing of revolution, we are peace-loving people, we want evolution. I shall not now attempt to prove that evolution must mean growth from a lower to a higher state of mind, and that thus Socialists, from their own evolutionary standpoint, have failed miserably, since they have gone back on every one of their original principles. I only wish to examine into this wonderful thing, Socialist evolution.

Thanks to Karl Marx and Engels we are assured that Socialism has developed from a Utopia to a science. Softly, gentlemen, Utopian Socialism is not the kind that would allow itself to be caught in the political trap, it is the kind that will never make peace with our murderous system, it is the kind that has inspired and still

inspires enthusiasm, zeal, courage, and idealism. It is the kind of Socialism that will have none of the disgustingly cringing compromise of a Berger, a Hillquit, a Ghent, and other-such “scientific” gentlemen.

Every daring attempt to make a great change in existing conditions, every lofty vision of new possibilities for the human race, has been labeled Utopian. If “scientific” Socialism is to substitute stagnation for activity, cowardice for courage, acquiescence for daring, submission for defiance, then Marx and Engels might never have lived, for all the service they have done to Socialism.

But I deny that so-called scientific Socialism has proven its superiority to Utopian Socialism. Certainly, if we examine into the failure of some of the predictions the great prophets have made, we will see how arrogant and overbearing the scientific contentions are. Marx was determined that the middle class would get off the scene of action, leaving but two fighting forces, the capitalistic and proletarian classes. But the middle class has had the impudence not to oblige comrade Marx.

The middle class is growing everywhere, and is indeed the strongest ally of capitalism. In fact, the middle class was never more powerful than it is today, as can be adduced by a thousand facts, but mainly by the very gentlemen in the Socialist ranks — the lawyers, ministers, and small businessmen — who infest the movement. They are making of Socialism a respectable, middle-class, law-abiding issue because they themselves represent that very tendency. It is inevitable that they should espouse methods of propaganda to fit everybody’s taste and strengthen the system of robbery and exploitation.

Marx prophesied that the workers would grow poorer in proportion to the increase of wealth. That did not come to pass, either, in the way Marx hoped. The masses of workers are really getting poorer, but that has not prevented the rise of an aristocracy of labor in the very ranks of labor. A class of snobs who — because of superior wages and more respected positions, but mainly because they have saved a little or acquired some property — have lost sympathy with their own kind, and are now the loudest proclaimers against revolutionary means. Truth is, the entire Socialist Party of today is recruited from these very aristocrats of labor; that’s why they will have nothing to do with those who stand for revolutionary, anti-political methods. The possibility of becoming mayor, congressman, or some other high official is too alluring to allow these upstarts to do anything that would jeopardize such a glorious chance.

But what about the much-extolled class consciousness of the workers which is to act as such leaven? Where and how does it assert itself? Surely, if it were an innate quality the workers would long since have demonstrated this fact, and their first act would have been to sweep clean from the Socialist ranks lawyers, ministers, and real-estate sharks, the most parasitic types in society.

Class consciousness can never be demonstrated in the political arena, for the interests of the politician and the voter are not identical. The one aims for office while the other must stand the cost. How then can there be a fellow-feeling between them?

Solidarity of interests develops class consciousness, as is demonstrated in the Syndicalist and every other revolutionary movement, in the determined effort to overthrow the present system, in the great war that is being waged against every institution of today in behalf of a new edifice.

The political Socialists care nothing at all for such a class consciousness. On the contrary, they fight it tooth and nail. In Mexico, class consciousness is being demonstrated as it has not been since the great French Revolution. The real and true proletarians, the robbed and enslaved peons, are fighting for land and liberty. It is true they know nothing of the theory of scientific Socialism, nor yet of the materialistic interpretation of history, as laid down in Marx’s *Das Kapital*, but they know with mathematical accuracy that they have been sold into slavery. They also know that their interests are inimical to the interests of the land robbers, and they have risen in revolt against that class, against those interests.

How do the class-conscious monopolists of scientific Socialism meet this wonderful uprising? With the cries of “bandits, filibusters, anarchists, ignoramuses” — unfit to understand or interpret economic necessity. And predictably, the paralyzing effect of the political trap does not permit of sympathy with the sublime wrath of the oppressed. It must move in straight-laced legal bounds, while the Indian Yaquis, the Mexican peons have broken all laws, all propriety, they have even had the impudence to expropriate the land from the expropriators,

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they have driven back their tyrants and tormentors. How then can peaceful aspirants for political jobs approve such conduct? Trying hard for the fleshpots of the State, which is the staunchest protector of property, the Socialist cannot possibly affiliate with any movement that so brazenly attacks property. On the other hand, it is quite consistent with the political aims of the party to oblige those who might add to the voting strength of class-conscious Socialism. Witness how tenderly religion is treated, how prohibition is patted on the back, how the anti-Asiatic and Negro question is met with, in short how every spook prejudice is treated with kid gloves so as not to hurt its sensitive souls.

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The Social Significance of the Modern Drama

Emma Goldman

1914

Foreword

In order to understand the social and dynamic significance of modern dramatic art it is necessary, I believe, to ascertain the difference between the functions of art for art's sake and art as the mirror of life.

Art for art's sake presupposes an attitude of aloofness on the part of the artist toward the complex struggle of life: he must rise above the ebb and tide of life. He is to be merely an artistic conjurer of beautiful forms, a creator of pure fancy.

That is not the attitude of modern art, which is preeminently the reflex, the mirror of life. The artist being a part of life cannot detach himself from the events and occurrences that pass panorama-like before his eyes, impressing themselves upon his emotional and intellectual vision.

The modern artist is, in the words of August Strindberg, "a lay preacher popularizing the pressing questions of his time." Not necessarily because his aim is to proselyte, but because he can best express himself by being true to life.

Millet, Meunier, Turgenev, Dostoyevsky, Emerson, Walt Whitman, Tolstoy, Ibsen, Strindberg, Hauptmann and a host of others mirror in their work as much of the spiritual and social revolt as is expressed by the most fiery speech of the propagandist. And more important still, they compel far greater attention. Their creative genius, imbued with the spirit of sincerity and truth, strikes root where the ordinary word often falls on barren soil.

The reason that many radicals as well as conservatives fail to grasp the powerful message of art is perhaps not far to seek. The average radical is as hidebound by mere terms as the man devoid of all ideas. "Bloated plutocrats," "economic determinism," "class consciousness," and similar expressions sum up for him the symbols of revolt. But since art speaks a language of its own, a language embracing the entire gamut of human emotions, it often sounds meaningless to those whose hearing has been dulled by the din of stereotyped phrases.

On the other hand, the conservative sees danger only in the advocacy of the Red Flag. He has too long been fed on the historic legend that it is only the "rabble" which makes revolutions, and not those who wield the brush or pen. It is therefore legitimate to applaud the artist and hound the rabble. Both radical and conservative have to learn that any mode of creative work, which with true perception portrays social wrongs earnestly and boldly, may be a greater menace to our social fabric and a more powerful inspiration than the wildest harangue of the soapbox orator.

Unfortunately, we in America have so far looked upon the theater as a place of amusement only, exclusive of ideas and inspiration. Because the modern drama of Europe has till recently been inaccessible in printed form to the average theater-goer in this country, he had to content himself with the interpretation, or rather misinterpretation, of our dramatic critics. As a result the social significance of the Modern Drama has well nigh been lost to the general public.

As to the native drama, America has so far produced very little worthy to be considered in a social light. Lacking the cultural and evolutionary tradition of the Old World, America has necessarily first to prepare the soil out of which sprouts creative genius.

The hundred and one springs of local and sectional life must have time to furrow their common channel into the seething sea of life at large, and social questions and problems make themselves felt, if not crystallized, before the throbbing pulse of the big national heart can find its reflex in a great literature — and specifically in the drama — of a social character. This evolution has been going on in this country for a considerable time, shaping the wide-spread unrest that is now beginning to assume more or less definite social form and expression.

Therefore, America could not so far produce its own social drama. But in proportion as the crystallization progresses, and sectional and national questions become clarified as fundamentally social problems, the drama develops. Indeed, very commendable beginnings in this direction have been made within recent years, among them "The Easiest Way," by Eugene Walter, "Keeping Up Appearances," and other plays by Butler Davenport, "Nowadays" and two other volumes of one-act plays, by George Middleton, — attempts that hold out an encouraging promise for the future.

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The Modern Drama, as all modern literature, mirrors the complex struggle of life, — the struggle which, whatever its individual or topical expression, ever has its roots in the depth of human nature and social environment, and hence is, to that extent, universal. Such literature, such drama, is at once the reflex and the inspiration of mankind in its eternal seeking for things higher and better. Perhaps those who learn the great truths of the social travail in the school of life, do not need the message of the drama. But there is another class whose number is legion, for whom that message is indispensable. In countries where political oppression affects all classes, the best intellectual element have made common cause with the people, have become their teachers, comrades, and spokesmen. But in America political pressure has so far affected only the “common” people. It is they who are thrown into prison; they who are persecuted and mobbed, tarred and deported. Therefore another medium is needed to arouse the intellectuals of this country, to make them realize their relation to the people, to the social unrest permeating the atmosphere.

The medium which has the power to do that is the Modern Drama, because it mirrors every phase of life and embraces every strata of society, — the Modern Drama, showing each and all caught in the throes of the tremendous changes going on, and forced either to become part of the process or be left behind.

Ibsen, Strindberg, Hauptmann, Tolstoy, Shaw, Galsworthy and the other dramatists contained in this volume represent the social iconoclasts of our time. They know that society has gone beyond the stage of patching up, and that man must throw off the dead weight of the past, with all its ghosts and spooks, if he is to go foot free to meet the future.

This is the social significance which differentiates modern dramatic art from art for art’s sake. It is the dynamite which undermines superstition, shakes the social pillars, and prepares men and women for the reconstruction.

The Scandinavian Drama

Henrik Ibsen

In a letter to George Brandes, shortly after the Paris Commune, Henrik Ibsen wrote concerning the State and political liberty:

“The State is the curse of the individual. How has the national strength of Prussia been purchased? By the sinking of the individual in a political and geographical formula... The State must go! That will be a revolution which will find me on its side. Undermine the idea of the State, set up in its place spontaneous action, and the idea that spiritual relationship is the only thing that makes for unity, and you will start the elements of a liberty which will be something worth possessing.”

The State was not the only *bête noire* of Henrik Ibsen. Every other institution which, like the State, rests upon a lie, was an iniquity to him. Uncompromising demolisher of all false idols and dynamiter of all social shams and hypocrisy, Ibsen consistently strove to uproot every stone of our social structure. Above all did he thunder his fiery indictment against the four cardinal sins of modern society: the Lie inherent in our social arrangements; Sacrifice and Duty, the twin curses that fetter the spirit of man; the narrow-mindedness and pettiness of Provincialism, that stifles all growth; and the Lack of Joy and Purpose in Work which turns life into a vale of misery and tears.

So strongly did Ibsen feel on these matters, that in none of his works did he lose sight of them. Indeed, they recur again and again, like a *Leitmotif* in music, in everything he wrote. These issues form the keynote to the revolutionary significance of his dramatic works, as well as to the psychology of Henrik Ibsen himself.

It is, therefore, not a little surprising that most of the interpreters and admirers of Ibsen so enthusiastically accept his art, and yet remain utterly indifferent to, not to say ignorant of, the message contained in it. That is mainly because they are, in the words of Mrs. Alving, “so pitifully afraid of the light.” Hence they go about seeking mysteries and hunting symbols, and completely losing sight of the meaning that is as clear as daylight in all of the works of Ibsen, and mainly in the group of his social plays, “The Pillars of Society,” “A Doll’s House,” “Ghosts,” and “An Enemy of the People.”

The Pillars of Society

The disintegrating effect of the Social Lie, of Duty, as an imposition and outrage, and of the spirit of Provincialism, as a stifling factor, are brought out with dynamic force in “The Pillars of Society.”

Consul Bernick, driven by the conception of his duty toward the House of Bernick, begins his career with a terrible lie. He sells his love for *Lona Hessel* in return for the large dowry of her step-sister *Betty*, whom he does not love. To forget his treachery, he enters into a clandestine relationship with an actress of the town. When surprised in her room by the drunken husband, young *Bernick* jumps out of the window, and then graciously accepts the offer of his bosom friend, *Johan*, to let him take the blame.

Johan, together with his faithful sister *Lona*, leaves for America. In return for his devotion, young *Bernick* helps to rob his friend of his good name, by acquiescing in the rumors circulating in the town that Johan had broken into the safe of the *Bernicks* and stolen a large sum of money.

In the opening scene of “The Pillars of Society,” we find *Consul Bernick* at the height of his career. The richest, most powerful and respected citizen of the community, he is held up as the model of an ideal husband and devoted father. In short, a worthy pillar of society.

The best ladies of the town come together in the home of the Bernicks. They represent the society for the “Lapsed and Lost,” and they gather to do a little charitable sewing and a lot of charitable gossip. It is through them we learn that *Dina Dorf*, the ward of *Bernick*, is the issue of the supposed escapade of *Johan* and the actress.

With them, giving unctuous spiritual advice and representing the purity and morality of the community, is *Rector Rorlund*, hidebound, self-righteous, and narrow-minded.

Into this deadening atmosphere of mental and social provincialism comes *Lona Hessel*, refreshing and invigorating as the wind of the plains. She has returned to her native town together with *Johan*.

The moment she enters the house of *Bernick*, the whole structure begins to totter. For in *Lona*’s own words, “Fie, fie — this moral linen here smells so tainted — just like a shroud. I am accustomed to the air of the prairies now, I can tell you... Wait a little, wait a little — we’ll soon rise from the sepulcher. We must have broad daylight here when my boy comes.”

Broad daylight is indeed needed in the community of *Consul Bernick*, and above all in the life of the *Consul* himself.

It seems to be the psychology of a lie that it can never stand alone. *Consul Bernick* is compelled to weave a network of lies to sustain his foundation. In the disguise of a good husband, he upbraids, nags, and tortures his wife on the slightest provocation. In the mask of a devoted father, he tyrannizes and bullies his only child as only a despot used to being obeyed can do. Under the cloak of a benevolent citizen he buys up public land for his own profit. Posing as a true Christian, he even goes so far as to jeopardize human life. Because of business considerations he sends *The Indian Girl*, an unseaworthy, rotten vessel, on a voyage, although he is assured by one of his most capable and faithful workers that the ship cannot make the journey, that it is sure to go down. But *Consul Bernick* is a pillar of society; he needs the respect and good will of his fellow citizens. He must go from precipice to precipice, to keep up appearances.

Lona alone sees the abyss facing him, and tells him: “What does it matter whether such a society is supported or not? What is it that passes current here? Lies and shams — nothing else. Here are you, the first man in the town, living in wealth and pride, in power and honor, you, who have set the brand of crime upon an innocent man.” She might have added, *many* innocent men, for *Johan* was not the only one at whose expense *Karsten Bernick* built up his career.

The end is inevitable. In the words of *Lona*: “All this eminence, and you yourself along with it, stand on a trembling quicksand; a moment may come, a word may be spoken, and, if you do not save yourself in time, you and your whole grandeur go to the bottom.”

But for *Lona*, or, rather, what she symbolizes, *Bernick* — even as *The Indian Girl* — would go to the bottom.

In the last act, the whole town is preparing to give the great philanthropist and benefactor, the eminent pillar of society, an ovation. There are fireworks, music, gifts and speeches in honor of *Consul Bernick*. At that very moment, the only child of the *Consul* is hiding in *The Indian Girl* to escape the tyranny of his home. *Johan*, too, is supposed to sail on the same ship, and with him, *Dina*, who has learned the whole truth and is eager to escape from her prison, to go to a free atmosphere, to become independent, and then to unite with *Johan* in love and freedom. As *Dina* says: “Yes, I will be your wife. But first I will work, and become something for myself, just as you are. I will give myself, I will not be taken.”

Consul Bernick, too, is beginning to realize himself. The strain of events and the final shock that he had exposed his own child to such peril, act like a stroke of lightning on the *Consul*. It makes him see that a house built on lies, shams, and crime must eventually sink by its own weight. Surrounded by those who truly love and therefore understand him, *Consul Bernick*, no longer the pillar of society, but the man become conscious of his better self.

“Where have I been?” he exclaims. “You will be horrified when you know. Now, I feel as if I had just recovered my senses after being poisoned. But I feel — I feel that I *can* be young and strong again. Oh, come nearer — closer around me. Come, Betty! Come, Olaf! Come, Martha! Oh, Martha, it seems as though I had never seen you in all these years. And we — we have a long, earnest day of work before us; I most of all. But let it come;

gather close around me, you true and faithful women. I have learned this, in these days: it is you women who are the Pillars of Society.”

Lona: “Then you have learned a poor wisdom, brother-in-law. No, no; the spirit of Truth and of Freedom — these are the Pillars of Society.”

The spirit of truth and freedom is the socio-revolutionary significance of “The Pillars of Society.” Those, who, like *Consul Bernick*, fail to realize this all-important fact, go on patching up *The Indian Girl*, which is Ibsen’s symbol for our society. But they, too, must learn that society is rotten to the core; that patching up or reforming one sore spot merely drives the social poison deeper into the system, and that all must go to the bottom unless the spirit of Truth and Freedom revolutionize the world.

The Doll’s House

In “A Doll’s House” Ibsen returns to the subject so vital to him, — the Social Lie and Duty, — this time as manifesting themselves in the sacred institution of the home and in the position of woman in her gilded cage.

Nora is the beloved, adored wife of *Torvald Helmer*. He is an admirable man, rigidly honest, of high moral ideals, and passionately devoted to his wife and children. In short, a good man and an enviable husband. Almost every mother would be proud of such a match for her daughter, and the latter would consider herself fortunate to become the wife of such a man.

Nora, too, considers herself fortunate. Indeed, she worships her husband, believes in him implicitly, and is sure that if ever her safety should be menaced, *Torvald*, her idol, her god, would perform the miracle.

When a woman loves as *Nora* does, nothing else matters; least of all, social, legal or moral considerations. Therefore, when her husband’s life is threatened, it is no effort, it is joy for *Nora* to forge her father’s name to a note and borrow 800 crowns on it, in order to take her sick husband to Italy.

In her eagerness to serve her husband, and in perfect innocence of the legal aspect of her act, she does not give the matter much thought, except for her anxiety to shield him from any emergency that may call upon him to perform the miracle in her behalf. She works hard, and saves every penny of her pin-money to pay back the amount she borrowed on the forged check.

Nora is light-hearted and gay, apparently without depth. Who, indeed, would expect depth of a doll, a “squirrel,” a song-bird? Her purpose in life is to be happy for her husband’s sake, for the sake of the children; to sing, dance, and play with them. Besides, is she not shielded, protected, and cared for? Who, then, would suspect *Nora* of depth? But already in the opening scene, when *Torvald* inquires what his precious “squirrel” wants for a Christmas present, *Nora* quickly asks him for money. Is it to buy macaroons or finery? In her talk with *Mrs. Linden*, *Nora* reveals her inner self, and forecasts the inevitable debacle of her doll’s house.

After telling her friend how she had saved her husband, *Nora* says: “When *Torvald* gave me money for clothes and so on, I never used more than half of it; I always bought the simplest things... *Torvald* never noticed anything. But it was often very hard, Christina dear. For it’s nice to be beautifully dressed. Now, isn’t it? ... Well, and besides that, I made money in other ways. Last winter I was so lucky — I got a heap of copying to do. I shut myself up every evening and wrote far into the night. Oh, sometimes I was so tired, so tired. And yet it was splendid to work in that way and earn money. I almost felt as if I was a man.”

Down deep in the consciousness of *Nora* there evidently slumbers personality and character, which could come into full bloom only through a great miracle — not the kind *Nora* hopes for, but a miracle just the same.

Nora had borrowed the money from *Nils Krogstad*, a man with a shady past in the eyes of the community and of the righteous moralist, *Torvald Helmer*. So long as *Krogstad* is allowed the little breathing space a Christian people grants to him who has once broken its laws, he is reasonably human. He does not molest *Nora*. But when *Helmer* becomes director of the bank in which *Krogstad* is employed, and threatens the man with dismissal, *Krogstad* naturally fights back. For as he says to *Nora*: “If need be, I shall fight as though for my life to keep my little place in the bank... It’s not only for the money: that matters least to me. It’s something else. Well, I’d better

make a clean breast of it. Of course you know, like every one else, that some years ago I — got into trouble... The matter never came into court; but from that moment all paths were barred to me. Then I took up the business you know about. I was obliged to grasp at something; and I don't think I've been one of the worst. But now I must clear out of it all. My sons are growing up; for their sake I must try to win back as much respectability as I can. This place in the bank was the first step, and now your husband wants to kick me off the ladder, back into the mire. Mrs. Helmer, you evidently have no idea what you have really done. But I can assure you that it was nothing more and nothing worse that made me an outcast from society... But this I may tell you, that if I'm flung into the gutter a second time, you shall keep me company."

Even when *Nora* is confronted with this awful threat, she does not fear for herself, only for *Torvald*, — so good, so true, who has such an aversion to debts, but who loves her so devotedly that for her sake he would take the blame upon himself. But this must never be. *Nora*, too, begins a fight for life, for her husband's life and that of her children. Did not *Helmer* tell her that the very presence of a criminal like *Krogstad* poisons the children? And is she not a criminal?

Torvald Helmer assures her, in his male conceit, that "early corruption generally comes from the mother's side, but of course the father's influence may act in the same way. And this *Krogstad* has been poisoning his own children for years past by a life of lies and hypocrisy — that's why I call him morally ruined."

Poor *Nora*, who cannot understand why a daughter has no right to spare her dying father anxiety, or why a wife has no right to save her husband's life, is surely not aware of the true character of her idol. But gradually the veil is lifted. At first, when in reply to her desperate pleading for *Krogstad*, her husband discloses the true reason for wanting to get rid of him: "The fact is, he was a college chum of mine — there was one of those rash friendships between us that one so often repents later. I don't mind confessing it — he calls me by my Christian name; and he insists on doing it even when others are present. He delights in putting on airs of familiarity — *Torvald* here, *Torvald* there! I assure you it's most painful to me. He would make my position at the bank perfectly unendurable."

And then again when the final blow comes. For forty-eight hours *Nora* battles for her ideal, never doubting *Torvald* for a moment. Indeed, so absolutely sure is she of her strong oak, her lord, her god, that she would rather kill herself than have him take the blame for her act. The end comes, and with it the doll's house tumbles down, and *Nora* discards her doll's dress — she sheds her skin, as it were. *Torvald Helmer* proves himself a petty Philistine, a bully and a coward, as so many good husbands when they throw off their respectable cloak.

Helmer's rage over *Nora's* crime subsides the moment the danger of publicity is averted — proving that *Helmer*, like many a moralist, is not so much incensed at *Nora's* offense as by the fear of being found out. Not so *Nora*. Finding out is her salvation. It is then that she realizes how much she has been wronged, that she is only a plaything, a doll to *Helmer*. In her disillusionment she says, "You have never loved me. You only thought it amusing to be in love with me."

Helmer. Why, *Nora*, what a thing to say!

Nora. Yes, it is so, *Torvald*. While I was at home with father he used to tell me all his opinions and I held the same opinions. If I had others I concealed them, because he would not have liked it. He used to call me his doll child, and play with me as I played with my dolls. Then I came to live in your house — ... I mean I passed from father's hands into yours. You settled everything according to your taste; and I got the same tastes as you; or I pretended to — I don't know which — both ways perhaps. When I look back on it now, I seem to have been living here like a beggar, from hand to mouth. I lived by performing tricks for you, *Torvald*. But you would have it so. You and father have done me a great wrong. It's your fault that my life has been wasted...

Helmer. It's exasperating! Can you forsake your holiest duties in this way?

Nora. What do you call my holiest duties?

Helmer. Do you ask me that? Your duties to your husband and children.

Nora. I have other duties equally sacred.

Helmer. Impossible! What duties do you mean?

Nora. My duties toward myself.

Helmer. Before all else you are a wife and a mother.

Nora. That I no longer believe. I think that before all else I am a human being, just as much as you are — or, at least, I will try to become one. I know that most people agree with you, Torvald, and that they say so in books. But henceforth I can't be satisfied with what most people say, and what is in books. I must think things out for myself and try to get clear about them... I had been living here these eight years with a strange man, and had borne him three children — Oh! I can't bear to think of it — I could tear myself to pieces!... I can't spend the night in a strange man's house.

Is there anything more degrading to woman than to live with a stranger, and bear him children? Yet, the lie of the marriage institution decrees that she shall continue to do so, and the social conception of duty insists that for the sake of that lie she need be nothing else than a plaything, a doll, a nonentity.

When *Nora* closes behind her the door of her doll's house, she opens wide the gate of life for woman, and proclaims the revolutionary message that only perfect freedom and communion make a true bond between man and woman, meeting in the open, without lies, without shame, free from the bondage of duty.

Ghosts

The social and revolutionary significance of Henrik Ibsen is brought out with even greater force in "Ghosts" than in his preceding works.

Not only does this pioneer of modern dramatic art undermine in "Ghosts" the Social Lie and the paralyzing effect of Duty, but the uselessness and evil of Sacrifice, the dreary Lack of Joy and of Purpose in Work are brought to light as most pernicious and destructive elements in life.

Mrs. Alving, having made what her family called a most admirable match, discovers shortly after her marriage that her husband is a drunkard and a *roué*. In her despair she flees to her young friend, the divinity student *Manders*. But he, preparing to save souls, even though they be encased in rotten bodies, sends *Mrs. Alving* back to her husband and her duties toward her home.

Helen Alving is young and immature. Besides, she loves young *Manders*; his command is law to her. She returns home, and for twenty-five years suffers all the misery and torture of the damned. That she survives is due mainly to her passionate love for the child born of that horrible relationship — her boy *Oswald*, her all in life. He must be saved at any cost. To do that, she had sacrificed her great yearning for him and sent him away from the poisonous atmosphere of her home.

And now he has returned, fine and free, much to the disgust of *Pastor Manders*, whose limited vision cannot conceive that out in the large world free men and women can live a decent and creative life.

Manders. But how is it possible that a — a young man or young woman with any decent principles can endure to live in that way? — in the eyes of all the world!

Oswald. What are they to do? A poor young artist — a poor girl. It costs a lot of money to get married. What are they to do?

Manders. What are they to do? Let me tell you, Mr. Alving, what they ought to do. They ought to exercise self-restraint from the first; that's what they ought to do.

Oswald. Such talk as that won't go far with warm-blooded young people, over head and ears in love.

Mrs. Alving. No, it wouldn't go far.

Manders. How can the authorities tolerate such things? Allow it to go on in the light of day? (*To Mrs. Alving.*) Had I not cause to be deeply concerned about your son? In circles where open immorality prevails, and has even a sort of prestige — !

Oswald. Let me tell you, sir, that I have been a constant Sunday-guest in one or two such irregular homes —

Manders. On Sunday of all days!

Oswald. Isn't that the day to enjoy one's self? Well, never have I heard an offensive word, and still less have I ever witnessed anything that could be called immoral. No; do you know when and where I have found immorality in artistic circles?

Manders. No! Thank heaven, I don't!

Oswald. Well, then, allow me to inform you. I have met with it when one or other of our pattern husbands and fathers has come to Paris to have a look around on his own account, and has done the artists the honor of visiting their humble haunts. *They* knew what was what. These gentlemen could tell us all about places and things we had never dreamt of.

Manders. What? Do you mean to say that respectable men from home here would — ?

Oswald. Have you never heard these respectable men, when they got home again, talking about the way in which immorality was running rampant abroad?

Manders. Yes, of course.

Mrs. Alving. I have, too.

Oswald. Well, you may take their word for it. They know what they are talking about! Oh! that that great, free, glorious life out there should be defiled in such a way!

Pastor Manders is outraged, and when *Oswald* leaves, he delivers himself of a tirade against *Mrs. Alving* for her "irresponsible proclivities to shirk her duty."

Manders. It is only the spirit of rebellion that craves for happiness in this life. What right have we human beings to happiness? No, we have to do our duty! And your duty was to hold firmly to the man you had once chosen and to whom you were bound by a holy tie... It was your duty to bear with humility the cross which a Higher Power had, for your own good, laid upon you. But instead of that you rebelliously cast away the cross... I was but a poor instrument in a Higher Hand. And what a blessing has it not been to you all the days of your life, that I got you to resume the yoke of duty and obedience!

The price *Mrs. Alving* had to pay for her yoke, her duty and obedience, staggers even *Dr. Manders*, when she reveals to him the martyrdom she had endured those long years.

Mrs. Alving. You have now spoken out, Pastor Manders; and to-morrow you are to speak publicly in memory of my husband. I shall not speak to-morrow. But now I will speak out a little to you, as you have spoken to me... I want you to know that after nineteen years of marriage my husband remained as dissolute in his desires as he was when you married us. After *Oswald's* birth, I thought *Alving* seemed to be a little better. But it did not last long. And then I had to struggle twice as hard, fighting for life or death, so that nobody should know what sort of a man my child's father was. I had my little son to bear it for. But when the last insult was added; when my own servant-maid — Then I swore to myself: This shall come to an end. And so I took the upper hand in the house — the

whole control over him and over everything else. For now I had a weapon against him, you see; he dared not oppose me. It was then that Oswald was sent from home. He was in his seventh year, and was beginning to observe and ask questions, as children do. That I could not bear. I thought the child must get poisoned by merely breathing the air in this polluted home. That was why I placed him out. And now you can see, too, why he was never allowed to set foot inside his home so long as his father lived. No one knows what it has cost me... From the day after to-morrow it shall be for me as though he who is dead had never lived in this house. No one shall be here but my boy and his mother. (*From within the dining-room comes the noise of a chair overturned, and at the same moment is heard:*)

Regina (sharply, but whispering). Oswald! take care! are you mad? let me go!

Mrs. Alving (starts in terror). Ah! (*She stares wildly toward the half-opened door. Oswald is heard coughing and humming inside.*)

Manders (excited). What in the world is the matter? What is it, Mrs. Alving?

Mrs. Alving (hoarsely). Ghosts! the couple from the conservatory has risen again!

Ghosts, indeed! *Mrs. Alving* sees this but too clearly when she discovers that though she did not want *Oswald* to inherit a single penny from the purchase money *Captain Alving* had paid for her, all her sacrifice did not save *Oswald* from the poisoned heritage of his father. She learns soon enough that her beloved boy had inherited a terrible disease from his father, as a result of which he will never again be able to work. She also finds out that, for all her freedom, she has remained in the clutches of Ghosts, and that she has fostered in *Oswald's* mind an ideal of his father, the more terrible because of her own loathing for the man. Too late she realizes her fatal mistake:

Mrs. Alving. I ought never to have concealed the facts of Alving's life. But ... in my superstitious awe for Duty and Decency I lied to my boy, year after year. Oh! what a coward, what a coward I have been! ... Ghosts! When I heard Regina and Oswald in there, it was as though I saw the Ghosts before me. But I almost think we are all of us Ghosts, Pastor Manders. It is not only what we have inherited from our father and mother that "walks" in us. It is all sorts of dead ideas, and lifeless old beliefs, and so forth. They have no vitality, but they cling to us all the same, and we can't get rid of them... There must be Ghosts all the country over, as thick as the sand of the sea. And then we are, one and all, so pitifully afraid of the light... When you forced me under the yoke you called Duty and Obligation; when you praised as right and proper what my whole soul rebelled against, as something loathsome. It was then that I began to look into the seams of your doctrine. I only wished to pick at a single knot; but when I had got that undone, the whole thing ravelled out. And then I understood that it was all machine-sewn... It was a crime against us both.

Indeed, a crime on which the sacred institution is built, and for which thousands of innocent children must pay with their happiness and life, while their mothers continue to the very end without ever learning how hideously criminal their life is.

Not so *Mrs. Alving* who, though at a terrible price, works herself out to the truth; aye, even to the height of understanding the dissolute life of the father of her child, who had lived in cramped provincial surroundings, and could find no purpose in life, no outlet for his exuberance. It is through her child, through *Oswald*, that all this becomes illumed to her.

Oswald. Ah, the joy of life, mother; that's a thing you don't know much about in these parts. I have never felt it here... And then, too, the joy of work. At bottom, it's the same thing. But that too you know nothing about... Here people are brought up to believe that work is a curse and a

punishment for sin, and that life is something miserable, something we want to be done with, the sooner the better... Have you noticed that everything I have painted has turned upon the joy of life? always, always upon the joy of life? — light and sunshine and glorious air, and faces radiant with happiness? That is why I am afraid of remaining at home with you.

Mrs. Alving. Oswald, you spoke of the joy of life; and at that word a new light burst for me over my life and all it has contained... You ought to have known your father when he was a young lieutenant. He was brimming over with the joy of life! ... He had no object in life, but only an official position. He had no work into which he could throw himself heart and soul; he had only business. He had not a single comrade that knew what the joy of life meant — only loafers and boon companions — ... So that happened which was sure to happen... Oswald, my dear boy; has it shaken you very much?

Oswald. Of course it came upon me as a great surprise, but, after all, it can't matter much to me.

Mrs. Alving. Can't matter! That your father was so infinitely miserable!

Oswald. Of course I can pity him as I would anybody else; but —

Mrs. Alving. Nothing more? Your own father!

Oswald. Oh, there! "Father," "father"! I never knew anything of father. I don't remember anything about him except — that he once made me sick.

Mrs. Alving. That's a terrible way to speak! Should not a son love his father, all the same?

Oswald. When a son has nothing to thank his father for? has never known him? Do you really cling to the old superstition? — you who are so enlightened in other ways?

Mrs. Alving. Is that only a superstition?

In truth, a superstition — one that is kept like the sword of Damocles over the child who does not ask to be given life, and is yet tied with a thousand chains to those who bring him into a cheerless, joyless, and wretched world.

The voice of Henrik Ibsen in "Ghosts" sounds like the trumpets before the walls of Jericho. Into the remotest nooks and corners reaches his voice, with its thundering indictment of our moral cancers, our social poisons, our hideous crimes against unborn and born victims. Verily a more revolutionary condemnation has never been uttered in dramatic form before or since the great Henrik Ibsen.

We need, therefore, not be surprised at the vile abuse and denunciation heaped upon Ibsen's head by the Church, the State, and other moral eunuchs. But the spirit of Henrik Ibsen could not be daunted. It asserted itself with even greater defiance in "An Enemy of Society," — a powerful arraignment of the political and economic Lie, — Ibsen's own confession of faith.

An Enemy of Society

Dr. Thomas Stockmann is called to the position of medical adviser to the management of the "Baths," the main resource of his native town.

A sincere man of high ideals, *Dr. Stockmann* returns home after an absence of many years, full of the spirit of enterprise and progressive innovation. For as he says to his brother *Peter*, the townBurgomaster, "I am so glad and content. I feel so unspeakably happy in the midst of all this growing, germinating life. After all, what a glorious time we do live in. It is as if a new world were springing up around us."

Burgomaster. Do you really think so?

Dr. Stockmann. Well, of course, you can't see this as clearly as I do. You've spent all your life in this place, and so your perceptions have been dulled. But I, who had to live up there in that small hole in the north all those years, hardly ever seeing a soul to speak a stimulating word to me — all this affects me as if I were carried to the midst of a crowded city — I know well enough that the conditions of life are small compared with many other towns. But here is life, growth, an infinity of things to work for and to strive for; and that is the main point.

In this spirit *Dr. Stockmann* sets to his task. After two years of careful investigation, he finds that the Baths are built on a swamp, full of poisonous germs, and that people who come there for their health will be infected with fever.

Thomas Stockmann is a conscientious physician. He loves his native town, but he loves his fellow-men more. He considers it his duty to communicate his discovery to the highest authority of the town, the Burgomaster, his brother *Peter Stockmann*.

Dr. Stockmann is indeed an idealist; else he would know that the man is often lost in the official. Besides, *Peter Stockmann* is also the president of the board of directors and one of the heaviest stockholders of the Baths. Sufficient reason to upbraid his reckless medical brother as a dangerous man:

Burgomaster. Anyhow, you've an ingrained propensity for going your own way. And that in a well-ordered community is almost as dangerous. The individual must submit himself to the whole community, or, to speak more correctly, bow to the authority that watches over the welfare of all.

But the *Doctor* is not disconcerted: *Peter* is an official; he is not concerned with ideals. But there is the press, — that is the medium for his purpose! The staff of the *People's Messenger* — *Hovstad*, *Billings*, and *Aslaksen*, are deeply impressed by the *Doctor's* discovery. With one eye to good copy and the other to the political chances, they immediately put the *People's Messenger* at the disposal of *Thomas Stockmann*. *Hovstad* sees great possibilities for a thorough radical reform of the whole life of the community.

Hovstad. To you, as a doctor and a man of science, this business of the water-works is an isolated affair. I fancy it hasn't occurred to you that a good many other things are connected with it... The swamp our whole municipal life stands and rots in... I think a journalist assumes an immense responsibility when he neglects an opportunity of aiding the masses, the poor, the oppressed. I know well enough that the upper classes will call this stirring up the people, and so forth, but they can do as they please, if only my conscience is clear.

Aslaksen, printer of the *People's Messenger*, chairman of the Householders' Association, and agent for the Moderation Society, has, like *Hovstad*, a keen eye to business. He assures the *Doctor* of his whole-hearted coöperation, especially emphasizing that, "It might do you no harm to have us middle-class men at your back. We now form a compact majority in the town — when we really make up our minds to. And it's always as well, Doctor, to have the majority with you... And so I think it wouldn't be amiss if we made some sort of a demonstration... Of course with great moderation, Doctor. I am always in favor of moderation; for moderation is a citizen's first virtue — at least those are my sentiments."

Truly, *Dr. Stockmann* is an idealist; else he would not place so much faith in the staff of the *People's Messenger*, who love the people so well that they constantly feed them with high-sounding phrases of democratic principles and of the noble function of the press, while they pilfer their pockets.

That is expressed in *Hovstad's* own words, when *Petra*, the daughter of *Dr. Stockmann*, returns a sentimental novel she was to translate for the *People's Messenger*: "This can't possibly go into the Messenger," she tells *Hovstad*; "it is in direct contradiction to your own opinion."

Hovstad. Well, but for the sake of the cause —

Petra. You don't understand me yet. It is all about a supernatural power that looks after the so-called good people here on earth, and turns all things to their advantage at last, and all the bad people are punished.

Hovstad. Yes, but that's very fine. It's the very thing the public like.

Petra. And would you supply the public with such stuff? Why, you don't believe one word of it yourself. You know well enough that things don't really happen like that.

Hovstad. You're right there; but an editor can't always do as he likes. He often has to yield to public opinion in small matters. After all, politics is the chief thing in life — at any rate for a newspaper; and if I want the people to follow me along the path of emancipation and progress, I mustn't scare them away. If they find such a moral story down in the cellar, they're much more willing to stand what is printed above it — they feel themselves safer.

Editors of the stamp of *Hovstad* seldom dare to express their real opinions. They cannot afford to "scare away" their readers. They generally yield to the most ignorant and vulgar public opinion; they do not set themselves up against constituted authority. Therefore the *People's Messenger* drops the "greatest man" in town when it learns that the *Burgomaster* and the influential citizens are determined that the truth shall be silenced. The *Burgomaster* soundly denounces his brother's "rebellion."

Burgomaster. The public doesn't need new ideas. The public is best served by the good old recognized ideas that they have already... As an official, you've no right to have any individual conviction.

Dr. Stockmann. The source is poisoned, man! Are you mad? We live by trafficking in filth and garbage. The whole of our developing social life is rooted in a lie!

Burgomaster. Idle fancies — or something worse. The man who makes such offensive insinuations against his own native place must be an enemy of society.

Dr. Stockmann. And I must bear such treatment! In my own house. Katrine! What do you think of it?

Mrs. Stockmann. Indeed, it is a shame and an insult, Thomas — ... But, after all, your brother has the power —

Dr. Stockmann. Yes, but I have the right!

Mrs. Stockmann. Ah, yes, right, right! What is the good of being right when you haven't any might?

Dr. Stockmann. What! No good in a free society to have right on your side? You are absurd, Katrine. And besides, haven't I the free and independent press with me? The compact majority behind me? That's might enough, I should think!

Katrine Stockmann is wiser than her husband. For he who has no might need hope for no right. The good *Doctor* has to drink the bitter cup to the last drop before he realizes the wisdom of his wife.

Threatened by the authorities and repudiated by the *People's Messenger*, *Dr. Stockmann* attempts to secure a hall wherein to hold a public meeting. A free-born citizen, he believes in the Constitution and its guarantees; he is determined to maintain his right of free expression. But like so many others, even most advanced liberals blinded by the spook of constitutional rights and free speech, *Dr. Stockmann* inevitably has to pay the penalty of his credulity. He finds every hall in town closed against him. Only one solitary citizen has the courage to open his doors to the persecuted *Doctor*, his old friend *Horster*. But the mob follows him even there and howls him down as an enemy of society. *Thomas Stockmann* makes the discovery in his battle with ignorance, stupidity, and vested interests that "the most dangerous enemies of truth and freedom in our midst are the compact majority,

the damned compact liberal majority.” His experiences lead him to the conclusion that “the majority is never right... That is one of those conventional lies against which a free, thoughtful man must rebel... The majority has might unhappily — but right it has not.”

Hovstad. The man who would ruin a whole community must be an enemy of society!

Dr. Stockmann. It doesn't matter if a lying community is ruined! ... You'll poison the whole country in time; you will bring it to such a pass that the whole country will deserve to perish. And should it come to this, I say, from the bottom of my heart: Perish the country! Perish all its people!

Driven out of the place, hooted and jeered by the mob, *Dr. Stockmann* barely escapes with his life, and seeks safety in his home, only to find everything demolished there. In due time he is repudiated by the grocer, the baker, and the candlestick maker. The landlord, of course, is very sorry for him. The Stockmanns have always paid their rent regularly, but it would injure his reputation to have such an avowed rebel for a tenant. The grocer is sorry, and the butcher, too; but they can not jeopardize their business. Finally the board of education sends expressions of regret: *Petra* is an excellent teacher and the boys of Stockmann splendid pupils, but it would contaminate the other children were the Stockmanns allowed to remain in school. And again *Dr. Stockmann* learns a vital lesson. But he will not submit; he will be strong.

Dr. Stockmann. Should I let myself be beaten off the field by public opinion, and the compact majority, and such deviltry? No, thanks. Besides, what I want is so simple, so clear and straightforward. I only want to drive into the heads of these curs that the Liberals are the worst foes of free men; that party-programmes wring the necks of all young living truths; that considerations of expediency turn morality and righteousness upside down, until life is simply hideous... I don't see any man free and brave enough to dare the Truth... The strongest man is he who stands most alone.

A confession of faith, indeed, because Henrik Ibsen, although recognized as a great dramatic artist, remained alone in his stand as a revolutionist.

His dramatic art, without his glorious rebellion against every authoritative institution, against every social and moral lie, against every vestige of bondage, were inconceivable. Just as his art would lose human significance, were his love of truth and freedom lacking. Already in “*Brand*,” Henrik Ibsen demanded all or nothing, no weak-kneed moderation, — no compromise of any sort in the struggle for the ideal. His proud defiance, his enthusiastic daring, his utter indifference to consequences, are Henrik Ibsen's bugle call, heralding a new dawn and the birth of a new race.

August Stringberg

“The reproach was levelled against my tragedy, ‘The Father’ that it was so sad, as though one wanted merry tragedies. People clamour for the joy of life, and the theatrical managers order farces, as though the joy of life consisted in being foolish, and in describing people as if they were each and all afflicted with St. Vitus’s dance or idiocy. I find the joy of life in the powerful, cruel struggle of life, and my enjoyment in discovering something, in learning something.”

The passionate desire to discover something, to learn something, has made of August Strindberg a keen dissector of souls. Above all, of his own soul.

Surely there is no figure in contemporary literature, outside of Tolstoy, that laid bare the most secret nooks and corners of his own soul with the sincerity of August Strindberg. One so relentlessly honest with himself, could be no less with others.

That explains the bitter opposition and hatred of his critics. They did not object so much to Strindberg’s self-torture; but that he should have dared to torture *them*, to hold up his searching mirror to theirsore spots, that they could not forgive.

Especially is this true of woman. For centuries she has been lulled into a trance by the songs of the troubadours who paid homage to her goodness, her sweetness, her selflessness and, above all, her noble motherhood. And though she is beginning to appreciate that all this incense has befogged her mind and paralyzed her soul, she hates to give up the tribute laid at her feet by sentimental moonshiners of the past.

To be sure, it is rude to turn on the full searchlight upon a painted face. But how is one to know what is back of the paint and artifice? August Strindberg hated artifice with all the passion of his being; hence his severe criticism of woman. Perhaps it was his tragedy to see her as she really is, and not as she appears in her trance. To love with open eyes is, indeed, a tragedy, and Strindberg loved woman. All his life long he yearned for her love, as mother, as wife, as companion. But his longing for, and his need of her, were the crucible of Strindberg, as they have been the crucible of every man, even of the mightiest spirit.

Why it is so is best expressed in the words of the old nurse, *Margret*, in “The Father”:

“Because all you men, great and small, are woman’s children, every man of you.”

The child in man-and the greater the man the more dominant the child in him-has ever succumbed to the Earth Spirit, Woman, and as long as that is her only drawing power, Man, with all his strength and genius, will ever be at her feet.

The Earth Spirit is motherhood carrying the race in its womb; the flame of life luring the moth, often against its Will, to destruction.

In all of Strindberg’s plays we see the flame of life at work, ravishing man’s brain, consuming man’s faith, rousing man’s passion. Always, always the flame of life is drawing its victims with irresistible force. August Strindberg’s arraignment of that force is at the same time a confession of faith. He, too, was the child of woman, and utterly helpless before her.

The Father

The Father portrays the tragedy of a man and a woman struggling for the possession of their child. The father, a cavalry captain, is intellectual, a freethinker, a man of ideas. His wife is narrow, selfish, and unscrupulous in her methods when her antagonism is awakened.

Other members of the family are the wife's mother, a Spiritualist, and the *Captain's* old nurse, *Margret*, ignorant and superstitious. The father feels that the child would be poisoned in such an atmosphere:

The Captain. This house is full of women who all want to have their say about my child. My mother-in-law wants to make a Spiritualist of her. Laura wants her to be an artist; the governess wants her to be a Methodist, old *Margret* a Baptist, and the servant-girls want her to join the Salvation Army! It won't do to try to make a soul in patches like that. I, who have the chief right to try to form her character, am constantly opposed in my efforts. And that's why I have decided to send her away from home.

But it is not only because the *Captain* does not believe in "making a soul in patches," that he wants to rescue the child from the hot-house environment, nor because he plans to make her an image of himself. It is rather because he wants her to grow up with a healthy outlook on life.

The Captain. I don't want to be a procurer for my daughter and educate her exclusively for matrimony, for then if she were left unmarried she might have bitter days. On the other hand, I don't want to influence her toward a career that requires a long course of training which would be entirely thrown away if she should marry. I want her to be a teacher. If she remains unmarried she will be able to support herself, and at any rate she wouldn't be any worse off than the poor schoolmasters who have to share their salaries with a family.

If she marries she can use her knowledge in the education of her children.

While the father's love is concerned with the development of the child, that of the mother is interested mainly in the possession of the child. Therefore she fights the man with every means at her command, even to the point of instilling the poison of doubt into his mind, by hints that he is not the father of the child. Not only does she seek to drive her husband mad, but through skillful intrigue she leads every one, including the Doctor, to believe that he is actually insane. Finally even the old nurse is induced to betray him: she slips the straitjacket over him, adding the last touch to the treachery. Robbed of his faith, broken in spirit and subdued, the *Captain* dies a victim of the Earth Spirit — of motherhood, which slays the man for the sake of the child. Laura herself will have it so when she tells her husband, "You have fulfilled your function as an unfortunately necessary father and breadwinner. You are not needed any longer, and you must go."

Critics have pronounced "The Father" an aberration of Strindberg's mind, utterly false and distorted. But that is because they hate to face the truth. In Strindberg, however, the truth is his most revolutionary significance.

The Father contains two basic truths. Motherhood, much praised, poetized, and hailed as a wonderful thing, is in reality very often the greatest deterrent influence in the life of the child. Because it is not primarily concerned with the potentialities of character and growth of the child; on the contrary, it is interested chiefly in the birthgiver, — that is, the mother. Therefore, the mother is the most subjective, self-centered and conservative obstacle. She binds the child to herself with a thousand threads which never grant sufficient freedom for mental and spiritual expansion. It is not necessary to be as bitter as Strindberg to realize this. There are of course exceptional mothers who continue to grow with the child. But the average mother is like the hen with her brood, forever fretting about her chicks if they venture a step away from the coop. The mother enslaves with kindness, — a bondage harder to bear and more difficult to escape than the brutal fist of the father.

Strindberg himself experienced it, and nearly every one who has ever attempted to outgrow the soul strings of the mother.

In portraying motherhood, as it really is, August Strindberg is conveying a vital and revolutionary message, namely, that true motherhood, even as fatherhood, does not consist in molding the child according to one's image, or in imposing upon it one's own ideas and notions, but in allowing the child freedom and opportunity to grow harmoniously according to its own potentialities, unhampered and unmarred.

The child was August Strindberg's religion, perhaps because of his own very tragic childhood and youth. He was like Father Time in "Jude the Obscure," a giant child, and as he has *Laura* say of the *Captain* in "The Father," "he had either come too early into the world, or perhaps was not wanted at all.

"Yes, that's how it was," the *Captain* replies, "my father's and my mother's will was against my coming into the world, and consequently I was born without a will."

The horror of having been brought into the world undesired and unloved, stamped its indelible mark on August Strindberg. It never left him. Nor did fear and hunger — the two terrible phantoms of his childhood.

Indeed, the child was Strindberg's religion, his faith, his passion. Is it then surprising that he should have resented woman's attitude towards the man as a mere means to the child; or, in the words of *Laura*, as "the function of father and breadwinner"? That this is the attitude of woman, is of course denied. But it is nevertheless true. It holds good not only of the average, unthinking woman, but even of many feminists of to-day; and, no doubt, they were even more antagonistic to the male in Strindberg's time.

It is only too true that woman is paying back what she has endured for centuries — humiliation, subjection, and bondage. But making oneself free through the enslavement of another, is by no means a step toward advancement. Woman must grow to understand that the father is as vital a factor in the life of the child as is the mother. Such a realization would help very much to minimize the conflict between the sexes.

Of course, that is not the only cause of the conflict. There is another, as expressed by *Laura*: "Do you remember when I first came into your life, I was like a second mother? ... I loved you as my child. But ... when the nature of your feelings changed and you appeared as my lover, I blushed, and your embraces were joy that was followed by remorseful conscience as if my blood were ashamed."

The vile thought instilled into woman by the Church and Puritanism that sex expression without the purpose of procreation is immoral, has been a most degrading influence. It has poisoned the life of thousands of women who similarly suffer "remorseful conscience" as; therefore their disgust and hatred of the man; therefore also the conflict.

Must it always be thus? Even Strindberg does not think so. Else he would not plead in behalf of "divorce between man and wife, so that lovers may be born." He felt that until man and woman cease to have "remorseful consciences" because of the most elemental expression of the joy of life, they cannot realize the purity and beauty of sex, nor appreciate its ecstasy, as the source of full understanding and creative harmony between male and female. Till then man and woman must remain in conflict, and the child pay the penalty.

August Strindberg, as one of the numberless innocent victims of this terrible conflict, cries out bitterly against it, with the artistic genius and strength that compel attention to the significance of his message.

Countess Julie

In his masterly preface to this play, August Strindberg writes: "The fact that my tragedy makes a sad impression on many is the fault of the many. When we become strong, as were the first French revolutionaries, it will make an exclusively pleasant and cheerful impression to see the royal parks cleared of rotting, superannuated trees which have too long stood in the way of others with equal right to vegetate their full lifetime; it will make a good impression in the same sense as does the sight of the death of an incurable."

What a wealth of revolutionary thought, were we to realize that those who will clear society of the rotting, superannuated trees that have so long been standing in the way of others entitled to an equal share in life, must be as strong as the great revolutionists of the past!

Indeed, Strindberg is no trimmer, no cheap reformer, no patchworker; therefore his inability to remain fixed, or to content himself with accepted truths. Therefore also, his great versatility, his deep grasp of the subtlest phases of life. Was he not forever the seeker, the restless spirit roaming the earth, ever in the death-throes of the Old, to give birth to the New? How, then, could he be other than relentless and grim and brutally frank.

"Countess Julie," a one-act tragedy, is no doubt a brutally frank portrayal of the most intimate thoughts of man and of the age-long antagonism between classes. Brutally frank, because August Strindberg strips both of their glitter, their sham and pretense, that we may see that "at bottom there's not so much difference between people and people."

Who in modern dramatic art is there to teach us that lesson with the insight of an August Strindberg? He who had been tossed about all his life between the decadent traditions of his aristocratic 'father and the grim,

sordid reality of the class of his mother. He who had been begotten through the physical mastery of his father and the physical subserviency of his mother. Verily, Strindberg knew whereof he spoke-for he spoke with his soul, a language whose significance is illuminating, compelling.

Countess Julie inherited the primitive, intense passion of her mother and the neurotic aristocratic tendencies of her father. Added to this heritage is the call of the wild, the "intense summer heat when on the blood turns to fire, and when all are in a holiday spirit, full of gladness, and rank is flung aside." *Countess Julie* feels, when too late, that the barrier of rank reared through the ages, by wealth and power, is not flung aside with impunity. Therein the vicious I brutality, the boundless injustice of rank.

The people on the estate of *Julie's* father are celebrating St. John's Eve with dance, song and revelry. The Count is absent, and *Julie* graciously mingles with the servants. But once having tasted the simple abandon of the people, once having thrown off the artifice and superficiality of her aristocratic decorum, her suppressed passions leap into full flame, and *Julie* throws herself into the arms of her father's valet, *Jean* — not because of love for the man, nor yet openly and freely, but as persons of her station may do when carried away by the moment.

The woman in *Julie* pursues the male, follows him into the kitchen, plays with him as with a pet dog, and then feigns indignation when *Jean*, aroused makes advances. How dare he, the servant, the lackey, even insinuate that she would have him I "I, the lady of the house! I honor the people with my presence. I, in love with my coachman? I, who step down."

How well Strindberg knows the psychology of the upper classes I How well he understands that their graciousness, their charity, their interest in the "common people" is, after all, nothing but arrogance, blind conceit of their own importance and ignorance of the character of the people.

Even though *Jean* is a servant, he has his pride, he has his dreams. "I was not hired to be your plaything," he says to *Julie*; "I think too much of myself for that".

Strange, is it not, that those who serve and drudge for others, should think so much of themselves as to refuse to be played with? Stranger still that they should indulge in dreams. *Jean* says:

Do you know how people in high life look from the under-world? ... They look like hawks and eagles whose backs one seldom sees, for they soar up above. I lived in a hovel provided by the State, with seven brothers and sisters and a pig; out on a barren stretch where nothing grew, not even a tree, but from the window I could see the Count's park walls with apple trees rising above them. That was the garden of paradise; and there stood many angry angels with flaming swords protecting it; but for all that I and other boys found the way to the tree of life — now you despise me... I thought if it is true that the thief on the cross could enter heaven and dwell among the angels it was strange that a pauper child on God's earth could not go into the castle park and play with the Countess' daughter... What I wanted — I don't know. You were unattainable, but through the vision of you I was made to realize how hopeless it was to rise above the conditions of my birth.

What rich food for thought in the above for all of us, and for the jeans, the people who do not know what they want, yet feel the cruelty of a world that keeps the pauper's child out of the castle of his dreams, away from joy and play and beauty! The injustice and the bitterness of it all, that places the stigma of birth as an impassable obstacle, a fatal imperative excluding one from the table of life, with the result of producing such terrible effects on the Julies and the Jeans. The one unnerved, made helpless and useless by affluence, ease and idleness; the other enslaved and bound by service and dependence. Even when *Jean* wants to, he cannot rise above his condition. When *Julie* asks him to embrace her, to love her, he replies:

I can't as long as we are in this house... There is the Count, your father... I need only to see his gloves lying in a chair to feel my own insignificance. I have only to hear his bell, to start like a nervous horse... And now that I see his boots standing there so stiff and proper, I feel like bowing

and scraping... I can't account for it but — but ah, it is that damned servant in my back — I believe if the Count came here now, and told me to cut my throat, I would do it on the spot... Superstition and prejudice taught in childhood can't be uprooted in a moment.

No, superstition and prejudice cannot be uprooted in a moment; nor in years. The awe of authority, servility before station and wealth — these are the curse of the Jean class that makes such cringing slaves of them. Cringing before those who are above them, tyrannical and overbearing toward those who are below them. For *Jean* has the potentiality of the master in him as much as that of the slave. Yet degrading as “the damned servant” reacts upon *Jean*, it is much more terrible in its effect upon *Kristin*, the cook, the dull, dumb animal who has so little left of the spirit of independence that she has lost even the ambition to rise above her condition. Thus when *Kristin*, the betrothed of *Jean*, discovers that her mistress *Julie* had given herself to him, she is indignant that her lady should have so much forgotten her station as to stoop to her father's valet.

Kristin. I don't want to be here in this house any , longer where one cannot respect one's betters.

Jean. Why should one respect them?

Kristin. Yes, you can say that, you are so smart. But I don't want to serve people who behave so. It reflects on oneself, I think.

Jean. Yes, but it's a comfort that they're not a bit better than we.

Kristin. No, I don't think so, for if they are no better there's no use in our trying to better ourselves in this world. And to think of the Count! Think of him who has had so much sorrow all his days. No, I don't want to stay in this house any longer! And to think of it being with such as you 1 If it had been the Lieutenant — ...I have never lowered my position. Let any one say, if they can, that the Count's cook has had anything to do with the riding master or the swineherd. Let them come and say it!

Such dignity and morality are indeed pathetic, because they indicate how completely serfdom may annihilate even the longing for something higher and better in the breast of a human being. The *Kristins* represent the greatest obstacle to social growth, the deadlock in the conflict between the classes. On the other hand, the *Jans*, with all their longing for higher possibilities, often become brutalized in the hard school of life; though in the conflict with *Julie*, *Jean* shows brutality only at the critical moment, when it be.

Comrades

Although *Comrades* was written in 1888, it is in a measure the most up-to-date play of Strindberg, — so thoroughly modern that one at all conversant with the *milieu* that inspired “*Comrades*” could easily point out the type of character portrayed in the play.

It is a four-act comedy of marriage — the kind of marriage that lacks social and legal security in the form of a ceremony, but retains all the petty. conventions of the marriage institution. The results of such an anomaly are indeed ludicrous when viewed from a distance, but very tragic for those who play a part in it.

Axel Alberg and his wife *Bertha* are Swedish artists residing in Paris. They are both painters. Of course they share the same living quarters, and although each has a separate room, the arrangement does not hinder them from trying to regulate each other's movements. Thus when *Bertha* does not arrive on time to keep her engagement with her model, *Axel* is provoked; and when he takes the liberty to chide her for her tardiness, his wife is indignant at the “invasiveness” of her husband, because women of the type of *Bertha* are as sensitive to fair criticism as their ultra-conservative sisters. Nor is *Bertha* different in her concept of love, which is expressed in the following dialogue:

August Stringberg

Bertha. Will you be very good, very, very good?

Axel. I always want to be good to you, my friend.

Bertha, who has sent her painting to the exhibition, wants to make use of Axel's "goodness" to secure the grace of one of the art jurors.

Bertha. You would not make a sacrifice for your wife, would you?

Axel. Go begging? No, I don't want to do that.

Bertha immediately concludes that he does not love her and that, moreover, he is jealous of her art. There is a scene.

Bertha soon recovers. But bent on gaining her purpose, she changes her manner.

Bertha. Axel, let's be friends! And hear me a moment. Do you think that my position in your house — for it is yours — is agreeable to me? You support me, you pay for my studying at Julian's, while you yourself cannot afford instruction. Don't you think I see how you sit and wear out yourself and your talent on these pot-boiling drawings, and are able to paint only in leisure moments? You haven't been able to afford models for yourself, while you pay mine five hard-earned francs an hour. You don't know how good — how noble — how sacrificing you are, and also you don't know how I suffer to see you toil so for me. Oh, Axel, you can't know how I feel my position. What am I to you? Of what use am I in your house? Oh, I blush when I think about it!

Axel. What talk! Isn't a man to support his wife?

Bertha. I don't want it. And you, Axel, you must help me. I'm not your equal when it's like that, but I could be if you would humble yourself once, just once! Don't think that you are alone in going to one of the jury to say a good word for another. If it were for yourself, it would be another matter, but for me! Forgive me! Now I beg of you as nicely as I know how. Lift me from my humiliating position to your side, and I'll be so grateful I shall never trouble you again with reminding you of my position. Never, Axel!

Yet though *Bertha* gracefully accepts everything *Axel* does for her, with as little compunction as the ordinary wife, she does not give as much in return as the latter. On the contrary, she exploits *Axel* in a thousand ways, squanders his hard-earned money, and lives the life of the typical wifely parasite.

August Strindberg could not help attacking with much bitterness such a farce and outrage parading in the disguise of radicalism. For *Bertha* is not an exceptional, isolated case. To-day, as when Strindberg satirized the all-too-feminine, the majority of so-called emancipated women are willing to accept, like *Bertha*, everything from the man, and yet feel highly indignant if he asks in return the simple comforts of married life. The ordinary wife, at least, does not pretend to play an important role in the life of her husband. But the *Berthas* deceive themselves and others with the notion that the "emancipated" wife is a great moral force, an inspiration to the man. Whereas in reality she is often a cold-blooded exploiter of the work and ideas of the man, a heavy handicap to his life-purpose, retarding his growth as effectively as did her grandmothers in the long ago. *Bertha* takes advantage of *Axel's* affection to further her own artistic ambitions, just as the Church and State married woman uses her husband's love to advance her social ambitions. It never occurs to *Bertha* that she is no less despicable than her legally married sister. She cannot understand *Axel's* opposition to an art that clamors only for approval, distinction and decorations.

However, *Axel* can not resist *Bertha's* pleadings. He visits the patron saint of the salon, who, by the way, is not M. Roubey, but Mme. Roubey; for she is the "President of the Woman-Painter Protective Society." What chance would *Bertha* have with one of her own sex in authority? Hence her husband must be victimized. During *Axel's* absence *Bertha* learns that his picture has been refused by the salon, while hers is accepted. She is not in the

least disturbed, nor at all concerned over the effect of the news on *Axel*. On the contrary, she is rather pleased because "so many women are refused that a man might put up with it, and be made to feel it once."

In her triumph *Bertha's* attitude to *Axel* becomes overbearing; she humiliates him, belittles his art, and even plans to humble him before the guests invited to celebrate *Bertha's* artistic success.

But *Axel* is tearing himself free from the meshes of his decaying love. He begins to see *Bertha* as she is: her unscrupulousness in money matters, her ceaseless effort to emasculate him. In a terrible word tussle he tells her: "I had once been free, but you clipped the hair of my strength while my tired head lay in your lap. During sleep you stole my best blood."

In the last act *Bertha* discovers that *Axel* had generously changed the numbers on the paintings in order to give her a better chance. It was *his* picture that was chosen as *her* work. She feels ashamed and humiliated; but it is too late. *Axel* leaves her with the exclamation, "I want to meet my comrades in the cafe, but at home I want a wife."

A characteristic sidelight in the play is given by the conversation of *Mrs. Hall*, the divorced wife of *Doctor Ostermark*. She comes to *Bertha* with a bitter tirade against the Doctor because he gives her insufficient alimony.

Mrs. Hall. And now that the girls are grown up and about to start in life, now he writes us that he is bankrupt and that he can't send us more than half the allowance. Isn't that nice, just now when the girls are grown up and are going out into life?

Bertha. We must look into this. He'll be here in a few days. Do you know that you have the law on your side and that the courts can force him to pay? And he shall be forced to do so. Do you understand? So, he can bring children into the world and then leave them empty-handed with the poor deserted mother.

Bertha, who believes in woman's equality with man, and in her economic independence, yet delivers herself of the old sentimental gush in behalf of "the poor deserted mother," who has been supported by her husband for years, though their relations had ceased long before.

A distorted picture, some feminists will say. Not at all. It is as typical to-day as it was twenty-six years ago. Even to-day some "emancipated" women claim the right to be self-supporting, yet demand their husband's support. In fact, many leaders in the American suffrage movement assure us that when women will make laws, they will force men to support their wives. From the leaders down to the simplest devotee, the same attitude prevails, namely, that man is a *blagueur*, and that but for him the *Berthas* would have long ago become Michelangelos, Beethovens, or Shakespeares; they claim that the *Berthas* represent the most virtuous half of the race, and that they have made up their minds to make man as virtuous as they are.

That such ridiculous extravagance should be resented by the *Axels* is not at all surprising. It is resented even by the more intelligent of *Bertha's* own sex. Not because they are opposed to the emancipation of woman, but because they do not believe that her emancipation can ever be achieved by such absurd and hysterical notions. They repudiate the idea that people who retain the substance of their slavery and merely escape the shadow, can possibly be free, live free, or act free.

The radicals, no less than the feminists, must realize that a mere external change in their economic and political status, cannot alter the inherent or acquired prejudices and superstitions which underlie their slavery and dependence, and which are the main causes of the antagonism between the sexes.

The transition period is indeed a most difficult and perilous stage for the woman as well as for the man. It requires a powerful light to guide us past the dangerous reefs and rocks in the ocean of life. August Strindberg is such a light. Sometimes glaring, oftentimes scorching, but always beneficially illuminating the path for those who walk in darkness, for the blind ones who would rather deceive and be deceived than look into the recesses of their being. Therefore August Strindberg is not only "the spiritual conscience of Sweden," as he has been called, but the spiritual conscience of the whole human family, and, as such, a most vital revolutionary factor.

The German Drama

Hermann Sudermann

It has been said that military conquest generally goes hand in hand with the decline of creative genius, with the retrogression of culture. I believe this is not a mere assertion. The history of the human race repeatedly demonstrates that whenever a nation achieved great military success, it invariably involved the decline of art, of literature, of the drama; in short, of culture in the deepest and finest sense. This has been particularly borne out by Germany after its military triumph in the Franco-Prussian War.

For almost twenty years after that war, the country of poets and thinkers remained, intellectually, a veritable desert, barren of ideas. Young Germany had to go for its intellectual food to France, — Daudet, Maupassant, and Zola; or to Russia — Tolstoy, Turgenev, and Dostoyevski; finally also to Ibsen and Strindberg. Nothing thrived in Germany during that period, except a sickening patriotism and sentimental romanticism, perniciously misleading the people and giving them no adequate outlook upon life and the social struggle. Perhaps that accounts for the popular vogue of Hermann Sudermann: it may explain why he was received by the young generation with open arms and acclaimed a great artist.

It is not my intention to discuss Hermann Sudermann as an artist or to consider him from the point of view of the technique of the drama. I intend to deal with him as the first German dramatist to treat social topics and discuss the pressing questions of the day. From this point of view Hermann Sudermann may be regarded as the pioneer of a new era in the German drama. Primarily is this true of the three plays “Honor,” “Magda,” and “The Fires of St. John.” In these dramas Hermann Sudermann, while not delving deeply into the causes of the social conflicts, nevertheless touches upon many vital subjects.

In “Honor” the author demolishes the superficial, sentimental conception of “honor” that is a purely external manifestation, having no roots in the life, the habits, or the customs of the people. He exposes the stupidity of the notion that because a man looks askance at you, or fails to pay respect to your uniform, you must challenge him to a duel and shoot him dead. In this play Sudermann shows that the conception of honor is nothing fixed or permanent, but that it varies with economic and social status, different races, peoples and times holding different ideas of it. Smith “Honor” Sudermann succeeded in undermining to a considerable extent the stupid and ridiculous notion of the Germans ruled by the rod and the Kaiser’s coat.

But I particularly wish to consider “Magda,” because, of all the plays written by Hermann Sudermann, it is the most revolutionary and the least national. It deals with a universal subject, — the awakening of woman. It is revolutionary, not because Sudermann was the first to treat this subject, for Ibsen had preceded him, but because in “Magda” he was the first to raise the question of woman’s right to motherhood with or without the sanction of State and Church.

Magda

Lieutenant Colonel Schwartz, Magda’s father, represents all the conventional and conservative notions of society.

Schwartz. Modern ideas! Oh, pshaw! I know them. But come into the quiet homes where are bred brave soldiers and virtuous wives. There you’ll hear no talk about heredity, no arguments about individuality, no scandalous gossip. There modern ideas have no foothold, for it is there that the life and strength of the Fatherland abide. Look at this home! There is no luxury, — hardly even what

you call good taste, — faded rugs, birchen chairs, old pictures; and yet when you see the beams of the western sun pour through the white curtains and lie with such a loving touch on the old room, does not something say to you, “Here dwells true happiness”?

The Colonel is a rigid military man. He is utterly blind to the modern conception of woman’s place in life. He rules his family as the Kaiser rules the nation, with severe discipline, with terrorism and despotism. He chooses the man whom Magda is to marry, and when she refuses to accept his choice, he drives her out of the house.

At the age of eighteen Magda goes out into the world yearning for development; she longs for artistic expression and economic independence. Seventeen years later she returns to her native town, a celebrated singer. As Madeline dell’ Orto she is invited to sing at the town’s charity bazaar, and is acclaimed, after the performance, one of the greatest stars of the country.

Magda has not forgotten her home; especially does she long to see her father whom she loves passionately, and her sister, whom she had left a little child of eight. After the concert Magda, the renowned artist, steals away from her admirers, with their flowers and presents, and goes out into the darkness of the night to catch a glimpse, through the window at least, of her father and her little sister.

Magda’s father is scandalized at her mode of life: what will people say if the daughter distinguished officer stops at a hotel, a with men without a chaperon, and is wined away from her home? Magda is finally prevailed upon to remain with her parent consents on condition that they should into her life, that they should not soil smirch her innermost being. But that is expecting the impossible from a provincial environment. It is not that her people really question; insinuate, they speak with looks and nods; burning curiosity to unearth Magda’s life is in the very air.

Schwartz. I implore you — Come here, my child — nearer — so — I implore you — let me be happy in my dying hour. Tell me that you have remained pure in body and soul, and then go with my blessing on your way.

Magda. I have remained — true to myself, dear father.

Schwartz. How? In good or in ill?

Magda. In what — for me — was good.

Schwartz. I love you with my whole heart, because I have sorrowed for you — so long. But I must know who you are.

Among the townspeople who come to pay homage to Magda is Councilor von Keller. In his student days he belonged to the bohemian set and was full of advanced ideas. At that period he met Magda, young, beautiful, and inexperienced. A love affair developed. But when Von Keller finished his studies, he went home to the fold of his family, and forgot his sweetheart Magda. In due course he became an important pillar of society, a very influential citizen, admired, respected, and feared in the community.

When Magda returns home, Von Keller comes to pay her his respects. But she is no longer the insignificant little girl he had known; she is now a celebrity. What pillar of society is averse to basking in the glow of celebrities? Von Keller offers flowers and admiration. But Magda discovers in him the man who had robbed her of her faith and trust, — the father of her child.

Magda has become purified by her bitter struggle. It made her finer and bigger. She does not even reproach the man, because —

Magda. I’ve painted this meeting to myself a thousand times, and have been prepared for it for years. Something warned me, too, when I undertook this journey home — though I must say I hardly expected just here to — Yes, how is it that, after what has passed between us, you came into this house? It seems to me a little — ... I can see it all. The effort to keep worthy of respect under

such difficulties, with a bad conscience, is awkward. You look down from the height of your pure atmosphere on your sinful youth, — for you are called a pillar, my dear friend.

Von Keller. Well, I felt myself called things. I thought — Why should I undervalue my position? I have become Councilor, and that comparatively young. An ordinary ambition might take satisfaction in that. But one sits and waits at home, while others are called to the ministry. And this environment conventionality, and narrowness, all is so gray, — gray! And the ladies here — for one who cares at all about elegance — I assure you something rejoiced within me when I read this morning that you were the famous singer, — you to whom I was tied by so many dear memories and —

Magda. And then you thought whether it might not be possible with the help of these dear memories to bring a little color into the gray background?

Magda. Well, between old friends —

Von Keller. Really, are we that, really?

Magda. Certainly, sans rancune. Oh, if from the other standpoint, I should have to range the whole gamut, — liar, coward, traitor! But as I look at it, I owe you nothing but thanks, my friend.

Von Keller. This is a view which —

Magda. Which is very convenient for you. But why should I not make it convenient for you manner in which we met, you had no obligation me. I had left my home; I was young and hot-blooded and careless, and I lived as I saw I gave myself to you because I loved you. I might perhaps have loved anyone who came in my way. That — that seemed to be all over. And we were so happy, — weren't we? ... Yes, we were a merry set; and when the fun had lasted half a year, one day my lover vanished.

Von Keller. An unlucky chance, I swear to you. My father was ill. I had to travel. I wrote everything to you.

Magda. H'm! I didn't reproach you. And now I will tell you why I owe you thanks. I was a stupid, unsuspecting thing, enjoying freedom like a runaway monkey. Through you I became a woman. For whatever I have done in my art, for whatever I have become in myself, I have you to thank. My soul was like — yes, down below there, there used to be an Eolian harp which was left moldering because my father could not bear it. Such a silent harp was my soul; and through you it was given to the storm. And it sounded almost to breaking, — the whole scale of passions which bring us women to maturity, — love and hate and revenge and ambition, and need, need, need, — three times need — and the highest, the strongest, the holiest of all, the mother's love! — All I owe to you!

Von Keller. My child!

Magda. Your child? Who calls it so? Yours? Ha, ha! Dare to claim portion in him and I'll kill you with these hands. Who are you? You're a strange man who gratified his lust and passed on with a laugh. But I have a child, — my son, my God, my all! For him I lived and starved and froze and walked the streets; for him I sang and danced in concert-halls, — for my child who was crying for his bread!

Von Keller. For Heaven's sake, hush! someone's coming.

Magda. Let them come! Let them all come! I don't care, I don't care! To their faces I'll say what I think of you, — of you and your respectable society. Why should I be worse than you, that I must prolong my existence among you by a lie! Why should this gold upon my body, and the lustre which surrounds my name, only increase my infamy? Have I not worked early and late for ten long years? Have I not woven this dress with sleepless nights? Have I not built career step by step,

like thousands of my kind? Why should I blush before anyone? I am myself, and through myself I have become what I am.

Magda's father learns about the affair immediately demands that the Councilor marry his daughter, or fight a duel. Magda resents the preposterous idea. Von Keller is indeed glad to offer Magda his hand in marriage: she is so beautiful and fascinating; she will prove a great asset to his ambitions. But he stipulates that she give up her profession of singer, and that the existence of the child be kept secret. He tells Magda that later on, when they are happily married and established in the world, they will bring child to their home and adopt it; but for the present respectability must not know that it born out of wedlock, without the sanction of the Church and the State.

That is more than Magda can endure. She is outraged that she, the mother, who had given up everything for the sake of her child, who had slaved, struggled and drudged in order to win a career and economic independence — all for the sake of the child — that she should forswear her right to motherhood, her right to be true to herself!

Magda. What — what do you say?

Von Keller. Why, it would ruin us. No, no, it is absurd to think of it. But we can make a little journey every year to wherever it is being educated. One can register under a false name; that is not unusual in foreign parts, and is hardly criminal. And when we are fifty years old, and other regular conditions have been fulfilled, that can be arranged, can't it? Then we can, under some pretext, adopt it, can't we?

Magda. I have humbled myself, I have surrendered my judgment, I have let myself be carried like a lamb to the slaughter. But my child I will not leave. Give up my child to save his career!

Magda orders Von Keller out of the house. But the old Colonel is unbending. He insists that his daughter become an honorable woman by marrying the man who had seduced her. Her refusal fires his wrath to wild rage.

Schwartz. Either you swear to me now... that you will become the honorable wife of your child's father, or — neither of us two shall go out of this room alive . . . You think ... because you are free and a grin artist, that you can set at naught —

Magda. Leave art out of the question. Consider nothing more than the seamstress or the servant-maid who seeks, among strangers, the little food and the little love she needs. See how much the family with morality demand from us! It throws us on our own resources, it gives us neither shelter nor happiness, and yet, in our loneliness, we must live according to the laws which it has planned for itself alone. We must still crouch in the corner, and there wait patiently until a respectful wooer happens to come. Yes, wait. And meanwhile the war for existence of body and soul is consuming us. Ahead we see nothing but sorrow and despair, and yet shall we not once dare to give what we have of youth and strength to the man for whom our whole being cries? Gag us, stupefy us, shut us up in harems or in cloisters — and that perhaps would be best. But if you give us our freedom, do not wonder if we take advantage of it.

But morality and the family never understand the Magdas. Least of all does the old Colonel understand his daughter. Rigid in his false notions and superstitions, wrought up with distress he is about to carry out his threat, when a stroke of apoplexy overtakes him.

In "Magda," Hermann Sudermann has given to the world a new picture of modern womanhood, a type of free motherhood. As such the play is of great revolutionary significance, not alone to Germany, but to the universal spirit of a newer day.

The Fires of St. John

In “The Fires of St. John,” Sudermann does not go as far as in “Magda.” Nevertheless the play deals with important truths. Life does not always draw the same conclusions; life is not always logical, not always consistent. The function of the artist is to portray life — only thus can he be true both to art and to life.

In this drama we witness the bondage of gratitude, — one of the most enslaving and paralyzing factors. Mr. Brauer, a landed proprietor, has a child, Gertrude, a beautiful girl, who has always lived the sheltered life of a hothouse plant. The Brauers also have an adopted daughter, Marie, whom they had picked up on the road, while traveling on a stormy night. They called her “the calamity child,” because a great misfortune had befallen them shortly before. Mr. Brauer’s younger brother, confronted with heavy losses, had shot himself, leaving behind his son George and a heavily mortgaged estate. The finding of the baby, under these circumstances, was considered by the Brauers an omen. They adopted it and brought it up as their own.

This involved the forcible separation of Marie from her gypsy mother, who was a pariah, an outcast beggar. She drank and stole in order to subsist. But with it all, her mother instinct was strong and it always drove her back to the place where her child lived. Marie had her first shock when, on her way home from confirmation, the ragged and brutalized woman threw herself before the young girl, crying, “Mamie, my child, my Mamie!” It was then that Marie realized her origin. Out of gratitude she consecrated her life to the Brauers.

Marie never forgot for a moment that she owed everything — her education, her support and happiness — to her adopted parents. She wrapped herself around them with all the intensity and passion of her nature. She became the very spirit of the house. She looked after the estate, and devoted herself to little Gertrude, as to her own sister.

Gertrude is engaged to marry her cousin George, and everything is beautiful and joyous in the household. No one suspects that Marie has been in love with the young man ever since her childhood. However, because of her gratitude to her benefactors, she stifles her nature, hardens her heart, and locks her feelings behind closed doors, as it were. And when Gertrude is about to marry George, Marie throws herself into the work of fixing up a home for the young people, to surround them with sunshine and joy in their new love life.

Accidentally Marie discovers a manuscript written by George, wherein he discloses his deep love for her. She learns that he, even as she, has no other thought, no other purpose in life than his love for her. But he also is bound by gratitude for his uncle Brauer who had saved the honor of his father and had rescued him from poverty. He feels it dishonorable to refuse to marry Gertrude.

George. All these years I have struggled and deprived myself with only one thing in view — to be free — free — and yet I must bow — I must bow. If it were not for the sake of this beautiful child, who is innocent of it all, I would be tempted to — But the die is cast, the yoke is ready — and so am I! ... I, too, am a child of misery, a calamity child; but I am a subject of charity. I accept all they have to give... Was I not picked up from the street, as my uncle so kindly informed me for the second time — like yourself? Do I not belong to this house, and am I not smothered with the damnable charity of my benefactors, like yourself?

It is St. John’s night. The entire family is gathered on the estate of the Brauers, while the peasants are making merry with song and dance at the lighted bonfires.

It is a glorious, dreamy night, suggestive of symbolic meaning. According to the servant Katie, it is written that “whoever shall give or receive their first kiss on St. John’s eve, their love is sealed and they will be faithful unto death.”

In the opinion of the Pastor, St. John’s night represents a religious phase, too holy for flippant pagan joy.

Pastor. On such a dreamy night, different emotions are aroused within us. We seem to be able to look into the future, and imagine ourselves able to fathom all mystery and heal all wounds. The common becomes elevated, our wishes become fate; and now we ask ourselves: What is it that

causes all this within us — all these desires and wishes? It is love, brotherly love, that has been planted in our souls, that fills our lives: and, it is life itself. Am I not right? And now, with one bound, I will come to the point. In the revelation you will find: “God is love.” Yes, God is love; and that is the most beautiful trait of our religion — that the best, the most beautiful within us, has been granted us by Him above. Then how could I, this very evening, so overcome with feeling for my fellow — man — how could I pass Him by? Therefore, Mr. Brauer, no matter, whether pastor or layman, I must confess my inability to grant your wish, and decline to give you a genuine pagan toast —

But Christian symbolism having mostly descended from primitive pagan custom, *George’s* view is perhaps the most significant.

George. Since the Pastor has so eloquently withdrawn, I will give you a toast. For, you see, my dear Pastor, something of the old pagan, a spark of heathenism, is still glowing somewhere within us all. It has outlived century after century, from the time of the old Teutons. Once every year that spark is fanned into flame — it flames up high, and then it is called “The Fires of St. John.” Once every year we have “free night.” Then the witches ride upon their brooms — the same brooms with which their witchcraft was once driven out of them — with scornful laughter the wild hordes sweep across the tree-tops, up, up, high upon the Blocksberg! Then it is, when in our hearts awake those wild desires which our fates could not fulfill — and, understand me well, dared not fulfill — then, no matter what may be the name of the law that governs the world on that day, in order that one single wish may become a reality, by whose grace we prolong our miserable existence, thousand others must miserably perish, part because they were never attainable; but the others, yes, the others, because we allowed them to escape us like wild birds, which, though already in our hands, but too listless to profit by opportunity, we failed to grasp at the right moment. But no matter. Once every year we have “free night.” And yonder tongues of fire shooting up towards the heavens — do you know what they are? They are the spirits of our dead perished wishes! That is the red plumage of our birds of paradise we might have petted and nursed through our entire lives, but have escaped us! That is the old chaos, the heathenism within us; and though we be happy in sunshine and according to law, to-night is St. John’s night. To its ancient pagan fires I empty this glass. To-night they shall burn and flame up high-high and again high!

George and Marie meet. They, too, have had their instinct locked away even from their own consciousness. And on this night they break loose with tremendous, primitive force. They are driven into each other’s arms because they feel that they belong to each other; they know that if they had the strength they could take each other by the hand, face their benefactor and tell him the truth: tell him; that it would be an unpardonable crime for George to marry Gertrude when he loves another woman.

Now they all but find courage and strength for it, when the pitiful plaint reaches them, “Oh, mine Mamie, mine daughter, mine child.” And Marie is cast down from the sublime height of her love and passion, down to the realization that she also, like her pariah mother, must go out into the world to struggle, to fight, to become free from the bondage of gratitude, of charity and dependence.

Not so George. He goes to the altar, like many another man, with a lie upon his lips. He goes to swear that all his life long he will love, protect and shelter the woman who is to be his wife.

This play is rich in thought and revolutionary significance. For is it not true that we are all bound by gratitude, tied and fettered by what we think we owe to others? Are we not thus turned into weaklings and cowards, and do we not enter into new relationships with lies upon our lips? Do we not become a lie to ourselves and a lie to those we associate with? And whether we have the strength to be true to the dominant spirit, warmed into being by the fires of St. John; whether we have the courage to live up to it always or whether it manifests itself only on occasion, it is nevertheless true that there is the potentiality of freedom in the soul of every man and

Hermann Sudermann

every woman; that there is the possibility of greatness and fineness in all beings, were they not bound and gagged by gratitude, by duty and shams, — a vicious network that enmeshes body and soul.

Gerhart Hauptmann

Lonely Lives

Gerhart Hauptmann is the dramatist of whom it may be justly said that he revolutionized the spirit of dramatic art in Germany: the last Mohican of a group of four — Ibsen, Strindberg, Tolstoy, and Hauptmann — who illumined the horizon of the nineteenth century. Of these Hauptmann, undoubtedly the most human, is also the most universal.

It is unnecessary to make comparisons between great artists: life is sufficiently complex to give each his place in the great scheme of things. If, then, I consider Hauptmann more human, it is because of his deep kinship with every stratum of life. While Ibsen deals exclusively with one attitude, Hauptmann embraces all, understands all, and portrays all, because nothing human is alien to him.

Whether it be the struggle of the transition stage in “Lonely Lives,” or the conflict between the Ideal and the Real in “The Sunken Bell,” or the brutal background of poverty in *The Weavers*, Hauptmann is never aloof as the iconoclast Ibsen, never as bitter as the soul director Strindberg, nor yet as set as the crusader Tolstoy. And that because of his humanity, his boundless love, his oneness with the disinherited of the earth, and his sympathy with the struggles and the travail, the hope and the despair of every human soul. That accounts for the bitter opposition which met Gerhart Hauptmann when he made his first appearance as a dramatist; but it also accounts for the love and devotion of those to whom he was a battle cry, a clarion call against all iniquity, injustice and wrong.

In “Lonely Lives” we see the wonderful sympathy, the tenderness of Hauptmann permeating every figure of the drama.

Dr. Vockerat is not a fighter, not a propagandist or a soap-box orator; he is a dreamer, a poet, and above all a searcher for truth; a scientist, a man who lives in the realm of thought and ideas, and is out of touch with reality and his immediate surroundings.

His parents are simple folk, religious and devoted. To them the world is a book with seven seals. Having lived all their life on a farm, everything with them is regulated and classified into simple ideas — good or bad, great or small, strong or weak. How can they know the infinite shades between strong and weak, how could they grasp the endless variations between the good and the bad? To them life is a daily routine of work and prayer. God has arranged everything, and God manages everything. Why bother your head? Why spend sleepless nights? “Leave it all to God.” What pathos in this childish simplicity!

They love their son John, they worship him, and they consecrate their lives to their only boy and because of their love for him, also to his wife and the newly born baby. They have but one sorrow: their son has turned away from religion. Still greater their grief that John is an admirer of Darwin, Spencer and Haeckel and other such men, — sinners, heathens all, who will burn in purgatory and hell. To protect their beloved son from the punishment of God, the old folks continuously pray and give still more devotion and love to their erring child.

Kitty, Dr. Vockerat’s wife, is a beautiful type of the Gretchen, reared without any ideas about life, without any consciousness of her position in the world, a tender, helpless flower. She loves John; he is her ideal; he is her all. But she cannot understand him. She does not live in his sphere, nor speak his language. She has never dreamed his thoughts, — not because she is not willing or not eager to give the man all that he needs, but because she does not understand and does not know how.

Into this atmosphere comes Anna Mahr like a breeze from the plains. Anna is a Russian girl, a woman so far produced in Russia only, perhaps because the conditions, the life struggles of that country have been such as to develop a different type of woman. Anna Mahr has spent most of her life on the firing line. She has no conception of the personal: she is universal in her feelings and thoughts, with deep sympathies going out in abundance to all mankind.

When she comes to the Vockerats, their whole life is disturbed, especially that of John Vockerat, to whom she is like a balmy spring to the parched wanderer in the desert. She understands him, for has she not dreamed such thoughts as his, associated with men and women who, for the sake of the ideal, sacrificed their lives, went to Siberia and suffered in the underground dungeons? How then could she fail a Vockerat? It is quite natural that John should find in Anna what his own little world could not give him, understanding, comradeship, deep spiritual kinship.

The Anna Mahrs give the same to any one, be it man, woman, or child. For theirs is not a feeling of sex, of the personal; it is the selfless, the human, the all-embracing fellowship.

In the all invigorating presence of Anna Mahr, John Vockerat begins to live, to dream and work. Another phase of him, as it were, comes into being; larger vistas open before his eyes, and his life is filled with new aspiration for creative work in behalf of a liberating purpose.

Alas, the inevitability that the ideal should be besmirched and desecrated when it comes in contact with sordid reality! This tragic fate befalls Anna Mahr and John Vockerat.

Old Mother Vockerat, who, in her simplicity of soul cannot conceive of an intimate friendship between a man and a woman, unless they be husband and wife, begins first to suspect and insinuate, then to nag and interfere. Of course, it is her love for John, and even more so her love for her son's wife, who is suffering in silence and wearing out her soul in her realization of how little she can mean to her husband.

Mother Vockerat interprets Kitty's grief in a different manner: jealousy, and antagonism to the successful rival is her most convenient explanation for the loneliness, the heart-hunger of love. But as a matter of fact, it is something deeper and more vital that is born in Kitty's soul. It is the awakening of her own womanhood, of her personality.

Kitty. I agree with Miss Mahr on many points. She was saying lately that we women live in a condition of degradation. I think she is quite right there. It is what I feel very often... It's as clear as daylight that she is right. We are really and truly a despised and ill-used sex. Only think that there is still a law — so she told me yesterday — which allows the husband to inflict a moderate amount of corporal punishment on his wife.

And yet, corporal punishment is not half as terrible as the punishment society inflicts on the Kittys by rearing them as dependent and useless beings, as hot-house flowers, ornaments for a fine house, but of no substance to the husband and certainly of less to her children.

And Mother Vockerat, without any viciousness, instills poison into the innocent soul of Kitty and embitters the life of her loved son. Ignorantly, Mother Vockerat meddles, interferes, and tramples upon the most sacred feelings, the innocent joys of true comradeship.

And all the time John and Anna are quite unaware of the pain and tragedy they are the cause of: they are far removed from the commonplace, petty world about them. They walk and discuss, read and argue about the wonders of life, the needs of humanity, the beauty of the ideal. They have both been famished so long: John for spiritual communion, Anna for warmth of home that she had known so little before, and which in her simplicity she has accepted at the hand of Mother Vockerat and Kitty, oblivious of the fact that nothing is so enslaving as hospitality prompted by a sense of duty.

Miss Mahr. It is a great age that we live in. That which has so weighed upon people's minds and darkened their lives seems to me to be gradually disappearing. Do you not think so, Dr. Vockerat?

John. How do you mean?

Miss Mahr. On the one hand we were oppressed by a sense of uncertainty, of apprehension, on the other by gloomy fanaticism. This exaggerated tension is calming down, is yielding to the influence of something like a current of fresh air, that is blowing in upon us from — let us say from the twentieth century.

John. But I don't find it possible to arrive at any real joy in life yet. I don't know...

Miss Mahr. It has no connection with our individual fates — our little fates, Dr. Vockerat! ... I have something to say to you — but you are not to get angry; you are to be quite quiet and good... Dr. Vockerat! we also are falling into the error of weak natures. We must look at things more impersonally. We must learn to take ourselves less seriously.

John. But we'll not talk about that at present... And is one really to sacrifice everything that one has gained to this cursed conventionality? Are people incapable of understanding that there can be no crime in a situation which only tends to make both parties better and nobler? Do parents lose by their son becoming a better, wiser man? Does a wife lose by the spiritual growth of her husband?

Miss Mahr. You are both right and wrong. ... Your parents have a different standard from you. Kitty's again, differs from theirs. It seems to me that in this we cannot judge for them.

John. Yes, but you have always said yourself that one should not allow one's self to be ruled by the opinion of others — that one ought to be independent?

Miss Mahr. You have often said to me that you foresee a new, a nobler state of fellowship between man and woman.

John. Yes, I feel that it will come some time — a relationship in which the human will preponderate over the animal tie. Animal will no longer be united to animal, but one human being to another. Friendship is the foundation on which this love will rise, beautiful, unchangeable, a miraculous structure. And I foresee more than this — something nobler, richer, freer still.

Miss Mahr. But will you get anyone, except me, to believe this? Will this prevent Kitty's grieving herself to death? ... Don't let us speak of ourselves at all. Let us suppose, quite generally, the feeling of a new, more perfect relationship between two people to exist, as it were prophetically. It is only a feeling, a young and all too tender plant which must be carefully watched and guarded. Don't you think so, Dr. Vockerat? That this plant should come to perfection during our lifetime is not to be expected. We shall not see or taste its fruits. But we may help to propagate it for future generations. I could imagine a person accepting this as a life-task.

John. And hence you conclude that we must part.

Miss Mahr. I did not mean to speak of ourselves. But it is as you say ... we must part. Another idea ... had sometimes suggested itself to me too ... momentarily. But I could not entertain it now. I too have felt as if it were the presentiment of better things. And since then the old aim seems to me too poor a one for us — too common, to tell the truth. It is like coming down from the mountain-top with its wide, free view, and feeling the narrowness, the nearness of everything in the valley.

Those who feel the narrow, stifling atmosphere must either die or leave. Anna Mahr is not made for the valley. She must live on the heights. But John Vockerat, harassed and whipped on by those who love him most, is unmanned, broken and crushed. He clings to Anna Mahr as one condemned to death.

John. Help me, Miss Anna! There is no manliness, no pride left in me. I am quite changed. At this moment I am not even the man I was before you came to us. The one feeling left in me is disgust and weariness of life. Everything has lost its worth to me, is soiled, polluted, desecrated, dragged

through the mire. When I think what you, your presence, your words made me, I feel that if I cannot be that again, then — then all the rest no longer means anything to me. I draw a line through it all and — close my account.

Miss Mahr. It grieves me terribly, Dr. Vockerat, to see you like this. I hardly know how I am to help you. But one thing you ought to remember — that we foresaw this. We knew that we must be prepared for this sooner or later, John. Our prophetic feeling of a new, a free existence, a far — off state of blessedness — that feeling we will keep. It shall never be forgotten, though it may never be realized. It shall be my guiding light; when this light is extinguished, my life will be extinguished too.

Miss Mahr. John! one word more! This ring — was taken from the finger of a dead woman, who had followed her — her husband to Siberia — and faithfully shared his suffering to the end. Just the opposite to our case... It is the only ring I have ever worn. Its story is a thing to think of when one feels weak. And when you look at it — in hours of weakness — then — think of her — who, far away — lonely like yourself — is fighting the same secret fight — Good-bye!

But John lacks the strength for the fight. Life to him is too lonely, too empty, too unbearably desolate. He has to die — a suicide.

What wonderful grasp of the deepest and most hidden tones of the human soul! What significance in the bitter truth that those who struggle for an ideal, those who attempt to cut themselves loose from the old, from the thousand fetters that hold them down, are doomed to lonely lives!

Gerhart Hauptmann has dedicated this play “to those who have lived this life.” And there are many, oh, so many who must live this life, torn out root and all from the soil of their birth, of their surroundings and past. The ideal they see only in the distance — sometimes quite near, again in the far — off distance. These are the lonely lives.

This drama also emphasizes the important point that not only the parents and the wife of John Vockerat fail to understand him, but even his own comrade, one of his own world, the painter Braun, — the type of fanatical revolutionist who scorns human weaknesses and ridicules those who make concessions and compromises But not even this arch-revolutionist can grasp the needs of John. Referring to his chum’s friendship with Anna, Braun upbraids him. He charges John with causing his wife’s unhappiness and hurting the feelings of his parents. This very man who, as a propagandist, demands that every one live up to his ideal, is quick to condemn his friend when the latter, for the first time in his life, tries to be consistent, to be true to his own innermost being.

The revolutionary, the social and human significance of “Lonely Lives” consists in the lesson that the real revolutionist, — the dreamer, the creative artist, the iconoclast in whatever line, — is fated to be misunderstood, not only by his own kin, but often by his own comrades. That is the doom of all great spirits: they are detached from their environment. Theirs is a lonely life — the life of the transition stage, the hardest and the most difficult period for the individual as well as for a people.

The Weavers

When “The Weavers” first saw the light, pandemonium broke out in the “land of thinkers and poets.” “What!” cried Philistia, “workingmen, dirty, emaciated and starved, to be placed on the stage! Poverty, in all its ugliness, to be presented as an after-dinner amusement? That is too much!”

Indeed it is too much for the self-satisfied bourgeoisie to be brought face to face with the horrors of the weaver’s existence. It is too much, because of the truth and reality that thunders in the placid ears of society a terrific *J’accuse!*

Gerhart Hauptmann

Gerhart Hauptmann is a child of the people; his grandfather was a weaver, and the only way his father could escape the fate of his parents was by leaving his trade and opening an inn. Little Gerhart's vivid and impressionable mind must have received many pictures from the stories told about the life of the weavers. Who knows but that the social panorama which Hauptmann subsequently gave to the world, had not slumbered in the soul of the child, gaining form and substance as he grew to manhood. At any rate *The Weavers*, like the canvases of Millet and the heroic figures of Meunier, represent the epic of the age-long misery of labor, a profoundly stirring picture.

The background of "The Weavers" is the weaving district in Silesia, during the period of home industry — a gruesome sight of human phantoms, dragging on their emaciated existence almost by superhuman effort. Life is a tenacious force that clings desperately even to the most meager chance in an endeavor to assert itself. But what is mirrored in "The Weavers" is so appalling, so dismally hopeless that it stamps the damning brand upon our civilization.

One man and his hirelings thrive on the sinew and bone, on the very blood, of an entire community. The manufacturer *Dreissiger* spends more for cigars in a day than an entire family earns in a week. Yet so brutalizing, so terrible is the effect of wealth that neither pale hunger nor black despair can move the master.

There is nothing in literature to equal the cruel reality of the scene in the office of *Dreissiger*, when the weavers bring the finished cloth. For hours they are kept waiting in the stuffy place, waiting the pleasure of the rich employer after they had walked miles on an empty stomach and little sleep. For as one of the men says, "What's to hinder a weaver waiting' for an hour, or for a day? What else is he there for?"

Indeed what else, except to be always waiting in humility, to be exploited and degraded, always at the mercy of the few pence thrown to them after an endless wait.

Necessity knows no law. Neither does it know pride. The weavers, driven by the whip of hunger, bend their backs, beg and cringe before their "superior."

Weaver's wife. No one can't call me idle, but I am not fit now for what I once was. I've twice had a miscarriage. As to John, he's but a poor creature. He's been to the shepherd at Zerlau, but he couldn't do him no good, and ... you can't do more than you've strength for... We works as hard as ever we can. This many a week I've been at it till far into the night. Aní we'll keep our heads above water right enough if I can just get a bit oí strength into me. But you must have pity on us, Mr. Pfeifer, sir. You'll please be so very kind as to let me have a few pence on the next job, sir? Only a few pence, to buy bread with. We can't get no more credit. We've made a lot oí little ones.

"Suffer little children to come unto me." Christ loves the children of the poor. The more the better. Why, then, care if they starve? Why care if they faint away with hunger, like the little boy in *Dreissiger's* office? For "little Philip is one of nine and the tenth's coming, and the rain comes through their roof and the mother hasn't two shirts among the nine."

Who is to blame? Ask the *Dreissigers*. They will tell you, "The poor have too many children." Besides:

Dreissiger. It was nothing serious. The boy is all right again. But all the same it's a disgrace. The child's so weak that a puff of wind would blow him over. How people, how any parents can be so thoughtless is what passes my comprehension. Loading him with two heavy pieces of fustian to carry six good miles! No one would believe it that hadn't seen it. It simply means that I shall have to make a rule that no goods brought by children will be taken over. I sincerely trust that such things will not occur again. Who gets all the blame for it? Why, of course the manufacturer. It's entirely our fault. If some poor little fellow sticks in the snow in winter and goes to sleep, a special correspondent arrives post-haste, and in two days we have a bloodcurdling story served up in all the papers. Is any blame laid on the father, the parents, that send such a child? Not a bit of it. How should they be to blame? It's all the manufacturer's fault — he's made the scapegoat. They flatter the weaver, and give the manufacturer nothing but abuse — he's a cruel man, with a heart like a stone, a dangerous fellow, at whose calves every cur of a journalist may take a bite. He lives on the

fat of the land, and pays the poor weavers starvation wages. In the flow of his eloquence the writer forgets to mention that such a man has his cares too and his sleepless nights; that he runs risks of which the workman never dreams; that he is often driven distracted by all the calculations he has to make, and all the different things he has to take into account; that he has to struggle for his very life against competition; and that no day passes without some annoyance or some loss. And think of the manufacturer's responsibilities, think of the numbers that depend on him, that look to him for their daily bread. No, No! none of you need wish yourselves in my shoes — you would soon have enough of it. You all saw how that fellow, that scoundrel Becker, behaved. Now he'll go and spread about all sorts of tales of my hardheartedness, of how my weavers are turned off for a mere trifle, without a moment's notice. Is that true? Am I so very unmerciful?

The weavers are too starved, too subdued, too terror-stricken not to accept Dreissiger's plea in his own behalf. What would become of these living corpses were it not for the rebels like Becker, to put fire, spirit, and hope in them? Verily the Beckers are dangerous.

Appalling as the scene in the office of Dreissiger is, the life in the home of the old weaver *Baumert* is even more terrible. His decrepit old wife, his idiotic son *August*, who still has to wind spools, his two daughters weaving their youth and bloom into the cloth, and *Ansorge*, the broken remnant of a heroic type of man, bent over his baskets, all live in cramped quarters lit up only by two small windows. They are waiting anxiously for the few pence old Baumert is to bring, that they may indulge in a long-missed meal. "What ... what ... what is to become of us if he don't come home?" laments Mother Baumert. "There is not so much as a handful o' salt in the house — not a bite o' bread, nor a bit o' wood for the fire."

But old Baumert has not forgotten his family. He brings them a repast, the first "good meal" they have had in two years. It is the meat of their faithful little dog, whom Baumert could not kill himself because he loved him so. But hunger knows no choice; Baumert had his beloved dog killed, because "a nice little bit o' meat like that does you a lot o' good."

It did not do old Baumert much good. His stomach, tortured and abused so long, rebelled, and the old man had to "give up the precious dog." And all this wretchedness, all this horror almost within sight of the palatial home of Dreissiger, whose dogs are better fed than his human slaves.

Man's endurance is almost limitless. Almost, yet not quite. For there comes a time when the Baumerts, even like their stomachs, rise in rebellion, when they hurl themselves, even though in blind fury, against the pillars of their prison house. Such a moment comes to the weavers, the most patient, docile and subdued of humanity, when stirred to action by the powerful poem read to them by the Jaeger.

The justice to us weavers dealt Is bloody, cruel, and hateful; Our life's one torture, long drawn out: For Lynch law we'd be grateful.

Stretched on the rack day after day, Heart sick and bodies aching, Our heavy sighs their witness bear To spirit slowly breaking.

The Dreissigers true hangmen are, Servants no whit behind them; Masters and men with one accord Set on the poor to grind them.

You villains all, you brood of hell . You fiends in fashion human, A curse will fall on all like you, Who prey on man and woman.

The suppliant knows he asks in vain, Vain every word that's spoken. "If not content, then go and starve — Our rules cannot be broken."

Then think of all our woe and want, O ye, who hear this ditty! Our struggle vain for daily bread Hard hearts would move to pity.

But pity's what you've never known, — You'd take both skin and clothing, You cannibals, whose cruel deeds Fill all good men with loathing.

The Dreissigers, however, will take no heed. Arrogant and secure in the possession of their stolen wealth, supported by the mouthpieces of the Church and the State, they feel safe from the wrath of the people — till it is too late. But when the storm breaks, they show the yellow streak and cravenly run to cover.

The weavers, roused at last by the poet's description of their condition, urged on by the inspiring enthusiasm of the Beckers and the Jaegers, become indifferent to the threats of the law and ignore the soft tongue of the dispenser of the pure word of God, — "the God who provides shelter and food for the birds and clothes the lilies of the field." Too long they had believed in Him. No wonder Pastor Kittelhaus is now at a loss to understand the weavers, heretofore "so patient, so humble, so easily led." The Pastor has to pay the price for his stupidity: the weavers have outgrown even him.

The spirit of revolt sweeps their souls. It gives them courage and strength to attack the rotten structure, to drive the thieves out of the temple, aye, even to rout the soldiers who come to I save the sacred institution of capitalism. The women, too, are imbued with the spirit of revolt and become an avenging force. Not even the devout faith of Old Hilse, who attempts to stem the tide with his blind belief in his Saviour, can stay them.

Old Hilse. O Lord, we know not how to be thankful enough to Thee, for that Thou hast spared us this night again in Thy goodness ... an' hast had pity on us ... an' hast suffered us to take no harm. Thou art the All merciful, an' we are poor, sinful children of men — that bad that we are not worthy to be trampled under Thy feet. Yet Thou art our loving Father, an' Thou wilt look upon us an' accept us for the sake of Thy dear Son, our Lord and Saviour Jesus Christ. "Jesus' blood and righteousness, Our covering is and glorious dress." An' if we're sometimes too sore cast down under Thy chastening — when the fire of Thy purification burns too ragin' hot — oh, lay it not to our charge; forgive us our sin. Give us patience, heavenly Father, that after all these sufferin's we may be made partakers of Thy eternal blessedness. Amen.

The tide is rushing on. Luise, Old Hilse's own daughter-in-law, is part of the tide.

Luise. You an' your piety an' religion — did they serve to keep the life in my poor children? In rags an' dirt they lay, all the four — it didn't as much as keep 'em dry. Yes! I sets up to be a mother, that's what I do — an' if you'd like to know it, that's why I'd send all the manufacturers to hell — because I am a mother! — Not one of the four could I keep in life! It was cryin' more than breathin' with me from the time each poor little thing came into the world till death took pity on it. The devil a bit you cared! You sat there prayin' and singin', and let me run about till my feet bled, tryin' to get one little drop o' skim milk. How many hundred nights has I lain an' racked my head to think what I could do to cheat the churchyard of my little one? What harm has a baby like that done that it must come to such a miserable end — eh? An' over there at Dittrich's they're bathed in wine an' washed in milk. No! you may talk as you like, but if they begins here, ten horses won't hold me back. An' what's more — if there's a rush on Dittrich's, you will see me in the forefront of it — an' pity the man as tries to prevent me — I've stood it long enough, so now you know it.

Thus the tide sweeps over Old Hilse, as it must sweep over every obstacle, every hindrance, once labor awakens to the consciousness of its solidaric power.

An epic of misery and revolt never before painted with such terrific force, such inclusive artistry. Hence its wide human appeal, its incontrovertible indictment and its ultra-revolutionary significance, not merely to Silesia or Germany, but to our whole pseudo-civilization built on the misery and exploitation of the wealth producers, of Labor. None greater, none more universal than this stirring, all-embracing message of the most humanly creative genius of our time — Gerhart Hauptmann.

The Sunken Bell

The great versatility of Gerhart Hauptmann is perhaps nowhere so apparent as in “The Sunken Bell,” the poetic fairy tale of the tragedy of Man, a tragedy as rich in symbolism as it is realistically true — a tragedy as old as mankind, as elemental as man’s ceaseless struggle to cut loose from the rock of ages.

Heinrich, the master bell founder, is an idealist consumed by the fire of a great purpose. He has already set a hundred bells ringing in a hundred different towns, all singing his praises. But his restless spirit is not appeased. Ever it soars to loftier heights, always yearning to reach the sun.

Now once more he has tried his powers, and the new bell, the great Master Bell, is raised aloft, — only to sink into the mere, carrying its maker with it.

His old ideals are broken, and *Heinrich* is lost in the wilderness of life.

Weak and faint with long groping in the dark woods, and bleeding, *Heinrich* reaches the mountain top and there beholds *Rautendelein*, the spirit of freedom, that has allured him on in the work which he strove — in one grand Bell, to weld the silver music of thy voice with the warm gold of a Sun — holiday. It should have been a master work I failed, then wept I tears of blood.” *Heinrich* returns to his faithful wife Magda, his children, and his village friends — to die. The bell that sank into the mere was not made for the heights — it was not fit to wake the answering echoes of the peaks!

Heinrich.

[...]

‘Twas for the valley — not the mountain-top!

I choose to die. The service of the valleys

Charms me no longer... since on the peak I stood.

Youth — a new youth — I’d need, if I should live:

Out of some rare and magic mountain flower

Marvelous juices I should need to press —

Heart-health, and strength, and the mad lust of triumph,

Steeling my hand to work none yet have dreamed of!

Rautendelein, the symbol of youth and freedom, the vision of new strength and expression, wakes *Heinrich* from his troubled sleep, kisses him back to life, and inspires him with faith and courage to work toward greater heights.

Heinrich leaves his wife, his hearth, his native place, and rises to the summit of his ideal, there to create, to fashion a marvel bell whose iron throat shall send forth

The first waking peal

Shall shake the skies — when, from the somber clouds

That weighed upon us through the winter night,

Rivers of jewels shall go rushing down

Into a million hands outstretched to clutch!

Then all who drooped, with sudden Power inflamed,

Shall bear their treasure homeward to their huts,

There to unfurl, at last, the silken banners,

Waiting — so long, so long — to be upraised.

[...]

And now the wondrous chime again rings out,
Filling the air with such sweet, passionate sound
As makes each breast to sob with rapturous pain.
It sings a song, long lost and long forgotten,
A song of home — a childlike song of Love,
Born in the waters of some fairy well —
Known to all mortals, and yet heard of none!
And as it rises, softly first, and low,
The nightingale and dove seem singing, too;
And all the ice in every human breast
Is melted, and the hate, and pain, and woe,
Stream out in tears.

Indeed a wondrous bell, as only those can forge who have reached the mountain top, — they who can soar upon the wings of their imagination high above the valley of the commonplace, above the dismal gray of petty consideration, beyond the reach of the cold, stifling grip of reality, — higher, ever higher, to kiss the sun-lit sky.

Heinrich spreads his wings. Inspired by the divine fire of *Rautendelein*, he all but reaches the pinnacle. But there is the *Vicar*, ready to wrestle with the devil for a poor human soul; to buy it free, if need be, to drag it back to its cage that it may never rise again in rebellion to the will of God.

The Vicar.

You shun the church, take refuge in the mountains;
This many a month you have not seen the home
Where your poor wife sits sighing, while, each day,
Your children drink their lonely mother's tears!
For this there is no name but madness,
And wicked madness. Yes. I speak the truth.
Here stand I, Master, overcome with horror
At the relentless cruelty of your heart.
Now Satan, aping God, hath dealt a blow
Yes, I must speak my mind — a blow so dread
That even he must marvel at his triumph.
... Now — I have done.
Too deep, yea to the neck, you are sunk in sin!
Your Hell, decked out in beauty as high Heaven,
Shall hold you fast. I will not waste more words.
Yet mark this, Master: witches make good fuel,

Even as heretics, for funeral-pyres.
... Your ill deeds,
Heathen, and secret once, are now laid bare.
Horror they wake, and soon there shall come hate.
[...]
Then, go your way! Farewell! My task is done.
The hemlock Of your sin no man may hope
To rid your soul of. May God pity you!
But this remember! There's a word named rue!
And some day, some day, as your dreams You dream,
A sudden arrow, shot from out the blue,
Shall pierce your breast! And yet
You shall not die, Nor shall You live.
In that dread day you'll Curse
All you now cherish — God, the world, your work,
Your wretched self you'll curse. Then ... think of me!
That bell shall ring again! Then think of me!

Barely does *Heinrich* escape the deadly clutch of outlived creeds, superstitions, and conventions embodied in the *Vicar*, than he is in the throes of other foes who conspire his doom.

Nature herself has decreed the death of *Heinrich*. For has not man turned his back upon her, has he not cast her off, scorned her beneficial of. ferings, robbed her of her beauty, devastated her charms and betrayed her trust—all for the ephemeral glow of artifice and sham? Hence Nature, too, is *Heinrich's* foe. Thus the Spirit of the Earth, with all its passions and lusts, symbolized in the Wood Sprite, and gross materialism in the person of the *Nickelmann*, drive the in. truder back.

The Wood Sprite.

He crowds us from our hills. He hacks and hews,
Digs up our metals, sweats, and smelts, and brews.
The earth-man and the water-sprite he takes
To drag his burdens, and, to harness, breaks.
She steals my cherished flowers, my red-brown ores,
My gold, my Precious stones, my resinous stores.
She serves him like a slave, by night and day.
'Tis he she kisses — us she keeps at bay.
Naught stands against him. Ancient trees he fells.
The earth quakes at his tread, and all the dells
Ring with the echo of his thunderous blows.
His Crimson smithy furnace glows and shines
Into the depths Of my most secret mines.
What he is up to, only Satan knows!

Gerhart Hauptmann

The Nickelmann

Brekekekex! Hadst thou the creature slain,
A-rotting in the mere long since he had lain —
The maker of the bell, beside the bell.
And so when next I had wished to throw the stones,
The bell had been my box — the dice, his bones!

But even they are powerless to stern the tide of the Ideal: they are helpless in the face of Heinrich's new-born faith, of his burning passion to complete his task, and give voice to the thousand throated golden peal.

Heinrich works and toils, and when doubt casts its black shadow athwart his path, *Rautendelein* charms back hope. She alone has boundless faith in her Balder, — god of the joy of Life — for he is part of her, of the great glowing force her spirit breathed into the Heinrichs since Time was born — Liberty, redeemer of man.

Heinrich.

I am thy Balder?
Make me believe it — make me know it, child!
Give my faint soul the rapturous joy it needs,
To nerve it to its task. For, as the hand,
Toiling with tong and hammer, on and on,
To hew the marble and to guide the chisel,
Now bungles here, now there, yet may not halt
... But — enough of this,
Still straight and steady doth the smoke ascend
From my poor human sacrifice to heaven.
Should now a Hand on high reject my gift,
Why, it may do so. Then the priestly robe
Falls from my shoulder — by no act of mine;
While I, who erst upon the heights was set,
Must look my last on Horeb, and be dumb!
But now bring torches! Lights! And show thine Art!
Enchantress! Fill the wine-cup! We will drink!
Ay, like the common herd of mortal men,
With resolute hands our fleeting joy we'll grip!
Our unsought leisure we will fill with life,
Not waste it, as the herd, in indolence.
We will have music!

While *Heinrich* and *Rautendelein* are in the ecstasy of their love and work, the spirits weave their treacherous web — they threaten, they plead, they cling, — spirits whose pain and grief are harder to bear than the enmity or menace of a thousand foes. Spirits that entwine one's heartstrings with tender touch, yet are heavier fetters, more oppressive than leaden weights. Heinrich's children, symbolizing regret that paralyzes one's creative powers, bring their mother's tears and with them a thousand hands to pull *Heinrich* down from his heights, back to the valley.

"The bell! The bell!" The old, long buried bell again ringing and tolling. Is it not the echo from the past? The superstitions instilled from birth, the prejudices that cling to man with cruel persistence, the conventions which fetter the wings of the idealist: the Old wrestling with the New for the control of man.

"The Sunken Bell" is a fairy tale in its poetic beauty and glow of radiant color. But stripped 'of the legendary and symbolic, it is the life story of every seeker for truth, of the restless spirit of rebellion ever striving onward, ever reaching out toward the sun-tipped mountain, ever yearning for a new-born light.

Too long had *Heinrich* lived in the valley. It has sapped his strength, has clipped his wings. "Too late! Thy heavy burdens weigh thee down; thy dead ones are too mighty for thee." *Heinrich* has to die. "He who has flown so high into the very Light, as thou hast flown, must perish, if he once fall back to earth."

Thus speak the worldly wise. As if death could still the burning thirst for light; as if the hunger for the ideal could ever be appeased by the thought of destruction! The worldly wise never feel the irresistible urge to dare the cruel fates. With the adder in Maxim Gorki's "Song of the Falcon" they sneer, "What is the sky? An empty place... Why disturb the soul with the desire to soar into the sky? ... Queer birds," they laugh at the falcons. "Not knowing the earth and grieving on it, they yearn for the sky, seeking for light in the sultry desert. For it is only a desert, with no food and no supporting place for a living body."

The Heinrichs are the social falcons, and though they perish when they fall to earth, they die in the triumphant glory of having beheld the sun, of having braved the storm, defied the clouds and mastered the air.

The sea sparkles in the glowing light, the waves dash against the shore. In their lion-like roar a song resounds about the proud falcons: "O daring Falcon, in the battle with sinister forces you lose your life. But the time will come when your precious blood will illumine, like the burning torch of truth, the dark horizon of man; when your blood shall inflame many brave hearts with a burning desire for freedom."

The time when the peals of Heinrich's Bell will call the strong and daring to battle for light and joy. "Hark I ... 'Tis the music of the Sunbells' song! The Sun ... the Sun ... draws near! "... and though "the night is long," dawn breaks, its first rays falling on the dying Heinrichs.

Frank Wedekind

The Awakening of Spring

Frank Wedekind is perhaps the most daring dramatic spirit in Germany. Coming to the fore much later than Sudermann and Hauptmann, he did not follow in their path, but set out in quest of new truths. More boldly than any other dramatist Frank Wedekind has laid bare the shams of morality in reference to sex, especially attacking the ignorance surrounding the sex life of the child and its resultant tragedies.

Wedekind became widely known through his great drama "The Awakening of Spring," which he called a tragedy of childhood, dedicating the work to parents and teachers. Verily an appropriate dedication, because parents and teachers are, in relation to the child's needs, the most ignorant and mentally indolent class. Needless to say, this element entirely failed to grasp the social significance of Wedekind's work. On the contrary, they saw in it an invasion of their traditional authority and an outrage on the sacred rights of parenthood.

The critics also could see naught in Wedekind, except a base, perverted, almost diabolic nature bereft of all finer feeling. But professional critics seldom see below the surface; else they would discover beneath the grin and satire of Frank Wedekind a sensitive soul, deeply stirred by the heart — rending tragedies about him. Stirred and grieved especially by the misery and torture of the child, — the helpless victim unable to explain the forces germinating in its nature, often crushed and destroyed by mock modesty, sham decencies, and the complacent morality that greet its blind gropings.

Never was a more powerful indictment hurled against society, which out of sheer hypocrisy and cowardice persists that boys and girls must grow up in ignorance of their sex functions, that they must be sacrificed on the altar of stupidity and convention which taboo the enlightenment of the child in questions of such elemental importance to health and well-being.

The most criminal phase of the indictment, however, is that it is generally the most promising children who are sacrificed to sex ignorance and to the total lack of appreciation on the part of teachers of the latent qualities and tendencies in the child: the one slaying the body and soul, the other paralyzing the function of the brain; and both conspiring to give to the world mental and physical mediocrities.

"The Awakening of Spring" is laid in three acts and fourteen scenes, consisting almost entirely of dialogues among the children. So close is Wedekind to the soul of the child that he succeeds in unveiling before our eyes, with a most gripping touch, its joys and sorrows, its hopes and despair, its struggles and tragedies.

The play deals with a group of school children just entering the age of puberty, — imaginative beings speculating about the mysteries of life. *Wendla*, sent to her grave by her loving but prudish mother, is an exquisite, lovable child; *Melchior*, the innocent father of *Wendla*'s unborn baby, is a gifted boy whose thirst for knowledge leads him to inquire into the riddle of life, and to share his observations with his school chums, — a youth who, in a free and intelligent atmosphere, might have developed into an original thinker. That such a boy should be punished as a moral pervert, only goes to prove the utter unfitness of our educators and parents. *Moritz*, *Melchior*'s playfellow, is driven to suicide because he cannot pass his examinations, thanks to our stupid and criminal system of education which consists in cramming the mind to the bursting point.

Wedekind has been accused of exaggerating his types, but any one familiar with child life knows that every word in "The Awakening of Spring" is vividly true. The conversation between *Melchior* and *Moritz*, for instance, is typical of all boys not mentally inert.

Melchior. I'd like to know why we really are on earth!

Moritz. I'd rather be a cab-horse than go to school! — Why do we go to school? — We go to school so that somebody can examine us! — And why do they examine us? — In order that we may fail. Seven must fail, because the upper classroom will hold only sixty. — I feel so queer since Christmas. The devil take me, if it were not for Papa, I'd pack my bundle and go to Altoona, to-day!

Moritz. Do you believe, *Melchior*, that the feeling of shame in man is only a product of his education?

Melchior. I was thinking over that for the first time the day before yesterday. It seems to me deeply rooted in human nature. Only think, you must appear entirely clothed before your best friend. You wouldn't do so if he didn't do the same thing. Therefore, it's more or less of a fashion.

Moritz. Have you experienced it yet?

Melchior. What?

Moritz. How do you say it?

Melchior. Manhood's emotion?

Moritz. M-'hm.

Melchior. Certainly.

Moritz. I also ...

Melchior. I've known that for a long while — Almost for a year.

Moritz. I was startled as if by lightning.

Melchior. Did you dream?

Moritz. Only for a little while — of legs in light blue tights, that strode over the cathedral — to be correct, I thought they wanted to go over it. I only saw them for an instant.

Melchior. George Zirschnitz dreamed of his mother.

Moritz. Did he tell you that? ... I thought I was incurable. I believed I was suffering from an inward hurt. Finally I became calm enough to begin to jot down the recollections of my life. Yes, yes, dear *Melchior*, the last three weeks have been a Gethsemane for me... Truly they play a remarkable game with us. And we're expected to give thanks for it. I don't remember to have had any longing for this kind of excitement. Why didn't they let me sleep peacefully until all was still again. My dear parents might have had a hundred better children. I came here, I don't know how, and must be responsible myself for not staying away. Haven't you often wondered, *Melchior*, by what means we were brought into this whirl?

Melchior. Don't you know that yet either, *Moritz*?

Moritz. How should I know it? I see how the hens lay eggs, and hear that Mamma had to carry me under her heart. But is that enough? ... I have gone through Meyer's "Little Encyclopedia" from A to Z. Words — nothing but words and words! Not a single plain explanation. Oh, this feeling of shame! — What good to me is an encyclopedia that won't answer me concerning the most important question in life?

Yes, of what good is an encyclopedia or the other wise books to the quivering, restless spirit of the child? No answer anywhere, least of all from your own mother, as *Wendla* and many another like her have found out.

The girl, learning that her sister has a new baby, rushes to her mother to find out how it came into the world.

Wendla. I have a sister who has been married for two and a half years, I myself have been made an aunt for the third time, and I haven't the least idea how it all comes about — Don't be cross, Mother

Frank Wedekind

dear, don't be cross! Whom in the world should I ask but you! Please tell me, dear Mother! Tell me, dear Mother! I am ashamed for myself. Please, Mother, speak! Don't scold me for asking you about it. Give me an answer — How does it happen? — How does it all come about? — You cannot really deceive yourself that I, who am fourteen years old, still believe in the stork.

Frau Bergmann. Good Lord, child, but you are peculiar! — What ideas you have I — I really can't do that!

Wendla. But why not, Mother? — Why not? It can't be anything ugly if everybody is delighted over it I *Frau Bergmann.* O — O God, protect me! — I deserve — Go get dressed, child, go get dressed.

Wendla. I'll go — And suppose your child went out and asked the chimney sweep?

Frau Bergmann. But that would be madness! Come here, child, come here, I'll tell you! I'll tell you everything — ... In order to have a child — one must love — the man — to whom one is married — love him, I tell you — as one can only love a man I One must love him so much with one's whole heart, so — so that one can't describe it! One must love him, *Wendla*, as you at your age are still unable to love — Now you know it!

How much *Wendla* knew, her mother found out when too late.

Wendla and *Melchior*, overtaken by a storm, seek shelter in a haystack, and are drawn by what *Melchior* calls the "first emotion of manhood" and curiosity into each other's arms. Six months later *Wendla*'s mother discovers that her child is to become a mother. To save the family honor, the girl is promptly placed in the hands of a quack who treats her for chlorosis.

Wendla. No, Mother, no! I know it. I feel it. I haven't chlorosis. I have dropsy — I won't get better. I have the dropsy, I must die, Mother — O, Mother, I must die!

Frau Bergmann. You must not die, child! You must not die — Great heavens, you must not die!

Wendla. But why do you weep so frightfully, then?

Frau Bergmann. You must not die, child! You haven't the dropsy, you have a child, girl! You have a child! Oh, why did you do that to me?

Wendla. I haven't done anything to you.

Frau Bergmann. Oh, don't deny it any more.

Wendla! — I know everything. See, I didn't want to say a word to you. — *Wendla*, my *Wendla* — !

Wendla. But it's not possible, Mother... I have loved nobody in the world as I do you, Mother.

The pathos of it, that such a loving mother should be responsible for the death of her own child I Yet *Frau Bergmann* is but one of the many good, pious mothers who lay their children to "rest in God," with the inscription on the tombstone: "*Wendla* Bergmann, born May 5th, 1878, died from chlorosis, Oct. 27, 1892. Blessed are the pure of heart."

Melchior, like *Wendla*, was also "pure of heart"; yet how was he "blessed"? Surely not by his teachers who, discovering his essay on the mystery of life, expel the boy from school. Only Wedekind could inject such grim humor into the farce of education — the smug importance of the faculty of the High School sitting under the portraits of Rousseau and Pestalozzi, and pronouncing judgment on their "immoral" pupil *Melchior*.

Rector Sonnenstich. Gentlemen: We cannot help moving the expulsion of our guilty pupil before the National Board of Education; there are the strongest reasons why we cannot: we cannot, because we must expiate the misfortune which has fallen upon us already; we cannot, because of our need to protect ourselves from similar blows in the future; we cannot, because we must chastise our

guilty pupil for the demoralizing influence he exerted upon his classmates; we cannot, above all, because we must hinder him from exerting the same influence upon his remaining classmates. We cannot ignore the charge — and this, gentlemen, is possibly the weightiest of all — on any pretext concerning a ruined career, because it is our duty to protect ourselves from an epidemic of suicide similar to that which has broken out recently in various grammar schools, and which until to-day has mocked all attempts of the teachers to shackle it by any means known to advanced education... We see ourselves under the necessity of judging the guilt-laden that we may not be judged guilty ourselves...Are you the author of this obscene manuscript?

Melchior. Yes — I request you, sir, to show me anything obscene in it.

Sonnenstich. You have as little respect for the dignity of your assembled teachers as you have a proper appreciation of mankind's innate sense of shame which belongs to a moral world.

Melchior's mother, a modern type, has greater faith in her child than in school education. But even she cannot hold out against the pressure of public opinion; still less against the father of *Melchior*, a firm believer in authority and discipline.

Herr Gabor. Anyone who can write what *Melchior* wrote must be rotten to the core of his being. The mark is plain. A half-healthy nature wouldn't do such a thing. None of us are saints. Each of us wanders from the straight path. His writing, on the contrary, tramples on principles. His writing is no evidence of a chance slip in the usual way; it sets forth with dread, full plainness and a frankly definite purpose that natural longing, that propensity for immorality, because it is immorality. His writing manifests that exceptional state of spiritual corruption which we jurists classify under the term "moral imbecility."

Between the parents and the educators, *Melchior* is martyred even as *Wendla*. He is sent to the House of Correction; but being of sturdier stock than the girl, he survives.

Not so his chum *Moritz*. Harassed by the impelling forces of his awakened nature, and unable to grapple with the torturous tasks demanded by his "educators" at the most critical period of his life, *Moritz* fails in the examinations. He cannot face his parents: they have placed all their hope in him, and have lashed him, by the subtle cruelty of gratitude, to the grindstone till his brain reels. *Moritz* is the third victim in the tragedy, the most convenient explanation of which is given by *Pastor Kahlbaum* in the funeral sermon.

Pastor Kahlbaum. He who rejects the grace with which the Everlasting Father has blessed those born in sin, he shall die a spiritual death! — He, however, who in willful carnal abnegation of God's proper honor, lives for and serves evil, shall die the death of the body! — Who, however, wickedly throws away from him the cross which the All Merciful has laid upon him for his sins, verily, verily, I say unto you, he shall die the everlasting death! Let us, however, praise the All Gracious Lord and thank Him for His inscrutable grace in order that we may travel the thorny path more and more surely. For as truly as this one died a triple death, as truly will the Lord God conduct the righteous unto happiness and everlasting life...

It is hardly necessary to point out the revolutionary significance of this extraordinary play. It speaks powerfully for itself. One need only add that "The Awakening of Spring" has done much to dispel the mist enveloping the paramount issue of sex in the education of the child. To-day it is conceded even by conservative elements that the conspiracy of silence has been a fatal mistake. And while sponsors of the Church and of moral fixity still clamor for the good old methods, the message of Wedekind is making itself felt throughout the world, breaking down the barriers.

The child is the unit of the race, and only through its unhampered unfoldment can humanity come into its heritage. "The Awakening of Spring" is one of the great forces of modern times that is paying the way for the birth of a free race.

The French Drama

Maurice Maeterlinck

Monna Vanna

To those who are conversant with the works of Maeterlinck it may seem rather far-fetched to discuss him from the point of view of revolutionary and social significance. Above all, Maeterlinck is the portrayer of the remote, the poet of symbols; therefore it may seem out of place to bring him down to earth, to simplify him, or to interpret his revolutionary spirit. To some extent these objections have considerable weight; but on the other hand, if one keeps in mind that only those who go to the remote are capable of understanding the obvious, one will readily see how very significant Maeterlinck is as a revolutionizing factor. Besides, we have Maeterlinck's own conception of the significance of the revolutionary spirit. In a very masterly article called "The Social Revolution," he discusses the objection on the part of the conservative section of society to the introduction of revolutionary methods. He says that they would like us to "go slow"; that they object to the use of violence and the forcible overthrow of the evils of society. And Maeterlinck answers in these significant words:

"We are too ready to forget that the headsmen of misery are less noisy, less theatrical, but infinitely more numerous, more cruel and active than those of the most terrible revolutions."

Maeterlinck realizes that there are certain grievances in society, iniquitous conditions which demand immediate solution, and that if we do not solve them with the readiest and quickest methods at our command, they will react upon society and upon life a great deal more terribly than even the most terrible revolutions. No wonder, then, that his works were put under the ban by the Catholic Church which forever sees danger in light and emancipation. Surely if Maeterlinck were not primarily the spokesman of truth, he would be embraced by the Catholic Church.

In "Monna Vanna" Maeterlinck gives a wonderful picture of the new woman — not the new woman as portrayed in the newspapers, but the new woman as a reborn, regenerated spirit; the woman who has emancipated herself from her narrow outlook upon life, and detached herself from the confines of the home; the woman, in short, who has become race-conscious and therefore understands that she is a unit in the great ocean of life, and that she must take her place as an independent factor in order to rebuild and remold life. In proportion as she learns to become race-conscious, does she become a factor in the reconstruction of society, valuable to herself, to her children, and to the race.

Pisa is subdued by the forces of Florence; it is beaten and conquered. The city is in danger of being destroyed, and the people exposed to famine and annihilation. There is only one way of saving Pisa. *Marco Colonna*, the father of the Commander of Pisa, brings the ultimatum of the enemy:

Marco. Know, then, that I saw *Prinzivalle* and spoke with him... I thought to find some barbarian, arrogant and heavy, always covered with blood or plunged in drunken stupor; at best, the madman they have told us of, whose spirit was lit up at times, upon the battle field, by dazzling flashes of brilliance, coming no man knows whence. I thought to meet the demon of combat, blind, unreasoning, vain and cruel, faithless and dissolute... I found a man who bowed before me as a loving disciple bows before the master. He is lettered, eager for knowledge, and obedient to the voice of wisdom... He loves not war; his smile speaks of understanding and gentle humanity. He seeks the reason of passions and events. He looks into his own heart; he is endowed with conscience and sincerity, and it is against his will that he serves a faithless State... I have told you that *Prinzivalle* seems wise, that he is humane and reasonable. But where is the wise man that hath not his private

madness, the good man to whom no monstrous idea has ever come? On one Side Is reason and pity and justice; on the other — ah! *there* is desire and passion and what you will — the insanity into which we all fall at times. I have fallen into it myself, and shall, belike, again — so have you. Man is made in that fashion. A grief which should not be within the experience of man is on the point of touching you... Harken: this great convoy, the victuals that I have seen, wagons running over with corn, others full of wine and fruit; flocks of sheep and herds of cattle, enough to feed a city for months; all these tuns of powder and bars of lead, with which you may vanquish Florence and make Pisa lift her head — all this will enter the city tonight, ... if you send in exchange, to give her up to *Prinzivalle* until tomorrow's dawn... for he will send her back when the first faint gray shows in the sky, only, he exacts that, in sign of victory and submission, she shall come alone, and her cloak for all her covering...

Guido. Who? Who shall thus come?

Marco. Giovanna.

Guido. My wife? Vanna?

Marco. Ay, your Vanna.

Guido Colonna, in the consciousness that the woman belongs to him, that no man may even look, with desire, upon her dazzling beauty, resents this mortal insult. He is willing that all the other women should face danger, that the little children of Pisa should be exposed to hunger and destruction, rather than that he give up his possession. But *Monna Vanna* does not hesitate. When she is before the issue of saying her people, she does not stop to consider. She goes into the enemy's tent, as a child might go, without consciousness of self, imbued solely with the impulse to save her people.

The meeting of *Monna Vanna* and *Prinzivalle* is an exquisite interpretation of love — the sweetness, purity, and fragrance of *Prinzivalle's* love for the woman of his dream — the one he had known when she was but a child, and who remained an inspiring vision all through his career. He knows he cannot reach her; he also knows that he will be destroyed by the political intriguers of Florence, and he stakes his all on this one step to satisfy the dream of his life to see *Vanna* and in return to save Pisa.

Prinzivalle. Had there come ten thousand of you into my tent, all clad alike, all equally fair, ten thousand sisters whom even their mother would not know apart, I should have risen, should have taken your hand, and said, "This is she!" Is it not strange that a beloved image can live thus in a man's heart? For yours lived so in mine that each day it changed as in real life — the image of to-day replaced that of yesterday — it blossomed out, it became always fairer; and the years adorned it with all that they add to a child that grows in grace and beauty. But when I saw you again, it seemed to me at first that my eyes deceived me. My memories were so fair and so fond — but they had been too slow and too timid — they had not dared to give you all the splendor which appeared so suddenly to dazzle me. I was as a man that recalled to mind a flower he had but seen in passing through a garden on a gray day, and should be suddenly confronted with a hundred thousand as fair in a field bathed with sunshine. I saw once more your hair, your brow, your eyes, and I found all the soul of the face I had adored — but how its beauty shames that which I had treasured in silence through endless days, through years whose only light was a memory that had taken too long a road and found itself outshone by the reality! ... Ah! I knew not too well what I meant to do. I felt that I was lost — and I desired to drag with me all I could... And I hated you, because of the love... Yes, I should have gone to the end had it not been you... Yet any other would have seemed odious to me — you yourself would have had to be other than you are... I lose my reason when I think of it... One word would have been enough that was different from your words — one gesture

that was not yours — the slightest thing would have inflamed my hate and let loose the monster. But when I saw you, I saw in that same moment that it was impossible.

Vanna. I felt a change, too... I marveled that I could speak to, you as I have spoken since the first moment... I am silent by nature — I have never spoken thus to any man, unless it be to *Marco*, *Guido's* father... And even with him it is not the same. He has a thousand dreams that take up all his mind, ... and we have talked but a few times. The others have always a desire in their eyes that will not suffer one to tell them that one loves them and would fain know what they have in their hearts. In your eyes, too, a longing burns; but it is not the same — it does not affright me nor fill me with loathing. I felt at once that I knew you before I remembered that I had ever seen you...

Vanna, awed by the character and personality of this despised and hated outlaw, pleads with him to come with her to *Pisa* under the protection of herself and her husband. She is sure that he will be safe with them, and that he will be hailed as the redeemer of the people of *Pisa*. Like innocent children they walk to their doom.

Vanna is honored by the people whom she has saved, but scorned by her husband who, like the true male, does not credit her story.

Vanna. Hear me, I say! I have never lied — but to-day, above all days, I tell the deepest truth, the truth that can be told but once and brings life or death... Hearken, *Guido*, then — and look upon me, if you have never known me until this hour, the first and only hour when you have it in your power to love me as I would be loved. I speak in the name of our life, of all that I am, of all that you are to me... Be strong enough to believe that which is incredible. This man has spared my honor... He had all power — I was given over to him. Yet he has not touched me — I have issued from his tent as I might from my brother's house... I gave him one only kiss upon the brow — and he gave it me again.

Guido. Ah, that was what you were to tell us — that was the miracle! Ay, already, at the first words, I divined something beneath them that I understood not ... It passed me like a flash — I took no heed of it ... But I see now that I must look more closely. So, when he had you in his tent, alone, with a cloak for all your covering, all night long, you say he spared you? ... Am I a man to believe that the stars are fragments of hellebore, or that one may drop something into a well and put out the moon? ... What! a man desires you so utterly that he will betray his country, stake all that he has for one single night, ruin himself forever, and do it basely, do such a deed as no man ever thought to do before him, and make the world uninhabitable to himself forever! And this man has you there in his tent, alone and defenseless, and he has but this single night that he has bought at such a price — and he contents himself with a kiss upon the brow, and comes even hither to make us give him credence! No, let us reason fairly and not too long mock at misfortune. If he asked but that, what need was there that he should plunge a whole people into sadness, sink me in an abyss of misery such that I have come from it crushed and older by ten years? Ah I Had he craved but a kiss upon the brow, he might have saved us without torturing us so! He had but to come like a god to our rescue... But a kiss upon the brow is not demanded and prepared for after his fashion, ... The truth is found in our cries of anguish and despair ...

It is only at this psychological moment, a moment that sometimes changes all our conceptions, all our thoughts, our very life, that *Monna Vanna* feels the new love for *Prinzivalle* stirring in her soul, a love that knows no doubt. The conception of such a love is revolutionary in the scope of its possibilities — a love that is pregnant with the spirit of daring, of freedom, that lifts woman out of the ordinary and inspires her with the strength and joy of molding a new and free race.

Edmond Rostand

Chantecler

In view of the progress the modern drama has made as an interpreter of social ideas and portrayer of the human struggle against internal and external barriers, it is difficult to say what the future may bring in the way of great dramatic achievement. So far, however, there is hardly anything to compare with "*Chantecler*" in philosophic depth and poetic beauty.

Chantecler is the intense idealist, whose mission is light and truth. His soul is aglow with deep human sympathies, and his great purpose in life is to dispel the night. He keeps aloof from mediocrity; indeed, he has little knowledge of his immediate surroundings. Like all great visionaries, *Chantecler* is human, "all too human"; therefore subject to agonizing soul depressions and doubts. Always, however, he regains confidence and strength when he is close to the soil; when he feels the precious sap of the earth surging through his being. At such times he feels the mysterious power that gives him strength to proclaim the truth, to call forth the golden glory of the day.

The *pheasant hen* is the eternal female, bewitchingly beautiful, but self-centered and vain. True to her destiny, she must possess the man and is jealous of everything that stands between her and him she loves. She therefore employs every device to kill *Chantecler's* faith in himself, for, as she tells him, "You can be all in all to me, but nothing to the dawn."

The *blackbird* is the modernist who has become blasé, mentally and spiritually empty. He is a cynic and scoffer; without principle or sincerity himself, he sees only small and petty intentions in everybody else.

Patou, true and stanch, is the symbol of honest conviction and simplicity of soul. He loathes the blackbird because he sees in him, the embodiment of a shallow, superficial modernity, a modernity barren of all poetic vision, which aims only at material success and tinsel display, without regard for worth, harmony or peace.

The *peacock* is the overbearing, conceited, intellectual charlatan; the spokesman of our present-day culture; the idle prater of "art for art's sake." As such he sets the style and pace for the idle pursuits of an idle class.

The *guinea hen* is none other than our most illustrious society lady. Sterile of mind and empty of soul, she flits from one social function to another, taking up every fad, clinging to the coattails of every newcomer, provided he represent station and prestige. She is the slave of fashion, the imitator of ideas, the silly hunter after effect — in short, the parasite upon the labor and efforts of others.

The *night birds* are the ignorant, stupid maintainers of the old. They detest the light because it exposes their mediocrity and stagnation. They hate *Chantecler* because, as the old owl remarks, "Simple torture it is to hear a brazen throat forever reminding you of what you know to be only too true." "This is a crime mediocrity never forgives, and it conspires to kill *Chantecler*."

The *woodpecker* is our very learned college professor. Dignified and important, he loudly proclaims the predigested food of his college as the sole source of all wisdom.

The *toads* represent the cringing, slimy hangerson, the flunkies and lickspittles who toady for the sake of personal gain.

"*Chantecler*," then, is a scathing arraignment of the emptiness of our so-called wise and cultured, of the meanness of our conventional lies, the petty jealousies of the human breed in relation to each other. At the same time "*Chantecler*" characterizes the lack of understanding for, and appreciation of, the ideal and the idealists — the mob spirit, whether on top or at the bottom, using the most cruel and contemptible methods to drag the

idealist down; to revile and persecute him — aye, even to kill him — for the unpardonable sin of proclaiming the ideal. They cannot forgive *Chantecler* for worshipping the sun:

Chantecler

Blaze forth in glory! ...

O thou that driest the tears of the meanest among weeds

And dost of a dead flower make a living butterfly

Thy miracle, wherever almond-trees

Show down the wind their scented shreds,

Dead petals dancing in a living swarm

I worship thee, O Sun! whose ample light,

Blessing every forehead, ripening every fruit,

Entering every flower and every hovel,

Pours itself forth and yet is never less,

Still spending and unspent — like mother's love!

I sing of thee, and will be thy high priest,

Who disdainest not to glass thy shining face

In the humble basin of blue suds,

Or see the lightning of thy last farewell

Reflected in an humble cottage pane!

Glory to thee in the vineyards! I Glory to thee in the fields!

Glory among the grass and on the roofs,

In eyes of lizards and on wings of swans,

Artist who making splendid the great things

Forgets not to make exquisite the small!

'Tis thou that, cutting out a silhouette,

To all thou beamest on dost fasten this dark twin,

Doubling the number of delightful shapes,

Appointing to each thing its shadow,

More charming often than itself.

I praise thee, Sun! Thou sheddest roses on the air,

Diamonds on the stream, enchantment on the hill;

A poor dull tree thou takest and turnest to green rapture,

O Sun, without whose golden magic — things

Would be no more than what they are!

In the atmosphere of persecution and hatred *Chantecler* continues to hope and to work for his sublime mission of bringing the golden day. But his passion for the *pheasant hen* proves his Waterloo. It is through her that he grows weak, disclosing his secret. Because of her he attends the silly five o'clock function at the *guinea hen's*, and is involved in a prize fight. His passion teaches him to understand life and the frailties of his fellow creatures. He learns the greatest of all truths, — that "it is the struggle for, rather than the attainment of, the ideal, which must forever in" spire the sincere, honest idealist." Indeed, it is life which teaches *Chantecler* that if he cannot wake the dawn, he must rouse mankind to greet the sun.

Chantecler finds himself in a trying situation when he comes into the gathering at the *guinea hen's* five o'clock tea, to meet the pompous, overbearing cocks representing the various governments. When he arrives in the midst of these distinguished society people, he is plied with the query, "How do you sing? Do you sing the Italian school or the French school or the German school?" "Poor *Chantecler*, in the simplicity of his idealism, replies, "I don't know how I sing, but I know why I sing." Why need the Chanteclers know how they sing? They represent the truth, which needs no stylish clothes or expensive feathers. That is the difference between truth and falsehood. Falsehood must deck herself out beyond all semblance of nature and reality.

Chantecler. I say ... that these resplendent gentlemen are manufactured wares, the work of merchants with highly complex brains, who to fashion a ridiculous chicken have taken a wing from that one, a topknot from this. I say that in such Cocks nothing remains of the true Cock. They are Cocks of shreds and patches, idle bric-a-brac, fit to figure in a catalogue, not in a barnyard with its decent dunghill and its dog. I say that those befrizzled, beruffled, bedeviled Cocks were never stroked and cherished by Nature's maternal hand... And I add that the whole duty of a Cock is to be an embodied crimson cry! And when a Cock is not that, it matters little that his comb be shaped like a toadstool, or his quills twisted like a screw, he will soon vanish and be heard of no more, having been nothing but a variety of a variety!

The *Game Cock* appears. He greets Chantecler with the announcement that he is the Champion fighter, that he has killed so and so many Cocks in one day and an equal number on other occasions. *Chantecler* replies simply, "I have never killed anything. But as I have at different times succored, defended, protected this one and that, I might perhaps be called, in my fashion, brave."

The fight begins. *Chantecler* is wounded and about to succumb, when suddenly all the guests present rush to *Chantecler* for protection: the common enemy, the *Hawk* is seen to approach. Chantecler mistakes the cowardice of those who come to seek his aid, for friendship; but the moment the danger is over, the crowd again circles around the fighters, inciting the *Game Cock* to kill *Chantecler*. But at the critical moment the *Game Cock* mortally wounds himself with his own spurs, and is jeered and driven off the scene by the same mob that formerly cheered him on. *Chantecler*, weak and exhausted from loss of blood, disillusioned and stung to the very soul, follows the *pheasant hen* to the Forest.

Soon he finds himself a henpecked husband: he may not crow to his heart's content any more, he may not wake the sun, for his lady love is jealous. The only time he can crow is when her eyes are closed in sleep.

But leave it to the *pheasant hen* to ferret out a secret. Overhearing Chantecler's conversation with the *woodpecker*, she is furious. "I will not let the sun defraud me of my love," she cries. But Chantecler replies, "There is no great love outside of the shadow of the ideal." She makes use of her beauty and charm to win him from the sun. She embraces him and pleads, "Come to my soft bosom. Why need you bother about the sun?"

Chantecler hears the nightingale and, like all great artists, he recognizes her wonderful voice, her inspiring powers compared with which his own must seem hard and crude. Suddenly a shot is heard, and the little bird falls dead to the ground. *Chantecler* is heart-broken. And as he mourns the sweet singer, the dawn begins to break. The *pheasant hen* covers him with her wing, to keep him from seeing the sun rise, and then mocks him because the sun has risen without his crowing. The shock is terrible to poor *Chantecler*, yet in his desperation he gives one tremendous cock-adoodle-do.

Edmond Rostand

“Why are you crowing?” “the hen asks.” As a warning to myself, for thrice have I denied the thing I love.”

Chantecler is in despair. But now he hears another Nightingale, more silvery and beautiful than the first. “Learn, comrade, this sorrowful and reassuring fact, that no one, Cock of the morning or evening nightingale, has quite the song of his dreams.”

A wonderful message, for there must always be in the soul a faith so faithful that it comes back even after it has been slain.” It is vital to understand that it is rather the consciousness that though we cannot wake the dawn, we must prepare the people to greet the rising sun.

Brieux

Damaged Goods

In the preface to the English edition of “Damaged Goods,” George Bernard Shaw relates a story concerning Lord Melbourne, in the early days of Queen Victoria. When the cabinet meeting threatened to break up in confusion, Lord Melbourne put his back to the door and said: “Gentlemen, we can tell the house the truth or we can tell it a lie. I don’t give a damn which it is. All I insist on is that we shall all tell the same lie, and you shall not leave the room until you have settled what it is to be.”

This seems to characterize the position of our middle-class morality to-day. Whether a thing be right or wrong, we are all to express the same opinion on the subject. All must agree on the same lie, and the lie upon which all agree, more than on any other, is the lie of purity, which must be kept up at all costs.

How slow our moralists move is best proved by the fact that although the great scientist Neisser had discovered, as far back as 1879, that supposedly insignificant venereal afflictions are due to a malignant micro-organism often disastrous not only to the immediate victim, but also to those who come in touch with him, the subject is still largely tabooed and must not be discussed.

To be sure, there is a small contingent of men and women who realize the necessity of a frank discussion of the very important matter of venereal disease. But unfortunately they are attempting to drive out the devil with fire. They are enlightening the public as to the gravity of gonorrhea and syphilis, but are implanting an evil by no means less harmful, namely, the element of fear. The result often is that the victims who contract an infection are as little capable of taking care of themselves now as in the past when they knew little about the subject.

Brieux is among the few who treats the question in a frank manner, showing that the most dangerous phase of venereal disease is ignorance and fear, and that if treated openly and intelligently, it is perfectly curable. Brieux also emphasizes the importance of kindness and consideration for those who contract the affliction, since it has nothing to do with what is commonly called evil, immorality, or impurity.

Therein lies the superiority of “Damaged Goods” to most scientific treatises. Without lacking logic and clarity, it has greater humanity and warmth.

But “Damaged Goods” contains more than an exposé of venereal disease. It touches upon the whole of our social life. It points out the coldblooded indifference of the rich toward those who do not belong to their class, to the poor, the workers, the disinherited whom they sacrifice without the slightest compunction on the altar of their own comforts. Moreover, the play also treats of the contemptible attitude towards love not backed by property or legal sanction. In short, it uncovers and exposes not only sexual disease but that which is even more terrible — our social disease, our social syphilis.

George Dupont, the son of wealthy people, is informed by a specialist that he has contracted a venereal disease of a most serious nature; but that with patience and time he will be cured. *Dupont* is crushed by the news, and decides to blow out his brains. His only regret is that he cannot in the least account for his trouble.

George. I’m not a rake, Doctor. My life might be held up as an example to all young men. I assure *you*, no one could possibly be more prudent, no one. See here; supposing I told *you* that in all my life I have only had two mistresses, what would you say to that?

Doctor. That would have been enough to bring you here.

George. No, Doctor. Not one of those two. No one in the world has dreaded this so much as I have; no one has taken such infinite precautions to avoid it. My first mistress was the wife of my best friend. I chose her on account of him; and him, not because I cared most for him, but because I knew he was a man of the most rigid morals, who watched his wife jealously and didn't let her go about forming imprudent connections. As for her, I kept her in absolute terror of this disease. I told her that almost all men were taken with it, so that she mightn't dream of being false to me. My friend died in my arms. That was the only thing that could have separated me from her. Then I took up with a young seamstress... Well, this was a decent girl with a family in needy circumstances to support. Her grandmother an invalid, and there was an ailing father and three little brothers. It was by my means that they all lived... I told her and I let the others know that if she played me false I should leave her at once. So then they all watched her for me. It became a regular thing that I should spend Sunday with them, and in that sort of way I was able to give her a lift up. Church-going was a respectable kind of outing for her. I rented a pew for them and her mother used to go with her to church; they liked seeing their name engraved on the card. She never left the house alone. Three months ago, when the question of my marriage came up, I had to leave her.

Doctor. You were very happy, why did you want to change?

George. I wanted to settle down. My father was a notary, and before his death he expressed a wish that I should marry my cousin. It was a good match; her dowry will help to get me a practice. Besides, I simply adore her. She's fond of me, too. I had everything one could want to make my life happy. And then a lot of idiots must give me a farewell dinner and make me gad about with them. See what has come of it! I haven't any luck, I've never had any luck! I know fellows who lead the most racketty life: nothing happens to them, the beasts! But I — for a wretched lark — what is there left for a leper like me? My future is ruined, my whole life poisoned. Well then, isn't it better for me to clear out of it? Anyway, I shan't suffer any more. You see now, no one could be more wretched than I am.

The doctor explains to him that there is no need for despair, but that he must postpone his marriage if he does not wish to ruin his wife and possibly make her sterile for life. It is imperative especially because of the offspring, which is certain to be syphilitic.

Doctor. Twenty cases identical with yours have been carefully observed — from the beginning to the end. Nineteen times — you hear, nineteen times in twenty — the woman was contaminated by her husband. You think that the danger is negligible: you think you have the right to let your wife take her chance, as you said, of being one of the exceptions for which we can do nothing! Very well then; then you shall know what you are doing. You shall know what sort of a disease it is that your wife will have five chances per cent. of contracting without so much as having her leave asked... But there is not only your wife, — there are her children, your children, whom you may contaminate, too. It is in the name of those innocent little ones that I appeal to You; it is the future of the race that I am defending.

But *George Dupont* will not postpone the marriage for several years. He would have to give an explanation, break his word, and lose his inheritance, — things infinitely more important than any consideration for the girl he "adores" or for their children, should they have any. In short, he is actuated by the morality of the bourgeoisie: the silly conception of honor, the dread of public opinion and, above all, the greed for property.

The second act is laid at the home of *George Dupont*. *George* and his wife *Henriette* are childishly happy, except for the regret that their marriage could not have taken place six months earlier because poor *George* had been declared consumptive. How stupid of doctors to suspect the healthy strong *George Dupont* of consumption! But, then, "all doctors are stupid." But now that they are together, nothing shall part them in their great happiness,

and especially in their great love for their baby. True, a little cloud obscures their sunny horizon. The baby is not very strong; but with the care and devotion of the grandmother, out in the country air, it is sure to recover.

The grandmother unexpectedly arrives, announcing that she has brought the baby back to town: it is very ill and she has consulted a specialist who has promised to come at once to examine the child. Presently the doctor arrives. He insists that the wet nurse be dismissed immediately, as the child would infect her and she in return would infect her own husband and baby. *Madame Dupont* is scandalized. What, leave her precious grandchild. I Rob him of the milk he needs.

Mme. Dupont. If there is one way to save its life, it is to give it every possible attention, and you want me to treat it in a way that you doctors condemn even for healthy children. You think I will let her die like that! Oh, I shall take good care she does not! Neglect the one single thing that can save her! It would be criminal! As for the nurse, we will indemnify her. We will do everything in our power, everything but that.

Doctor. This is not the first time I have found myself in this situation, and I must begin by telling you that parents who have refused to be guided by my advice have invariably repented of it most bitterly... You propose to profit by her ignorance and her poverty. Besides, she could obtain the assistance of the court... , You can convince yourself. In one or two cases the parents have been ordered to pay a yearly pension to the nurse; in the others sums of money varying from three to eight thousand francs.

Mme. Dupont. If we had to fight an action, we should retain the very best lawyer on our side. Thank heaven we are rich enough. No doubt he would make it appear doubtful whether the child hadn't caught this disease from the nurse, rather than the nurse from the child.

Indeed, that matters a peasant woman! They are so numerous. In vain the doctor tries to convince *Mme. Dupont* that it is not a question of money. It is a question of humanity, of decency; he would not and could not be a party to such a crime.

After the doctor leaves to examine the child, *Mme. Dupont* and her worthy son clinch the bargain with the unsuspecting and ignorant servant. They tell her that the baby has a cold which it might communicate to her. The poor peasant girl had lived in the cold all her life, and as she justly says: "We of the country are not as delicate as the Parisian ladies." She realizes that a thousand francs would mean a great fortune to her, and that it would help her people to pay the mortgage and become independent. She consents to stay and signs away her health.

The doctor returns with the dreaded news that the child has congenital syphilis. He informs them that with care and patience the child might be cured, but that it will have to be put on bottle milk, because otherwise it would be disastrous to the nurse. When he is told that the nurse has consented to remain, he grows indignant, declaring:

"You must not ask me to sacrifice the health of a young and strong woman to that of a sickly infant. I will be no party to giving this woman a disease that would embitter the lives of her whole family, and almost certainly render her sterile. Besides, I cannot even do it from a legal standpoint... *If you do not consent to have the child fed by hand, I shall either speak to the nurse or give up the case.*

But there is no need for the doctor to interfere. Fortunately for the servant, she discovers the miserable transaction. She learns from the butler the real condition of the child, and announces to the Duponts that she must refuse to stay. "I know your brat isn't going to live. I know it's rotten through and through because its father's got a beastly disease that he caught from some woman of the streets."

At this terrible moment the unsuspecting, lightheaded and light-hearted mother, *Henriette*, arrives. She overhears the horrible news and falls screaming to the floor.

The last act takes place in the hospital — the refuge of the unfortunate victims of poverty, ignorance and false morality. *M. Loche*, the Deputy, is announced. The doctor is overjoyed because he believes that the representative

of the people comes to inform himself of the causes of the widespread misery. But he is mistaken. *M. Loche* is the father-in-law of *George Dupont*.

He wants to secure the signature of the doctor as evidence in the divorce sought by his daughter.

Doctor. I regret that I am unable to furnish you with such a certificate... The rule of professional secrecy, is absolute. And I may add that even were I free, I should refuse your request. I should regret having helped you to obtain a divorce. It would be in your daughter's own interest that I should refuse. You ask me for a certificate in order to prove to the court that your son-in-law has contracted syphilis? You do not consider that in doing so you will, publicly acknowledge that your daughter has been exposed to the infection. Do you suppose that after that your daughter is likely to find a second husband? ... Do you think that this poor little thing has not been unlucky enough in her start in life? She has been blighted physically. You wish besides indelibly to stamp her with the legal proof of congenital syphilis.

Loche. Then what am I to do?

Doctor. Forgive... When the marriage was proposed you doubtless made inquiries concerning your future son-in-law's income; you investigated his securities; you satisfied yourself as to his character. You only omitted one point, but it was the most important of all: you made no inquiries concerning his health.

Loche. No, I did not do that. It is not the custom... I think a law should be passed.

Doctor. No, no! We want no new laws. There are too many already. All that is needed is for people to understand the nature of this disease rather better. It would soon become the custom for a man who proposed for a girl's hand to add to the other things for which he is asked a medical statement of bodily fitness, which would make it certain that he did not bring this plague into the family with him... Well, there is one last argument which, since I must, I will put to you. Are you yourself without sin, that you are so relentless to others?

Loche. I have never had any shameful disease, sir.

Doctor. I was not asking you that. I was asking you if you had never exposed yourself to catching one. Ah, you see! Then it is not virtue that has saved you; it is luck. Few things exasperate me more than that term "shameful disease," which you used just now. This disease is like all other diseases: it is one of our afflictions. There is no shame in being wretched — even if one deserves to be so. Come, come, let us have a little plain speaking! I should like to know how many of these rigid moralists, who are so shocked with their middle-class prudery, that they dare not mention the name syphilis, or when they bring themselves to speak of it do so with expressions of every sort of disgust, and treat its victims as criminals, have never run the risk of contracting it themselves? It is those alone who have the right to talk. How many do you think there are? Four out of a thousand? Well, leave those four aside: between all the rest and those who catch the disease there is no difference but chance, and by heavens, those who escape won't get much sympathy from me: the others at least have paid their fine of suffering and remorse, while they have gone scot free! Let's have done, if you please, once for all with this sort of hypocrisy.

The doctor, who is not only a sincere scientist but also a humanitarian, realizes that as things are to-day no one is exempt from the possibility of contracting an infection; that those who are responsible for the spread of the disease are they who constantly excuse themselves with the inane "I did not know," as if ignorance were not the crime of all crimes. The doctor demonstrates to *M. Loche* a number of cases under his observation, all of them the result of ignorance and of poverty.

There is, for instance, the woman whose husband died of the disease. He "didn't know"; so he infected her. She, on the other hand, is poor and cannot afford the treatment she needs. A private physician is beyond her means,

and she has too much pride to stand the indignities heaped upon the poor who are at the mercy of dispensaries and charity. Therefore she neglects her disease and perhaps is unconsciously instrumental in infecting others.

Then there is the man whose young son has contracted the disease. His father "didn't know," and therefore he did not inform his son, as a result of which the boy became half paralyzed.

Man. We are small trades-people; we have regularly bled ourselves in order to send him to college, and now — I only wish the same thing mayn't happen to others. It was at the very college gates that my poor boy was got hold of by one of these women. Is it right, sir, that that should be allowed? Aren't there enough police to prevent children of fifteen from being seduced like that? I ask, is it right?

The poor man, in his ignorance, did not know that "these women" are the most victimized, as demonstrated by the doctor himself in the case of the poor girl of the street. She was both ignorant and innocent when she found a place as domestic servant and was seduced by her master. Then she was kicked out into the street, and in her endless search for work found every door closed in her face. She was compelled to stifle her feeling of motherhood, to send her baby to a foundling asylum, and finally, in order to exist, become a street-walker. If in return she infected the men who came to her, including her erstwhile seducer, she was only paying back in a small measure what society had done to her, — the injury, the bitterness, the misery and tears heaped upon her by a cruel and self-satisfied world.

It is to be expected that a political representative of the people like *Loche* should suggest the same stereotyped measures as his predecessors: legal enactments, prosecution, imprisonment. But the doctor, a real social student, knows that "the true remedy lies in a change of our ways."

Doctor. Syphilis must cease to be treated like a mysterious evil, the very name of which cannot be pronounced... People ought to be taught that there is nothing immoral in the act that reproduces life by means of love. But for the benefit of our children we organize round about it a gigantic conspiracy of silence. A respectable man will take his son and daughter to one of these grand music halls, where they will bear things of the most loathsome description; but he won't let them hear a word spoken seriously on the subject of the great act of love. The mystery and humbug in which physical facts are enveloped ought to be swept away and young men be given some pride in the creative power with which each one of us is endowed

In other words, what we need is more general enlightenment, greater frankness and, above all, different social and economic conditions. The revolutionary significance of "Damaged Goods" consists in the lesson that not syphilis but the causes that lead to it are the terrible curse of society. Those who rant against syphilis and clamor for more laws, for marriage certificates, for registration and segregation, do not touch even the surface of the evil. Brieux is among the very few modern dramatists who go to the bottom of this question by insisting on a complete social and economic change, which alone can free us from the scourge of syphilis and other social plagues.

Maternity

Motherhood to-day is on the lips of every penny-a-liner, every social patch-worker and political climber. It is so much prated about that one is led to believe that motherhood, in its present condition, is a force for good. It therefore required a free spirit combined with great dramatic power to tear the mask off the lying face of motherhood, that we may see that, whatever its possibilities in a free future, motherhood is to-day a sickly tree setting forth diseased branches. For its sake thousands of women are being sacrificed and children sent into a cold and barren world without the slightest provision for their physical and mental needs. It was left to Brieux to inscribe with letters of fire the crying shame of the motherhood of to-day.

Brignac, a provincial lawyer and an unscrupulous climber for political success, represents the typical pillar of society. He believes implicitly in the supremacy of God over the destiny of man. He swears by the State and the army, and cringes before the power of money. Naturally he is the champion of large families as essential to the welfare of society, and of motherhood, as the most sacred and sole function of woman.

He is the father of three children, all of whom are in a precarious condition. He resents the idea that society ought to take care of the children already in existence, rather than continue indiscriminately breeding more. *Brignac* himself wants more children. In vain his wife *Lucie*, weakened by repeated pregnancies, pleads with him for a respite.

Lucie. Listen, Julien, since we are talking about this. I wanted to tell you — I haven't had much leisure since our marriage. We have not been able to take advantage of a single one of your holidays. I really, have a right to a little rest... Consider, we have not had any time to know one another, or to love one another. Besides, remember that we already have to find dowries for three girls.

Brignac. I tell you this is going to be a boy.

Lucie. A boy is expensive.

Brignac. We are going to be rich.

Lucie. How?

Brignac. Luck may come in several ways. I may stay in the civil service and get promoted quickly. I may go back to the bar... I am certain we shall be rich. After all, it's not much good your saying so, if I say yes.

Lucie. Evidently. My consent was asked for before I was given a husband, but my consent is not asked for before I am given a child... This is slavery — yes, *slavery*. After all you are disposing of my health, my sufferings, my life — of a year of my existence, calmly, without consulting me.

Brignac. Do I do it out of selfishness? Do you suppose I am not a most unhappy husband all the time I have a future mother at my side instead of a loving wife? ... A father is a man all the same.

Lucie. Rubbish! You evidently take me for a fool. I know what you do at those times ... Don't deny it. You must see that I know all about it ... Do you want me to tell you the name of the person you go to see over at Villeneuve, while I am nursing or "a future mother," as you call it? We had better say no more about it.

Brignac goes off to his political meeting to proclaim to his constituency the sacredness of motherhood, — the deepest and highest function of woman.

Lucie has a younger sister, *Annette*, a girl of eighteen. Their parents being dead, *Lucie* takes the place of the mother. She is passionately fond of her little sister and makes it her purpose to keep the 'girl sheltered and protected from the outside world. *Annette* arrives and announces with great enthusiasm that the son of the wealthy Bernins has declared his love and asked her to marry him, and that his mother, *Mme. Bernin*, is coming to talk the matter over with *Lucie*.

Mme. Bernin does arrive, but not for the pur. pose poor *Annette* had hoped. Rather is it to tell *Lucie* that her son cannot marry the girl. Oh, not because she isn't beautiful, pure or attractive. Indeed not! *Mme. Bernin* herself says that her son could not wish for a more suitable match. But, then, she has no money, and her son must succeed in the world. He must acquire *social* standing and position; that cannot be had without money. When *Lucie* pleads with her that after all the Bernins themselves had begun at the bottom, and that it did not prevent their being happy, *Mme. Bernin* replies:

NO, no; we are not happy, because we have worn ourselves out hunting after happiness. We wanted to "get on," and we got on. But what a price we paid for it! First, when we were both earning in-ages, our life was one long drudgers, of petty economy and meanness. When we set tip on our own account, we lived in an

atmosphere of trickery, of enmity, of lying; flattering the customers, and always in terror of bankruptcy. oh, I know the road to fortune! It means tears, lies, envy, hate; one suffers — and one makes other people suffer. I have had to go through it: my children shan't. We've only had two children: we meant only to have one. Having two we had to be doubly hard upon ourselves. Instead of a husband and wife helping one another, we have been partners spying upon one another; calling one another to account for every little expenditure or stupidity; and on our very pillows disputing about our business. That's boss — we got rich; and now we can't enjoy our money because we don't know how to use it; and we aren't happy because our old age is made bitter by the memories and the rancor left by the old bad days; because they have suffered too much and hated too much. My children shall not go through this. I endured it that they might be spared.

Learning the price *Mme. Bernin* has paid for her wealth, we need not blame her for turning a deaf ear to the entreaties of *Lucie* in behalf of her sister. Neither can *Lucie* be held responsible for her stupidity in keeping her sister in ignorance until she was incapable of protecting herself when the occasion demanded. Poor *Annette*, one of the many offered up to the insatiable monster of ignorance and social convention I

When *Annette* is informed of the result of *Mme. Bernin's* visit, the girl grows hysterical, and *Lucie* learns that her little sister is about to become a mother. Under the pretext of love and marriage young, pampered *Jaques Bernin* has taken advantage of the girl's inexperience and innocence. In her despair *Annette* rushes out in search of her lover, only to be repelled by him in a vulgar and cruel manner. She then attempts suicide by trying to throw herself under the train which is to carry off her worthless seducer. She is rescued by the faithful nurse *Catherine*, and brought back to her anxious sister *Lucie*. *Annette*, in great excitement, relates:

Annette. You'll never guess what he said. He got angry, and he began to abuse me. He said he guessed what I was up to; that I wanted to make a scandal to force him to marry me — oh, he spared me nothing — to force him to marry me because he was rich. And when that made me furious, he threatened to call the police!

I ought to have left him, run away, come home, oughtn't I? But I couldn't believe it of him all at once, like that I And I couldn't go away while I had any hope... As long as I was holding to his arm it was as if I was engaged. When he was gone I should only be a miserable ruined girl, like dozens of others... MY life was at stake: and to save myself I went down into the very lowest depths of vileness and cowardice. I cried, I implored. I lost all shame... What he said then I cannot tell you — not even you — it was too much — too much — I did not understand at first. It was only afterwards, coming back, going over all his words, that I made out what he meant... Then he rushed to the train, and jumped into a carriage, and almost crushed my fingers in the door; and he went and hid behind his mother, and she threatened, too, to have me arrested... I wish I was dead! *Lucie*, dear, I don't want to go through all that's coming — I am too little — I am too weak, I'm too young to bear it. Really, I haven't the strength.

But *Lucie* has faith in her husband. In all the years of their married life she has heard him proclaim from the very housetops that motherhood is the most sacred function of woman; that the State needs large numbers; that commerce and the army require an increase of the population, and "the government commands you to further this end to the best of your ability, each one of you in his own commune." She has heard her husband repeat, over and over again, that the woman who refuses to abide by the command of God and the laws to become a mother is immoral, is criminal. Surely he would understand the tragedy of *Annette*, who had been placed in this condition not through her own fault but because she had been confiding and trusting in the promise of the man. Surely *Brignac* would come to the rescue of *Annette*; would help and comfort her in her trying and difficult moment. But *Lucie*, like many wives, does not know her husband; she does not know that a man who is so hide — bound by statutes and codes cannot have human compassion, and that he will not stand by the little girl who has committed the "unpardonable sin." *Lucie* does not know, but she is soon to learn the truth.

Lucie. I tell you *Annette* is the victim of this wretch. If you are going to do nothing but insult her, we had better stop discussing the matter.

Brignac. I am in a nice fix now! There is nothing left for us but to pack our trunks and be off. I am done for. Ruined! Smashed! I tell you if she was caught red handed stealing, the wreck wouldn't

be more complete... We must make some excuse. We will invent an aunt or cousin who has invited her to stay. I will find a decent house for her in Paris to go to. She'll be all right there. When the time comes she can put the child out to nurse in the country, and come back to us.

Lucie. You seriously propose to send that poor child to Paris, where she doesn't know a soul?

Brignac. What do you mean by that? I will go to Paris myself, if necessary. There are special boarding houses: very respectable ones. I'll inquire: of course without letting out that it is for anyone I know. And I'll pay what is necessary. What more can you want?

Lucie. Just when the child is most in need of every care, you propose to send her off alone; alone, do you understand, alone! To tear her away from here, put her into a train, and send her off to Paris, like a sick animal you want to get rid of. If I consented to that I should feel that I was as bad as the man who seduced her. Be honest, Julien: remember it is in our interest you propose to sacrifice her. We shall gain peace and quiet at the price of her loneliness and despair. To save ourselves — serious troubles, I admit — we are to abandon this child to strangers ... away from all love and care and comfort, without a friend to put kind arms around her and let her sob her grief away. I implore you, Julien, I entreat you, for our children's sake, don't keep me from her, don't ask me to do this shameful thing.

Brignac. There would have been no question of misery if she had behaved herself.

Lucie. She is this man's victim! But she won't go. You'll have to drive her out as you drove out the servant... And then — after that — she is to let her child go; to stifle her strongest instinct; to silence the cry of love that consoles us all for the tortures we have to go through; to turn away her eyes and say, "Take him away, I don't want him." And at that price she is to be forgiven for another person's crime... Then that is Society's welcome to the new born child?

Brignac. To the child born outside of marriage, yes. If it wasn't for that, there would soon be nothing but illegitimate births. It is to preserve the family that society condemns the natural child.

Lucie. You say you want a larger number of births, and at the same time you say to women: "No mother. hood without marriage, and no marriage without money." As long as you've not changed that, all your circulars will be met with shouts of derision — half from hate, half from pity... If you drive *Annette* out, I shall go with her.

Lucie and *Annette* go out into the world. As middle-class girls they have been taught a little of everything and not much of anything. They try all kinds of work to enable them to make a living, but though they toil hard and long hours, they barely earn enough for a meager existence' As long as *Annette's* condition is not noticeable life is bearable; but soon everybody remarks her state. She and *Lucie* are driven from place to place. In her despair *Annette* does what many girls in her position have done before her and will do after her so long as the *Brignacs* and their morality are dominant. She visits a midwife, and one more victim is added to the large number slaughtered upon the altar of morality.

The last act is in the court room. *Mme. Thomas*, the midwife, is on trial for criminal abortion. With her are a number of women whose names have been found on her register.

Bit by bit we learn the whole tragedy of each of the defendants; we see all the sordidness of poverty, the inability to procure the bare necessities of life, and the dread of the unwelcome child.

A schoolmistress, although earning a few hundred francs, and living with her husband, is compelled to have an abortion performed because another child would mean hunger for all of them.

Schoolmistress. We just managed to get along by being most careful; and several times we cut down expenses it did not seem possible to cut down. A third child coming upset everything. We couldn't have lived. We should have all starved. Besides, the inspectors and directresses don't like us to

have many children, especially if we nurse them ourselves. They told me to hide myself when I was suckling the last one. I only had ten minutes to do it in, at the recreation, at ten o'clock and at two o'clock; and k-lien my mother brought baby to me I had to shut myself up with him in a dark closet.

The couple *Tupin* stand before the bar to defend themselves against the charge of criminal abortion. *Tupin* has been out of work for a long time and is driven by misery to drink. He is known to the police as a disreputable character. One of his sons is serving a sentence for theft, and a daughter is a woman of the streets. But *Tupin* is a thinking man. He proves that his earnings at best are not enough to supply the needs of an already large family. The daily nourishment of five children consists of a four pound loaf, soup of vegetables and dripping, and a stew which costs go centimes. Total, 3f. 75c. This is the expenditure of the father: Return ticket for tram, 30c. Tobacco, 15c. Dinner, 1f.25c. The rent, 300f. Clothing for the whole family, and boots: 16 pairs of boots for the children at 4f. Soc. each, 4 for the parents at 8f., total again 300f. Total for the year, 2,600f. *Tupin*, who is an exceptional workman, earns 160f. a month, that is to say, 2,100f a year. There is therefore an annual deficit of 500f., provided *Tupin* keeps at work all the time, which never happens in the life of a workingman. Under such circumstances no one need be surprised that one of his children is imprisoned for theft, and the other is walking the streets, while *Tupin* himself is driven to drink.

Tupin. When we began to get short in the house, my wife and I started to quarrel. Every time a child came we were mad at making it worse for the others. And so ... I ended up in the saloon. It's warm there, and you can't hear the children crying nor the mother complaining. And besides, when you have drink in you, you forget... And that's how we got poorer and poorer. My fault, if you like... Our last child was a cripple. He was born in starvation, and his mother was worn out. And they nursed him, and they nursed him, and they nursed him. They did not leave him a minute. They made him live in spite of himself. And they let the other children — the strong ones — go to the bad. With half the money and the fuss they wasted on the cripple, they could have made fine fellows of all the others.

Aline. *Tupin* I have to add that all this is not my fault. My husband and I worked like beasts; we did without every kind of pleasure to try and bring up our children. If we had wanted to slave more, I declare to you we couldn't have done it. And now that we have given our lives, for them, the oldest is in hospital, ruined and done for because he worked in "a dangerous trade" as they call it... There are too many people in the world... 'My little girl had to choose between starvation and the street... I'm only a poor woman, and I know what it means to have nothing to eat, so I forgave her.

Thus *Aline*. *Tupin* also understands that it is a crime to add one more victim to those who are born ill and for whom society has no place.

Then *Lucie* faces the court, — *Lucie* who loved her sister too well, and who, driven by the same conditions that killed *Innette*, has also been compelled to undergo an abortion rather than have a fourth child by the man she did not love any more. Like the *Schoolmistress* and the *Tupins*, she is dragged before the bar of justice to explain her crime, while her husband, who had forced both *Annette* and *Lucie* out of the house, has meanwhile risen to a high position as a supporter of the State with his favorite slogan, "Motherhood is the highest function of woman."

Finally the midwife *Thomas* is called upon for her defense.

Thomas. A girl came to me one day; she was a servant. She had been seduced by her master. I refused to do what she asked me to do: she went and drowned herself. Another I refused to help was brought up before you here for infanticide. Then when the others came, I said, "Yes." I have prevented many a suicide and many a crime.

It is not likely that the venerable judge, the State's attorney or the gentlemen of the jury can see in *Mme. Thomas* a greater benefactress to society than they; any more than they can grasp the deep importance of the concluding words of the counsel for the defense in this great social tragedy.

Counsel for the Defense. Their crime is not an individual crime; it is a social crime... It is not a crime against nature. It is a revolt against nature. And with all the warmth of a heart melted by pity, with all the indignation of my outraged reason, I look for that glorious hour of liberation when some master mind shall discover for us the means of having only the children we need and desire, release forever from the prison of hypocrisy and absolve us from the profanation of love. That would indeed be a conquest of nature — savage nature — which pours out life with culpable profusion, and sees it disappear with indifference.

Surely there can be no doubt as to the revolutionary significance of "Maternity" : the demand that woman must be given means to prevent conception of undesired and unloved children; that she must become free and strong to choose the father of her child and to decide the number of children she is to bring into the world, and under what conditions. That is the only kind of motherhood which can endure.

The English Drama

George Bernard Shaw

"I am not an ordinary playwright in general practice. I am a specialist in immoral and heretical plays. My reputation has been gained by my persistent struggle to force the public to reconsider its morals. In particular, I regard much current morality as to economic and sexual relations as disastrously wrong; and I regard certain doctrines of the Christian religion as under stood in England to-day with abhorrence. I write plays with the deliberate object of converting the nation to my opinions in these matters."

This confession of faith should leave no doubt as to the place of George Bernard Shaw in modern dramatic art. Yet, strange to say, he is among the most doubted of his time. That is partly due to the fact that humor generally serves merely to amuse, touching only the lighter side of life. But there is a kind of humor that fills laughter with tears, a humor that eats into the soul like acid, leaving marks often deeper than those made by the tragic form.

There is another reason why Shaw's sincerity is regarded lightly: it is to be found in the difference of his scope as propagandist and as artist. As the propagandist Shaw is limited, dogmatic, and set. Indeed, the most zealous Puritan could not be more antagonistic to social theories differing from his own. But the artist, if he is sincere at all, must go to life as the source of his inspiration, and life is beyond dogmas, beyond the House of Commons, beyond even the "eternal and irrevocable law" of the materialistic conception of history. If, then, the Socialist propagandist Shaw is often lost in the artist Shaw, it is not because he lacks sincerity, but because life will not be curtailed.

It may be contended that Shaw is much more the propagandist than the artist because he paints in loud colors. But that is rather because of the indolence of the human mind, especially of the Anglo-Saxon mind, which has settled down snugly to the self-satisfied notion of its purity, justice, and charity, so that naught but the strongest current of light will make it wince. In "Mrs. Warren's Profession" and "Major Barbara," George Bernard Shaw has accomplished even more. He has pulled off the mask of purity and Christian kindness that we may see their hidden viciousness at work.

Mrs. Warren's Profession

Mrs. Warren is engaged in a profession which has existed through all the ages. It was at home in Egypt, played an important role in Greece and Rome, formed one of the influential guilds in the Middle Ages, and has been one of the main sources of income for the Christian Church.

But it was left to modern times to make of Mrs. Warren's profession a tremendous social factor, ministering to the needs of man in every station of life, from the brownstone mansion to the hovel, from the highest official to the poorest drag.

Time was when the Mrs. Warrens were looked upon as possessed by the devil, — lewd, depraved creatures who would not, even if they had the choice, engage in any other profession, because they are vicious at heart, and should therefore be held up to condemnation and obloquy. And while we continue to drive them from pillar to post, while we still punish them as criminals and deny them the simplest humanities one gives even to the dumb beast, the light turned on this subject by men like George Bernard Shaw has helped to expose the lie of inherent evil tendencies and natural depravity. Instead we learn:

Mrs. Warren. Do you think I did what I did be cause I liked it, or thought it right, or wouldn't rather have gone to college and been a lady if I'd had the chance? ... Oh, it's easy to talk, very easy, isn't

it? Here! — Would you like to know what my circumstances were? D'you know what your gran' mother was? No, you don't. I do. She called herself a widow and had a fried-fish shop down by the Mint, and kept herself and four daughters out of it. Two of us were sisters: that was me and Liz; and we were both good looking and well made. I suppose our father was a well fedman: mother pretended he was a gentleman; but I don't know. The other two were only half sisters — under sized, ugly, starved, hard working, honest poor creatures: Liz and I would have half murdered them if mother hadn't half murdered us to keep our hands off them. They were the respectable ones. Well, what did they get by their respectability? I'll tell you. One of them worked in a whitelead factory twelve hours a day for nine shillings a week until she died of lead poisoning. She only expected to get her hands a little paralyzed; but she died. The other was always held up to us as a model because she married a Government laborer in the Deptford victualling yard, and kept his room and the three children neat and tidy on eighteen shillings a week — until he took to drink. That was worth being respectable for, wasn't it?

Vivie. Did you and your sister think so?

Mrs. Warren. Liz didn't, I can tell you; she had more spirit. We both went to a Church School — that was part of the lady — like airs we gave ourselves to be superior to the children that knew nothing and went no where — and we stayed there until Liz went out one night and never came back. I knew the schoolmistress thought I'd soon follow her example; for the clergyman was always warning me that Lizzie 'd end by jumping off Waterloo Bridge. Poor fool: that was all that he knew about it! But I was more afraid of the whitelead factory than I was of the river; and so would you have been in my place. That clergyman got me a situation as a scullery maid in a temperance restaurant where they sent out for anything you liked. Then I was waitress; and then I went to the bar at Waterloo Station — fourteen hours a day seeing drinks and washing glasses for four shillings a week and my board. That was considered a great promotion for me. Well, one cold, wretched night, when I was so tired I could hardly keep myself awake, who should come up for a half of Scotch but Lizzie, in a long fur cloak, elegant and comfortable, with a lot of sovereigns in her purse.

Vivie. My aunt Lizzie?

Mrs. Warren. Yes... She's living down at Winchester, now, dose to the cathedral, one of the most respectable ladies there — chaperones girls at the country ball, if you please. No river for Liz, thank you! You remind me of Liz a little: she was a first-rate business woman — saved money from the beginning — never let herself look too like what she was — never lost her head or threw away a chance. When she saw I'd grown up good-looking she said to me across the bar: "What are you doing there, you little fool? Wearing out your health and your appearance for other people's profit!" Liz was saving money then to take a house for herself in Brussels: and she thought we two could save faster than one. So she lent me some money and gave me a start; and I saved steadily and first paid her back, and then went into business with her as her partner. Why shouldn't I have done it? The house in Brussels was real high class — a much better place for a woman to be in than the factory where Anne Jane got poisoned. None of our girls were ever treated as I was treated in the scullery of that temperance place, or at the Waterloo bar, or at home. Would you have had me stay in them and become a worn-out old drudge before I was forty? ... Yes, saving money. But where can a woman get the money to save in any other business? Could you save out of four shillings a week and keep yourself dressed as well? Not you. Of course, if you're a plain woman and can't earn anything more: or if you have a turn for music, or the stage, or newspaper writing: that's different. But neither Liz nor I had any turn for such things: all we had was our appearance and our turn for pleasing men. Do you think we were such fools as to let other people trade in our good looks by employing us as shop-girls, or barmaids, or waitresses, when we could trade in them ourselves and get all the profits instead of starvation wages? Not likely... Everybody dislikes having to work

and make money; but they have to do it all the same. I'm sure I've often pitied a poor girl, tired out and in low spirits, having to try to please some man that she doesn't care two straws for — some half-drunken fool that thinks he's making himself agreeable when he's teasing and worrying and disgusting a woman so that hardly any money could pay her for putting up with it. But she has to bear with disagreeables and take the rough with the smooth, just like a nurse in a hospital or anyone else. It's not work that any woman would do for pleasure, goodness knows; though to hear the pious people talk you would suppose it was a bed of roses. Of course it's worth while to a poor girl, if she can resist temptation and is good looking and well-conducted and sensible. It's far better than any other employment open to her. I always thought that oughtn't to be. It can't be right, Vivie, that there shouldn't be better opportunities for women. I stick to that: It's wrong. But it's so, right or wrong; and a girl must make the best of it. But, of course, it's not worth while for a lady. If you took to it you'd be a fool; but I should have been a fool if I'd taken to anything else... Why am I independent and able to give my daughter a first-rate education, when other women that had just as good opportunities are in the gutter? Because I always knew how to respect myself and control myself. Why is Liz looked up to in a cathedral town? The same reason. Where would we be now if we'd minded the clergyman's foolishness? Scrubbing floors for one and sixpence a day and nothing to look forward to but the workhouse infirmary. Don't you be led astray by people who don't know the world, my girl. The only way for a woman to provide for herself decently is for her to be good to some man that can afford to be good to her. If she's in his own station of life, let her make him marry her; but if she's far beneath him, she can't expect it — why should she? It wouldn't be for her own happiness. Ask any lady in London society that has daughters; and she'll tell you the same, except that I tell you straight and she'll tell you crooked. That's all the difference... It's only good manners to be ashamed of it; it's expected from a woman. Women have to pretend a great deal that they don't feel. Liz used to be angry with me for plumping out the truth about it. She used to say that when every woman would learn enough from what was going on in the world before her eyes, there was no need to talk about it to her. But then Liz was such a perfect lady! She had the true instinct of it; while I was always a bit of a vulgarian. I used to be so pleased when you sent me your photographs to see that you were growing up like Liz; you've just her lady-like determined way. But I can't stand saying one thing when everyone knows I mean another. What's the use in such hypocrisy? If people arrange the world that way for women, there's no use pretending that it's arranged the other way. I never was a bit ashamed really. I consider that I had a right to be proud that we managed everything so respectably, and never had a word against us, and that the girls were so well taken care of. Some of them did very well: one of them married an ambassador. But of course now I daren't talk about such things: whatever would they think of us.

No, it is not respectable to talk about these things, because respectability cannot face the truth. Yet everybody knows that the majority of women, "if they wish to provide for themselves decently must be good to some man that can afford to be good to them." The only difference then between *Sister Liz*, the respectable girl, and *Mrs. Warren*, is hypocrisy and legal sanction. *Sister Liz* uses her money to buy back her reputation from the Church and Society. The respectable girl uses the sanction of the Church to buy a decent income legitimately, and *Mrs. Warren* plays her game without the sanction of either. Hence she is the greatest criminal in the eyes of the world. Yet *Mrs. Warren* is no less human than most other women. In fact, as far as her love for her daughter *Vivian* is concerned, she is a superior sort of mother. That her daughter may not have to face the same alternative as she, — slave in a scullery for four shillings a week — *Mrs. Warren* surrounds the girl with comfort and ease, gives her an education, and thereby establishes between her child and herself an abyss which nothing can bridge. Few respectable mothers would do as much for their daughters. However, *Mrs. Warren* remains the outcast, while all those who benefit by her profession, including even her daughter *Vivian*, move in the best circles.

Sir John Crofts, *Mrs. Warren's* business partner, who has invested 40,000 pounds in *Mrs. Warren's* house, drawing an income of 35 percent. out of it in the worst years, is a recognized pillar of society and an honored member of his class. Why not!

Crofts. The fact is, it's not what would be considered exactly a high-class business in my set — the county set, you know... Not that there is any mystery about it: don't think that. Of course you know by your mother's being in it that it's perfectly straight and honest. I've known her for many years; and I can say of her that she'd cut off her hands sooner than touch anything that was not what it ought to be... But you see you can't mention such things in society. Once let out the word hotel and everybody says you keep a public-house. You wouldn't like people to say that of your mother, would you? That's why we're so reserved about it... Don't turn up your nose at business, Miss Vivie: where would your Newnham and Girtons be without it? ... You wouldn't refuse the acquaintance of my mother's cousin, the Duke of Belgravia, because some of the rents he gets are earned in queer ways. You wouldn't cut the Archbishop of Canterbury, I suppose, because the Ecclesiastical Commissioners have a few publicans and sinners among their tenants? Do you remember your Crofts scholarship at Newnham? Well, that was founded by my brother the M.P. He gets his 22 per cent. out of a factory with 600 girls in it, and not one of them getting wages enough to live on. How d' ye suppose most of them manage? Ask your mother. And do you expect me to turn my back on 35 per cent. when all the rest are pocketing what they can, like sensible men? No such fool! If you're going to pick and choose your acquaintances on moral principles, you'd better clear out of this country, unless you want to cut yourself out of all decent society... The world isn't such a bad place as the croakers make out. So long as you don't fly openly in the face of society, society doesn't ask any inconvenient questions; and it makes precious short work of the cads who do. There are no secrets better kept than the secrets that everybody guesses. In the society I can introduce you to, no lady or gentleman would so far forget themselves as to discuss my business affairs or your mother's.

Indeed, no lady or gentleman would discuss the profession of *Mrs. Warren* and her confreres. But they partake of the dividends. When the evil becomes too crying, they engage in vice crusades, and call down the wrath of the Lord and the brutality of the police upon the *Mrs. Warrens* and her victims. While the victimizers, the Crofts, the Canterburys, Rev. Gardner — Vivian's own father and pious mouthpiece of the Church — and the other patrons of *Mrs. Warren's* houses parade as the protectors of woman, the home and the family.

To-day no one of the least intelligence denies the cruelty, the injustice, the outrage of such a state of affairs, any more than it is being denied that the training of woman as a sex commodity has left her any other source of income except to sell herself to one man within marriage or to many men outside of marriage. Only bigots and inexperienced girls like *Vivian* can say that "everybody has some choice. The poorest girl alive may not be able to choose between being Queen of England or Principal of Newnham; but she can choose between rag-picking and flower-selling, according to her taste."

It is astonishing how little education and college degrees teach people. Had *Vivian* compelled to shift for herself, she would have discovered that neither rag — picking nor flower — selling brings enough to satisfy one's "taste." It is not a question of choice, but of necessity, which is the determining factor in most people's lives.

When Shaw flung *Mrs. Warren* into the smug midst of society, even the educated Vivians knew little of the compelling force which whips thousands of women into prostitution. As to the ignorant, their minds are a mental and spiritual desert. Naturally the play caused consternation. It still continues to serve as the red rag to the social bull. "*Mrs. Warren's Profession*" infuriates because it goes to the bottom of our evils; because it places the accusing finger upon the sorest and most damnable spot in our social fabric — SEX as woman's only commodity in the competitive market of life. "An immoral and heretical play," indeed, of very deep social sign significance.

Major Barbara

“Major Barbara” is of still greater social importance, inasmuch as it points to the fact that while charity and religion are supposed to minister to the poor, both institutions derive their main revenue from the poor by the perpetuation of the evils both pretend to fight.

Major Barbara, the daughter of the world renowned cannon manufacturer Undershaft, has joined the Salvation Army. The latter lays claim to being the most humane religious institution, because — unlike other soul savers — it does not entirely forget the needs of the body. It also teaches that the greater the sinner the more glorious the saving. But as no one is quite as black as he is painted, it becomes necessary for those who want to be saved, and incidentally to profit by the Salvation Army, to invent sins — the blacker the better.

Rummy. What am I to do? I can't starve. Them Salvation lasses is dear girls; but the better you are the worse they likes to think you were before they rescued you. Why shouldn't they 'av' a bit o' credit, poor loves? They're worn to rags by their work. And where would they get the money to rescue us if we was to let on we're no worse than other people? You know what ladies and gentlemen are.

Price. Thievin' swine! ... We're companions in misfortune, Rummy...

Rummy. Who saved you, Mr. Price? Was it Major Barbara?

Price. No: I come here on my own. I'm goin' to be Bronterre O'Brien Price, the converted painter. I know what they like. I'll tell 'em how I blasphemed and gambled and wopped my poor old mother —

Rummy. Used you to beat your mother?

Price. Not likely. She used to beat me. No matter: you come and listen to the converted painter, and you'll hear how she was a pious woman that taught me me prayers at 'er knee, an' how I used to come home drunk and drag her out o' bed be 'er snow-white 'airs, and lam into 'er with the poker.

Rummy. That's what's so unfair to us women. Your confessions is just as big lies as ours: you don't tell what you really done no more than us; but you men can tell your lies right out at the meetin's and be made much of for it; while the sort o' confessions we az to make 'as to be whispered to one lady at a time. It ain't right, spite of all their piety.

Price. Right! Do you suppose the Army'd be allowed if it went and did right? Not much. It combs our 'air and makes us good little blokes to be robbed and put upon. But I'll play the game as good as any of 'em. I'll see somebody struck by lightnin', or hear a voice sayin', "Snobby Price: where will you spend eternity?" I'll 'ave a time of it, I tell you.

It is inevitable that the Salvation Army, like all other religious and charitable institutions, should by its very character foster cowardice and hypocrisy as a premium securing entry into heaven.

Major Barbara, being a novice, is as ignorant of this as she is unaware of the source of the money which sustains her and the work of the Salvation Army. She consistently refuses to accept the “conscience sovereign” of Bill Walker for beating up a Salvation lassie. Not so Mrs. Baines, the Army Commissioner. She is dyed in the wool in the profession of begging and will take money from the devil himself “for the Glory of God,” — the Glory of God which consists in “taking out the anger and bitterness against the rich from the hearts of the poor,” a service “gratifying and convenient for all large employers.” No wonder the whisky distiller Bodger makes the generous contribution of 5000 pounds and Undershaft adds his own little mite of another 5000.

Barbara is indeed ignorant or she would not protest against a fact so notorious

Barbara. Do you know what my father is? Have you forgotten that Lord Saxmundham is Bodger the whisky man? Do you remember how we implored the County Council to stop him from writing

Bodger's Whisky in letters of fire against the sky; so that the poor drink-ruined creatures on the embankment could not wake up from their snatches of sleep without being reminded of their deadly thirst by that wicked sky sign? Do you know that the worst thing that I have had to fight here is not the devil, but Bodger, Bodger, Bodger with his whisky, his distilleries, and his tied houses? Are you going to make our shelter another tied house for him, and ask me to keep it?

Undershaft. My dear Barbara: alcohol is a very necessary article. It heals the sick — ... It assists the doctor: that is perhaps a less questionable way of putting it. It makes life bearable to millions of people who could not endure their existence if they were quite sober. It enables Parliament to do things at eleven at night that no sane person would do at eleven in the morning.

Mrs. Baines. Barbara: Lord Saxmundham gives us the money to stop drinking — to take his own business from him.

Undershaft. I also, Mrs. Baines, may claim a little disinterestedness. Think of my business! think of the widows and orphans! the men and lads torn to pieces with shrapnel and poisoned with Iyddite! the oceans of blood, not one drop of which is shed in a really just cause! the ravaged crops! the peaceful peasants forced, women and men, to till their fields under the fire of opposing armies on pain of starvation! the bad blood of the fierce cowards at home who egg on others to fight for the gratification of national vanity! All this makes money for me: I am never richer, never busier than when the papers are full of it. Well, it is your work to preach peace on earth and good will to men. Every convert you make is a vote against war. Yet I give you this money to hasten my own commercial ruin.

Barbara. Drunkenness and Murder! My God, why hast thou forsaken me?

However, Barbara's indignation does not last very long, any more than that of her aristocratic mother, Lady Britomart, who has no use for her plebeian husband except when she needs his money. Similarly Stephen, her son, has become converted, like Barbara, not to the Glory Hallelujah of the Salvation Army but to the power of money and cannon. Likewise the rest of the family, including the Greek Scholar Cusins, Barbara's suitor.

During the visit to their father's factory the Undershaft family makes several discoveries. They learn that the best modern method of accumulating a large fortune consists in organizing industries in such a manner as to make the workers content with their slavery. It's a model factory.

Undershaft. It is a spotlessly clean and beautiful hillside town. There are two chapels: a Primitive one and a sophisticated one. There's even an ethical society; but it is not much patronized, as my men are all strongly religious. In the high explosives sheds they object to the presence of agnostics as unsafe.

The family further learns that it is not high moral precepts, patriotic love of country, or similar sentiments that are the backbone of the life of the nation. It is Undershaft again who enlightens them of the power of money and its role in dictating governmental policies, making war or peace, and shaping the destinies of man.

Undershaft. The government of your country. I am the government of your country: I, and Lazarus. Do you suppose that you and a half a dozen amateurs like you, sitting in a row in that foolish gabble shop, can govern Undershaft and Lazarus? No, my friend: you will do what pays us. You will make war when it suits us, and keep peace when it doesn't. You will find out that trade requires certain measures when we have decided on those measures. When I want anything to keep my dividends up, you will discover that my want is a national need. When other people want something to keep my dividends down, you will call out the police and military. And in return you shall have the support and applause of my newspapers, and the delight of imagining that you are a great statesman.

Government of your country! Be off with you, my boy, and play with your caucuses and leading articles and historic parties and great leaders and burning questions and the rest of your toys. I am going back to my counting house to pay the piper and call the tune... To give arms to all men who offer an honest price for them, without respect of persons or principles: to Aristocrat and Republican, to Nihilist and Tsar, to Capitalist and Socialist, to Protestant and Catholic, to burglar and policeman, to black man, white man, and yellow man, to all sorts and conditions, all nationalities, all faiths, all follies, all causes and all crimes... I will take an order from a good man as cheerfully as from a bad one. If you good people prefer preaching and shirking to buying my weapons and fighting the rascals, don't blame me. I can make cannons: I cannot make courage and conviction.

That is just it. The Undershafes cannot make conviction and courage; yet both are indispensable if one is to see that, in the words of Undershaft:

"Cleanliness and respectability do not need justification: they justify themselves. There are millions of poor people, abject people, dirty people, ill fed, ill clothed people. They poison us morally and physically: they kill the happiness of society: they force us to do away with our own liberties and to organize unnatural cruelties for fear they should rise against us and drag us down into their abyss. Only fools fear crime: we all fear poverty. I had rather be a thief than a pauper. I had rather be a murderer than a slave. I don't want to be either; but if you force the alternative on me, then, by Heaven, I'll choose the braver and more moral one. I hate poverty and slavery worse than any other crimes whatsoever."

Cusins, the scientist, realizes the force of Undershaft's argument. Long enough have the people been preached at, and intellectual power used to enslave them.

Cusins. As a teacher of Greek I gave the intellectual man weapons against the common man. I now want to give the common man weapons against the intellectual man. I love the common people. I want to arm them against the lawyer, the doctor, the priest, the literary man, the professor, the artist, and the politician, who, once in authority, are the most dangerous, disastrous, and tyrannical of all the fools, rascals, and impostors.

This thought is perhaps the most revolutionary sentiment in the whole play, in view of the fact that the people everywhere are enslaved by the awe of the lawyer, the professor, and the politician, even more than by the club and gun. It is the lawyer and the politician who poison the people with "the germ of briefs and politics," thereby unfitting them for the only effective course in the great social struggle — action, resultant from the realization that poverty and inequality never have been, never can be, preached or voted out of existence.

Undershaft. Poverty and slavery have stood up for centuries to your sermons and leading articles: they will not stand up to my machine guns. Don't preach at them; don't reason with them. Kill them.

Barbara. Killing. Is that your remedy for everything?

Undershaft. It is the final test of conviction, the only lever strong enough to overturn a social system, the only way of saying Must. Let six hundred and seventy fools loose in the street; and three policemen can scatter them. But huddle them together in a certain house in Westminster; and let them go through certain ceremonies and call themselves certain names until at last they get the courage to kill; and your six hundred and seventy fools become a government. Your pious mob fills up ballot papers and imagines it is governing its masters; but the ballot paper that really governs is the paper that has a bullet wrapped up in it... Vote! Bah!! When you vote you only change the names of the cabinet. When you shoot, you pull down governments, inaugurate new epochs, abolish old orders and set up new. Is that historically true, Mr. Learned Man, or is it not?

Cusins. It is historically true. I loathe having to admit it. I repudiate your sentiments. I abhor nature. I defy you in every possible way. Still, it is true. But it ought not to be true.

Undershaft. Ought, ought, ought, ought, ought! Are you going to spend your life saying ought, like the rest of our moralists? Turn your oughts into shells, man. Come and make explosives with me. The history of the world is the history of those who had the courage to embrace this truth.

“Major Barbara” is one of the most revolutionary plays. In any other but dramatic form the sentiments uttered therein would have condemned the author to long imprisonment for inciting to sedition and violence.

Shaw the Fabian would be the first to repudiate such utterances as rank Anarchy, “impractical, brain cracked and criminal.” But Shaw the dramatist is closer to life — closer to reality, closer — to the historic truth that the people wrest only as much liberty as they have the intelligence to want and the courage to take.

John Galsworthy

The power of the modern drama as an interpreter of the pressing questions of our time is perhaps nowhere evident as clearly as it is in England to-day.

Indeed, while other countries have come almost to a standstill in dramatic art, England is the most productive at the present time. Nor can it be said that quantity has been achieved at the expense of quality, which is only too often the case.

The most prolific English dramatist, John Galsworthy, is at the same time a great artist whose dramatic quality can be compared with that of only one other living writer, namely, Gerhart Hauptmann. Galsworthy, even as Hauptmann, is neither a propagandist nor a moralist. His background is life, "that palpitating life," which is the root of all sorrow and joy.

His attitude toward dramatic art is given in the following words:

"I look upon the stage as the great beacon light of civilization, but the drama should lead the social thought of the time and not direct or dictate it."

"The great duty of the dramatist is to, present life as it really is. A true story, if told sincerely, is the strongest moral argument that can be put on the stage. It is the business of the dramatist so to present the characters in his picture of life that the inherent moral is brought to light without any lecturing on his part."

"Moral codes in themselves are, after all, not lasting, but a true picture of life is. A man may preach a strong lesson in a play which may exist for a day, but if he succeeds in presenting real life itself in such a manner as to carry with it a certain moral inspiration, the force of the message need never be lost, for a new interpretation to fit the spirit of the time can renew its vigor and power."

John Galsworthy has undoubtedly succeeded in presenting real life. It is this that makes him so thoroughly human and universal.

Strife

Not since Hauptmann's "Weavers" was placed before the thoughtful public, has there apt peered anything more stirring than "Strife."

Its theme is a strike in the Trenartha Tin Plate Works, on the borders of England and Wales. The play largely centers about the two dominant figures: John Anthony, the President of the Company, rigid, autocratic and uncompromising; he is unwilling to make the slightest concession, although the men have been out for six months and are in a condition of semi-starvation. On the other hand there is David Roberts, an uncompromising revolutionist, whose devotion to the workers and the cause of freedom is at redwhite heat. Between them are the strikers, worn and weary with the terrible struggle, driven and tortured by the awful sight of poverty at home.

At a directors' meeting, attended by the Company's representatives from London, Edgar Anthony, the President's son and a man of kindly feeling, pleads in behalf of the strikers.

Edgar. I don't see how we can get over it that to go on like this means starvation to the men's wives and families ... It won't kill the shareholders to miss a dividend or two; I don't see that that's reason enough for knuckling under.

John Galsworthy

Wilder. H'm! Shouldn't be a bit surprised if that brute Roberts hadn't got us down here with the very same idea. I hate a man with a grievance.

Edgar. We didn't pay him enough for his discovery. I always said that at the time.

Wilder. We paid him five hundred and a bonus of two hundred three years later. If that's not enough! What does he want, for goodness' sake?

Tench. Company made a hundred thousand out of his brains, and paid him seven hundred — that's the way he goes on, sir.

Wilder. The man's a rank agitator! Look here, I hate the Unions. But now we've got Harness here let's get him to settle the whole thing.

Harness, the trade union official, speaks in favor of compromise. In the beginning of the strike the union had withdrawn its support, because the workers had used their own judgment in deciding to strike. *Harness.* I'm quite frank with you. We were forced to withhold our support from your men because some of their demands are in excess of current rates. I expect to make them withdraw those demands to-day... Now, I want to see something fixed upon before I go back tonight. Can't we have done with this old-fashioned tug-of-war business? What good's it doing you? Why don't you recognize once for all that these people are men like yourselves, and want what's good for them just as you want what's good for you... There's just one very simple question I'd like to put to you. Will you pay your men one penny more than they force you to pay them?

Of course not. With trade unionism lacking in true solidarity, and the workers not conscious of their power, why should the Company pay one penny more? David Roberts is the only one who fully understands the situation. *Roberts.* Justice from London? What are you talking about, Henry Thomas? Have you gone silly? We know very well what we are — discontented dogs — never satisfied. What did the Chairman tell me up in London? That I didn't know what I was talking about. I was a foolish, uneducated man, that knew nothing of the wants of the men I spoke for... I have this to say — and first as to their condition... Ye can't squeeze them any more. Every man of us is well nigh starving. Ye wonder why I tell ye that? Every man of us is going short. We can't be no worse off than we've been these weeks past. Ye needn't think that by waiting ye'll drive us to come in. We'll die first, the whole lot of us. The men have sent for ye to know, once and for all, whether ye are going to grant them their demands... Ye know best whether ye can afford your tyranny — but this I tell ye: If ye think the men will give way the least part of an inch, ye're making the worst mistake ye ever made. Ye think because the Union is not supporting us — more shame to it! — that we'll be coming on our knees to you one fine morning. Ye think because the men have got their wives an' families to think of — that it's just a question of a week or two — ...

The appalling state of the strikers is demonstrated by the women: Anna Roberts, sick with heart trouble and slowly dying for want of warmth and nourishment; Mrs. Rous, so accustomed to privation that her present poverty seems easy compared with the misery of her whole life.

Into this dismal environment comes Enid, the President's daughter, with delicacies and jams for Annie. Like many women of her station she imagines that a little sympathy will bridge the chasm between the classes, or as her father says, "You think with your gloved hands you can cure the troubles of the century."

Enid does not know the life of Annie Roberts' class: that it is all a gamble from the "time 'e 's born to the time 'e dies."

Mrs. Roberts. Roberts says workin' folk have always lived from hand to mouth. Sixpence to-day is worth more than a shillin' to-morrow, that's what they say... He says that when a working man's baby is born, it's a toss-up from breath to breath whether it ever draws another, and so on all 'is life; an' when he comes to be old, it's the workhouse or the grave. He says that without a man is very near, and pinches and stints 'imself and 'is children to save, there can be neither surplus nor security. That's why he wouldn't have no children, not though I wanted them.

The strikers' meeting is a masterly study of mass psychology, — the men swayed hither and thither by the different speakers and not knowing whither to go. It is the smooth-tongued Harness who first weakens their determination to hold out.

Harness. Cut your demands to the right pattern, and we'll see you through; refuse, and don't expect me to waste my time coming down here again. I'm not the sort that speaks at random, as you ought to know by this time. If you're the sound men I take you for — no matter who advises you against it — you'll make up your minds to come in, and trust to us to get your terms. Which is it to be? Hands together, and victory — or — the starvation you've got now?

Then *Old Thomas* appeals to their religious sentiments:

Thomas. It is not London; it iss not the Union — it iss Nature. It iss no disgrace whateffer to a potty to give in to Nature. For this Nature iss a fery pig thing; it is pigger than what a man is. There is more years to my hett than to the hett of anyone here. It is a man's pisness to pe pure, honest, just, and merciful. That's what Chapel tells you... We're going the roat to tamnation. An' so I say to all of you. If ye co against Chapel I will not pe with you, nor will any other God-fearing man.

At last Roberts makes his plea, Roberts who has given his all — brain, heart and blood — aye, sacrificed even his wife to the cause. By sheer force of eloquence and sincerity he stays his fickle comrades long enough at least to listen to him, though they are too broken to rise to his great dignity and courage.

Roberts. You don't want to hear me then? You'll listen to Rous and to that old man, but not to me. You'll listen to Sim Harness of the Union that's treated you so fair; maybe you'll listen to those men from London... You love their feet on your necks, don't you? ... Am I a liar, a coward, a traitor? If only I were, ye'd listen to me, I'm sure. Is there a man of you here who has less to gain by striking? Is there a man of you that had more to lose? Is there a man among you who has given up eight hundred pounds since this trouble began? Come, now, is there? How much has Thomas given up — ten pounds or five or what? You listened to him, ant what had he to say? "None can pretend," he said, "that I'm not a believer in principle — but when Nature says: 'No further,' 'tes going against Nature!" I tell you if a man cannot say to Nature: "Budge me from this if ye can I" — his principles are but his belly. "Oh, but," Thomas says, "a man can be pure and honest, just and merciful, and take off his hat to Nature." I tell you Nature's neither pure nor honest, just nor merciful. You chaps that live over the hill, an' go home dead beat in the dare on a snowy night — don't ye fight your way every inch of it? Do ye-go lyin' down an' trustin' to the tender mercies of this merciful Nature? Try it and you'll soon know with what ye've got to deal. "Tes only by that (he strikes a blow with his clenched fist) in Nature's face that a man can be a man. "Give in," says Thomas; "go down on your knees; throw up your foolish fight, an' perhaps," he said, "perhaps your enemy will chuck you down a crust." ... And what did he say about Chapel? "Chapel's against it," he said. "She's against it." Well, if Chapel and Nature go hand in hand, it's the first I've ever heard of it. Surrendering's the world of cowards and traitors... You've felt the pinch o't in your bellies. You've forgotten what that fight 'as been; many times I have told you; I will tell you now this once again. The fight o' the country's body and blood against a blood-sucker. The fight of those that spend themselves with every blow they strike and every breath they draw, against a thing that fattens on them, and grows and grows by the law of merciful Nature. That thing is Capital! A thing that buys the sweat o' men's brows, and the tortures o' their brains, at its own price. Don't I know that? Wasn't the work o' my brains bought for seven hundred pounds, and hasn't one hundred thousand pounds been gained them by that seven hundred without the stirring of a finger. It is a thing that will take as much and give you as little as it can. That's Capital! A thing that will say — "I'm very sorry for you,

poor fellows — you have a cruel time of it, I know,” but will not give one sixpence of its dividends to help you have a better time. That’s Capital! Tell me, for all their talk, is there one of them that will consent to another penny on the Income Tax to help the poor? That’s Capital! A white-faced, stony-hearted monster! Ye have got it on its knees; are ye to give up at the last minute to save your miserable bodies pain? When I went this morning to those old men from London, I looked into their very ‘earts. One of them was sitting there — Mr. Scantlebury, a mass of flesh nourished on us: sittin’ there for all the world like the shareholders in this Company, that sit not moving tongue nor finger, takin’ dividends — a great dumb ox that can only be roused when its food is threatened. I looked into his eyes and I saw he was afraid — afraid for himself and his dividends, afraid for his fees, afraid of the very shareholders he stands for; and all but one of them’s afraid — like children that get into a wood at night, and start at every rustle of the leaves. I ask you, men — give me a free hand to tell them: “Go you back to London. The men have nothing for you!” Give me that, and I swear to you, within a week you shall have from London all you want. ‘Tis not for this little moment of time we’re fighting, not for ourselves, our own little bodies, and their wants, ‘tis for all those that come after throughout all time. Oh! Men — for the love o’ them, don’t roll up another stone upon their heads, don’t help to blacken the sty, an’ let the bitter sea in over them. They’re welcome to the worst that can happen to me, to the worst that can happen to us all, aren’t they — aren’t they? If we can shake the white-faced monster with the bloody lips, that has sucked the life out of ourselves, our wives, and children, since the world began. If we have not the hearts of men to stand against it breast to breast, and eye to eye, and force it backward till it cry for mercy, it will go on sucking life; and we shall stay forever what we are, less than the very dogs.

Consistency is the greatest crime of our commercial age. No matter how intense the spirit or how important the man, the moment he will not allow himself to be used or sell his principles, he is thrown on the dust heap. Such is the fate of Anthony, the President of the Company, and of David Roberts. To be sure they represent opposite poles — poles antagonistic to each other, poles divided by a terrible gap that can never be bridged over. Yet they share a common fate. Anthony is the embodiment of conservatism, of old ideas, of iron methods:

Anthony. I have been Chairman of this Company since its inception two and thirty years ago... I have had to do with “men” for fifty years; I’ve always stood up to them; I have never been beaten yet. I have fought the men of this Company four times, and four times I have beaten them... The men have been treated justly, they have had fair wages, we have always been ready to listen to complaints. It has been said that times have changed; if they have, I have not changed with them. Neither will I. It has been said that masters and men are equal! Cant! There can only be one master in a house! Where two men meet the better man will rule. It has been said that Capital and Labor have the same interests. Cant! Their interests are as wide asunder as the poles. It has been said that the Board is only part of a machine. Cant! We are the machine; its brains and sinews; it is for us to lead and to determine what is to be done; and to do it without fear or favor. Fear of the men! Fear of the shareholders! Fear of our own shadows! Before I am like that, I hope to die. There is only one way of treating “men” — with the iron hand. This half-and-half business, the half-and-half manners of this generation, has brought all this upon us. Sentiments and softness and what this young man, no doubt, would call his social policy. You can’t eat cake and have it! This middle-class sentiment, or socialism, or whatever it may be, is rotten. Masters are masters, men are men! Yield one demand, and they will make it six. They are like Oliver Twist, asking for more. If I were in their place I should be the same. But I am not in their place... I have been accused of being a domineering tyrant, thinking only of my pride — I am thinking of the future of this country, threatened with the black waters of confusion, threatened with mob government, threatened with what I cannot say. If by any conduct of mine I help to bring this on us, I shall be ashamed to look my fellows in

the face. Before I put this amendment to the Board, I have one more word to say. If it is carried, it means that we shall fail in what we set ourselves to do. It means that we shall fail in the duty that we owe to all Capital. It means that we shall fail in the duty that we owe ourselves.

We may not like this adherence to old, reactionary notions, and yet there is something admirable in the courage and consistency of this man; nor is he half as dangerous to the interests of the oppressed as our sentimental and soft reformers who rob with nine fingers, and give libraries with the tenth; who grind human beings and spend millions of dollars in social research work. Anthony is a worthy foe; to fight such a foe, one must learn to meet him in open battle.

David Roberts has all the mental and moral attributes of his adversary, coupled with the spirit of revolt and the inspiration of modern ideas. He, too, is consistent: he wants nothing for his class short of complete victory.

It is inevitable that compromise and petty interest should triumph until the masses become imbued with the spirit of a David Roberts. Will they ever? Prophecy is not the vocation of the dramatist, yet the moral lesson is evident. One cannot help realizing that the workingmen will have to use methods hitherto unfamiliar to them; that they will have to discard the elements in their midst that are forever seeking to reconcile the irreconcilable — Capital and Labor. They will have to learn that men like David Roberts are the very forces that have revolutionized the world and thus paved the way for emancipation out of the clutches of the “white-faced monster with bloody lips,” toward a brighter horizon, a freer life, and a truer recognition of human values.

Justice

No subject of equal social import has received such thoughtful consideration in recent years as the question of Crime and Punishment. A number of books by able writers, both in Europe and this country — preeminently among them “Prison Memoirs of an Anarchist,” by Alexander Berkman — discuss this topic from the historic, psychologic, and social standpoint, the consensus of opinion being that present penal institutions and our methods of coping with crime have in every respect proved inadequate as well as wasteful. This new attitude toward one of the gravest social wrongs has now also found dramatic interpretation in Galsworthy’s “Justice.”

The play opens in the office of James How & Sons, solicitors. The senior clerk, Robert Cokeson, discovers that a check he had issued for nine pounds has been forged to ninety. By elimination, suspicion falls upon William Falder, the junior office clerk. The latter is in love with a married woman, the abused and ill-treated wife of a brutal drunkard. Pressed by his employer, a severe yet not unkindly man, Falder confesses the forgery, pleading the dire necessity of his sweetheart, Ruth Honeywill, with whom he had planned to escape to save her from the unbearable brutality of her husband.

Falder. Oh! sir, look over it! I’ll pay the money back — I will, I promise.

Notwithstanding the entreaties of young Walter How, who holds modern ideas, his father, a moral and law-respecting citizen, turns Falder over to the police.

The second act, in the court room, shows Justice in the very process of manufacture. The scene equals in dramatic power and psychologic verity the great court scene in “Resurrection.” Young Falder, a nervous and rather weakly youth of twenty-three, stands before the bar. Ruth, his faithful sweetheart, full of love and devotion, burns with anxiety to save the young man, whose affection for her has brought about his present predicament. Falder is defended by Lawyer Frome, whose speech to the jury is a masterpiece of social philosophy. He does not attempt to dispute the mere fact that his client had altered the check; and though he pleads temporary aberration in his defense, the argument is based on a social consciousness as fundamental and all-embracing as the roots of our social ills — “the background of life, that palpitating life which always lies behind the commission of a crime.” He shows Falder to have faced the alternative of seeing the beloved woman murdered by her brutal husband, whom she cannot divorce, or of taking the law into his own hands. He pleads with the jury not to turn the weak young man into a criminal by condemning him to prison.

Frome. Men like the prisoner are destroyed daily under our law for want of that human insight which sees them as they are, patients, and not criminals... Justice is a machine that, when someone has given it a starting push, rolls on of itself... Is this young man to be ground to pieces under this machine for an act which, at the worst, was one of weakness? Is he to become a member of the luckless crews that man those dark, ill-starred ships called prisons? ... I urge you, gentlemen, do not ruin this young man. For as a result of those four minutes, ruin, utter and irretrievable, stares him in the face ... The rolling of the chariot wheels of Justice over this boy began when it was decided to prosecute him.

But the chariot of Justice rolls mercilessly on, for — as the learned Judge says —

“Your counsel has made an attempt to trace your offense back to what he seems to suggest is a defect in the marriage law; he has made an attempt also to show that to punish you with further imprisonment would be unjust. I do not follow him in these flights. The Law what it is — a majestic edifice, sheltering all of us, each stone of which rests on another. I am concerned only with its administration. The crime you have committed is a very serious one. I cannot feel it in accordance with my duty to Society to exercise the powers I have in your favor. You will go to penal servitude for three years.”

In prison the young, inexperienced convict soon finds himself the victim of the terrible “system.” The authorities admit that young Falder is mentally and physically “in bad shape,” but nothing can be done in the matter: many others are in a similar position, and “the quarters are inadequate.”

The third scene of the third act is heart-gripping in its silent force. The whole scene is a pantomime, taking place in Falder’s prison cell.

“In fast-falling daylight, Falder, in his stockings, is seen standing motionless, with his head inclined towards the door, listening. He moves a little closer to the door, his stockinged feet making no noise. He stops at the door. He is trying harder and harder to hear something, any little thing that is going on outside. He springs suddenly upright — as if at a sound — and remains perfectly motionless. Then, with a heavy sigh, he moves to his work, and stands looking at it, with his head down; he does a stitch or two, having the air of a man so lost in sadness that each stitch is, as it were, a coming to life. Then, turning abruptly, he begins pacing his cell, moving his head, like an animal pacing its cage. He stops again at the door, listens, and, placing the palms of his hands against it, with his fingers spread out, leans his forehead against the iron. Turning from it, presently, he moves slowly back towards the window, tracing his way with his finger along the top line of the distemper that runs round the wall. He stops under the window, and, picking up the lid of one of the tins, peers into it. It has grown very nearly dark. Suddenly the lid falls out of his hand with a clatter — the only sound that has broken the silence — and he stands staring intently at the wall where the stuff of the shirt is hanging rather white in the darkness — he seems to be seeing somebody or something there. There is a sharp tap and click; the cell light behind the glass screen has been turned up. The cell is brightly lighted. Falder is seen gasping for breath.

“A sound from far away, as of distant, dull beating on thick metal, is suddenly audible. Falder shrinks back, not able to bear this sudden clamor. But the sounds grows, as though some great tumbril were rolling towards the cell. And gradually it seems to hypnotize him. He begins creeping inch by inch nearer to the door. The banging sound, traveling from cell to cell, draws closer and closer; Falder’s hands are seen moving as if his spirit had already joined in this beating; and the sound swells until it seems to have entered the very cell. He suddenly raises his clenched fists.”

“Panting violently, he flings himself at his door, and beats on it.”

Falder leaves the prison, a broken ticket-of-leave man, the stamp of the convict upon his brow, the iron of misery in his soul.

Falder. I seem to be struggling against a thing that’s all round me. I can’t explain it: it’s as if I was in a net; as fast as I cut it here, it grows up there. I didn’t act as I ought to have, about references;

John Galsworthy

but what are you to do? You must have them. And that made me afraid, and I left. In fact, I'm — I'm afraid all the time now.

Thanks to Ruth's pleading, the firm of James How & Son is willing to take Falder back in their employ, on condition that he give up Ruth. Falder resents this: Falder. I couldn't give her up. I couldn't! Oh, sir! I'm all she's got to look to. And I'm sure she's all I've got.

It is then that Falder learns the awful news that the woman he loves had been driven by the chariot wheel of Justice to sell herself.

Ruth. I tried making skirts... cheap things. It was the best I could get, but I never made more than ten shillings a week, buying my own cotton and working all day; I hardly ever got to bed till past twelve. I kept at it for nine months... It was starvation for the children... And then ... my employer happened — he's happened ever since.

At this terrible psychologic moment the police appear to drag Falder back to prison for failing to report to the authorities as ticket-of-leave man. Completely overcome by the inexorability of his fate, Falder throws himself down the stairs, breaking his neck.

The socio-revolutionary significance of "Justice" consists not only in the portrayal of the in-human system which grinds the Falders and Honeywills, but even more so in the utter helplessness of society as expressed in the words of the Senior Clerk, Cokeson, "No one'll touch him now! Never again! He's safe with gentle Jesus!"

The Pigeon

John Galsworthy calls this play a fantasy. To me it seems cruelly real: it demonstrates that the best human material is crushed in the fatal mechanism of our life. "The Pigeon" also discloses to us the inadequacy of charity, individual and organized, to cope with poverty, as well as the absurdity of reformers and experimenters who attempt to patch up effects while they ignore the causes.

Christopher Wellwyn, an artist, a man deeply in sympathy with all human sorrow and failings, generously shares his meager means with everyone who applies to him for help.

His daughter Ann is of a more practical turn of mind. She cannot understand that giving is as natural and necessary to her father as light and air; indeed, the greatest joy in life.

Perhaps Ann is actuated by anxiety for her father who is so utterly "hopeless" that he would give away his "last pair of trousers." From her point of view "people who beg are rotters": decent folk would not stoop to begging. But Christopher Wellwyn's heart is too full of humanity to admit of such a straightlaced attitude. "We're not all the same... One likes to be friendly. What's the use of being alive if one isn't?"

Unfortunately most people are not alive to the tragedies around them. They are often unthinking mechanisms, mere tabulating machines, like Alfred Calway, the Professor, who believes that "we're to give the State all we can spare, to make the undeserving deserving." Or as Sir Hoxton, the Justice of the Peace, who insists that "we ought to support private organizations for helping the deserving, and damn the undeserving." Finally there is the Canon who religiously seeks the middle road and "wants a little of both."

When Ann concludes that her father is the despair of all social reformers, she is but expressing a great truism; namely, that social reform is a cold and bloodless thing that can find no place in the glowing humanity of Christopher Wellwyn.

It is Christmas Eve, the birth of Him who came to proclaim "Peace on earth, good will to all." Christopher Wellwyn is about to retire when he is disturbed by a knock on the door.

The snow-covered, frost-pinchd figure of Guinevere Megan appears. She is a flower-seller to whom Wellwyn had once given his card that she might find him in case of need. She comes to him when the rest of the world has passed her by, forlorn and almost as dead as her violets which no one cares to buy.

At sight of her misery Wellwyn forgets his daughter's practical admonition and his promise to her not to be "a fool." He treats the flowerseller tenderly, makes her warm and comfortable. He has barely time to show Guinevere into his model's room, when another knock is heard. This time it is Ferrand, "an alien," a globe trotter without means, — a tramp whom Wellwyn had once met in the Champs-Elysees. Without food for days and unable to endure the cold, Ferrand too comes to the artist.

Ferrand. If I had not found you, Monsieur — I would have been a little hole in the river to-night — I was so discouraged... And to think that in a few minutes He will be born! ... The world would reproach you for your goodness to me. Monsieur, if He himself were on earth now, there would be a little heap of gentlemen writing to the journals every day to call him sloppee sentimentalist! And what is verree funny, these gentlemen they would all be most strong Christians. But that will not trouble you, Monsieur; I saw well from the first that you are no Christian. You have so kind a face.

Ferrand has deeper insight into the character of Christopher Wellwyn than his daughter. He knows that the artist would not judge nor could he refuse one whom misery stares in the face. Even the third visitor of Wellwyn, the old cabman Timson, with more whisky than bread in his stomach, receives the same generous reception as the other two.

The next day Ann calls a council of war. The learned Professor, Alfred Calway; the wise judge, Sir Thomas Hoxton; and the professional Christian, Edward Bertley — the Canon — are summoned to decide the fate of the three outcasts.

There are few scenes in dramatic literature so rich in satire, so deep in the power of analysis as the one in which these eminent gentlemen discuss human destiny. Canon Bertley is emphatic that it is necessary to "remove the temptation and reform the husband of the flower-seller."

Bertley. Now, what is to be done?

Mrs. Megan. I could get an unfurnished room, if I'd the money to furnish it.

Bertley. Never mind the money. What I want to find in you is repentance.

Those who are engaged in saving souls cannot be interested in such trifles as money matters, nor to understand the simple truth that if the Megans did not have to bother with making a "livin'," repentance would take care of itself.

The other two gentlemen are more worldly, since law and science cannot experiment with such elusive things as the soul. Professor Calway opines that Timson is a congenital case, to be put under observation, while Judge Hoxton — decides that he must be sent to prison.

Calway. Is it, do you think, chronic unemployment with a vagrant tendency? Or would it be nearer the mark to say: Vagrancy — Dipsomaniac? ... By the look of his face, as far as one can see it, I should say there was a leaning towards mania. I know the treatment.

Hoxton. Hundreds of these fellows before me in my time. The only thing is a sharp lesson!

Calway. I disagree. I've seen the man; what he requires is steady control, and the Dobbins treatment.

Hoxton. Not a bit of it! He wants one for his knob! Bracing him up! It's the only thing!

Calway. You're moving backwards, Sir Thomas. I've told you before, convinced reactionaryism, in these days — The merest sense of continuity — a simple instinct for order —

Hoxton. The only way to get order, sir, is to bring the disorderly up with a round turn. You people without practical experience —

Calway. The question is a much wider one, Sir Thomas.

Hoxton. No, sir, I repeat, if the country once commits itself to your views of reform, it's as good as doomed.

Calway. I seem to have heard that before, Sir Thomas. And let me say at once that your hitty-missy cart-load of bricks regime —

Hoxton. Is a deuced sight better, sir, than your grandmotherly methods. What the old fellow wants is a shock! With all this socialistic molly-coddling, you're losing sight of the individual.

Calway. You, sir, with your "devil take the hindmost," have never seen him.

The farce ends by each one insisting on the superiority of his own pet theory, while misery continues to stalk white-faced through the streets.

Three months later Ann determines to rescue her father from his disreputable proclivities by removing with him to a part of the city where their address will remain unknown to his beggar friends and acquaintances.

While their belongings are being removed, Canon Bertley relates the trouble he had with Mrs. Megan.

Bertley. I consulted with Calway and he advised me to try a certain institution. We got her safely in — excellent place; but, d'you know, she broke out three weeks ago. And since — I've heard — hopeless, I'm afraid — quite! ... I'm sometimes tempted to believe there's nothing for some of these poor folk but to pray for death.

Wellwyn. The Professor said he felt there was nothing for some of these poor devils but a lethal chamber.

What is science for if not to advise a lethal chamber? It's the easiest way to dispose of "the unfit" and to supply learned professors with the means of comfortable livelihood.

Yet there is Ferrand, the vagabond, the social outcast who has never seen the inside of a university, propounding a philosophy which very few professors even dream of:

Ferrand. While I was on the road this time I fell ill of a fever. It seemed to me in my illness that I saw the truth — how I was wasting in this world — I would never be good for anyone — nor anyone for me — all would go by, and I never of it — fame, and fortune, and peace, even the necessities of life, ever mocking me. And I saw, so plain, that I should be vagabond all my days, and my days short; I dying in the end the death of a dog. I saw it all in my fever — clear as that flame — there was nothing for us others, but the herb of death. And so I wished to die. I told no one of my fever. I lay out on the ground — it was verree cold. But they would not let me die on the roads of their parishes — They took me to an Institution. I looked in their eyes while I lay there, and I saw more clear than the blue heaven that they thought it best that I should die, although they would not let me. Then naturally my spirit rose, and I said: "So much the worse for you. I will live a little more." One is made like that! Life is sweet. That little girl you had here, Monsieur — in her too there is something of wild savage. She must have joy of life. I have seen her since I came back. She has embraced the life of joy. It is not quite the same thing. She is lost, Monsieur, as a stone that sinks in water. I can see, if she cannot... For the great part of mankind, to see anything — is fatal. No, Monsieur. To be so near to death has done me good; I shall not lack courage any more till the wind blows on my grave. Since I saw you, Monsieur, I have been in three Institutions. They are palaces... One little thing they lack — those palaces. It is understanding of the 'uman heart. In them tame birds pluck wild birds naked. Ah! Monsieur, I am loafer, waster — what you like — for all that, poverty is my only crime. If I were rich, should I not be simply verree original, 'ighly respected, with soul above commerce, traveling to see the world? And that young girl, would she not be "that charming ladee," "veree chic, you know!" And the old Tims — good old-fashioned gentleman — drinking his liquor well. Eh! bien

— what are we now? Dark beasts, despised by all. That is life, Monsieur. Monsieur, it is just that. You understand. When we are with you we feel something — here — If I had one prayer to make, it would be, “Good God, give me to understand!” Those sirs, with their theories, they can clean our skins and chain our ‘abits — that soothes for them the aesthetic sense; it gives them too their good little importance. But our spirits they cannot touch, for they nevere understand. Without that, Monsieur, all is dry as a parched skin of orange. Monsieur, of their industry I say nothing. They do a good work while they attend with their theories to the sick and the tame old, and the good unfortunate deserving. Above all to the little children. But, Monsieur, when all is done, there are always us hopeless ones. What can they do with me, Monsieur, with that girl, or with that old man? Ah! Monsieur, we too, ‘ave our qualities, we others — it wants you courage to undertake a career like mine, or like that young girl’s. We wild ones — we know a thousand times more of life than ever will those sirs. They waste their time trying to make rooks white. Be kind to us if you will, or let us alone like Mees Ann, but do not try to change our skins. Leave us to live, or leave us to die when we like in the free air. If you do not wish of us, you have but to shut your pockets and your doors — we shall die the faster... If you cannot, how is it our fault? The harm we do to others — is it so much? If I am criminal, dangerous — shut me up! I would not pity myself — nevere. But we in whom something moves — like that flame, Monsieur, that cannot keep still — we others — we are not many — that must have motion in our lives, do not let them make us prisoners, with their theories, because we are not like them — it is life itself they would enclose! ... The good God made me so that I would rather walk a whole month of nights, hungry, with the stars, than sit one single day making round business on an office stool! It is not to my advantage. I cannot help it that I am a vagabond. What would you have? It is stronger than me. Monsieur, I say to you things I have never said. Monsieur! Are you really English? The English are so civilized.

Truly the English are highly “civilized”; else it would be impossible to explain why of all the nations on earth, the Anglo-Saxons should be the only ones to punish attempts at suicide.

Society makes no provision whatever for the Timsons, the Ferrands and Mrs. Megans. It has closed the door in their face, denying them a seat at the table of life. Yet when Guinevere Megan attempts to drown herself, a benevolent constable drags her out and a Christian Judge sends her to the workhouse.

Constable. Well, sir, we can’t get over the facts, can we? ... You know what soocide amounts to — it’s an awkward job.

Wellwyn. But look here, Constable, as a reasonable man — This poor wretched little girl — you know what that life means better than anyone! Why! It’s to her credit to try and jump out of it!

Constable. Can’t neglect me duty, sir; that’s impossible.

Wellwyn. Of all the d — d topsy-turvy —! Not a soul in the world wants her alive — and now she is to be prosecuted for trying to go where everyone wishes her.

Is it necessary to dwell on the revolutionary significance of this cruel reality? It is so all-embracing in its sweep, so penetrating of the topsy-turviness of our civilization, with all its cant and artifice, so powerful in its condemnation of our cheap theories and cold institutionalism which freezes the soul and destroys the best and finest in our being. The Wellwyns, Ferrands, and Megans are the stuff out of which a real humanity might be fashioned. They feel the needs of their fellows, and whatever is in their power to give, they give as nature does, unreservedly. But the Hoxtons, Calways and Bertleys have turned the world into a dismal prison and mankind into monotonous, gray, dull shadows.

The professors, judges, and preachers cannot meet the situation. Neither can Wellwyn, to be sure. And yet his very understanding of the differentiation of human nature, and his sympathy with the inevitable reaction of

John Galsworthy

conditions upon it, bring the Wellwyns much closer to the solution of our evils than all the Hoxtons, Calways and Bertleys put together. This deep conception of social factors is in itself perhaps the most significant lesson taught in "The Pigeon."

Stanley Houghton

Hindle Wakes

In Stanley Houghton, who died last year, the drama lost a talented and brave artist. Brave, because he had the courage to touch one of the most sensitive spots of Puritanism — woman's virtue. Whatever else one may criticise or attack, the sacredness of virtue must remain untouched. It is the last fetich which even so-called liberal-minded people refuse to destroy.

To be sure, the attitude towards this holy of holies has of late years undergone a considerable change. It is beginning to be felt in ever-growing circles that love is its own justification, requiring no sanction of either religion or law. The revolutionary idea, however, that woman may, even as man, follow the urge of her nature, has never before been so sincerely and radically expressed.

The message of "Hindle Wakes" is therefore of inestimable value, inasmuch as it dispels the fog of the silly sentimentalism and disgusting bombast that declares woman a thing apart from nature — one who neither does nor must crave the joys of life permissible to man.

Hindle is a small weaving town, symbolically representing the wakefulness of every small community to the shortcomings of its neighbors. Christopher Hawthorne and Nathaniel Jeffcote had begun life together as lads in the cotton mill. But while Christopher was always a timid and shrinking boy, Nathaniel was aggressive and am. bilious. When the play opens, Christopher, though an old man, is still a poor weaver; Nathaniel, on the contrary, has reached the top of financial and social success. He is the owner of the biggest mill; is wealthy, influential, and withal a man of power. For Nathaniel Jeffcote always loved power and social approval. Speaking of the motor he bought for his only son Alan, he tells his wife:

Jeffcote. Why did I buy a motor-car? Not because I wanted to go motoring. I hate it. I bought it so that people could see Alan driving about in it, and say, "There's Jeffcote's lad in his new car. It cost five hundred quid."

However, Nathaniel is a "square man," and when facing an emergency, not chary with justice and always quick to decide in its favor.

The Jeffcotes center all their hopes on Alan, their only child, who is to inherit their fortune and business. Alan is engaged to Beatrice, the lovely, sweet daughter of Sir Timothy Farrar, and all is joyous at the Jeffcotes'.

Down in the valley of Hindle live the Hawthornes, humble and content, as behooves God-fearing workers. They too have ambitions in behalf of their daughter Fanny, strong, willful and self-reliant, — qualities molded in the hard grind of Jeffcote's mill, where she had begun work as a tot.

During the "bank holiday" Fanny with her chum Mary goes to a neighboring town for an outing. There they meet two young men, Alan Jeffcote and his friend. Fanny departs with Alan, and they spend a glorious time together. On the way home Mary is drowned. As a result of the accident the Hawthornes learn that their daughter had not spent her vacation with Mary. When Fanny returns, they question her, and though she at first refuses to give an account of herself, they soon discover that the girl had passed the time with a man, — young Alan Jeffcote. Her parents are naturally horrified, and decide to force the Jeffcotes to have Alan marry Fanny.

In the old mother of Fanny the author has succeeded in giving a most splendid characterization of the born drudge, hardened by her long struggle with poverty, and grown shrewd in the ways of the world. She knows her daughter so little, however, that she believes Fanny had schemed the affair with Alan in the hope that she

Stanley Houghton

might force him to marry her. In her imagination the old woman already sees Fanny as the mistress of the Jeffcote estate. She persuades her husband to go immediately to the Jeffcotes, and though it is very late at night, the old man is forced to start out on his disagreeable errand.

Jeffcote, a man of integrity, is much shocked at the news brought to him by old Hawthorne. Nevertheless he will not countenance the wrong.

Jeffcote. I'll see you're treated right. Do you hear?

Christopher. I can't ask for more than that.

Jeffcote. I'll see you're treated right.

Young Alan had never known responsibility. Why should he, with so much wealth awaiting him? When confronted by his father and told that he must marry Fanny, he fights hard against it. It may be said, in justice to Alan, that he really loves his betrothed, Beatrice, though such a circumstance has never deterred the Alans from having a lark with another girl.

The young man resents his father's command to marry the mill girl. But when even Beatrice insists that he belongs to Fanny, Alan unwillingly consents. Beatrice, a devout Christian, believes in renunciation.

Beatrice. I do need you, Alan. So much that nothing on earth could make me break off our engagement, if I felt that it was at all possible to let it go on. But it isn't. It's impossible.

Alan. And you want me to marry Fanny?

Beatrice. Yes. Oh, Alan! can't you see what a splendid sacrifice you have it in your power to make? Not only to do the right thing, but to give up so much in order to do it.

The Jeffcotes and the Hawthornes gather to arrange the marriage of their children. It does not occur to them to consult Fanny in the matter. Much to their consternation, Fanny refuses to abide by the decision of the family council.

Fanny. It's very good of you. You'll hire the parson and get the license and make all the arrangements on your own without consulting me, and I shall have nothing to do save turn up meek as a lamb at the church or registry office or whatever it is... That's just where you make the mistake. I don't want to marry Alan... I mean what I say, and I'll trouble you to talk to me without swearing at me. I'm not one of the family yet.

The dismayed parents, and even Alan, plead with her and threaten. But Fanny is obdurate. At last Alan asks to be left alone with her, confident that he can persuade the girl.

Alan. Look here, Fanny, what's all this nonsense about? ... Why won't you marry me?

Fanny. You can't understand a girl not jumping at you when she gets the chance, can you? ... How is it that you aren't going to marry Beatrice Farrar? Weren't you fond of her?

Alan. Very... I gave her up because my father made me.

Fanny. Made you? Good Lord, a chap of your age!

Alan. My father's a man who will have his own way... He can keep me short of brass.

Fanny. Earn some brass.

Alan. I can earn some brass, but it will mean hard work and it'll take time. And, after all, I shan't earn anything like what I get now.

Stanley Houghton

Fanny. Then all you want to wed me for is what you'll get with me? I'm to be given away with a pound of tea, as it were?

Alan. I know why you won't marry me... You're doing it for my sake.

Fanny. Don't you kid yourself, my lad! It isn't because I'm afraid of spoiling your life that I'm refusing you, but because I'm afraid of spoiling mine! That didn't occur to you?

Alan. Look here, Fanny, I promise you I'll treat you fair all the time. You don't need to fear that folk'll look down on you. We shall have too much money for that.

Fanny. I can manage all right on twenty-five bob a week.

Alan. I'm going to fall between two stools. It's all up with Beatrice, of course. And if you won't have me I shall have parted from her to no purpose; besides getting kicked out of the house by my father, more than likely! You said you were fond of me once, but it hasn't taken you long to alter.

Fanny. All women aren't built alike. Beatrice is religious. She'll be sorry for you. I was fond of you in a way.

Alan. But you didn't ever really love me?

Fanny. Love you? Good heavens, of course not! Why on earth should I love you? You were just some one to have a bit of fun with. You were an amusement — a lark. How much more did you care for me?

Alan. But it's not the same. I'm a man.

Fanny. You're a man, and I was your little fancy. Well, I'm a woman, and you were my little fancy. You wouldn't prevent a woman enjoying herself as well as a man, if she takes it into her head?

Alan. But do you mean to say that you didn't care any more for me than a fellow cares for any girl he happens to pick up?

Fanny. Yes. Are you shocked?

Alan. It's a bit thick; it is really!

Fanny. You're a beauty to talk.

Alan. It sounds so jolly immoral. I never thought of a girl looking on a chap just like that! I made sure you wanted to marry me if you got the chance.

Fanny. No fear! You're not good enough for me. The chap Fanny Hawthorn weds has got to be made of different stuff from you, my lad. My husband, if ever I have one, will be a man, not a fellow who'll throw over his girl at his father's bidding! Strikes me the sons of these rich manufacturers are all much alike. They seem a bit weak in the upper story. It's their father's brass that's too much for them, happen! ... You've no call to be afraid. I'm not going to disgrace you. But so long as I've to live my own life I don't see why I shouldn't choose what it's to be.

Unheard of, is it not, that a Fanny should refuse to be made a "good woman," and that she should dare demand the right to live in her own way? It has always been considered the most wonderful event in the life of a girl if a young man of wealth, of position, of station came into her life and said, "I will take you as my wife until death do us part."

But a new type of girlhood is in the making. We are developing the Fannies who learn in the school of life, the hardest, the cruelest and at the same time the most vital and instructive school. Why should Fanny marry a young man in order to become "good," any more than that he should marry her in order to become good? Is it not because we have gone on for centuries believing that woman's value, her integrity and position in society center about her sex and consist only in her virtue, and that all other usefulness weighs naught in the balance

against her “purity”? If she dare express her sex as the Fannies do, we deny her individual and social worth, and stamp her fallen.

The past of a man is never questioned: no one inquires how many Fannies have been in his life. Yet man has the impudence to expect the Fannies to abstain till he is ready to bestow on them his name.

“Hindle Wakes” is a much needed and important social lesson, — not because it necessarily involves the idea that every girl must have sex experience before she meets the man she loves, but rather that she has the right to satisfy, if she so chooses, her emotional and sex demands like any other need of her mind and body. When the Fannies become conscious of that right, the relation of the sexes will lose the shallow romanticism and artificial exaggeration that mystery has surrounded it with, and assume a wholesome, natural, and therefore healthy and normal expression.

Githa Sowerby

Rutherford and Son

The women's rights women who claim for their sex the most wonderful things in the way of creative achievement, will find it difficult to explain the fact that until the author of "Rutherford and Son" made her appearance, no country had produced, a single women dramatist of note.

That is the more remarkable because woman has since time immemorial been a leading figure in histrionic art. Rachel, Sarah Bernhardt, Eleanore Duse, and scores of others had few male peers.

It can hardly be that woman is merely a reproducer and not a creator. We have but to recall such creative artists as Charlotte and Emily Brontë, George Sand, George Eliot, Mary Wollstonecraft, Marie Bashkirtshev, Rosa Bonheur, Sophia Kovalevskya and a host of others, to appreciate that woman has been a creative factor in literature, art and science. Not so in the drama, so far the stronghold exclusively of men.

It is therefore an event for a woman to come to the fore who possesses such dramatic power, realistic grasp and artistic penetration, as evidenced by Githa Sowerby.

The circumstance is the more remarkable because Githa Sowerby is, according to her publishers, barely out of her teens; and though she be a genius; her exceptional maturity is a phenomenon rarely observed. Generally maturity comes only with experience and suffering. No one who has not felt the crushing weight of the Rutherford atmosphere could have painted such a vivid and life-like picture.

The basic theme in "Rutherford and Son" is not novel. Turgenev, Ibsen and such lesser artists as Sudermann and Stanley Houghton have dealt with it: the chasm between the old and the young, — the tragic struggle of parents against their children, the one frantically holding on, the other recklessly letting go. But "Rutherford and Son" is more than that. It is a picture of the paralyzing effect of tradition and institutionalism on all forms of life, growth, and change.

John Rutherford, the owner of the firm "Rutherford and Son", is possessed by the phantom of the past — the thing handed down to him by his father and which he must pass on to his son with undiminished luster; the thing that has turned his soul to iron and his heart to stone; the thing for the sake of which he has never known joy and because of which no one else must know joy, — "Rutherford and Son."

The crushing weight of this inexorable monster on Rutherford and his children is significantly summed up by young John:

John. Have you ever heard of Moloch? No... Well, Moloch was a sort of God ... some time ago, you know, before Dick and his kind came along. They built his image with an ugly head ten times the size of a real head, with great wheels instead of legs, and set him up in the middle of a great dirty town. And they thought him a very important person indeed, and made sacrifices to him ... human sacrifices ... to keep him going, you know. Out of every family they set aside one child to be an offering to him when it was big enough, and at last it became a sort of honor to be dedicated in this way, so much so, that the victims came themselves gladly to be crushed out of life under the great wheels. That was Moloch.

Janet. Dedicated — we are dedicated — all of us — to Rutherfords'.

Not only the Rutherford children, their withered *Aunt Ann*, and old *Rutherford* himself, but even *Martin*, the faithful servant in the employ of the Rutherfords for twenty-five years, is “dedicated,” and when he ceases to be of use to their Moloch, he is turned into a thief and then cast off, even as *Janet* and *John*.

Not love for *John*, his oldest son, or sympathy with the latter’s wife and child induces old *Rutherford* to forgive his son’s marriage with a shop-girl, but because he needs *John* to serve the house of Rutherford. The one inexorable purpose, always and ever!

His second son *Richard*, who is in the ministry, and “of no use” to old *Rutherford*’s God of stone, receives the loving assurance: “You were no good for my purpose, and there’s the end; for the matter o’ that, you might just as well never ha’ been born.”

For that matter, his daughter *Janet* might also never have been born, except that she was “good enough” to look after her father’s house, serve him, even helping take off his boots, and submitting without a murmur to the loveless, dismal life in the Rutherford home. Her father has sternly kept every suitor away, “because no one in Grantley’s good enough for us.” *Janet* has become faded, sour and miserable with yearning for love, for sunshine and warmth, and when she at last dares to partake of it secretly with her father’s trusted man *Martin*, old *Rutherford* sets his iron heel upon her love, and drags it through the mud till it lies dead.

Again, when he faces the spirit of rebellion in his son *John*, *Rutherford* crushes it without the slightest hesitation in behalf of his one obsession, his one God — the House of Rutherford.

John has made an invention which holds great by means of it he hopes to shake deadly grip of the Rutherfords’. He wants to become a free man and mold a new life for his wife and child. He knows his father will not credit the value of his invention. He dare not approach him: the Rutherford children have been held in dread of their parent too long.

John turns to *Martin*, the faithful servant, the the confidence of *Rutherford*. *John* feels himself safe with *Martin*. But he does not know that *Martin*, too, is dedicated to Moloch, broken by his twenty-five years of service, left without will, without purpose outside of the Rutherfords’.

Martin tries to enlist *Rutherford*’s interest in behalf of *John*. But the old man decides that *John* must turn over his invention to the House of Rutherford.

Rutherford. What’s your receipt?

John. I want to know where I stand... I want my price.

Rutherford. Your price — your price? Damn your impudence, sir... So that’s your line, is it? ... This is what I get for all I’ve done for you... This is the result of the schooling I gave you. I’ve toiled and sweated to give you a name you’d be proud to own — worked early and late, toiled like a dog when other men were taking their ease — plotted and planned to get my chance, taken it and held it when it come till I could ha’ burst with the struggle. Sell! You talk o’ selling to me, when everything you’ll ever make couldn’t pay back the life I’ve given to you!

John. Oh, I know, I know. I’ve been both for five years. Only I’ve had no salary.

Rutherford. You’ve been put to learn your business like any other young fellow. I began at the bottom — you’ve got to do the same... Your father has lived here, and your grandfather before you. It’s your inheritance — can’t you realize that? — what you’ve got to come to when I’m under ground. We’ve made it for you, stone by stone, penny by penny, fighting through thick and thin for close on a hundred years... what you’ve got to do — or starve. You’re my son — you’ve got to come after me.

Janet knows her father better than *John*; she knows that “no one ever stands out against father for long — or else they get so knocked about, they don’t matter any more.” *Janet* knows, and when the moment arrives that brings — her father’s blow upon her head, it does not come as a surprise to her. When old *Rutherford* discovers her relation with *Martin*, his indignation is as characteristic of the man as everything else in his life. It is not

outraged morality or a fath love. It is always and forever the House Rutherford. Moreover, the discovery of affair between his daughter and his workman comes at a psychologic moment: *Rutherford* is get hold of *John's* invention — for the Rutherfords, of course — and now that *Martin* has broken faith with his master, his offense serves an easy pretext for *Rutherford* to break faith with *Martin*.. He calls the old servant to his office demands the receipt of *John's* invention, entrusted to *Martin*. On the latter's refusal to betray *John*, the master plays on the man's loyalty to the Rutherfords.

Rutherford. Rutherfords' is going down-down. I got to pull her up, somehow. There's one way out... Mr. John's made this metal — a thing, I take your word for it, that's worth a fortune. And we're going to sit by and watch him fooling it away — selling it for a song to Miles or Jarvis, that we could break tomorrow if we had half a chance... You've got but to put your hand in your pocket to save the place and you don't do it. — You're with the money-grubbing little souls that can't see beyond the next shilling they put ... When men steal, Martin, they do it to gain something. If I steal this, what'll I gain if I buy it? If I make money, what'll I buy with it? pleasure maybe? Children to come after me — glad o' what I done? Tell me anything in the wide world that'll bring me joy, and I'll swear to you never to touch it?...If you give it to me what'll you gain by it? Not a farthing shall you ever have from me — no more than I get myself.

Martin. And what will Mr. John get for it?

Rutherford. Rutherfords — when I'm gone. He'll thank you in ten years — he'll come to laugh at himself — him and his price. He'll see the Big Thing one day, mebbe, like what I've done. He'll see that it was no more his than 'tw, — ts yours to give nor mine to take It's Rutherfords'. Will you give it to me?

Martin. I take shame to be doing it now... He worked it out along o' me. Every time it changed he come running to show me like a bairn wi' a new toy. Rutherford. It's for Rutherfords'.

Rutherfords' ruthlessly marches on. If the Rutherford purpose does not shrink from corrupting its most trusted servant, it surely will not bend before a daughter who has dared, even once in her life, to assert herself.

Rutherford. How far's it gone?

Janet. Right at first — I made up my mind that if you ever found out, I'd go right away, to put things straight. He wanted to tell you at the first. But I knew that it would be no use It was I said not to tell you.

Rutherford. Martin...that I trusted as I trust myself.

Janet. You haven't turned him away — you couldn't do that!

Rutherford. That's my business.

Janet. You couldn't do that ... not Martin...

Rutherford. Leave it — leave it ... Martin's my servant, that I pay wages to. I made a name for my children — a name respected in all the countryside — and go with a workingman... To-morrow you leave house. D'ye understand? I'll have no light ways under my roof. No one shall say I winked at it. You can bide the night. To-morrow when I come in I'm to find ye gone... Your name shan't be spoken in my house ... never again.

Janet. Oh, you've no pity... I was thirty-six. Gone sour. Nobody'd ever come after me. Not even when I was young. You took care o' that. Half of my well-nigh all of it that mattered... Martin loves me honest. Don't you come near! Don't you touch that! ... You think that I'm sorry you've found out — think you've done for me when you use a on me and turn me out o' your house. out

o' You've let me out of jail! Whatever happens to me now, I shan't go on living as I lived here. Whatever Martin's done, he's taken me from you. You've ruined my life, you with your getting on. I've loved in wretchedness, all the joy I ever had made wicked by the fear o' you... Who are you? Who are you? Who are you? A man — a man that takes power to himself, power to other gather people to him and use them as he wills — a man that'd take the blood of life itself and put it into the Works — into Rutherfords'. And what ha' you got by it — what? You've got Dick, that you've bullied till he's a fool-John, that's waiting for the time when he can sell what you've done — and you got me — me to take — your boots off at night — to well — nigh wish you dead when I had to touch you... Now! ... Now you know it!

But for the great love in her heart, Janet could not have found courage to face her father as she did. But love gives strength; it instills hope and faith, and kindles anew the fires of life. Why, then, should it not be strong enough to break the fetters of even Rutherfords'? Such a love only those famished for affection and warmth can feel, and Janet was famished for life.

Janet. I had a dream — a dream that I was in a place wi' flowers, in the summer-time, white and thick like they never grow on the moor — but it was the moor — a place near Martin's cottage. And I dreamt that he came to me with the look he had when I was a little lass, with his head up and the lie gone out of his eyes. All the time I knew I was on my bed in my room here — but it was as if sweetness poured into me, spreading and covering me like the water in the tarn when the rains are heavy in the fells... That's why I dreamt of him so last night. It was as if all that was best in me was in that dream — what I was as a bairn and what I'm going to be. He couldn't help but love me. It was a message — couldn't have thought of it by myself. It's something that's come to me — here (*putting her hands on her breast*). Part of me!

All that lay dormant in *Janet* now turns into glowing fire at the touch of Spring. But in *Martin* life has been marred, strangled by the iron hand of Rutherfords'.

Martin. Turned away I am, sure enough. Twentyfive years. And in a minute it's broke. Wi' two words.

Janet. You say that now because your heart's cold with the trouble. But it'll warm again — it'll warm again. I'll warm it out of my own heart, Martin — my heart that can't be made cold.

Martin. I'd rather ha' died than he turn me away. I'd ha' lost everything in the world to know that I was true to 'm like I was till you looked at me wi' the love in your face. It was a great love ye gave me — you in your grand hoose wi' your delicate ways. But it's broke me.

Janet. But — it's just the same with us. Just the same as ever it was.

Martin. Aye. But there's no mending, wi' the likes o' him.

Janet. What's there to mend? What's there to mend except what's bound you like a slave all the years? You're free — free for the first time since you were a lad mebbe. We'll begin again. We'll be happyhappy. You and me, free in the world! All the time that's been 'll be just like a dream that's past, a waiting time afore we found each other — the long winter afore the flowers come out white and thick on the moors Martin. Twenty-five years ago he took me... It's too long to change... I'll never do his work no more; but it's like as if he'd be my master just the same till I die —

Janet. Listen, Martin. Listen to me. You've worked all your life for him, ever since you were a little lad. Early and late you've been at the Works — working — working — for him.

Martin. Gladly!

Janet. Now and then he give, you a kind word — you were wearied out mebbe — and your thoughts might ha' turned to what other men's lives were, wi' time for rest and pleasure. You didn't see through him, you wi' your big heart, Martin. You were too near to see, like I was till Mary came. You worked gladly maybe — but all the time your life was going into Rutherfords' — your manhood into the place he's built. He's had you, Martin, — like he's had me, and all of us. We used to say he was hard and ill-tempered. Bad to do with in the house — we fell silent when he came in — we couldn't see for the little things, — we couldn't see the years passing because of the days. And all the time it was our lives he was taking bit by bit — our lives that we'll never get back... Now's our chance at last! He's turned us both away, me as well as you. We two he's sent out into the world together. Free. He's done it himself of his own will. It's ours to take, Martin — happiness. We'll get it in spite of him. He'd kill it if he could.

The cruelty of it, that the Rutherfords never kill with one blow: never so merciful are they. In their ruthless march they strangle inch by inch, shed the blood of life drop by drop, until they have broken the very spirit of man and made him as helpless and pitiful as *Martin*, — a trembling leaf tossed about by the winds.

A picture of such stirring social and human importance that no one, except he who has reached the stage of *Martin*, can escape its effect. Yet even more significant is the inevitability of the doom of the Rutherfords as embodied in the wisdom of *Mary*, *John's* wife.

When her husband steals his father's money a very small part indeed compared with what the father had stolen from him — he leaves the hateful place and *Mary* remains to face the master. For the sake of her child she strikes a bargain with *Rutherford*.

Mary. A bargain is where one person has something to sell that another wants to buy. There's no love in it only money — money that pays for life. I've got something to sell that you want to buy.

Rutherford. What's that?

Mary. My son. You've lost everything you've had in the world. John's gone — and Richard — and Janet. They won't come back. You're alone now and getting old, with no one to come after you. When you die Rutherfords' will be sold — somebody'll buy it and give it a new name perhaps, and no one will even remember that you made it. That'll be the end of all your work. just — nothing. You've thought of that... It's for my boy. I want — a chance of life for him — his place in the world. John can't give him that, because he's made so. If I went to London and worked my hardest I'd get twenty-five shillings a week. We've failed. From you I can get when I want for my boy. I want all the good common things: a good house, good food, warmth. He's a delicate little thing now, but he'll grow strong like other children... Give me what I ask, and in return I'll give you — him. On one condition. I'm to stay on here. I won't trouble you — you needn't speak to me or see me unless you want to. For ten years he's to be absolutely mine, to do what I like with. You mustn't interfere — you mustn't tell him to do things or frighten him. He's mine for ten years more.

Rutherford. And after that?

Mary. He'll be yours.

Rutherford. To train up. For Rutherfords'?

Mary. Yes.

Rutherford. After all? After Dick, that I've bullied till he's a fool? John, that's wished me dead?

Mary. In ten years you'll be an old man; you won't be able to make people afraid of you any more.

When I saw the masterly presentation of the play on the stage, *Mary's* bargain looked unreal and incongruous. It seemed impossible to me that a mother who really loves her child should want it to be in any way connected

with the Rutherford's. But after repeatedly rereading the play, I was convinced by Mary's simple statement: "In ten years you'll be an old man; you won't be able to make people afraid of you any more." Most deeply true. The Rutherfords are bound by time, by the eternal forces of change. Their influence on human life is indeed terrible. Not withstanding it all, however, they are fighting a losing game. They are growing old, already too old to make anyone afraid. Change and innovation are marching on, and the Rutherfords must make place for the young generation knocking at the gates.

The Irish Drama

William Butler Yeats

Most Americans know about the Irish people only that they are not averse to drink, and that they make brutal policemen and corrupt politicians. But those who are familiar with the revolutionary movements of the past are aware of the fortitude and courage, aye, of the heroism of the Irish, manifested during their uprisings, and especially in the Fenian movement — the people's revolt against political despotism and land robbery.

And though for years Ireland has contributed to the very worst features of American life, those interested in the fate of its people did not despair; they knew that the spirit of unrest in Ireland was not appeased, and that it would make itself felt again in no uncertain form.

The cultural and rebellious awakening in that country within the last twenty-five years once more proves that neither God nor King can for long suppress the manifestation of the latent possibilities of a people. The possibilities of the Irish must indeed be great if they could inspire the rich humor of a Lady Gregory, the deep symbolism of a Yeats, the poetic fancy of a Synge, and the rebellion of a Robinson and Murray.

Only a people unspoiled by the dulling hand of civilization and free from artifice can retain such simplicity of faith and remain so imaginative, so full of fancy and dreams, wild and fiery, which have kindled the creative spark in the Irish dramatists of our time. It is true that the work of only the younger element among them is of social significance, yet all of them have rendered their people and the rest of the world a cultural service of no mean value. William Butler Yeats is among the latter, together with Synge and Lady Gregory; his art, though deep in human appeal, has no bearing on the pressing questions of our time. Mr. Yeats himself would repudiate any implication of a social character, as he considers such dramas too "topical" and therefore "half bad" plays. In view of this attitude, it is difficult to reconcile his standard of true art with the repertoire of the Abbey Theater, which consists mainly of social dramas. Still more difficult is it to account for his work, "Where There is Nothing," which is no less social in its philosophy and tendency than Ibsen's "Brand."

Where There Is Nothing

"Where There Is Nothing" is as true an interpretation of the philosophy of Anarchism as could be given by its best exponents. I say this not out of any wish to tag Mr. Yeats, but because the ideal of Paul Ruttledge, the hero of the play, is nothing less than Anarchism applied to everyday life.

Paul Ruttledge, a man of wealth, comes to the conclusion, after a long process of development and growth, that riches are wrong, and that the life of the propertied is artificial, useless and inane.

Paul Ruttledge. When I hear these people talking I always hear some organized or vested interest chirp or quack, as it does in the newspapers. I would like to have great iron claws, and to put them about the pillars, and to pull and pull till everything fell into pieces... Sometimes I dream I am pulling down my own house, and sometimes it is the whole world that I am pulling down... When everything was pulled down we would have more room to get drunk in, to drink contentedly out of the cup of life, out of the drunken cup of life.

He decides to give up his position and wealth and cast his lot in with the tinkers — an element we in America know as "hoboes," men who tramp the highways making their living as they go about, mending kettles and pots, earning an honest penny without obligation or responsibility to anyone. Paul Ruttledge longs for the freedom of the road, — to sleep under the open sky, to count the stars, to be free. He throws off all artificial restraint and

is received with open arms by the tinkers. To identify himself more closely with their life, he marries a tinker's daughter — not according to the rites of State or Church, but in true tinker fashion — in freedom — bound only by the promise to be faithful and “not hurt each other.”

In honor of the occasion, Paul tenders to his comrades and the people of the neighborhood a grand feast, full of the spirit of life's joy, — an outpouring of gladness that lasts a whole week.

Paul's brother, his friends, and the authorities are incensed over the carousal. They demand that he terminate the “drunken orgy.”

Mr. Joyce. This is a disgraceful business, Paul; the whole countryside is demoralized. There is not a man who has come to sensible years who is not drunk.

Mr. Dowler. This is a flagrant violation of all propriety. Society is shaken to its roots. My own servants have been led astray by the free drinks that are being given in the village. My butler, who has been with me for seven years, has not been seen for the last two days.

Mr. Algie. I endorse his sentiments completely. There has not been a stroke of work done for the last week. The hay is lying in ridges where it has been cut, there is not a man to be found to water the cattle. It is impossible to get as much as a horse shod in the village.

Paul Rutledge. I think you have something to say, Colonel Lawley?

Colonel Lawley. I have undoubtedly. I want to know when law and order are to be reestablished. The police have been quite unable to cope with the disorder. Some of them have themselves got drunk. If my advice had been taken the military would have been called in.

Mr. Green. The military are not indispensable on occasions like the present. There are plenty of police coming now. We have wired to Dublin for them, they will be here by the four o'clock train.

Paul Rutledge. But you have not told me what you have come here for. Is there anything I can do for you?

Mr. Green. We have come to request you to go to the public-houses, to stop the free drinks, to send the people back to their work. As for those tinkers, the law will deal with them when the police arrive.

Paul Rutledge. I wanted to give a little pleasure to my fellow-creatures.

Mr. Dowler. This seems rather a low form of pleasure.

Paul Rutledge. I daresay it seems to you a little violent. But the poor have very few hours in which to enjoy themselves; they must take their pleasure raw; they haven't the time to cook it. Have we not tried sobriety? Do you like it? I found it very dull... Think what it is to them to have their imagination like a blazing tarbarrel for a whole week. Work could never bring them such blessedness as that.

Mr. Dowler. Everyone knows there is no more valuable blessing than work.

Paul Rutledge decides to put his visitors “on trial, to let them see themselves as they are in all their hypocrisy, all their corruption.

He charges the military man, Colonel Lawley, with calling himself a Christian, yet following the business of man-killing. The Colonel is forced to admit that he had ordered his men to fight in a war, of the justice of which they knew nothing, or did not believe in, and yet it is “the doctrine of your Christian church, of your Catholic church, that he who fights in an unjust war, knowing it to be unjust, loses his own soul.” Of the rich man Dowler, Paul Rutledge demands whether he could pass through the inside of a finger ring, and on Paul's attention being called by one of the tinkers to the fine coat of Mr. Dowler, he tells him to help himself to it. Threatened by *Mr. Green*, the spokesman of the law, with encouraging robbery, Rutledge admonishes him.

Ruttledge Remember the commandment, "Give to him that asketh thee"; and the hard commandment goes even farther," Him that taketh thy cloak forbid not to take thy coat also."

But the worst indictment Ruttledge hurls against Mr. Green. The other professed Christians Will, murder, do not love their enemies, and do not give to any man that asks of them. But the Greens, Ruttledge says, are the worst of all. For the others break the law of Christ for their own pleasure, but "you take pay for breaking it; when their goods are taken away you condemn the taker; when they are smitten on one cheek you punish the smiter. You encourage them in their breaking of the Law of Christ."

For several years Ruttledge lives the life of the tinkers. But of weak physique, he finds himself unable to withstand the rigors of the road. His health breaks down, and his faithful comrades carry him to his native town and bring him to a monastery where *Paul* is cared for by the priests. While there he begins to preach a wonderful gospel, a gospel strange to the friars and the superior, — so rebellious and terrible that he is declared a disenter, a heathen and a dangerous character.

Paul Ruttledge. Now I can give you the message that has come to me... Lay down your palm branches before this altar; you have brought them as a sign that the walls are beginning to be broken up, that we are going back to the joy of the green earth... For a long time after their making men and women wandered here and there, half blind from the drunkenness of Eternity; they had not yet forgotten that the green Earth was the Love of God, and that all Life was the Will of God, and so they wept and laughed and hated according to the impulse of their hearts. They gathered the great Earth to their breasts and their lips... in what they believed would be an eternal kiss. It was then that the temptation began. The men and women listened to them, and because when they had lived ... in mother wit and natural kindness, they sometimes did one another an injury, they thought that it would be better to be safe than to be blessed, they made the Laws. The Laws were the first sin. They were the first mouthful of the apple; the moment man had made them he began to die; we must put out the Laws as I put out this candle. And when they had lived amidst the green Earth that is the Love of God, they were sometimes wetted by the rain, and sometimes cold and hungry, and sometimes alone from one another; they thought it would be better to be comfortable than to be blessed. They began to build big houses and big towns. They grew wealthy and they sat chattering at their doors; and the embrace that was to have been eternal ended... We must put out the towns as I put out this candle. But that is not all, for man created a worse thing... Man built up the Church. We must destroy the Church, we must put it out as I put out this candle... We must destroy everything that has Law and Number.

The rebel is driven from the monastery. He is followed by only two faithful friars, his disciples, who go among the people to disseminate the new gospel. But the people fail to understand them. Immersed in darkness and superstition, they look upon these strange men as evildoers. They accuse them of casting an evil spell on their cattle and disturbing the people's peace. The path of the crusader is thorny, and Colman, the friar disciple of Paul, though faithful for a time, becomes discouraged in the face of opposition and persecution. He weakens.

Colman. It's no use stopping waiting for the wind; if we have anything to say that's worth the people listening to, we must bring them to hear it one way or another. Now, it is what I was saying to Aloysius, we must begin teaching them to make things, they never had the chance of any instruction of this sort here. Those and other things, we got a good training in the old days. And we'll get a grant from the Technical Board. The Board pays up to four hundred pounds to some of its instructors.

Paul Ruttledge. Oh, I understand; you will sell them. And what about the dividing of the money? You will need to make laws about that. Oh, we will grow quite rich in time.

Colman. We'll build workshops and houses for those who come to work from a distance, good houses, slated, not thatched... They will think so much more of our teaching when we have got

them under our influence by other things. Of course we will teach them their meditations, and give them a regular religious life. We must settle out some little place for them to pray in — there's a high gable over there where we could hang a bell.

Paul Ruttledge. Oh, yes, I understand. You would weave them together like this, you would add one thing to another, laws and money and church and bells, till you had got everything back again that you have escaped from. But it is my business to tear things asunder.

Aloysius. Brother Paul, it is what I am thinking; now the tinkers have come back to you, you could begin to gather a sort of an army; — you can't fight your battle without an army. They would call to the other tinkers, and the tramps and the beggars, and the sieve-makers and all the wandering people. It would be a great army Paul Ruttledge. Yes, that would be a great army, a great wandering army.

Aloysius. The people would be afraid to refuse us then; we would march on —

Paul Ruttledge. We could march on.. We could march on the towns, and we could break up all settled order; we could bring back the old joyful, dangerous, individual life. We would have banners. We will have one great banner that will go in front, it will take two men to carry it, and on it we will have Laughter —

Aloysius. That will be the banner for the front. We will have different troops, we will have captains to organize them, to give them orders.

Paul Ruttledge. To organize? That is to bring in law and number. Organize — organize — that is how all the mischief has been done. I was forgetting, — we cannot destroy the world with armies; it is inside our minds that it must be destroyed.

Deserted, Paul Ruttledge stands alone in his crusade, like most iconoclasts. Misunderstood and persecuted, he finally meets his death at the hands of the infuriated mob.

"Where There Is Nothing" is of great social significance, deeply revolutionary in the sense that it carries the message of the destruction of every institution — State, Property, and Church — that enslaves humanity. For where there is nothing, there man begins.

A certain critic characterized this play as a statement of revolt against the despotism of facts." Is there a despotism more compelling and destructive than that of the facts of property, of the State and Church? But "Where There Is Nothing" is not merely a "statement" of revolt. It embodies the spirit of revolt itself, of that most constructive revolt which begins with the destruction of every obstacle in the path of the new life that is to grow on the debris of the old, when the paralyzing yoke of institutionalism shall have been broken, and man left free to enjoy Life and Laughter.

Lenox Robinson

Harvest

Timothy Hurley, an old farmer, slaves all his life and mortgages his farm in order to enable his children to lead an idle, parasitic life.

Started on this road toward so-called culture by the school-master, *William Lordan*, *Hurley's* children leave their father's farm and in due time establish themselves in society as priest, lawyer, secretary and chemist, respectively.

The secretary son is ashamed of his lowly origin and denies it. The lawyer son is much more concerned with his motor car than with the condition of the farm that has helped him on his feet. The priest has departed for America, there to collect funds for Church work. Only Maurice, the youngest son of Timothy Hurley, remains at home as the farm drudge, the typical man with the hoe.

Jack Hurley, the chemist, and Timothy's only daughter Mary, retain some loyalty to the old place, but when they return after an absence of years, they find themselves out of touch with farm life, and they too turn their back on their native heath. Jack Hurley's notion of the country is that of most city people: nature is beautiful, the scenery lovely, so long as it is someone else who has to labor in the scorching sun, to plow and toil in the sweat of his brow.

Jack and his wife Mildred are both extremely romantic about the farm.

Jack. It stands to reason farming must pay enormously. Take a field of oats, for instance; every grain that's sown gives a huge percentage in return... I don't know exactly how many grains a stalk carries, but several hundred I'm sure ... why, there's no investment in the world would give you a return like that.

But soon they discover that every grain of corn does not yield hundreds of dollars.

Maurice. You can't have a solicitor, and a priest, and a chemist in a family without spending money, and for the last ten years you've been all drawing money out of the farm ... there's no more to drain now... Oh, I suppose you think I'm a bloody fool not to be able to make it pay; but sure what chance have I and I never taught how to farm? There was money and education wanted to make priests and doctors and gentlemen of you all, and wasn't there money and education wanted to make a farmer of me? No; nothing taught me only what I picked up from my father and the men, and never a bit of fresh money to put into the farm only it all kept to make a solicitor of Bob and a chemist of you.

During Jack's visit to the farm a fire breaks out and several buildings on the place are destroyed. Much to the horror of the well-bred Jack.. he learns that his father himself had lit the match in order to get "compensation." He sternly upbraids the old farmer.

Jack. Didn't you see yourself how dishonest it was?

Timothy. Maybe I did, but I saw something more, and that was that I was on the way to being put out of the farm.

Jack is outraged; he threatens to inform on his own people and offers to stay on the farm to help with the work. But two weeks' experience in the field beneath the burning sun is more than delicate Jack can stand. He suffers fainting spells, and is in the end prevailed upon by his wife to leave.

Mary, old Hurley's daughter, also returns to the farm for rest and quiet. But she finds no peace there, for the city is too much in her blood. There is, moreover, another lure she cannot escape.

Mary. I was too well educated to be a servant, and I was never happy as one, so to better myself I learned typing... It's a hard life, Jack, and I soon found out how hard it was, and I was as dissatisfied as ever. Then there only seemed one way. out of it ... and he ... my employer, I mean... I went into it deliberately with my eyes open. You see, a woman I knew chucked typing and went in for this and I saw what a splendid time she had, and how happy she was — and I was so miserably unhappy — and how she had everything she wanted and I had nothing, and ... and ... But this life made me unhappy, too, and so in desperation I came home; but I've grown too far away from it all, and now I'm going back. Don't you see, Jack, I'm not happy here. I thought if I could get home to the farm and the old simple life it would be all right, but it isn't. Everything jars on me, the roughness and the hard living and the coarse food — oh,. it seems ridiculous — but they make me physically ill. I always thought, if I could get away home to Knockmalgloss I could start fair again... So I came home, and everything is the same, and everyone thinks that I'm as pure and innocent as when I went away, but ... but ... But, Jack, the dreadful thing is I want to go back ... I'm longing for that life, and its excitement and splendor and color.

In her misery and struggle a great faith sustains Mary and keeps her from ruin. It is the thought of her father, in whom she believes implicitly as her ideal of honesty, strength and incorruptibility. The shock is terrible when she learns that her father, even her father, has fallen a victim to the cruel struggle of life, — that her father himself set fire to the buildings.

Mary. And I thought he was so simple, so innocent, so unspoiled! ... Father, the simple, honest peasant, the only decent one of us. I cried all last night at the contrast! His unselfishness, his simplicity... Why, we 're all equally bad now — he and I — we both sell ourselves, he for the price of those old houses and I for a few years of splendor and happiness...

The 'Only one whom life seems to teach nothing is Schoolmaster Lordan. Oblivious of the stress and storm of reality, he continues to be enraptured with education, with culture, with the opportunities offered by the large cities. He is, particularly proud of the Hurley children.

Lordan. The way you've all got on 1 1 tell you what, if every boy and girl I ever taught had turned out a failure I'd feel content and satisfied when I looked at all of you and saw what I've made of you.

Mary. What you've made of us? I wonder do you really know what you've made of us?

Lordan. Isn't it easily seen? One with a motor car, no less... It was good, sound seed I sowed long ago in the little schoolhouse and it's to-day you're all reaping the harvest.

"Harvest" is a grim picture of civilization in its especially demoralizing effects upon the people who spring from the soil. The mock culture and shallow education which inspire peasant folk with awe, which lure the children away from home, only to crush the vitality out of them or to turn them into cowards and compromisers. The tragedy of a civilization that dooms the tillers of the soil to a dreary monotony of hard toil with little return, or charms them to destruction with the false glow of city culture and ease 1 Greater still this tragedy in a country like Ireland, its people taxed to the very marrow and exploited to the verge of starvation, leaving the young generation no opening, no opportunity in life.

Lenox Robinson

It is inevitable that the sons and daughters of Ireland, robust in body and spirit, yearning for things better and bigger, should desert her. For as Mary says, "When the sun sets here, it's all so dark and cold and dreary." But the young need light and warmth — and these are not in the valley of ever-present misery and want.

"Harvest" is an expressive picture of the social background of the Irish people, a background somber and unpromising but for the streak of dawn that pierces that country's dark horizon in the form of the inherent and irrepressible fighting spirit of the true Irishman, the spirit of the Fenian revolt whose fires often slumber but are never put out, all the ravages of our false civilization notwithstanding.

T. G. Murray

Maurice Harte

“Maurice Harte” portrays the most sinister force which holds the Irish people in awe — that heaviest of all bondage, priestcraft.

Michael Harte, his wife Ellen, and their son Owen are bent on one purpose; to make a priest of their youngest child Maurice. The mother especially has no other ambition in life than to see her son “priested.” No higher ideal to most Catholic mothers than to consecrate their favorite son to the glory of God.

What it has cost the Hartes to attain their ambition and hope is revealed by Ellen Harte in the conversation with her sister and later with her husband, when he informs her that he cannot borrow any more money to continue the boy in the seminary.

Mrs. Harte. If Michael and myself have our son nearly a priest this day, ‘tis no small price at all we have paid for it... Isn’t it the terrible thing, every time you look through that window, to have the fear in your heart that ‘tis the process-server you’ll see and he coming up the boreen?

Old Harte impoverishes himself to enable his son to finish his studies. He has borrowed right and left, till his resources are now entirely exhausted. But he is compelled to try another loan.

Michael. He made out ‘twas as good as insulting him making such a small payment, and the money that’s on us to be so heavy. “If you don’t wish to sign that note,” says he, “you needn’t. It don’t matter at all to me one way or the other, for before the next Quarter Sessions ‘tis Andy Driscoll, the process-server, will be marching up to your door.” So what could I do but sign? Why, ‘twas how he turned on me in a red passion. “And isn’t it a scandal, Michael Harte,” says he, “for the like o’ you, with your name on them books there for a hundred and fifty pounds, and you with only the grass of nine or ten cows, to be making your son a priest? The like of it,” says he, “was never heard of before.”

Mrs. Harte. What business was it of his, I’d like to know? Jealous of us I There’s no fear any of his sons will ever be anything much!

Michael. I was thinking it might do Maurice some harm with the Bishop if it came out on the papers that we were up before the judge for a civil bill.

Mrs. Harte... ‘Tisn’t once or twice I told you that I had my heart set, on hearing Maurice say the marriage words over his own brother.

Maurice comes home for the summer vacation, looking pale and emaciated. His mother ascribes his condition to the bad city air and hard study at school. But Maurice suffers from a different cause. His is a mental struggle: the maddening struggle of doubt, the realization that he has lost his faith, that he has no vocation, and that he must give up his divinity studies. He knows how fanatically bent his people are on having him ordained, and he is tortured by the grief his decision will cause his parents. His heart is breaking as he at last determines to inform them.

He reasons and pleads with his parents and implores them not to drive him back to college. But they cannot understand. They remain deaf to his arguments; pitifully they beg him not to fail them, not to disappoint the

hope of a lifetime. When it all proves of no avail, they finally disclose to Maurice their gnawing secret: the farm has been mortgaged and many debts incurred for the sake of enabling him to attain to the priesthood.

Michael. Maurice, would you break our hearts?

Maurice. Father, would you have your son live a life of sacrilege? Would you, Father? Would you?

Mrs. Harte. That's only foolish talk. Aren't you every bit as good as the next?

Maurice. I may be, but I haven't a vocation... My mind is finally made up.

Mrs. Harte. Maurice, listen to me — listen to me!

If it went out about you this day, isn't it destroyed forever we'd be? Look! The story wouldn't be cast in Macroom when we'd have the bailiffs walking in that door. The whole world knows he is to be priested next June, and only for the great respect they have for us through the means o' that, 'tisin't James McCarthy alone, but every other one o' them would come down on us straight for their money. In one week there wouldn't be a cow left by us, nor a horse, nor a lamb, nor anything at all! ... Look at them books. 'Tis about time you should know how we stand here... God knows, I wouldn't be hard on you at all, but look at the great load o' money that's on us this day, and mostly all on your account.

Maurice. Mother, don't make my cross harder to bear.

Mrs. Harte. An' would you be seeing a heavier cross put on them that did all that mortal man and woman could do for you?

Maurice. Look! I'll wear the flesh off my bones, but in pity spare me 1Mrs. Harte. And will you have no pity at all on us and on Owen here, that have slaved for you all our lives?

Maurice. Mother! Mother!

Mrs. Harte. You'll go back? 'Tis only a mistake?

Maurice. Great God of Heaven 1 ... you'll kill me.

Michael. You'll go back, Maurice? The vocation will come to you in time with the help of God. It will, surely.

Maurice. Don't ask me! Don't ask me!

Mrs. Harte. If you don't how can I ever face outside this door or lift my head again? ... How could I listen to the neighbors making pity for me, and many a one o' them only glad in their hearts? How could I ever face again into town o' Macroom?

Maurice. Oh, don't.

Mrs. Harte. I tell you, Maurice, I'd rather be lying dead a thousand times in the graveyard over Killnamartyra

Maurice. Stop, Mother, stop 1 I'll — I'll go back as — as you all wish it.

Nine months later there is general rejoicing at the Hartes': Maurice has passed his examinations with flying colors; he is about to be ordained, and he is to officiate at the wedding of his brother Owen and his wealthy bride.

Ellen Harte plans to give her son a royal welcome. Great preparations are on foot to greet the return of Maurice. He comes back — not in the glory and triumph expected by his people, but a driveling idiot. His mental struggle, the agony of whipping himself to the hated task, proved too much for him, and Maurice is sacrificed on the altar, of superstition and submission to paternal authority.

T. G. Murray

In the whole range of the Irish drama "Maurice Harte" is the most Irish, because nowhere does Catholicism demand so many victims as in that unfortunate land. But in a deeper sense the play is of that social importance that knows no limit of race or creed.

There is no boundary of land or time to the resistance of the human mind to coercion; it is worldwide. Equally so is the rebellion of youth against the tyranny of parents. But above all does this play mirror the self-centered, narrow, ambitious love of the mother, so disastrous to the happiness and peace of her child. For it is Ellen Harte, rather than the father, who forces Maurice back to his studies. From whatever viewpoint, however, "Maurice Harte" be considered, it carries a dramatically powerful message of wide social significance.

The Russian Drama

People outside of Russia, especially Anglo-Saxons, have one great objection to the Russian drama: it is too sad, too gloomy. It is often asked, "Why is the Russian drama so pessimistic?" The answer is: the Russian drama, like all Russian culture, has been conceived in the sorrow of the people; it was born in their woe and struggle. Anything thus conceived cannot be very joyous or amusing.

It is no exaggeration to say that in no other country are the creative artists so interwoven, so much at one with the people. This is not only true of men like Turgenev, Tolstoy and the dramatists of modern times. It applies also to Gogol, who in "The Inspector" and "Dead Souls" spoke in behalf of the people, appealing to the conscience of Russia. The same is true of Dostoyevsky, of the poets Nekrassov, Nadson, and others. In fact, all the great Russian artists have gone to the people for their inspiration, as to the source of all life. That explains the depth and the humanity of Russian literature.

The modern drama naturally suggests Henrik Ibsen as its pioneer. But prior to him, Gogol utilized the drama as a vehicle for popularizing the social issues of his time. In "The Inspector," (*Revizor*) he portrays the corruption, graft and extortion rampant in the governmental departments. If we were to Anglicize the names of the characters in "The Inspector," and forget for a moment that it was a Russian who wrote the play, the criticism contained therein would apply with similar force to present-day America, and to every other modern country. Gogol touched the deepest sores of social magnitude and marked the beginning of the realistic drama in Russia.

However, it is not within the scope of this work to discuss the drama of Gogol's era. I shall begin with Tolstoy, because he is closer to our own generation, and voices more definitely the social significance of the modern drama.

Leo Tolstoy

When Leo Tolstoy died, the representatives of the Church proclaimed him as their own. "He was with us," they said. It reminds one of the Russian fable about the fly and the ox. The fly was lazily resting on the horn of the ox while he plowed the field, but when the ox returned home exhausted with toil, the fly bragged, "We have been plowing." The spokesmen of the Church are, in relation to Tolstoy, in the same position. It is true that Tolstoy based his conception of human relationships on a new interpretation of the Gospels. But he was as far removed from present-day Christianity as Jesus was alien to the institutional religion of his time.

Tolstoy was the last true Christian, and as such he undermined the stronghold of the Church with all its pernicious power of darkness, with all its injustice and cruelty.

For this he was persecuted by the Holy Synod and excommunicated from the Church; for this he was feared by the Tsar and his henchmen; for this his works have been condemned and prohibited.

The only reason Tolstoy himself escaped the fate of other great Russians was that he was mightier than the Church, mightier than the ducal clique, mightier even than the Tsar. He was the powerful conscience of Russia exposing her crimes and evils before the civilized world.

How deeply Tolstoy felt the grave problems of his time, how closely related he was to the people, he demonstrated in various works, but in none so strikingly as in "The Power of Darkness."

The Power of Darkness

"The Power of Darkness" is the tragedy of sordid misery and dense ignorance. It deals with a group of peasants steeped in poverty and utter darkness. This appalling condition, especially in relation to the women folk, is expressed by one of the characters in the play:

Mitrich. There are millions of you women and girls, but you are all like the beasts of the forest. Just as one has been born, so she dies. She has neither seen or heard anything. A man will learn something; if nowhere else, at least in the inn, or by some chance, in prison, or in the army, as I have. But what about a woman? She does not know a thing about God, — nay, she does not know one day from another. They creep about like blind pups, and stick their heads into the manure.

Peter, a rich peasant, is in a dying condition. Yet he clings to his money and slave-drives his young wife, *Anisya*, his two daughters by a first marriage, and his peasant servant *Nikita*. He will not allow them any rest from their toil, for the greed of money is in his blood and the fear of death in his bones. *Anisya* hates her husband: he forces her to drudge, and he is old and ill. She loves *Nikita*. The latter, young and irresponsible, cannot resist women, who are his main weakness and final undoing. Before he came to old *Peter's* farm, he had wronged an orphan girl. When she becomes pregnant, she appeals to *Nikita's* father, *Akim*, a simple and honest peasant. He urges his son to marry the girl, because "it is a sin to wrong an orphan. Look out, *Nikita*! A tear of offense does not flow past, but upon a man's head. Look out, or the same will happen with you."

Akim's kindness and simplicity are opposed by the viciousness and greed of his wife *Matrena*. *Nikita* remains on the farm, and *Anisya*, urged and influenced by his mother, poisons old *Peter* and steals his money.

When her husband dies, *Anisya* marries *Nikita* and turns the money over to him. *Nikita* becomes the head of the house, and soon proves himself a rake and a tyrant. Idleness and affluence undermine whatever good is

latent in him. Money, the destroyer of souls, together with the consciousness that he has been indirectly a party to *Anisya's* crime, turn *Nikita's* love for the woman into bitter hatred. He takes for his mistress *Akulina*, *Peter's* oldest daughter, a girl of sixteen, deaf and silly, and forces *Anisya* to serve them. She had strength to resist her old husband, but her love for *Nikita* has made her weak. "The moment I see him my heart softens. I have no courage against him."

Old *Akim* comes to ask for a little money from his newly rich son. He quickly senses the swamp of corruption and vice into which *Nikita* has sunk. He tries to save him, to bring him back to himself, to arouse the better side of his nature. But he fails.

The ways of life are too evil for *Akim*. He leaves, refusing even the money he needs so badly to purchase a horse.

Akim. One sin holds on to another and pulls you along. *Nikita*, you are stuck in sins. You are stuck, I see, in sins. You are stuck fast, so to speak. I have heard that nowadays they pull fathers' beards, so to speak, — but this leads only to ruin, to ruin, so to speak... There is your money. I will go and beg, so to speak, but I will not, so to speak, take the money... Let me go! I will not stay! I would rather sleep near the fence than in your nastiness.

The type of *Akim* is most vividly characterized by Tolstoy in the talk between the old peasant and the new help on the farm.

Mitrich. Let us suppose, for example, you have money, and I, for example, have my land lying fallow; it is spring, and I have no seed; or I have to pay the taxes. So I come to you, and say: "Akim, give me ten troubles! I will have the harvest in by St. Mary's Intercession and then I will give it back to you, with a tithe for the accommodation." You, for example, see that I can be flayed, having a horse or a cow, so you say: "Give me two or three roubles for the accommodation." The noose is around my neck, and I cannot get along without it. "Very well," says I, M will take the ten roubles! In the fall I sell some things, and I bring you the money, and you skin me in addition for three troubles.

Akim. But this is, so to speak, a wrong done to a peasant. If one forgets God, so to speak, it is not good.

Mitrich. Wait a minute! So remember what you have done: you have fleeced me, so to speak, and *Anisya*, for example, has some money which is lying idle. She has no place to put it in and, being a woman, does not know what to do with it. So she comes to you: "Can't I," says she, "make some use of my money? Yes, you can, you say. And so you wait., Next summer I come to you once more." Give me another ten roubles," says I, "and I will pay you for the accommodation." So you watch me to see whether my hide has not been turned yet, whether I can be flayed again, and if I can, you give me *Anisya's* money. But if I have not a blessed thing, and nothing to eat, you make your calculations, seeing that I cannot be skinned, and you say: "God be with you, my brother!" and you look out for another man to whom to give *Anisya's* money, and whom you can flay. Now this is called a bank. So it keeps going around. It is a very clever thing, my friend.

Akim. What is this? This is a nastiness, so to speak. If a peasant, so to speak, were to do it, the peasants would regard it as a sin, so to speak. This is not according to the Law, not according to the Law, so to speak. It is bad. How can the learned men, so to speak — ... As I look at it, so to speak, there is trouble without money, so to speak, and with money the trouble is double, so to speak. God has commanded to work. But you put the money in the bank, so to speak, and lie down to sleep, and the money will feed you, so to speak, while you are lying. This is bad, — not according to the Law, so to speak.

Mitrich. Not according to the Law? The Law does not trouble people nowadays, my friend. All they think about is how to dean out a fellow. That's what!

As long as *Akulina's* condition is not noticeable, the relation of *Nikita* with his dead master's daughter remains hidden from the neighbors. But the time comes when she is to give birth to a child. It is then that *Anisya*

becomes mistress of the situation again. Her hatred for *Akulina*, her outraged love for *Nikita* and the evil spirit of *Nikita's* mother all combine to turn her into a fiend. *Akulina* is driven to the barn, where her terrible labor pains are stifled by the dread of her stepmother. When the innocent victim is born, *Nikita's* vicious mother and *Anisya* persuade him that the child is dead and force him to bury it in the cellar.

While *Nikita* is digging the grave, he discovers the deception. The child is alive! The terrible shock unnerves the man, and in temporary madness he presses a board over the little body till its bones crunch. Superstition, horror and the perfidy of the women drive *Nikita* to drink in an attempt to drown the baby's cries constantly ringing in his ears.

The last act deals with *Akulina's* wedding to the son of a neighbor. She is forced into the marriage because of her misfortune. The peasants all gather for the occasion, but *Nikita* is missing: he roams the place haunted by the horrible phantom of his murdered child. He attempts to hang himself but fails, and finally decides to go before the entire assembly to confess his crimes.

Nikita. Father, listen to me! First of all, Marina, look at me! I am guilty toward you: I had promised to marry you, and I seduced you. I deceived you and abandoned you; forgive me for Christ's sake!

Matrena. Oh, oh, he is bewitched. What is the matter with him? He has the evil eye upon him. Get up and stop talking nonsense!

Nikita. I killed your father, and I, dog, have ruined his daughter. I had the power over her, and I killed also her baby... Father dear! Forgive me, sinful man! You told me, when I first started on this life of debauch: "When the claw is caught, the whole bird is lost." But, I, dog, did not pay any attention to you, and so everything turned out as you said. Forgive me, for Christ's sake.

The "Power of Darkness" is a terrible picture of poverty, ignorance and superstition. To write such a work it is not sufficient to be a creative artist: it requires a deeply sympathetic human soul. Tolstoy possessed both. He understood that the tragedy of the peasants' life is due not to any inherent viciousness but to the power of darkness which permeates their existence from the cradle to the grave. Something heavy is oppressing them — in the words of *Anisya* — weighing them down, something that saps all humanity out of them and drives them into the depths.

"The Power of Darkness" is a social picture at once appalling and gripping.

Anton Tchekhof

When Anton Tchekhof first came to the fore, no less an authority than Tolstoy said: "Russia has given birth to another Turgenev." The estimate was not overdrawn. Tchekhof was indeed a modern Turgenev. Perhaps not as universal, because Turgenev, having lived in western Europe, in close contact with conditions outside of Russia, dealt with more variegated aspects of life. But as a creative artist Tchekhof is fitted to take his place with Turgenev.

Tchekhof is preëminently the master of short stories, Within the limits of a few pages he paints the drama of human life with its manifold tragic and comic colors, in its most intimate reflex upon the characters who pass through the panorama. He has been called a pessimist. As if one could miss the sun without feeling the torture of utter darkness!

Tchekhof wrote during the gloomiest period of Russian life, at a time when the reaction had drowned the revolution in the blood of the young generation, — when the Tsar had choked the very breath out of young Russia. The intellectuals were deprived of every outlet: all the social channels were closed to them, and they found themselves without hope or faith, not having yet learned to make common cause with the people.

Tchekhof could not escape the atmosphere which darkened the horizon of almost the whole of Russia. It was because he so intensely felt its oppressive weight that he longed for air, for light, for new and vital ideas. To awaken the same yearning and faith in others, he had to picture life as it was, in all its wretchedness and horror.

This he did in "the Seagull," while in "The Cherry Orchard" he holds out the hope of a new and brighter day.

The Seagull

In "The Seagull" the young artist, *Constantine Treplef*, seeks new forms, new modes of expression. He is tired of the old academic ways, the beaten track; he is disgusted with the endless imitative methods, no one apparently capable of an original thought.

Constantine has written a play; the principal part is to be acted by *Nina*, a beautiful girl with whom *Constantine* is in love. He arranges the first performance to take place on the occasion of his mother's vacation in the country.

She herself — known as *Mme. Arcadina* — is a famous actress of the old school. She knows how to show off her charms to advantage, to parade her beautiful gowns, to faint and die gracefully before the footlights; but she does not know how to live her part on the stage. *Mme. Arcadina* is the type of artist who lacks all conception of the relation between art and life. Barren of vision and empty of heart, her only criterion is public approval and material success. Needless to say, she cannot understand her son. She considers him decadent, a foolish rebel who wants to undermine the settled canons of dramatic art. *Constantine* sums up his mother's personality in the following manner:

Treplef. She is a psychological curiosity, is my mother. A clever and gifted woman, who can cry over a novel, will reel you off all Nekrassov's poems by heart, and is the perfection of a sick nurse; but venture to praise Eleonora Duse before her! Oho! ho! You must praise nobody but her, write about her, shout about her, and go into ecstasies over her wonderful performance in *La Dame aux Camélias*, or *The Fumes of Life*; but as she cannot have then intoxicating pleasures down here. in the country, she's bored and gets spiteful... She loves the stage; she thinks that she is advancing

the cause of humanity and her sacred art; but I regard the stage of to-day as mere routine and prejudice. When the curtain goes up and, the gifted beings, the high priests of the sacred art, appear by electric light, in a room with three sides to it, representing how people eat, drink, love, walk and wear their jackets; when they strive to squeeze out a moral from the flat, vulgar pictures and the flat, vulgar phrases a little tiny moral, easy to comprehend and handy for home consumption, when in a thousand variations they offer me always the same thing over and over and over again — then I take to my heels and run, as Maupassant ran from the Eiffel Tower, which crushed his brain by its overwhelming vulgarity... We must have new formulæ. That's what we want. And if there are none, then it's better to have nothing at all.

With *Mme. Arcadina* is her lover, *Trigorin*, a successful writer. When he began his literary career, he possessed originality and strength. But gradually writing became a habit: the publishers constantly demand new books, and he supplies them.

Oh, the slavery of being an "arrived" artist, forging new chains for oneself with every "best seller"! Such is the position of *Trigorin*: he hates his work as the worst drudgery. Exhausted of ideas, all life and human relations serve him only as material for copy.

Nina, innocent of the ways of the world and saturated with the false romanticism of *Trigorin's* works, does not see the man but the celebrated artist. She is carried away by his fame and stirred by his presence; an infatuation with him quickly replaces her affection for *Constantine*. To her *Trigorin* embodies her dream of a brilliant and interesting life.

Nina. How I envy you, if you but knew it! How different are the lots of different people! Some can hardly drag on their tedious, insignificant existence; they are all alike, all miserable; others, like you, for instance — you are one in a million — are blessed with a brilliant, interesting life, all full of meaning... You are happy. What a delightful life yours is!

Trigorin. What is there so fine about it? Day and, night I am obsessed by the same persistent thought; I must write, I must write, I must write... No sooner have I finished one story than I am somehow compelled to write another, then a third, and after the third a fourth. : . . I have no rest for myself; I feel that I am devouring my own life... I've never satisfied *myself*... I have the feeling for nature; it wakes a passion in me, an irresistible desire to write. But I am something more than a landscape painter; I'm a citizen as well; I love my country, I love the people; I feel that if I am a writer I am bound to speak of the people, of its suffering, of its future, to speak of science, of the rights of man, etc., etc.; and I speak about it all, volubly, and am attacked angrily in return by everyone; I dart from side to side like a fox run down by hounds; I see that life and science fly farther and farther ahead of me, and I fall farther and farther behind, like the countryman running after the train; and in the end I feel that the only thing I can write of is the landscape, and in everything else I am untrue to life, false to the very marrow of my bones.

Constantine realizes that *Nina* is slipping away from him. The situation is aggravated by the constant friction with his mother and his despair at the lack of encouragement for his art. In a fit of despondency he attempts suicide, but without success. His mother, although nursing him back to health, is infuriated at her son's "foolishness," his inability to adapt himself to conditions, his impractical ideas. She decides to leave, accompanied by *Trigorin*. On the day of their departure *Nina* and *Trigorin* meet once more. The girl tells him of her ambition to become an actress, and, encouraged by him, follows him to the city.

Two years later *Mme. Arcadina*, still full of her idle triumphs, returns to her estate. *Trigorin* is, again with her still haunted by the need of copy.

Constantine has in the interim matured considerably. Although he has made himself heard as a writer, he nevertheless feels that life to-day has no place for such as he: that sincerity in art is not wanted. His mother is

with him, but she only serves to emphasize the flatness of his surroundings. He loves her, but her ways jar him and drive him into seclusion.

Nina, too, has returned to her native place, broken in body and spirit. Partly because of the memory of her past affection for *Constantine*, and mainly because she learns of *Trigorin's* presence, she is drawn to the place where two years before she had dreamed of the beauty of an artistic career. The cruel struggle for recognition, the bitter disappointment in her relation with *Trigorin*, the care of a child and poor health have combined to change the romantic child into a sad woman.

Constantine still loves her. He pleads with her to go away with him, to begin a new life. But it is too late. The lure of the footlights is beckoning to *Nina*; she returns to the stage. *Constantine*, unable to stand the loneliness of his life and the mercenary demands upon his art, kills himself.

To the Anglo-Saxon mind such an ending is pessimism, defeat. Often, however, apparent defeat is in reality the truest success. For is not success, as commonly understood, but too frequently bought at the expense of character and idealism?

"The Seagull" is not defeat. As long as there is still such material in society as the *Constantines* — men and women who would rather die than compromise with the sordidness of life — there is hope for humanity. If the *Constantines* perish, it is the social fault, — our indifference to, and lack of appreciation of, the real values that alone advance the fuller and more complete life of the race.

The Cherry Orchard

"The Cherry Orchard" is Tchekhof's prophetic song. In this play he depicts three stages of social development and their reflex in literature.

Mme. Ranevsky, the owner of the cherry orchard, an estate celebrated far and wide for its beauty and historic traditions, is deeply attached to the family place. She loves it for its romanticism: nightingales sing in the orchard, accompanying the wooing of lovers. She is devoted to it because of the memory of her ancestors and because of the many tender ties which bind her to the orchard. The same feeling and reverence is entertained by her brother *Leonid Gayef*. They are expressed in the *Ode to an Old Family Cupboard*:

Gayef. Beloved and venerable cupboard; honor and glory to your existence, which for more than a hundred years has been directed to the noble ideals of justice and virtue. Your silent summons to profitable labor has never weakened in all these hundred years. You have upheld the courage of succeeding generations of human kind; you have upheld faith in a better future and cherished in us ideals of goodness and social consciousness.

But the social consciousness of *Gayef* and of his sister is of a paternal nature: the attitude of the aristocracy toward its serfs. It is a paternalism that takes no account of the freedom and happiness of the people, — the romanticism of a dying class.

Mme. Ranevsky is impoverished. The cherry orchard is heavily mortgaged and as romance and sentiment cannot liquidate debts, the beautiful estate falls into the cruel hands of commercialism.

The merchant *Yermolai Lopakhin* buys the place. He is in ecstasy over his newly acquired possession. He the owner — he who had risen from the serfs of the former master of the orchard!

Lopakhin. Just think of it! The cherry orchard is mine! Mine! Tell me that I'm drunk; tell me that I'm off my head; tell me that it's all a dream! ... If only my father and my grandfather could rise from their graves and see the whole affair, how their *Yermolai*, their flogged and ignorant *Yermolai*, who used to run about barefooted in the winter, how this same *Yermolai* had bought a property that hasn't its equal for beauty anywhere in the whole world! I have bought the property where my father and grandfather were slaves, where they weren't even allowed into the kitchen.

Anton Tchekhof

A new epoch begins in the cherry orchard. On the ruins of romanticism and aristocratic ease there rises commercialism, its iron hand yoking nature, devastating her beauty, and robbing her of all radiance.

With the greed of rich returns, *Lopakhin* cries, Lay the ax to the cherry orchard, come and see the trees fall down! We'll fill the place with villas."

Materialism reigns supreme: it lords the orchard with mighty hand and in the frenzy of its triumph believes itself in control of the bodies and souls of men. But in the madness of conquest it has discounted a stubborn obstacle – the spirit of idealism. It is symbolized in *Peter Trophimof*, the perpetual student," and *Anya*, the young daughter of *Mme. Ranevsky*. The "wonderful achievements" of the materialistic age do not enthuse them; they have emancipated themselves from the *Lopakhin* idol as well as from their aristocratic traditions.

Anya. Why is it that I no longer love the cherry orchard as I did? I used to love it so tenderly; I thought there was no better place on earth than our garden.

Trophimof. All Russia is our garden. The earth is great and beautiful; it is full of wonderful places. Think, *Anya*, your grandfather, your great-grandfather and all your ancestors were serf-owners, owners of living souls. Do not human spirits look out at you from every tree in the orchard, from every, leaf and every stem? Do you not hear human voices? ... Oh! it is terrible. Your orchard frightens me. When I walk through it in the evening or at night, the rugged bark on the trees glow with a dim light, and the cherry trees seem to see all that happened a hundred and two hundred years ago in painful and oppressive dreams. Well, we have fallen at least two hundred years beyond the times. We have achieved nothing at all as yet; we have not made up our minds how we stand with the past; we only philosophize, complain of boredom, or drink vodka. It is so plain, that, before we can live in the present, we must first redeem the past, and have done with it.

Anya. The house we *live* in has long since ceased to be our house; I shall go away.

Trophimof. If you have the household keys, throw them in the well and go away. Be free, be free as the wind... I am hungry as the winter; I am sick, anxious, poor as a beggar. Fate has tossed me hither and thither; I have been everywhere, everywhere. But everywhere I have been, every minute, day and night, my soul has been full of mysterious anticipations. I feel the approach of happiness, *Anya*; I see it coming ... it is coming towards us, nearer and nearer; I can hear the sound of its footsteps... And if we do not see it, if we do not know it, what does it matter? Others will see it.

The new generation, on the threshold of the new epoch, hears the approaching footsteps of the Future. And even if the *Anyas* and *Trophimofs* of to-day will not see it, others will.

It was not given to Anton Tchekhof to see it with his bodily eyes. But his prophetic vision beheld the coming of the New Day, and with powerful pen he proclaimed it, that others might see it. Far from being a pessimist, as charged by unintelligent critics, his faith was strong in the possibilities of liberty.

This is the inspiring message of "The Cherry Orchard."

Maxim Gorki

A Night's Lodging

We in America are conversant with tramp literature. A number of writers of considerable note have described what is commonly called the underworld, among them Josiah Flynt and Jack London, who have ably interpreted the life and psychology of the outcast. But with all due respect for their ability, it must be said that, after all, they wrote only as onlookers, as observers. They were not tramps themselves, in the real sense of the word. In "The Children of the Abyss" Jack London relates that when he stood in the breadline, he had money, a room in a good hotel, and a change of linen at hand. He was therefore not an integral part of the underworld, of the homeless and hopeless.

Never before has anyone given such a true, realistic picture of the social depths as Maxim Gorki, himself a denizen of the underworld from his early childhood. At the age of eight he ran away from his poverty-stricken, dismal home, and for many years thereafter he lived the life of the *bosyaki*. He tramped through the length and breadth of Russia; he lived with the peasant, the factory worker and the outcast. He knew them intimately; he understood their psychology, for he was not only with them, but of them. Therefore Gorki has been able to present such a vivid picture of the underworld.

"A Night's Lodging" portrays a lodging house, hideous and foul, where gather, the social derelicts, — the thief, the gambler, the ex-artist, the ex-aristocrat, the prostitute. All of them had at one time an ambition, a goal, but because of their lack of will and the injustice and cruelty of the world, they were forced into the depths and cast back whenever they attempted to rise. They are the superfluous ones, dehumanized and brutalized.

In this poisonous air, where everything withers and dies, we nevertheless find character. *Natasha*, a young girl, still retains her wholesome instincts. She had never known love or sympathy, had gone hungry all her days, and had tasted nothing but abuse from her brutal sister, on whom she was dependent. *Vaska Pepel*, the young thief, a lodger in the house, strikes a responsive chord in her the moment he makes her feel that he cares for her and that she might be of spiritual and moral help to him. *Vaska*, like *Natasha*, is a product of his social environment.

Vaska.. From childhood, I have been — only a thief... Always I was called Vaska the pickpocket, Vaska the son of a thief! See, it was of no consequence to me, as long as they would have it so ... so they would have it... I was a thief, perhaps, only out of spite ... because nobody came along to call me anything — thief... You call me something else, Natasha... It is no easy life that I lead — friendless; pursued like a wolf... I sink like a man in a swamp ... whatever I touch is slimy and rotten ... nothing is firm ... but you are like a young fir-tree; you are prickly, but you give support.

There is another humane figure illuminating the dark picture in "A Night's Lodging", — *Luka*. He is the type of an old pilgrim, a man whom the experiences of life have taught wisdom. He has tramped through Russia and Siberia, and consorted with all sorts of people; but disappointment and grief have not robbed him of his faith in beauty, in idealism. He believes that every man, however low, degraded, or demoralized can yet be reached, if we but know how to touch his soul. *Luka* inspires courage and hope in everyone he meets, urging each to begin life anew. To the, former actor, now steeped in drink, he says:

Luka. The drunkard, I have heard, can now be cured, without charge. They realize now, you see, that the drunkard is also a man. You must begin to make ready. Begin a new life!

Luka tries also to imbue *Natasha* and *Vaska* with new faith. They marvel at his goodness. In simplicity of heart *Luka* gives his philosophy of life.

Luka. I am good, you say. But you see, there must be some one to be good... We must have pity on mankind... Have pity while there is still time, believe me it is very good. I was once, for example, employed as a watchman, at a country place which belonged to an engineer, not far from the city of Tomsk, in Siberia. The house stood in the middle of the forest, an out-of-the-way location ... and it was winter and I was all alone in the country house. It was beautiful there ... magnificent! And once ... I heard them scrambling up!

Natasha. Thieves!

Luka. Yes. They crept higher and I took my rifle and went outside. I looked up: two men ... as they were opening a window and so busy that they did not see anything of me at all. I cried to them: "Heh there, ... get out of that" ... and would' you think it, they fell on me with a hand ax... I warned them — "Halt," I cried, "or else I fire" then I aimed first at one and then at the other. They fell on their knees, saying, "Pardon us." I was pretty hot ... on account of the hand ax, you remember. You devils," I cried, "I told you to clear out and you didn't and now," I said, "one of you go into the brush. and get a switch." It was done. "And now," I commanded, "one Of, you stretch out on the ground, and the other thrash him"... and so they whipped each other at my command. And when they had each had a sound beating, they said to me: "Grandfather," said they, "for the sake of Christ give us a piece of bread. We haven't a bite in our bodies." They were the thieves, who had fallen upon me with the hand ax. Yes ... they were a pair of splendid fellows... I said to them, "If you had asked for bread." Then they answered: "We had gotten past that... We had asked and asked and nobody would give us anything ... endurance was worn out," ... and so they remained with me the whole winter. One of them, Stephen by name, liked to take the rifle and go into the woods ... and the other, Jakoff, was constantly ill, always coughing ... the three of us watched the place, and when spring came, they said, "Farewell, grandfather," and went away — to Russia...

Natasha. Were they convicts, escaping?

Luka. They were ... fugitives ... they had left their colony ... a pair of splendid fellows... If I had not had pity on them — who knows what would have happened. They might have killed me... Then they would be taken to court again, put in prison, sent back to Siberia... Why all that? You learn nothing good in prison, nor in Siberia ... but a man, what can he not learn. Man may teach his fellowman something good ... very simply.

Impressed and strengthened by *Luka's* wonderful faith and vision, the unfortunates make an attempt to rise from the social swamp. But he has come too late into their lives. They have been robbed of energy and will; and conditions always conspire to thrust them back into the depths. When *Natasha* and *Vaska* are about to start out. on the road to a new life, fate overtakes them. The girl, during a scene with her heartless sister, is terribly scalded by the latter, and *Vaska*, rushing to the defense of his sweetheart, encounters her brutal brother-in-law, whom he accidentally kills. Thus these "superfluous ones" go down in the struggle. Not because of their vicious or degrading tendencies; on the contrary, it is their better instincts that cause them to be swept back. into the abyss. But though they perish, the inspiration of *Luka* is not entirely lost. It is epitomized in the words of one of the victims.

Sahtin. The old man — he lived from within. He saw everything with his own eyes... I asked him once: "Grandfather, why do men really live?" "Man lives ever to give birth to strength. There live, for example, the carpenters, noisy, miserable, people . . and suddenly in their midst is a carpenter born . . such all a carpenter as the world has never seen: he is above no other carpenter can be

compared to him. He gives a new face to the whole trade ... his own face, so to speak ... and with that simple impulse it has advanced twenty years ... and so the others live ... the locksmiths and the shoemakers, and all the rest of the working people ... and the same is true of other classes — all to give birth to strength. Everyone thinks that he for himself takes up room in the world, but it turns out that he is here for another's benefit — for someone better ... a hundred years ... or perhaps longer ... if we live so long ... for the sake of genius ... All, my children, all, live only to give birth to strength. For that reason we must respect everybody. We cannot know who he is, for what purpose born, or what he may yet fulfill ... perhaps he has been born for our good fortune ... or great benefit.”

No stronger indictment than “A Night’s Lodging” is to be found in contemporary literature of our iverse civilization that condemns thousands — often the very best men and women — to the fate of the Vaskas and Anyas, doomed as superfluous and unnecessary in society. And yet they are necessary, aye, they are vital, could we but see beneath the veil of cold indifference and stupidity to discover the deep humanity, the latent possibilities in these lowliest of the low. If within our social conditions they are useless material, often vicious and detrimental to the general good, it is because they have been denied opportunity and forced into conditions that kill their faith in themselves and all that is best in their natures.

The so-called depravity and crimes of these derelicts are fundamentally the depravity and criminal anti-social attitude of Society itself that first creates the underworld and, having created it, wastes much energy and effort in suppressing and destroying the menacing phantom of its own making, — forgetful of the elemental brotherhood of man, blind to the value of the individual, and ingorant of the beautiful possibilities inherent in even the most despised children of the depths.

Leonid Andreyev

King-Hunger

Leonid Andreyev is the youngest and at the present time the most powerful dramatist of Russia. Like Tchekhof and Gorki, he is very versatile: his sketches and stories possess as fine a literary quality and stirring social appeal as his plays.

No one who has read his terrible picture of war, "The Red Laugh," or his unsurpassed arraignment of capital punishment, "The Seven Who Were Hanged," can erase from memory the effect of Leonid Andreyev's forceful pen.

The drama "King-Hunger" deals with the most powerful king on earth, — *King-Hunger*. In the presence of *Time* and *Death* he pleads with *Time* to ring the alarm, to call the people to rebellion, because the earth is replete with — suffering: cities, shops, mines, factories and fields resound with the moans and groans of the people. Their agony is unbearable.

King-Hunger. Strike the bell, old man; rend to the cars its copper mouth. Let no one slumber!

But *Time* has no faith in *King-Hunger*. He knows that *Hunger* had deceived the people on many occasions: "You will deceive again, KingHunger. You have many a time deluded your children and me." Yet *Time* is weary with waiting. He consents to strike the bell.

King-Hunger calls upon the workingmen to re. bel. The scene is in a machine shop; the place is filled with deafening noises as of men's groans. Every machine, every tool, every screw, holds its human forms fettered to it and all keep pace with the maddening speed of their tormentors. And through the thunder and clatter of iron there rises 'the terrible plaint of the toilers.

We are starving.

— We are crushed by machines.

— Their weight smothers us.

— The iron crushes.

— The steel oppresses.

— Oh, what a furious weight! As a mountain upon me!

— The whole earth is upon me.

— The iron hammer flattens me. It crushes the blood out of my veins, it fractures my bones, it makes me flat as sheet iron.

— Through the rollers my body is pressed and drawn thin as wire. Where is my body? Where is my blood? Where is my soul?

— The wheel is twirling me.

— Day and night screams the saw cutting steel.

Day and night in my ears the screeching of the saw cutting steel. All the dreams that I see, all the sounds and songs that I hear, is the screeching of the saw cutting steel. What is the earth? It is the screeching of the saw. What is the sky? It is the screeching of the saw cutting steel. Day and night.

— Day and night.

— We are crushed by the machines.

— We ourselves are parts of the machines.

— Brothers! We forge our own chains!

The crushed call upon *King-Hunger* to help them, to save them from the horror of their life. Is he not the most powerful king on earth?

King-Hunger comes and exhorts them to rebel. All follow his call except three. One of these is ,huge of body, of Herculean built, large of muscle but with small, flat head upon his massive shoulders. The second workingman is young, but with the mark of death already upon his brow. He is constantly coughing and the hectic flush on his cheeks betrays the wasting disease of his class. The third workingman is a worn-out old man. Everything about him, even his voice, is deathlike, colorless, as if in his person a thousand lives had been robbed of their bloom.

First Workingman. I am as old as the earth. I have performed all the twelve labors, cleansed stables, cut off the hydra's heads, dug and vexed the earth, built cities, and have so altered its face, that the Creator himself would not readily recognize her. But I can't say why I did all this. Whose will did I shape? To what end did I aspire? My head is dull. I am dead tired. My strength oppresses me. Explain it to me, 0 King! Or I'll clutch this hammer and crack the earth as a hollow nut.

King-Hunger. Patience, my son! Save your powers for the last great revolt. Then you'll know all.

First Workingman. I shall wait.

Second Workingman. He cannot comprehend it, 0 King. He thinks that we must crack, the earth. It is a gross falsehood, 0 King! The earth is fair as the garden of God. We must guard and caress her. as a, little girl. Many that stand there in the darkness say, there is no sky, no sun, as if eternal night is upon the earth. Just think: eternal night!

King-Hunger. Why, coughing blood, do you smile and gaze to heaven?

Second Workingman. Because flowers will blossom on my blood, and I see them now. On the breast of a beautiful rich lady I saw a red rose she didn't know it was my blood.

King-Hunger. You are a poet, my son. I suppose you write verses, as they do.

Second Workingman. King, 0 King, sneer not at me. In darkness I learned to worship fire. Dying I understood that life is enchanting. Oh, how' enchanting! King, it shall become a great garden, and there shall walk in peace, unmolested, men and animals. Dare not ruffle the animals! Wrong not any 'man! Let them play, embrace, caress one another — let them! But where is the path? Where is the path? Explain, King-Hunger.

King-Hunger. Revolt.

Second Workingman. Through violence to freedom? Through blood to love and kisses?

King-Hunger. There is no other way.

Third Workingman. You lie, King-Hunger. Then you have killed my father and grandfather and greatgrandfather, and would'st thou kill us? Where do you lead us, unarmed? Don't you see how ignorant we are, how blind and impotent. You are a traitor. Only here you are a king, but there you lackey upon their tables. Only here you wear a crown, but there you walk about with a napkin.

King-Hunger will not listen to their protest. He gives them the alternative of rebellion or starvation for themselves and their children. They decide to rebel, for *King-Hunger* is the most powerful king on earth.

The subjects of *King-Hunger*, the people of the underworld, gather to devise ways and means of rebellion. A gruesome assembly this, held in the cellar. Above is the palace ringing with music, and laughter, the fine ladies in gorgeous splendor, bedecked with flowers and costly jewels, the tables laden with rich food and delicious wines. Everything is most exquisite there, joyous and happy. And underneath, in the cellar, the underworld is gathered, all the dregs of society: the robber and the murderer, the thief and the prostitute, the gambler and the drunkard. They have come to consult with each other how poverty is to rebel, how to throw off the yoke, and what to do with the rich.

Various suggestions are made. One advises poisoning — the supply of water. But this is condemned on the ground that the people, also have to drink from the same source.

Another suggests that all books should be burned for they teach the rich how to oppress. "But the motion fails. What is the use of burning the books? The wealthy have money; they will buy writers, poets and scientists to make new books.

A third proposes that the children of the rich be killed. From the darkest, most dismal corner of the cellar comes the protest of an old woman:

Oh, not the children. Don't touch the children. I have buried many of them myself. I know the pain of the mother. Besides, the children are not to blame for the crimes of their parents. Don't touch the children! The child is pure and sacred. Don't hurt the child!

A little girl rises, a child of twelve with the face of the aged. She announces that for the last four years she has given her body for money. She had been sold by her mother because they needed bread for the smaller children. During the four years of her terrible life, she has consorted with all kinds of men, influential men, rich men, pious men. They infected her. Therefore she proposes that the rich should be infected.

The underworld plans and plots, and the grue. some meeting is closed with a frenzied dance between *King-Hunger* and *Death*, to the music of the dance above.

King-Hunger is at the trial of the *Starving*. He is the most powerful king on earth: he is at home everywhere, but nowhere more so than at the trial of the *Starving*. On high chairs sit the judges, in all their bloated importance. The courtroom is filled with curiosity seekers, idle ladies dressed as if for a ball; college professors and students looking for object lessons in criminal depravity; rich young girls are there, to satisfy a perverted craving for excitement.

The first starveling is brought in muzzled.

King-Hunger. What is your offense, starveling?

Old Man. I stole a five-pound loaf, but it was wrested from me. I had only time to bite a small piece of it. Forgive me, I will never again —

He is condemned in the name of the *Law* and *King Hunger*, the most powerful king on earth.

Another starveling is brought before the bar of justice. It is a woman, young and beautiful, but pale and sad. She is charged with killing her child.

Young Woman. One night my baby and I crossed the long bridge over the river. And since I had long before decided, so then approaching the middle, where the river is deep and swift, I said: "Look, baby dear, how the water is a roaring below." She said, I can't reach, mamma, the railing is so high." I said, Come, let me lift you, baby. dear." And when she was gazing down into the black deep, I threw her over. That's all.

The *Law* and *King-Hunger* condemn the woman to "blackest hell," there to be "tormented and burned in everlasting, slackless fires."

The heavy responsibility of meting out justice has fatigued the judges. The excitement of the trial has sharpened the appetite of the spectators. *King-Hunger*, at home 'With all people, proposes that the court adjourn for luncheon.

The scene in the restaurant, represents Hunger devouring like a wild beast the produce of toil, ravenous, famished, the victim of his own gluttonous greed.

The monster fed, his hunger and thirst appeased he now returns to sit in self-satisfied judgment over the *Starving*. The judges are more bloated than before, the ladies more eager to bask in the misery of their fellows. The college professors and students, mentally heavy with food, are still anxious to add data to the study of human criminality.

A lean boy is brought in, muzzled; he is followed by a ragged woman.

Woman. Have mercy! He stole an apple for me, your Honor. I was sick, thought he. "Let me bring her a little apple." Pity him! Tell them that you won't any more. Well! Speak!

Starveling. I won't any more.

Woman. I've already punished him myself. Pity his youth, cut not at the root his bright little days!

Voices. Indeed, pity one and then the next. Cut the evil at its roots.

— One needs courage to be ruthless.

— It is better for them.

— Now he is only a boy, but when he grows up —

King-Hunger. Starveling, you are condemned.

A starveling, heavily muzzled, is dragged in. He is big and strong. He protests to the court: he has always been a faithful slave. But *King-Hunger* announces that the man is dangerous, because the faithful slave, being strong and honest, is "obnoxious to people of refined culture and less brawny." The slave is faithful to-day, *King-Hunger* warns the judges, but "who can trust the to-morrow? Then in his strength and integrity we will encounter a violent and dangerous enemy."

In the name of justice the faithful slave is condemned. Finally the last starveling appears. He looks half human, half beast.

King-Hunger. Who are you, starveling? Answer. Do you understand human speech?

Starveling. We are the peasants.

King-Hunger. What's your offense?

Starveling. We killed the devil.

King-Hunger. It was a man whom you burnt.

Starveling. No, it was the devil. The priest told us so, and then we burnt him.

The peasant is condemned The session of the Court closes with a brief speech by *King-Hunger*:

King-Hunger. To-day you witnessed a highly instructive spectacle. Divine, eternal justice has found in us, as judges and your retainers, its brilliant reflection on earth. Subject only to the laws of immortal equity, unknown to culpable compassion, indifferent to cursing and entreating prayers, obeying the voice of our conscience alone — we illumed this earth with the light of human wisdom and sublime, sacred truth. Not for a single moment forgetting that justice is the foundation of life, we have crucified the Christ in days gone by, and since, to this very day, we cease not to grace Golgotha with new crosses. But, certainly, only ruffians, only ruffians are hanged. We showed, no

mercy to God himself, in the name of the laws of immortal justice — would, we be now, disconcerted by the howling of this impotent, starving rabble, by their cursing and raging? Let them curse! Life herself blesses us, the great sacred truth will screen us with her veil, and the very decree of history will not be more just than our own. What, have they gained by cursing? What? They are there, we're here. They are in dungeons, in galleys, on crosses, but we will go to the theater. They perish, but we will devour them — devour — devour.

The court has fulfilled its mission. *King-Hunger* is the most powerful king on earth.

The starvelings break out in revolt. The bells peal with deafening thunder; all is confusion and chaos. The city is immersed in the blackness of despair, and all is dark. Now and then gusts of fire sweep the sky illuminating the scene of battle. The air is filled with cries and groans; there is the thud of falling bodies, and still the fight goes on.

In a secluded part of the town stands the castle. In its most magnificent ballroom the rich and their lackeys — scientists, teachers and artists — are gathered. They tremble with fear at the ominous sounds outside. To silence the loud beat of their terror they command the musicians to strike up the liveliest tunes, and the guests whirl about in a mad dance.

From time to time the door is forced open and someone drops exhausted to the floor. An artist rushes in, crying out that the art gallery is in flames.

"Murillo is burning! Velasquez is burning! Giorgione is burning!"

He is not in the least concerned with living values; he dwells in the past and he wildly bewails the dead weight of the past.

One after another men rush in to report the burning of libraries, the breaking of statues, and the destruction of monuments. No one among the wealthy mob regrets the slaughter of human life.

Panic-stricken the, mighty fall from their thrones. The Starving, infuriated and vengeful, are marching on the masters! They must not see the craven fear of the huddled figures in the mansions, — the lights are turned off. But darkness is even more terrible to the frightened palace mob. In the madness of terror they begin to accuse and denounce each other. They feel as helpless as children before the approaching avalanche of vengeance.

At this critical moment a man appears. He is small, dirty, and unwashed; he smells of cheap whisky and bad tobacco; he blows his nose with a red handkerchief and his manners are disgusting. He is the engineer. He looks calmly about him, presses a button, and the place is flooded with light. He brings the comforting.. news that, the revolt is crushed.

Engineer. On Sunny Hill we planted a line of immense machine guns of enormous power ... A few projectiles of a specially destructive power ... A public square filled with people ... Enough one or two such shells... And should the revolt still continue, we'll shower the city.

The revolt is over. All is quiet — the peace of death. The ground is strewn with bodies, the streets are soaked with blood. Fine ladies flit about. They lift their children and bid them kiss the mouth of the cannon, for the cannon have saved the rich from destruction. Prayers and hymns are offered up to the cannon, for they have saved the masters and punished the starvelings. And all is quiet, with the stillness of the graveyard where sleep the dead.

King-Hunger, with hollow cheeks and sunken eyes, makes a desperate last appeal to his children.

King-Hunger. Oh, my son, my son! You clamored so loud — why are you mute? Oh, my daughter, my daughter, you hated so profoundly, so intensely, you most miserable on earth — arise. Arise from the dust! Rend the shadowy bonds of death! Arise! I conjure you in the name of Life! — You're silent?

For a brief moment all remains silent and immovable. Suddenly a sound is heard, distant at first, then nearer and nearer, till a thousand-throated roar breaks forth like thunder:

Leonid Andrejev

— We shall yet come!

— We shall yet come!

— Woe unto the victorious!

The Victors pale at the ghostly cry. Seized with terror, they run, wildly howling..

— The dead arise!

— The dead arise!

“We shall yet come” cry the dead. For they who died for an ideal never die in vain. They must come back, they shall come back. And then — woe be to the victorious! *King-Hunger* is indeed the most terrible king on earth, but only for those who are driven by blind forces alone.

But they who can turn on the light, know the power of the things they have created. They will come, and take possession, — no longer the wretched scum, but the masters of the world.

A message revolutionary, deeply social in its scope, illumining with glorious hope the dismal horizon of the disinherited of the earth.

Speeches Against Conscription

Emma Goldman

1917

“We Don’t Believe in Conscription” (Delivered at the Harlem River Casino, New York City, May 18, 1917)

Transcript by New York City Police Department patrolman William H. Randolph, obtained from the Immigration and Naturalization Service via FOIA. Introduced as Government’s Exhibit 31 in the June-July 1917 anti-conscription trial of Emma Goldman and Alexander Berkman. For transcript of court examination of William Randolph, see “Goldman & Berkman v. United States: Transcript of Record, 1917 Sept. 25,” pp. 137–63, pp. 181–89 (*Emma Goldman Papers* microfilm, reel 59).

* * *

9:45 P.M., May 18, 1917

We don’t believe in conscription, this meeting tonight being a living proof. This meeting was arranged with limited means. So, friends, we who have arranged the meeting are well satisfied if we can only urge the people of entire New York City and America, there would be no war in the United States — there would be no conscription in the United States — (*applause*) — if the people are not given an opportunity to have their say. Therefore, we hope at least that a small portion of the population of New York City tonight is having its say.

Friends, what I have to tell you tonight I want to impress upon your minds with all the intensity of my being, that we have with us people who came to break up this meeting, and therefore, friends, I ask you, friends, in the name of peace, in the name of freedom, and all that is dear to you, to be perfectly quiet, and when the meeting is over to leave the hall quietly, for that is a better argument than by the provocators who came here tonight to break up the meeting. Therefore, friends, I repeat once more, that after our speakers will be through, I hope you will leave the hall quietly, and, if there is the slightest trouble, we will hold the troublemakers, the provocators and the police responsible for the trouble. (*applause*)

Friends, I know perfectly well that tomorrow morning the daily papers will say that the German Kaiser paid for this meeting. I know that they will say that those employed in the German service have arranged this meeting. But there is all of us, friends, who have something serious at hand — those of us to whom liberty is not a mere shadow — and found to be celebrated on the 4th of July, and to be celebrated with fire crackers — that we will not only speak for it, but die for it if necessary. (*applause*)

We are concerned in our own conscience, and we know that the meeting tonight has been arranged by working men and working women, who probably gave their last cent from their wages which the capitalistic regime is granting them.

And so, friends, we do not care what people will say about us, we only care for one thing, and that is to demonstrate tonight and to demonstrate as long as we can be able to speak, that when America went into war, ostensibly for the purpose of fighting for democracy — because it is a dastardly lie — it never went into war for democracy. If it is true that America went into war in order to fight for democracy — why not begin at home? We need democracy. (*applause*) We need democracy even more than Germany, and I will tell you why. The German people were never brought up with the belief that they lived in democracy. The German people were nursed from their mothers’ breasts that they were living in liberty and that they had all the freedom they desired. Therefore, the German people are not disappointed in the Kaiser. They have a Kaiser, the kind of a Kaiser they want and are going to stand for.

We in America have been brought up, we have been told that this is a free Republic. We have been told that free speech and free press and free assembly are guaranteed by the Constitution. Incidentally, friends, the only people who still believe in the Constitution are you poor fools for the other fellows (*applause*). We are rather disappointed. When suddenly, out of the clear sky, a few months after we have been told he kept us out of war — we are now told he drew us into war. (*applause*)

We, who came from Europe, came here looking to America as the promised land. I came believing that liberty was a fact. And when we today resent war and resent conscription, it is not that we are foreigners and don't care, it is precisely because we love America and we are opposed to war. (*applause*)

My friends, when I say we love America, I wish you to remember that we don't love the American Wall Street, that we don't love the American Morgan, that we don't love the American Rockefeller, we don't love the American Washington, we don't love the American ammunition manufacturers, we don't love the American National Security League — for that America is Russia transferred to America. (*applause*).

We mean the America of Wendell Phillips, we mean Emerson, we mean America of great pioneers of liberty. We mean writers, and great men and women, who have fought for years to maintain the standard of effort. I, for one, am quite willing to stand up face to face with patriots every night — patriots blind to the injustice committed in this country — patriots who didn't care a hang. We are willing to stand up and to say to them: "Keep your dirty hands off America." You have no right to tell the people to give their lives in behalf of democracy, when democracy is the laughing stock before all Europe. And therefore, friends, we stand here and we tell you that the war which is now declared by America in the last six weeks is not a war of democracy and is not a war of the urging of the people. It is not a war of economic independence. It is a war for conquest. It is a war for military power. It is a war for money. It is a war for the purpose of trampling under foot every vestige of liberty that you people have worked for, for the last forty or thirty or twenty-five years and, therefore, we refuse to support such a war — (*Hurray — applause*).

We are told, friends, that the people want war. If it is true that the American people want war, why not give the American people a chance to say whether they want war. Friends, we were told that the American people have a chance to say whether they want war through Congress and through the Senate. Congress is in the hands of those who pull the string. It is a jumping jack. (*applause*)

Friends, in Congress there are a few men in the Senate (*mentioning some names*) who wanted to keep America out of war. They have been hounded and persecuted and abused and insulted and degraded because they stood up for a principle. And so it was not true that the people of America have a chance to express its views. It was impossible, because each Congressman and each Senator is taken into a private room where spiritualistic mediums are being used, and they are mesmerized and massaged until every revolutionary fibre is out of them, and then they come out and do as they're told by the administration in Washington.

The same is true about conscription. What chance have you men, to say, if you men are to be conscripted. It took England eighteen months — a monarchy — to decide whether she shall have conscription. Up on the people born under a free sky — conscription has been imposed upon you. You cannot have democracy and have compulsory military training. You have become Russia. (*applause*)

Friends, I suggest that Wall Street and the military powers invite the Russian Czar to America — he belongs here, — and tell them how to deal with the revolution, with the anti-militarists — the Czar ought to know, he handled them. He used every method in his power in order to subdue all human beings. But he succeeded — I should say not. He is now sitting in his palace, that the revolution may go a little further. (*applause*) Americans evidently are working for the Czar. We already have the beginning of the Czar, who wants to employ all of the liberties of the American people.

Now, friends, do you suppose for one minute that this Government is big enough and strong enough and powerful enough to stop men who will not engage in the war because they don't want the war, because they don't believe in the war, because they are not going to fight a war for Mr. Morgan? What is the Government going to do with them? They're going to lock them up — You haven't prisons enough to lock up all the people. (*applause*)

We believe in violence and we will use violence. Remember, friends, that the very Government which worships at the altar of the Christian religion, that this very Government knows perfectly well, that they attempted to silence them. And so, if it is their intention to make us quiet, they may prepare the noose, they may prepare the gallows, they may build more prisons — for the spread of revolt and conscience. (*applause*)

How many people are going to refuse to conscript, and I say there are enough. I would count at least 50,000, and there are enough to be more, and they're not going to when only they're conscripted. They will not register. *(applause)*

I realize perfectly, that it is possible to gather up 50 and 100 and 500 people — and what are you going to do if you have 500,000 people? It will not be such an easy job, and it will compel the Government to sit up and take notice and, therefore, we are going to support, with all the means at our support with money and publicity — we are going to support all the men who will refuse to register and who will refuse to fight. *(applause)*

We want you to fill out these slips and as you go out drop them into the baskets at the door. We want to know how many men and women of conscriptive age — and they're going to take women and not soldiers. It is the same thing as if you fight in the war. Don't let them tell you that they will send you to the farm. Every stroke of what you do you are supporting the war, and the only reply that you can make against the war is that you are making men — that you are busy fighting your internal enemy, which is the capitalistic class. *(applause)*

I hope that this meeting is not going to be the first and last. As a matter of fact, we are planning something else.

Friends, listen, think of it. Not only are you going to be compelled — coerced — to wear the soldier's uniform, but on the day when you leave to be educated to the monster war, on the day when it will be decided that you shall be driven into the trenches and battlefield, on that day we are going to have a demonstration *(applause)*, but be careful whom *(applause)* — you might bury yourself and not the working class *(applause)*. We will have a demonstration of all the people who will not be conscripted and who will not register. We are going to have the largest demonstration this city has ever seen, and no power on earth will stop us.

I will say, in conclusion, that I, for one, am quite willing to take the consequences of every word I said and am going to say on the stand I am taking. I am not afraid of prison — I have been there often. It isn't quite so bad. I am not afraid of the authorities — I have dealt with them before — and rather, they have dealt with me, and am still living and stand here before you. I am not afraid of death. I would rather die the death of a lion than live the life of a dog. *(applause)*

For the cause of human liberty, for the cause of the working class, for the cause of men and women who live and till the soil — if I am to die for them, I could not wish a more glorious death ever in my wildest dreams. And so, patriots, and police, and gentlemen, who represent wealth and power, help yourself — you cannot stop the revolutionary spirit. It may take as long as one year or two. You cannot do it, because the spirit of revolution has a marvelous power of liberty. It can break through bars — it can go through safely. It can come out stronger and braver. If there is any man in this hall that despairs — let's look across Russia — let's look across. *(applause)* Als — who was tortured by the Russian soldiers, who never believed that she would see Russia and see her people alive, and yet see the wonderful thing that revolution has done. It has thrown the Czar and his clique and his ever staunch henchmen into prison. It has opened Siberia and all the dungeons, and the men and women are going to be free. They are not going to be free according to American democracy. *(applause)*

Friends, I insist it is a good place for them in Russia. Let's go back home tomorrow. So, friends, don't be afraid. Take this marvelous meeting, take this wonderful spirit, and remember that you are not alone — that tonight, in every city, in every hamlet and in every village and town, there are hearts beating that they don't want war, that they don't want conscription — that they are not going to be conscripted.

The ruling classes fight a losing game. The Wall Street men are fighting a losing game. They represented the past and we represent the future. *(applause)*

The future belongs to the young men, who are barely of age and barely realizing their freedom. The future belongs to the young girls and young boys. They must be free from militarism. They must be free from the military yoke. If you want war, help yourself. Fight your own battle. We are not going to fight it for you. *(applause)*

So, friends, it is our decision tonight. We are going to fight for you, we are going to assist you and co-operate with you, and have the grandest demonstration this country has ever seen against militarism and war. What's

your answer? Your answer to war must be a general strike, and then the governing class will have something on its hands.

So, friends, before I close, I want to make an appeal to you. I want to make you know that this meeting sprang simultaneously from a group of people. It cost money and therefore I ask you to contribute as much as you can. I wish to say that Mother Earth is opening pledges with \$50. I hope that those who can do so will do so. We want to have money, we want to have more literature, we want to have a demonstration, and we want to prove that with little money, no public support, with no militia, with no soldiers, we can support the point of real freedom and liberty and brotherhood.

(Finished speaking about 10:15 P.M.)

Meeting of No-Conscription League (Hunts Point Palace, 8 P.M. New York, June 4, 1917)

Transcript by public shorthand reporter Charles Pickler, employed by the Stenographic Service Company of New York City, contracted by the No-Conscription League. Copy of original transcript housed at the Tamiment Library, New York University. Permission to reproduce or quote in any form must be obtained from the Tamiment Library.

The transcript was seized by government authorities from the headquarters of the No-Conscription League on June 15, 1917, the day that Emma Goldman and Alexander Berkman were arrested. Berkman's and Goldman's speeches at this event were introduced as Government's Exhibit 33 in the June-July 1917 anti-conscription trial of Berkman and Goldman. For transcript of court examination of Charles Pickler see "Goldman & Berkman v. United States: Transcript of Record, 1917 Sept. 25," pp. 163-67, 219-23 (*Emma Goldman Papers* microfilm, reel 59).

* * *

LEONARD D. ABBOTT, ESQ., (CHAIRMAN)

THE CHAIRMAN: My friends, I ask you to keep control of yourselves. If any party or parties try to make trouble, ignore them. We are here tonight to assert the power of an idea against the power of physical force. We are here tonight to assert the power of freedom as against the power of authority.

All through history free ideas have had to fight for their right to exist, and men and women have had to go to prison, and in some cases to lay down their lives, in order that freedom might go forward. We are fighting the latest engagement in this eternal war for freedom, in this hall tonight. We say to militarists who are trying to force Americans into the ranks of Militarists throughout the world, into the ranks of the same militarists that have made of Europe a shambles, and that are still slaughtering men and women and children there, we say to them, "Beware, you can go so far, but no further." We say to them, "Go to Europe to fight the Germans, if you want to, but don't try to drag us with you when we are unwilling to go." (*Applause.*) We say to the militarists, "We are not interfering with you, but you are interfering with us, and if you try to take us by force we shall resist." (*Great Applause.*)

We hear a great deal about Anarchism in the present fight against Conscription. If Anarchists are prominent in this fight, it is because they have the courage of their convictions and are not afraid to express their convictions. Anarchists show their convictions and show their convictions in war times as well as in times of peace. They recognize that war is the very test of anti-militarist sincerity. It separates those who are sincere from those who are insincere. The man who declares himself an anti-militarist in times of peace and then abandons his convictions in times of war and danger is not an anti-militarist, he is a weakling. And the paradox of the present situation is that Anarchists, although they do not claim to be patriots, are upholding American principles. Conscription is un-American, is immoral, and as many people believe unconstitutional.

There is a provision in our Constitution forbidding involuntary service. If conscription does not mean involuntary servitude, then I don't know the meaning of these two words.

A year ago, our American Nation was unwilling to commit itself to the principle of Conscription and Conscription was at least a debatable question; now the authorities talk of inflicting the death penalty on those who oppose Conscription, in spite of the fact that the opponents of Conscription today take the same view that the overwhelming majority of the American people have taken before. A few months ago President Wilson said he had been unable to find out what the war is about. He intimated that it did not concern us in America. He said a few days ago before the Red Cross in Washington that we had no special grievance against Germany. Two years ago the President was too proud to fight the Germans; now it seems the Germans are too proud to fight us — at least they have not made a formal declaration of war against America. Then, why in the name of humanity and common sense drag America into this war, or turn this country into an armed camp? Why follow the mistaken roads that all European countries have followed and pile up armament upon armament? Why send the flower of our young men to the trenches? Why don't the old men go? We can spare them better than our young men. This is not our war. This is not a war in which social revolutionaries can have any real interest. The war has been a mistake, it seems to me, almost without exception. The Russian Revolution is the only good thing, the only decent thing that has come out of it. (*Tremendous Applause.*)

Do not forget that the present Conscription Law is only the thin edge of the wedge; don't forget that it is merely the beginning of the large opening that will bring the military monster into our homes, and as it grows stronger it will become more greedy, and the love for conquest will take possession of it, and the next thing that we will be required to do will be to conquer Mexico. That is the natural progress of militarism. If you believe in this war, go ahead, but don't force us. We have as much right to our principles as the militarists have to theirs.

I honor that great American Henry D. Thoreau, who wrote of the duty of Civil disobedience, and we are following him and his doctrines. We believe the time will come when the highest conscience of humanity will be shown in civil disobedience to unrighteous requirements of the powerful few.

Militarists talk of giving patriotic service to the nation. But there are two kinds of service, and there are two kinds of nations. Which nation do they mean? There is a nation composed of exploiters, capitalists and the militarists. And there is a nation of exploited working men, of persecuted labor bodies. The first, the capitalists, we regard as our enemies. To the second class, the workers, the labor leaders, we pledge our deathless loyalty. We join hands with our comrades throughout the world. One of the inspiring circumstances of the times is the formation in England and elsewhere of workingmen's councils, such as there were formed during the Russian Revolution, the sole object of which is to work for the people's peace.

We say that we are men without a country, but in saying that we assert kinship with all in all countries. Yes, my friends, as our young Anarchist, Louis Kramer, said a few days ago, "We are citizens of the world, and we are the true patriots and the true lovers of all the people, and we do object to militarism and enforced servitude." I say to you, my friends, that a country must have a guilty conscience, when it arrests young men on no other grounds than giving out hand bills for this meeting, and fixing their bail at \$7,000.00. A country must have a guilty conscience when it arrests young college boys and girls, when their only crime is that they are sincerely against militarism. (*Applause.*) I say to you that a country must have a guilty conscience when men and women are arrested on flimsy or no charges, when meetings are broken up on flimsy pretexts or without any pretext, when radical papers are suppressed and when radical headquarters in many cities are raided. If these are the first fruits of militarism, what will be the complete harvest?

I don't know how many young men will refuse to register and be conscripted tomorrow, but I do know that the young man who shakes off the bloody paw of militarism when it is laid on his shoulder, who refuses to be shipped to the trenches of Europe, I do know that young man is doing something that is of unquestionable value, not only to himself but to all humanity and to all posterity. (*Applause*) The young man who out of a keen sincerity and idealism refuses to take arms in a cause which he does not believe is stronger than any or all the governments that ever existed. (*Tremendous applause*) Down with militarism. And down with the state that cannot maintain itself except by forced service. (*Tremendous Applause*)

We have a number of speakers here tonight, some of them young men of conscriptable age, and some few others. Some of them are beyond the conscriptable age, and are not themselves liable, but who fight in this issue just as if they were liable themselves. The first speaker is a young man of conscriptable age, the headmaster of a modern school at Stony Ford, New York. I take pleasure in introducing Mr. Robert H. Hutchinson, but before I close I want to say that Anarchists are not afraid to go on the firing line. That is not the reason. The reason is our underlying principle, the very foundation of our belief, that this is wrong. We are against it now and we always will be. (*Applause*)

MR. ROBERT H. HUTCHINSON: My friends, if we go into this war to beat the German armies we may be successful, but we are liable to be conquered ourselves by a much more insidious power than armies. Let me recall to your minds how it was that the Roman Empire in the second century B.C. conquered the little country of Greece. The army of that little country went down to destruction against the Roman fighting machine, but in the end it was the Greek Civilization that conquered the Romans. The Romans took over the Greek Government; Roman writers imitated Greek literature; Romans imitated Greek architecture. But when Rome had run her course and the barbarians from the North came down and made themselves possessor of what was left of the Roman Empire it was Roman civilization that reconquered the barbarians. Now, is history repeating itself? Is it possible that the United States will go into this war against Germany and beat the Germans by arms, and in the end be conquered by Germany? When I say Germany I do not mean the mass of people within the confines of the German Empire I mean the type of civilization which the ruling classes there have worked out. I mean Kultur. What does "Kultur" mean. There are two sides to it. On the one hand there is the idea of a kind of state socialism in which the State enters into every phase of human life for the purpose of eliminating waste and making the people act more as a single unit. This can best be translated by our word efficiency. The other idea involved in the conception of kultur is that of absolute, unquestioned obedience to authority. In one sense Kultur means a system, an efficiency, which the ruling classes of Germany have worked out for the increase of their own power. That is not the kind of kultur we want here in America. What difference is there between what we hear nowadays around such places as this, what difference is there between our modern Americanism and this kultur? What difference is there between German efficiency and American efficiency?

What difference is there between the Subordination of individual liberty, whether it is in Germany or the United States? If we here really believe in freedom and democracy, if we really hold that the rights of the individual are important, let us not fight against a German organization, but let us fight against this kultur, both this side of the Atlantic and the other side of the Atlantic, everywhere. Let us stir up the people to fight for real freedom that democracy means, let us stir them up to fight for more than the mere word; let us stir them up to fight so that freedom and democracy be made facts and maintain as facts, not merely words. (*Applause*) Let us not be fooled, and let us not permit others to be fooled. We are not in danger of the German Armies; we are in danger of this kultur. It has conquered England and France, and it has now taken possession of America, in a way. It is a great invasion of individual rights. We don't want guns and bullets; we want propaganda and education. We don't want poisonous gases, we want fresh air. And neither do we want that word Liberty to remain a word; we want it to become a fact. (*Tremendous applause*)

Therefore I ask you to join me in demanding that this Conscription Law be repealed, (*Applause*) or at least that some kind of an amendment will be made to it that those who are conscientiously really against war of any kind will be allowed to follow out their principles unmolested and in freedom. (*Applause*)

THE CHAIRMAN: The next speaker will be a young mother, Mrs. Ballantine.

MRS. BALLANTINE: My friends, it is comparatively easy for me to come here and speak to you because I have a son who is only fifteen months old. When I think of mothers here whose sons have to be sent to these bloody battles, with which they have no sympathy, it just horrifies me. I don't see how they do it. To me the whole subject of motherhood has become so terrible, that I cannot think of my little son with equanimity. He is a perfect physical specimen, and when I think I may bring him up to perfect manhood to be taken away without his consent or mine I think I have committed a crime against humanity. They say that this is going to be the last war, to placate people whom they know are opposed to them. There is a book which has just come

out, written by some French poillou, the French word for soldier, in which he describes the conditions at the front, and the conditions that meet the soldiers there in the trenches. He describes the way they live, in water up to their waists, cold and freezing weather, the consequence of diseases, and the vermin with which they are covered. Have I to give my son for that? I would rather he die. And I say to women, "Don't breed. Don't have any more children if that is what you are bringing them up for." (*Applause*)

That is not what we give life for. Life should be a beautiful thing, a thing to develop and flower, instead of a thing to be a mass of wounds and sores and horrors, left on some battlefield. I make my protest as a mother, and as an individual to mothers — don't, don't, don't, don't give your children. (*Applause*)

THE CHAIRMAN: The next speaker is a young man of Conscriptable age, Peter Kane, Jr.

MR. PETER KANE, JR.: My friends, you will have the police soon. My friends, great sacrifices have been made this evening to get you here. I would like to tell you a great many things, but America does not permit me. (*Applause*)

A VOICE FROM THE GALLERY: You had better go back to Russia.

MR. KANE: I am going back there if you don't go with me, soon. My friends, two noble boys were arrested at Madison Square Garden getting you here this evening, and I beg to say in spite of that there is a standing army on the outside, with their protest, telling President Wilson how much they love Conscription. (*Applause and Cheers*)

I am a free born American Citizen and it is my duty to preserve those institutions of democracy that mean liberty of principle of conscience, (*Applause and Cheers*), and I am willing also to give my insignificant life to preserve those institutions that the forefathers of America fought for. If our dear country is fighting a war for democracy my dear brethren, we should have this democracy at home first. (*Applause and Cheers*) Any attempt to violate the laws of true democracy should be crushed by the will of the people who love democracy (*Applause*), and tomorrow on June 5th you will have your opportunity to crush those laws that destroy democracy, and I for one, my friends, will side with your dear patriot, Patrick Henry. As for me, gentlemen, give me liberty or give me death. (*Many hurrahs and great applause*)

A VOICE FROM THE GALLERY: Three cheers for the Stars and Stripes. (*Applause*)

MR. KANE: If that individual who made our dear Star Spangled Banner could see us today, she would say, why did I ever say Liberty? I may be brought to task for saying these things, my friends, but don't fear that, for I am a Democratic American Citizen, who has the belief, at least, that I have the right to speak what I think. I cannot allow any law to interfere with the freedom of my conscience, and I am not going to allow any sect to provide any law under a democracy that stands for a representative Government to drive me to the slaughter of my fellow man. I refuse to become a murderer under any pretense whatsoever. (*Applause*) Laws exist only by the belief of a people in their necessity for the achievement of the Liberty of Justice and Righteousness. We believe that any law odious to democracy, endangering the preservation of freedom of thought and conscience, is tyrannical and fit for autocracies only. We liberty-loving American citizens want this body governed by militarism crushed and we cannot and will not tolerate any attempt to Prussianize America under any pretense whatsoever. (*Applause and something, evidently an electric bulb, thrown from the gallery and striking at the feet of the speaker.*)

MR. KANE: Will the law and order committee provide that I speak safely? (*Laughter*) We, the people, make governments and are the final judges as to what shall be enacted as laws. Our representatives voted for war, it is true, but we, the people of America, know the horrors of war, and we did not and do not want war. Indeed, our representatives did not represent us. We therefore repudiate a declaration of war until the American people, the masses, the workers, who do the fighting and pay the taxes for a war are given the right that true democracy guarantees, the right to decide by a referendum whether or not they want war. (*Great Applause and hurrahs.*) Taking advantage of the Government machinery that can be manipulated to suit those people who our representatives seem to be considering more than the people, a law was railroaded through Congress in some manner declaring a war that the people do not want to. And I say here to you now, my brothers, that I, for one, will not uphold any law that does not come within the written Constitution of the United States of America. I

will take no steps and leave it to the conscience of every man who wants democracy, who understands what this country fought for to get democracy, not to uphold that law. (*Applause*) It is in your power. Do it.

THE CHAIRMAN: The next speaker is not only a mother, but a grandmother. I ask Mother Yuster to step forward. Mother Yuster is a Rumanian and asked me to translate some of this to the audience.

(*A lady stepped forward and stood by the Chairman while he proceeded.*)

THE CHAIRMAN: I am now speaking for her. I come here tonight with my heart full of sorrow. I want to say these few words to the audience; as my vocabulary is limited in English and my voice is weak. We mothers have not given our lives to bring up strong, healthy fellows to make of them murderers and slaughterers of their fellow men. (*Applause*) We thought we brought our sons into a civilized world where they could be used for members of society and make the world better and not worse. I know that I voice the feeling of plenty of other members when I voice my feelings, that we will never allow our sons to be conscripted. We have put our lives in danger by giving birth to them; we are willing to give our lives to save them. Let those go who want the war; no one stops them. Mothers wake up. Realize what this means. Don't allow your sons to go to the war. (*Applause*)

THE CHAIRMAN: The next speaker is one you all know, a life long fighter, not only against militarism, but against everything that crushes the human spirit, a man who went to prison for fourteen years in the fight for liberty. I present to you Alexander Berkman. (*Great Cheers.*)

ALEXANDER BERKMAN: Comrades, friends and enemies (*Great Applause*) and everyone who believes in freedom of thought and liberty. We had a demonstration here a moment ago as to who believes in free speech. The militarists, the false patriots and the others have mass meetings tonight. They have mass meetings this evening. They have meetings tomorrow. We did not send our men to disturb their meetings. (*Great applause and hurrahs.*) Who believes in liberty? Do we believe in liberty or do they? We say to you, and I mean all of you, I mean these detectives, these Federal men, soldiers and sailors, we say to all of you, if you want war, go ahead. We believe in liberty, but you can go ahead. (*Applause and cheers.*) But we say further to you, if you believe in liberty, if you pretend to fight for liberty and democracy how can you force us to do what we don't want to do? (*Great applause and cheering.*) I see a few, or rather quite a number of young men in uniform in this audience, and I want to know when they look into their own consciences if they do not think that I am not making a florid speech, but that I am talking common sense. That should appeal to you, if you really have a sense of justice.

America says we are going to fight Germany. Why? They say we are going to fight Germany because we want to give them liberty and democracy. If you believe that you can give a people liberty and democracy from the outside, if you believe you can give a people or a nation liberty at the end of a bayonet or with bullets, go ahead. We don't object. We shall not interfere. But if you are so generous with liberty as to carry it to Germany across the sea, why don't you retain liberty right here in this country. (*Applause.*)

A VOICE: Are you a citizen?

A. BERKMAN: I have the floor just now. If you want the floor later, we believe in free speech and will give it to you. There is no greater boon in the world than liberty. There is nothing greater in the whole universe than freedom of conscience, freedom of opinion and freedom of action, in short liberty. But it is we who are fighting for liberty, and no one else, not those who oppose us. We have been fighting for liberty for many years, and even for the liberty of those who oppose us. (*Great Applause.*)

A VOICE: You know what Rabbi Wise said?

OTHER VOICES: Shut up, shut up. (*There were many boos and great confusion. Some one threw something at the speaker.*)

A. BERKMAN: I want this man to speak out what is in his heart. That is all right. I say this is a solemn moment. Men and women and soldiers and others, do not make light of this. You are the sons of mothers, even if you are in uniform. You want to go to the front. All right. But consider what you are doing and consider whether you have the right to suppress those who do not believe as you do. Consider well, especially if you pretend to fight under the banner of free speech and liberty. Consider that. Take that home with you to your barracks.

Think it over. You have never heard patriots talk to us like that. We talk to you like that. We don't throw glasses or bricks at you. We say to you consider, look into your own hearts and do what you think is right. But you can't think it is right to suppress the other fellow because he thinks differently. You can't believe it in your own hearts or you would have less to say in opposition to us, and you would be less, much less than human. We are here to say what we believe, just the same as you are in a hundred and one halls all over the City, in thousands of halls all over the country today to say what you believe. That means liberty of speech, and for liberty I am the first to fight. *(Great applause.)*

This is a most serious moment. Let me tell you, if you know what is happening in the country today, that you know that this is one of the most tragic moments in the life of this country. Don't make light of it, because it is the most terrible and tragic moment in the life of the country. Conscription in a free country means the cemetery of liberty, and if conscription is the cemetery then registration is the undertaker. *(Great applause and cheers and boos, and something thrown at the speaker that looked like a lemon.)*

All right, I am talking now; you can talk later. *(Some one in the gallery threw something at the speaker and said something the stenographer could not understand.)* Those who want to register should certainly register, but those who know what liberty means, and I am sure there are thousands in this country, they will not register. *(Many hurrahs and great applause.)* There have been many black days, many black Fridays, and black Sundays in the history of this country. Black days for labor when those who feed you were shot down on the streets because they were for better conditions of living. There have been many black days for labor. But there is going to be a blacker day, not a black Friday, but a black Tuesday. *(Great applause)* And I believe that those who realize the full significance of forcing a supposedly free country into an armed camp, those who realize that should put on mourning tomorrow. They should mourn the loss of the country's liberty. It is not a day for rejoicing. You rejoice over something that brings you happiness, joy, freedom. But something that means your further enslavement, something that means the coercion of you to do things against your conscience, against your nature, against the dictates of everything that is fine in you — things like that should be mourned and wept over, and not made a holiday of. It is a tragic moment to me, because I love the American people more than those who want to enslave them towards the profit of Morgan and others. *(Applause)* Neither the soldiers of this country nor the workers have any enemies across the ocean. The soldiers and the workers and all those who really have to work mentally or physically, for their bread and butter, they have no enemies there. They have an enemy right here in this country; *(Applause)* they have an enemy that makes money, millions and billions of it, out of your blood, out of small children and widows, by putting them in sweat shops, by working them all hours, *(Great Applause)* *(Some one in the gallery threw something at the speaker which broke the glass on the table in front of him and the rest of the remarks to finish the sentence were not heard.)* Those are the enemies we have.

A VOICE: You are the enemy.

A. BERKMAN: I have no more love for these exploiting American enemies than I have for the German Kaiser. *(Some one in the gallery shouted, "go back to Europe where you belong. You are not an American citizen anyhow." Also some one threw something that broke one of the electric globes in the footlight row.)*

A. BERKMAN: No, no, gracia. Hence, consider a certain country across the ocean. Look at Russia. There are workers and soldiers that know what they are about. *(Great applause and confusion. Many voices from the gallery.)* You believe in free speech, go and fight for your country. They are soldiers the same as we have in this country. They are workers the same as we have in this country. And let me tell you they know that eight hours is a working day there. *(There was considerable confusion in the gallery, and evidently a struggle of some sort went on up there.)*

No argument there *(Referring to the gallery.)* Sit down. Everybody keep their seats. *(There was great confusion, people standing up around the hall.)* Keep your seats. We know there are men here to break up this meeting.

EMMA GOLDMAN: One moment. There are United States soldiers here who are on duty. Soldiers — now, no argument there.

MR. KANE: Listen to an American citizen.

(Meanwhile there was great confusion throughout the hall.)

A. BERKMAN: I don't believe these soldiers are real Americans. My friends, do you know what is happening in Russia today? Do you know that eight hours work is what the workers want in every country? Do you know what is good for the workers? Do you know what the soldiers of Russia are helping the workers in that country to do? Do you know that after all the cause of the soldiers and workers is the same everywhere. *(Great excitement, Emma Goldman takes the platform.)*

MISS EMMA GOLDMAN: Please be quiet; please be quiet. *(Great applause and cheers.)* Friends and fellow workers. Friends, don't you know that the soldiers came here to disturb the meeting? *(Many voices yes, yes.)* I ask you all to keep quiet, no matter what the soldiers do. I demand of you to keep absolutely quiet. Let them disturb the meeting. We are not going to disturb the meeting. *(Applause)* Friends, workers, soldiers, detectives and police. *(Laughter and hisses and applause)* I am going to speak to you all. I am surprised that the police here don't stop the soldiers from breaking the lights. *(Hurrahs and applause. Throughout Emma Goldman's remarks she was so frequently interrupted by applause that reference will not be made to the times.)* Friends, please don't applaud, time is too precious. If the police don't stop the soldiers from breaking the law is it because the police are afraid of the soldiers? I hope that they will preserve order. Now, friends, if this meeting would not take place at all, I think you should know that there are twenty thousand people outside waiting to get into this hall, to prove to you more than anything that we can say that the people of New York who think, don't want war and don't want conscription and don't want militarism. At the same time we consider ourselves more consistent than those who believe in war and believe in militarism. We say that those who believe in war, believe in conscription and in militarism and should do their duty and fight. We have no objection against it but we refuse to be compelled to fight when we don't believe in war and when we don't believe in militarism and when we don't believe in conscription. Now, why don't we believe in war and in militarism? The good papers of this city have told you that because we are pro-German, we do not believe in war and we do not believe in militarism. That is an unbelievable lie. I am just as much opposed to the German Government as I am to the American Government — and why do I not believe in militarism? I will tell you why. When I was eight years of age my father had a government position, and every year compulsory military registration was required. The highest officials of Russia would come to our place, the heads, the representatives of militarism, and would there compel the youth of our land, the peasant boys to become soldiers. And at that time the mothers and the fathers of the whole community turned out in mourning and considered it a day of sorrow and of tears and of pain when their sons were taken away into the Army. It impressed itself with indelible power upon my mind and upon my conscience. Ten years later, when I came to America, I was told that this was the land of the free, that no man is compelled to be a soldier in America. I actually believed that this was the promised land, the land that rests upon freedom, upon opportunity, upon happiness, upon recognition of the importance and the value of the young generation. But since that day twenty seven years almost have passed, and I have come to the conclusion that when the law for conscription was passed in the United States the Funeral March of 500,000 American youths is going to be celebrated tomorrow, on Registration Day. I am opposed to Militarism because I have seen since my early childhood what it means to sacrifice a young man, who has hope and youth and a life of opportunity before him, on the altar of militarism. I, therefore, promised myself, even as a child, that as long as I lived, and as long as my voice carried, I shall cry out against compulsory militarism, against conscription. My friends, we are told that the people want war. If the people of America want war, if the people of New York City want conscription, how does it happen that this city is going to muster up not only the entire police department, but the National Guard and a body of parasites known as the Home Guards, who have nothing else to do? Now, my friends, I ask you why do you have to muster up your police, soldiers, Home Guard and National Guard to celebrate your Registration Day? If the people want war, why so much police, why so many soldiers to compel them to become soldiers? If the people want war, why not give them a chance to say that they do? If you want to sacrifice their sons upon the altar of militarism, why not give the people a chance to decide? Those in power knew that they could not put the people to a test; they were afraid to put the American people to a test, and that is why they imposed war upon them, and barely six weeks later

imposed conscription upon them. Therefore, I as an Anarchist who became an American out of choice, protest. You patriots, you born Americans, you became Americans because you had to. You were dropped on this earth. I had no choice whatever, but I came to America out of my free will, and I, as an American out of choice, say that if you force people into militarism, if you force our young men into the Army, please have the decency to say that you will Prussianize America in order to democratize Germany. (*Tremendous applause.*) You must realize that you will be making a laughing stock out of yourselves. Nobody believes you. Don't you suppose that the fact that you are breaking up meetings and causing disturbances and locking up boys and girls and disturbing and harming people, don't you suppose those things are known abroad? How much the Russian peasants and the workingmen must enjoy themselves when they hear of this wonderful democracy in the United States.

I understand, friends, that a meeting of Russian soldiers was stopped in this city tonight. I am glad of it. The Russian soldiers will go back to the Council of Workmen and Soldiers and they will tell them that when America says she is fighting for democracy she is telling the world a lie. She is not fighting for democracy. I say that those who sit in a glass house have no right to throw stones about them. Now, friends, I am here frankly and openly telling you that I will continue to work against Conscription. We are told that you have stenographers here to take down what we say, this is not the first time we are having stenographers at our meeting. And I have always said things that everybody can hear, and what is more important I want the police and the soldiers to hear what I have to say. It will do them good. They need education. Now, friends, if I do not tell you tonight not to register, it is not because I am afraid of the soldiers, or because I am afraid of the police. I have only one life to give, and if my life is to be given for an ideal, for the liberation of the people, soldiers, help yourselves. My friends, the only reason that prevents me telling you men of conscriptable age not to register is because I am an Anarchist, and I do not believe in force morally or otherwise to induce you to do anything that is against your conscience, and that is why I tell you to use your own judgment and rely upon your own conscience. It is the best guide in all the world. If that is a crime, if that is treason, I am willing to be shot. It is a wonderful death to die for your ideal, but I impress it upon the minds of patriots present, I impress it upon the minds of the police present, upon the minds of the soldiers present, that for every idealist they kill thousands will rise and they will not cease to rise until the same thing happens in America that has happened in Russia. Don't you know, friends, that there was a time when Russian soldiers locked up every idealist and sent them to Siberia and to underground prisons and suppressed free speech and assembly and tortured them to death. Yet today the whole civilized world, including the United States Government, is trembling in its boots before The Council of Workmen and Soldiers who are standing for liberty. And, friends, young men, soldiers, I am not afraid. I am not afraid for all you can do is to take my life — you can never take my ideals. Neither the police nor the soldiers, nor the United States Government nor all the powers on earth will take my ideals. My ideals will live long after I am dead.

Now, friends, I come to something else far remote from what I have to say tonight, and which is unfortunately always my luck. The newspapers were good enough to say that all of our meetings are paid for by the German Kaiser. Of course, they know better. They know that if the German Kaiser paid for this meeting, we could have the largest hall in town and invite the police. They know perfectly well that we are not paid by the German Kaiser. No, friends, you workingmen and working women, who are here tonight, you have to pay for tonight's meeting, not the German Kaiser. I am going to appeal to you, — because this meeting has to be paid for by your money, and in the second place, to demonstrate to the gentlemen of the press, present here tonight, to the soldiers and to the police, and to the detectives, that the money which you are going to give is hard earned American pennies, the amount of money your masters are good enough to give you in return for the amount of wealth which you are producing every day. And so, friends, I appeal to you tonight to give liberally, to give as much as you can, when the collectors go through to pay the expense of the meeting. We are very fortunate that we don't have to pay for our protection. We get that perfectly free. We are very grateful that the soldiers are present tonight. It is the only time in our life and their lives that they have heard the truth, and I am glad they are here, and so friends, when the collectors pass, please give as generously and as liberally as you can,

and give only if you are opposed to war, and if you are opposed to militarism and conscription. I shall then have a word or two to say after the collection is over.

Meanwhile I call the attention of you soldiers to the fact that if you wish to demonstrate that you believe in American Institutions you will behave yourselves like gentlemen, not like ruffians. (*There was considerable confusion throughout the hall and up in the gallery.*) Now, after the collection, I shall have a few closing remarks to make, and I am going to stand here until you are through with the collection. (*Some one asked for three cheers for Emma Goldman, and the response was tremendous. Cheers and applause, mingled with boos and also some cheers for Alexander Berkman.*) Friends, don't please make a mistake. Don't shout hurrah for Emma Goldman or Alexander Berkman, because they are mere incidents in the history of the world. It is better to shout hurrah for the principles of liberty. That is better than one Alexander Berkman or one Emma Goldman, or one hundred thousand Alexander Berkman and Emma Goldmans. They will go, but the principle of freedom, the principle of self possession, the principle of self emancipation, the principle of social revolution will live.

Friends, the collectors can go on quietly and continue their work. (*There was great confusion throughout the hall at the time and Miss Goldman quieted the audience. Every one became quiet again.*) Don't forget friends, that the opposition to conscription only begins, it does not end tonight. Do not forget, also, that the work for Peace, for International Peace only begins. I know, friends, who are here tonight, that you will be glad to learn from the note just sent up that fully twenty thousand people are outside of the hall. Dear Friends, I congratulate the press of New York. The newspapers of New York have rendered our Anti Conscription work more service than a thousand Emma Goldmans could render. Of course, the press did not desire to have twenty thousand people at such a meeting. What the press wanted was merely to paralyze you into silence, to make you believe that you are going to be imprisoned for this and be shot on the spot. It is too bad that America cannot hang you and quarter you and shoot you all at once, for the press would be in favor of that. These blood curdling articles that appear are only for the purpose of paralyzing you. They don't know, the poor chaps, that if anyone has an ideal you can't terrorize him no matter what you do. So I am personally grateful to you — to the press. I am grateful to the police for having sent out so numerous an army, grateful to the young soldiers who really mean no harm. They are innocent boys. They have never yet faced danger. They think it is going to be a picnic; they think they are going to enjoy themselves, poor young gentlemen. I wish you could go to war and have a picnic. I wish you could enjoy yourselves, and I wish you could carry on your war as if it were a frolic, or as if it were a baseball or football game, but you are mistaken, as war means an entirely different thing. We know that war means the annihilation of every fundamental principle of liberty. We know that centralized militarism means nothing else but the carnal brutality of man, blood-shed and conquest in its most abominable aspect. We tonight of the Anti Conscription League raise our voices to the very sky to tell you that you may fight your battles, if you believe in the trenches, but you are representing a losing cause. You represent the past and we represent the future. The Conscription Law has been the means of awakening the people of America. Before the Conscription Law was passed the American people used to think, why, we have freedom, we can do whatever we please, we can go to war if we want to and stay away if we don't want to. My friends, we are grateful to the Government for having passed the Conscription Bill for it will teach the American people that American Liberty has been buried and is dead and is a corpse, and that only our voice is going to raise it up and revive it again, until the American people and all the people living in America will unite in one great mass and will throw out capitalism and Government by militarism.

It was our intention to have a number of other speakers here tonight. They are all here. I don't want you to think for a moment that anyone backed out, but we are not going to give the satisfaction to the patriots to break up this meeting. Therefore, friends, I want you to close this meeting with the singing of the International and to go out quietly. Your friends on the outside are waiting, and you will all raise one mighty voice that is going to drown militarism and government and capitalism. (*At the close of the meeting an old lady was helped to the platform by some one on the platform and distributed some papers, taken from an envelope. The pamphlets were afterward taken up by soldiers and the old lady was arrested.*)

MEETING CLOSED.

Speech Against Conscription and War (Delivered at Forward Hall, New York City, June 14, 1917)

Transcript of meeting (from which Goldman's speech is excerpted here) by public shorthand reporter Charles Pickler, employed by the Stenographic Service Company of New York City, contracted by the No-Conscription League. Copy of original transcript housed at the Tamiment Library, New York University. Permission to reproduce or quote in any form must be obtained from the Tamiment Library.

For transcript of court examination of Charles Pickler, see "Goldman & Berkman v. United States: Transcript of Record, 1917 Sept. 25," pp. 163–67, 219–23 (*Emma Goldman Papers* microfilm, reel 59).

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THE CHAIRMAN: The next speaker is one who is well known to you. I shall not waste words or time in introducing her but I want to tell you that before she came to the meeting tonight somebody telephoned to her and told her, "If you go to that meeting you will not get home alive." I simply want to introduce a woman who has more courage than half a dozen regiments (*tremendous cheering and applause at 9:12 P.M.*) I introduce to you — (*interrupted by applause and cheers. Some young man said, "Who loves Emma Goldman? We all do." Great cheering and applause.*)

EMMA GOLDMAN: This is not the place to applaud or shout Hurrah for Emma Goldman. We have more serious things to talk about and some serious things to do. First of all I wish to say to you, all of you, workers, men and women from the East Side, that I regret deeply that I cannot speak to you in the language I have always spoken from this platform; that I cannot speak to you tonight in Yiddish. I shall speak English because I want those representing the State and Militarism and the Courts and Prisons to understand what I have to say. (*Miss Goldman's remarks were so frequently interrupted by cheering and applause that reference to such interruptions will not be made in this report further.*) I don't want them to get it secondhand. No language is ever rendered well in translation and I want them to hear what I have to say in the only language they can speak, and speak it poorly.

Friends, tomorrow morning I am sure that you will read the report that a meeting took place on the East Side attended by foreigners, by workmen, and illkempt, poorly washed people of the East Side — foreigners who are being jeered at the present time in this country, foreigners who are being ridiculed because they have an idea. Well, friends, if the Americans are to wait until Americans wake up the country they will have to resurrect the Indians who were killed in America and upon whose bodies this so-called democracy was established, because every other American, if you scratch him, you will find him to be an Englishman, Dutchman, Frenchman, Spaniard, a Jew and a German and a hundred and one other nationalities who sent their young men and their women to this country in the foolish belief that liberty was awaiting them at the American Harbor, Liberty holding a torch. That torch has been burning dimly in the United States for a very long time. It is because, the Goddess of Liberty is ashamed of the American people and what they have done in the name of liberty to liberty in the United States. And yet, friends, I am not sorry for the things that are happening in America today. I have come to the conclusion that every nation is like an individual, it must have its own experience and it does not accept the experience of other nations any more than you accept the experience of another individual, for if it were possible for a nation to learn by the bitter and tragic experiences of other nations America today could not be in war and America today could not have inaugurated a reign of terror which is sweeping across the country from one end to another. America had Europe before its face as an example, with all the murders and bloodshed and corpses and millions of lives lost. America had the trenches and the battlefields of the last, nearly, three years of Europe before her. America realized that this war is one of the bloodiest and most criminal wars that has ever been fought by civilized people. America had the lesson that the working people and the sons of working women are being sacrificed in the name of Kultur and they want democracy upon the battlefields of Europe, and if America had been a grown man instead of a child it would have learned the lesson that no

matter how great the cause it is never great enough to sacrifice millions of people in the trenches and on the battlefield in the name of democracy or liberty.

Evidently, America has to learn a salutary lesson and it is going to pay a terrible price. It is going to shed oceans of blood, it is going to heap mountains of human sacrifices of men of this country who are able to create and produce, to whom the future belongs. They are to be slaughtered in blood and in sacrifice in the name of a thing which has never yet existed in the United States of America, in the name of democracy and liberty.

My friends, there are people who say and tell you that when they prophecy something the prophecy comes true. I am sorry to say that I am one such and I have to say the same. For thirty years we have pointed out to you that this democratic State which is a government supposedly of the people, by the people and for the people has now become one of the most Imperialistic that the world has ever laid its eyes upon. For twenty-five or thirty years we have told you that the United States of America is appropriating more power every day until the time will come when individual men or women will be nothing but cogs in a machine of this centralized, cruel, blood thirsty government known as the United States. We told you that, and you said, you are alarmists. You said, you are too extreme, that will never happen in the United States. And here you are, friends. It has happened in the United States. A Czar was imposed upon you without the consent of the people. The people were never asked whether they wanted war. Indeed, the people of America placed Mr. Wilson in the White House and in the Chair of the Presidency because he told the people that he would keep them out of war, and as one of his political advertisements billposters were posted all over the city with the picture of a working woman and her children saying, "He has kept us out of war." He promised you heaven, he promised you everything if you would only place him in power. What made you place him in power. You expected peace and not war. The moment you placed him in power, however, he forgot his promises and he is giving you hell. War was imposed upon the people without the people getting a chance to say whether they wanted war or not, and war was imposed upon them, I say, because the gentlemen of power and those who back power want war. And because war has been declared upon you we are told, we men and women of the United States who work and sweat and toil to sustain these gentlemen of power, we are told that there is a law and we must go to war. If war is necessary, only the people must decide whether they want war or not, and as long as the people have not given their consent I deny that the President of the United States has any right to declare it; I deny that the President or those who back the President have any right to tell the people that they shall take their sons and husbands and brothers and lovers and shall conscript them in order to ship them across the seas for the conquest of militarism and the support of wealth and power in the United States. You say that is a law. I deny your law. I don't believe in it.

The only law that I recognize is the law which ministers to the needs of humanity, which makes men and women finer and better and more humane, the kind of law which teaches children that human life is sacred, and that those who arm for the purpose of taking human life are going to be called before the bar of human justice and not before a wretched little court which is called your law of the United States. And so, friends, the people have not yet decided whether they want war and the people are going to say, ultimately, whether they want war or not.

It is not surprising that President Wilson cannot sense the pulse of time. He has been in colleges too long; he has been too long within closed doors; he has been too long at the historical books. He cannot sense the pulse of time. But I tell you, without wishing to be a prophet, that within the next six months — not years but within the next six months — President Wilson will regret deeply that he ever declared war in the United States.

Of course, friends, of course since the war was declared by a country in whose interest it is that the American boy shall be sacrificed it was not to the interest of that country to put the war to a test and therefore conscription had to be imposed upon you. Don't you know that during the Spanish-American War when the people believed in the war there was no need of asking the young men of the country, at the point of the bayonet and gun and club, to put on an American uniform? They flocked to the war because they believed in it. And whether they were American citizens or were residents of America the people of America were all willing to give their lives for something they considered right and just. But because the people of America do not believe in this war, because the people of America have not been asked whether there shall be war, that is why they do not flock

to the colors and that is why you in America are doing as the Russians used to do, as the German Kaiser is doing, as all the Imperialistic tyrants are doing. That is why you are going to drag your manhood by force into the uniform. But you are forgetting one thing, gentlemen of the law, you are driving a horse to water but you cannot compel him to drink. You will put the young manhood of America in the uniform, you will drag them to the battlefield and into the trenches, but while they are there there is going to be a bond of anti-militarism among the people of the world (*great applause*).

No, friends, you cannot compel human beings to take human life, if you give them the chance to reason and to think, to investigate and to analyze. And that is precisely what the authorities of this country don't want. They don't want you to hear anything about conscription; they don't want you to hear anything about the State Military Census. Why don't they want you to hear anything? If their position were correct and logical, if the State Military Census rested upon the need of the people, if conscription rested upon the desire of the people, all the revolutionists and Emma Goldmans and Alexander Berkman might talk their heads off and the people would not listen to them. But because the people know that conscription is a crime and oppression and an outrage upon reason, because the people know that the Military State Census was determined upon by one of the most reactionary men, we find Mr. Whitman who is on your backs, whom you supported, whom you gave the possibility to live. And the Military State Census, as you have been told, is going to turn every man of you here into a militiaman and into something who is fighting the Kaiser, because it is just as if the Kaiser wanted you to do a thing so that if you are a soldier and I tell you to shoot your mother and father and brother and sister you must obey orders. With the President is Mr. Whitman saying anything else? And then telling you that when you will become militiamen and you shall be ordered to shoot your brothers and fathers and sisters and mothers in the name of democracy that you are going to carry to the poor unfortunate people of Germany. And so, friends, we are here to tell you before you decide what you are going to do, think twice, and remember it is easy to make a mistake but it is very difficult to undo the mistake. You workmen of the East Side; you who have lived in Russia, you who remember the days when you could not meet unless you had detectives and soldiers and police, look about you. See what you have in the United States. See what you have in America.

If the framers of the Declaration of Independence if Jefferson or Henry or the others, if they could look down upon the country and see what their offspring has done to it, how they have outraged it, how they have robbed it, how they have polluted it — why, my friends, they would turn in their graves. They would rise again and they would cleanse this country from its internal enemies, and that is the ruling class of the United States. There is a lesson you are going to learn and terrible as it is for us we nevertheless are glad that you will have to learn that lesson.

And now we come down to the tragedy that was committed in the United States Court in the State of New York yesterday, when two boys were sentenced. It is not only a tragedy because they were sentenced. Such things happen every day, hundreds, thousands of innocent working men are sent to the prison and the penitentiary, thousands of unfortunates throughout the world as well as here in so-called free America and nobody ever hears anything about it. It is an ordinary, commonplace thing to do. But the tragedy of yesterday is in the fact that a Judge, supported as you have been told by your money, protected by public opinion, protected by the President, the tragedy of it is that that Judge had the impudence and audacity to insult Kramer and Becker after he gave them the sentence of such horrible dimensions. Think of a man like that who sits there in judgment on other human beings. Think what must be his character, what must be his mind, what must be his soul, if he can spit human beings in the face, only because he has got the power.

But evidently the Judge knows nothing of history, any more than the ruling class knows. Don't you know there was a time when Marie Antoinette, very much surprised that the people had no bread asked, "Why don't they eat cake"? Don't you know what happened to the fair lady of France, Marie Antoinette? Don't you know what happened to the landowning class of France who said that the people should eat straw? Don't you know what happened to them? The people gave them all the straw they could possibly eat. I consider the action of Judge Mayer an insult and an outrage and I warrant you that he is going to hear about it, not only all over the United States but even from Europe. It may have seemed very insignificant to send two poor workingmen

to the penitentiary and to insult them, to send Becker and Kramer, who are both workingmen — that is their crime, they were both honest enough to say they were anarchists. To be condemned in an American Court it is enough that you are an anarchist. The Judge was horrified at the audacity of these people to say it to him, face to face. Don't you know, men, you who are free Americans, the moment you enter an American court you must say, like Dante said, "Ye who enter here leave all hope behind." That is what the American Courts are. And so today you are governed by the bayonet and the police can treat you like dogs. But I say to you, they who live by the sword shall perish by the sword. So I tell you, gentlemen, now is your time. Do whatever you please. But you are forgetting the story and you are forgetting the writing on the wall. You are making a mistake if you think that by sending Kramer and Becker to jail you are going to silence the human voice. You are making a mistake if you believe that by threatening and arresting people you are going to stop the agitation against war. The agitation is in the hearts of the people, the agitation is in the minds of the people, and it only requires the psychological moment to come along, as it did in Russia, and the Judges like Mayer and the other Judges will fly off the bench and into the gutters.

My friends, if we thought for one single minute that the entire agitation is dependent only upon a handful of people we would never bother and endanger your lives, but we know the agitation is in your hearts and souls, we know that the people from the East and West and South and North are opposed to the war, are opposed to conscription, opposed to the Military State Census, and the people will be heard from, I can tell you that. And so, to threaten anyone's life, to say that she will not come back from a meeting alive — how stupid. What is life unless you can live it in freedom and in beauty, and unless you can express yourself, unless you can be true to yourself what is life? I would rather than live the life of a dog to be compelled to sneak about and slink about, to worry that somebody is looking for you ready to take your life — Rather than that I would die the death of a lion any day. Why, what consequence is it if you tell people, we are going to arrest you, Miss Goldman. Just as if arresting Emma Goldman solves all the problems in the world. Prisons have never solved any problems. Guns and bayonets have never solved any problems. Bloodshed has never solved a problem. Never on earth, men and women, have such methods of violence, concentrated and organized violence, ever solved a single problem. Nothing but the human mind, nothing but human emotions, nothing but an intense passion for a great ideal, nothing but perseverance and devotion and strength of character — nothing else ever solved any problem.

And so, men and women, workmen and workwomen, you of the East Side, you who are sweated and bled to create the wealth of this country, you who are being sneered at because you are foreigners — very well, then, if you are good enough to create the wealth of America, if America had to go to Europe for her Art, if America had to go to Europe for her Literature, if America had to go to Europe for her Music and her ideals, by God you will have to go to the foreigners for liberty.

I wish to say here, and I don't say it with any authority and I don't say it as a prophet, I merely tell you — I merely tell you the more people you lock up, the more will be the idealists who will take their place; the more of the human voice you suppress, the greater and louder and the profounder will be the human voice. At present it is a mere rumbling, but that rumbling is increasing in volume, it is growing in depth, it is spreading all over the country until it will be raised into a thunder and people of America will rise and say, we want to be a democracy, to be sure, but we want the kind of democracy which means liberty and opportunity to every man and woman in America (*Great and continued applause*).

THE CHAIRMAN: Before we close the meeting I want to call your attention again to the demonstration Saturday, June 23rd, at 2 P.M., in Madison Square. The subject will be Labor and War. Everybody be there. And now, my friends, let the gentlemen of war step out first. They came first; let them leave first, and then you leave the hall gradually, without any disorder. The meeting stands adjourned.

Friends, you will be glad to hear that the collection for Becker and Kramer amounts to \$100 (*applause*).

Meeting adjourned at 9:42 P.M.

Address to the Jury (Delivered during her Anti-Conscription trial, New York City, July 9, 1917)

Trial and Speeches of Alexander Berkman and Emma Goldman in the United States District Court, in the City of New York, July, 1917 (New York: Mother Earth Publishing Association [1917]), 56–66

* * *

Gentlemen of the Jury:

As in the case of my co-defendant, Alexander Berkman, this is also the first time in my life I have ever addressed a jury. I once had occasion to speak to three judges.

On the day after our arrest it was given out by the U.S. Marshal and the District Attorney's office that the "big fish" of the No-Conscription activities had been caught, and that there would be no more trouble-makers and disturbers to interfere with the highly democratic effort of the Government to conscript its young manhood for the European slaughter. What a pity that the faithful servants of the Government, personified in the U.S. Marshal and the District Attorney, should have used such a weak and flimsy net for their big catch. The moment the anglers pulled their heavily laden net ashore, it broke, and all the labor was so much wasted energy.

The methods employed by Marshal McCarthy and his hosts of heroic warriors were sensational enough to satisfy the famous circus men, Barnum & Bailey. A dozen or more heroes dashing up two flights of stairs, prepared to stake their lives for their country, only to discover the two dangerous disturbers and trouble-makers, Alexander Berkman and Emma Goldman, in their separate offices, quietly at work at their desks, wielding not a sword, nor a gun or a bomb, but merely their pens! Verily, it required courage to catch such big fish.

To be sure, two officers equipped with a warrant would have sufficed to carry out the business of arresting the defendants Alexander Berkman and Emma Goldman. Even the police know that neither of them is in the habit of running away or hiding under the bed. But the farce-comedy had to be properly staged if the Marshal and the District Attorney were to earn immortality. Hence the sensational arrest; hence also, the raid upon the offices of The Blast, Mother Earth, and the No-Conscription League.

In their zeal to save the country from the trouble-makers, the Marshal and his helpers did not even consider it necessary to produce a search warrant. After all, what matters a mere scrap of paper when one is called upon to raid the offices of Anarchists! Of what consequence is the sanctity of property, the right of privacy, to officials in their dealings with Anarchists! In our day of military training for battle, an Anarchist office is an appropriate camping ground. Would the gentlemen who came with Marshal McCarthy have dared to go into the offices of Morgan, or Rockefeller, or of any of those men without a search warrant? They never showed us the search warrant, although we asked them for it. Nevertheless, they turned our office into a battlefield, so that when they were through with it, it looked like invaded Belgium, with the only difference that the invaders were not Prussian barbarians but good American patriots bent on making New York safe for democracy.

The stage having been appropriately set for the three-act comedy, and the first act successfully played by carrying off the villains in a madly dashing automobile — which broke every traffic regulation and barely escaped crushing every one in its way — the second act proved even more ludicrous. Fifty thousand dollars bail was demanded, and real estate refused when offered by a man whose property is rated at three hundred thousand dollars, and that after the District Attorney had considered and, in fact, promised to accept the property for one of the defendants, Alexander Berkman, thus breaking every right guaranteed even to the most heinous criminal.

Finally the third act, played by the Government in this court during the last week. The pity of it is that the prosecution knows so little of dramatic construction, else it would have equipped itself with better dramatic material to sustain the continuity of the play. As it was, the third act fell flat, utterly, and presents the question, Why such a tempest in a teapot? Gentlemen of the jury, my comrade and co-defendant having carefully and thoroughly gone into the evidence presented by the prosecution, and having demonstrated its entire failure

to prove the charge of conspiracy or any overt acts to carry out that conspiracy, I shall not impose upon your patience by going over the same ground, except to emphasize a few points. To charge people with having conspired to do something which they have been engaged in doing most of their lives, namely their campaign against war, militarism and conscription as contrary to the best interests of humanity, is an insult to human intelligence.

And how was that charge proven? By the fact that *Mother Earth* and *The Blast* were printed by the same printer and bound in the same bindery. By the further evidence that the same expressman had delivered the two publications! And by the still more illuminating fact that on June 2nd *Mother Earth* and *The Blast* were given to a reporter at his request, if you please, and gratis.

Gentlemen of the jury, you saw the reporter who testified to this overt act. Did any one of you receive the impression that the man was of conscriptable age, and if not, in what possible way is the giving of *Mother Earth* to a reporter for news purposes proof demonstrating the overt act?

It was brought out by our witnesses that the *Mother Earth* magazine has been published for twelve years; that it was never held up, and that it has always gone through the U.S. mail as second-class mail matter. It was further proven that the magazine appeared each month about the first or second, and that it was sold or given away at the office to whoever wanted a copy. Where, then, is the overt act?

Just as the prosecution has utterly failed to prove the charge of conspiracy, so has it also failed to prove the overt act by the flimsy testimony that *Mother Earth* was given to a reporter. The same holds good regarding *The Blast*.

Gentlemen of the jury, the District Attorney must have learned from the reporters the gist of the numerous interviews which they had with us. Why did he not examine them as to whether or not we had counseled young men not to register? That would have been a more direct way of getting at the facts. In the case of the reporter from the *New York Times*, there can be no doubt that the man would have been only too happy to accommodate the District Attorney with the required information. A man who disregards every principle of decency and ethics of his profession as a newspaper man, by turning material given him as news over to the District Attorney, would have been glad to oblige a friend. Why did Mr. Content neglect such a golden opportunity? Was it not because the reporter of the *Times*, like all the other reporters, must have told the District Attorney that the two defendants stated, on each and every occasion, they would not tell people not to register?

Perhaps the *Times* reporter refused to go to the extent of perjuring himself. Patrolmen and detectives are not so timid in such matters. Hence Mr. Randolph and Mr. Cadell, to rescue the situation. Imagine employing tenth-rate stenographers to report the very important speeches of dangerous trouble-makers! What lack of forethought and efficiency on the part of the District Attorney! But even these two members of the police department failed to prove by their notes that we advised people not to register. But since they had to produce something incriminating against Anarchists, they conveniently resorted to the old standby, always credited to us, "We believe in violence and we will use violence."

Assuming, gentlemen of the jury, that this sentence was really used at the meeting of May 18th, it would still fail to prove the indictment which charges conspiracy and overt acts to carry out the conspiracy. And that is all we are charged with. Not violence, not Anarchism. I will go further and say, that had the indictment been for the advocacy of violence, you gentlemen of the jury, would still have to render a verdict of "Not Guilty," since the mere belief in a thing or even the announcement that you would carry out that belief, can not possibly constitute a crime.

However, I wish to say emphatically that no such expression as "We believe in violence and we will use violence" was uttered at the meeting of May 18th, or at any other meeting. I could not have employed such a phrase, as there was no occasion for it. If for no other reason, it is because I want my lectures and speeches to be coherent and logical. The sentence credited to me is neither.

I have read to you my position toward political violence from a lengthy essay called "The Psychology of Political Violence."

But to make that position clearer and simpler, I wish to say that I am a social student. It is my mission in life to ascertain the cause of our social evils and of our social difficulties. As a student of social wrongs it is my aim to diagnose a wrong. To simply condemn the man who has committed an act of political violence, in order to save my skin, would be as unpardonable as it would be on the part of the physician, who is called to diagnose a case, to condemn the patient because the patient has tuberculosis, cancer, or some other disease. The honest, earnest, sincere physician does not only prescribe medicine, he tries to find out the cause of the disease. And if the patient is at all capable as to means, the doctor will say to him, "Get out of this putrid air, get out of the factory, get out of the place where your lungs are being infected." He will not merely give him medicine. He will tell him the cause of the disease. And that is precisely my position in regard to acts of violence. That is what I have said on every platform. I have attempted to explain the cause and the reason for acts of political violence.

It is organized violence on top which creates individual violence at the bottom. It is the accumulated indignation against organized wrong, organized crime, organized injustice which drives the political offender to his act. To condemn him means to be blind to the causes which make him. I can no more do it, nor have I the right to, than the physician who were to condemn the patient for his disease. You and I and all of us who remain indifferent to the crimes of poverty, of war, of human degradation, are equally responsible for the act committed by the political offender. May I therefore be permitted to say, in the words of a great teacher: "He who is without sin among you, let him cast the first stone." Does that mean advocating violence? You might as well accuse Jesus of advocating prostitution, because He took the part of the prostitute, Mary Magdalene.

Gentlemen of the jury, the meeting of the 18th of May was called primarily for the purpose of voicing the position of the conscientious objector and to point out the evils of conscription. Now, who and what is the conscientious objector? Is he really a shirker, a slacker, or a coward? To call him that is to be guilty of dense ignorance of the forces which impel men and women to stand out against the whole world like a glittering lone star upon a dark horizon. The conscientious objector is impelled by what President Wilson in his speech of Feb. 3, 1917, called "the righteous passion for justice upon which all war, all structure of family, State and of mankind must rest as the ultimate base of our existence and our liberty." The righteous passion for justice which can never express itself in human slaughter — that is the force which makes the conscientious objector. Poor indeed is the country which fails to recognize the importance of that new type of humanity as the "ultimate base of our existence and liberty." It will find itself barren of that which makes for character and quality in its people.

The meeting of May 18th was held before the Draft Bill had actually gone into effect. The President signed it late in the evening of the 18th. Whatever was said at that meeting, even if I had counseled young men not to register, that meeting cannot serve as proof of an overt act. Why, then, has the Prosecuting Attorney dwelt so much, at such length, and with such pains on that meeting, and so little on the other meetings held on the eve of registration and after? Is it not because the District Attorney knew that we had no stenographic notes of that meeting? He knew it because he was approached by Mr. Weinberger and other friends for a copy of the transcript, which request he refused. Evidently, the District Attorney felt safe to use the notes of a patrolman and a detective, knowing that they would swear to anything their superiors wanted. I never like to accuse anyone — I wouldn't go so far as my co-defendant, Mr. Berkman, in saying that the District Attorney doctored the document; I don't know whether he did or not. But I do know that Patrolman Randolph and Detective Cadell doctored the notes, for the simple reason that I didn't say those things. But though we could not produce our own stenographic notes, we have been able to prove by men and women of unimpeachable character and high intelligence that the notes of Randolph are utterly false. We have also proven beyond a reasonable doubt, and Mr. Content did not dare question our proof, that at the Hunts' Point Palace, held on the eve of registration, I expressly stated that I cannot and will not tell people not to register. We have further proven that this was my definite stand, which was explained in my statement sent from Springfield and read at the meeting of May 23rd.

When we go through the entire testimony given on behalf of the prosecution, I insist that there is not one single point to sustain the indictment for conspiracy or to prove the overt acts we are supposed to have com-

mitted. But we were even compelled to bring a man eighty years of age to the witness stand in order to stop, if possible, any intention to drag in the question of German money. It is true, and I appreciate it, that Mr. Content said he had no knowledge of it. But, gentlemen of the jury, somebody from the District Attorney's office or someone from the Marshal's office must have given out the statement that a bank receipt for \$2,400 was found in my office and must have told the newspapers the fake story of German money. As if we would ever touch German money, or Russian money, or American money coming from the ruling class, to advance our ideas! But in order to forestall any suspicion, any insinuation, in order to stand clear before you, we were compelled to bring an old man here to inform you that he has been a radical all his life, that he is interested in our ideas, and that he is the man who contributed the money for radical purposes and for the work of Miss Goldman.

Gentlemen of the jury, you will be told by the Court, I am sure, that when you render a verdict you must be convinced beyond a reasonable doubt; that you must not assume that we are guilty before we are proven guilty; and that it is your duty to assume that we are innocent. And yet, as a matter of fact, the burden of proof has been laid upon us. We had to bring witnesses. If we had had time we could have brought fifty more witnesses, each corroborating the others. Some of those people have no relation with us. Some are writers, poets, contributors to the most conventional magazines. Is it likely that they would swear to something in our favor if it were not the truth? Therefore I insist, as did my co-defendant Alexander Berkman, that the prosecution has made a very poor showing in proving the conspiracy or any overt act.

Gentlemen of the jury, we have been in public life for twenty-seven years. We have been hauled into court, in and out of season — we have never denied our position. Even the police know that Emma Goldman and Alexander Berkman are not shirkers. You have had occasion during this trial to convince yourselves that we do not deny. We have gladly and proudly claimed responsibility, not only for what we ourselves have said and written, but even for things written by others and with which we did not agree. Is it plausible, then, that we would go through the ordeal, trouble and expense of a lengthy trial to escape responsibility in this instance? A thousand times no! But we refuse to be tried on a trumped-up charge, or to be convicted by perjured testimony, merely because we are Anarchists and hated by the class whom we have openly fought for many years.

Gentlemen, during our examination of talesmen, when we asked whether you would be prejudiced against us if it were proven that we propagated ideas and opinions contrary to those held by the majority, you were instructed by the Court to say, "If they are within the law." But what the Court did not tell you is, that no new faith — not even the most humane and peaceable — has ever been considered "within the law" by those who were in power. The history of human growth is at the same time the history of every new idea heralding the approach of a brighter dawn, and the brighter dawn has always been considered illegal, outside of the law.

Gentlemen of the jury, most of you, I take it, are believers in the teachings of Jesus. Bear in mind that he was put to death by those who considered his views as being against the law. I also take it that you are proud of your Americanism. Remember that those who fought and bled for your liberties were in their time considered as being against the law, as dangerous disturbers and trouble-makers. They not only preached violence, but they carried out their ideas by throwing tea into the Boston harbor. They said that "Resistance to tyranny is obedience to God." They wrote a dangerous document called the Declaration of Independence. A document which continues to be dangerous to this day, and for the circulation of which a young man was sentenced to ninety days prison in a New York Court, only the other day. They were the Anarchists of their time — they were never within the law.

Your Government is allied with the French Republic. Need I call your attention to the historic fact that the great upheaval in France was brought about by extra-legal means? The Dant[on]s, the Robespierres, the Marats, the Herberts, aye even the man who is responsible for the most stirring revolutionary music, the Marseillaise (*which unfortunately has deteriorated into a war tune*) even Camille Desmoulins, were never within the law. But for those great pioneers and rebels, France would have continued under the yoke of the idle Louis XVI., to whom the sport of shooting jack rabbits was more important than the destiny of the people of France.

Ah, gentlemen, on the very day when we were being tried for conspiracy and overt acts, your city officials and representatives welcomed with music and festivities the Russian Commission. Are you aware of the fact

that nearly all of the members of that Commission have only recently been released from exile? The ideas they propagated were never within the law. For nearly a hundred years, from 1825 to 1917, the Tree of Liberty in Russia was watered by the blood of her martyrs. No greater heroism, no nobler lives had ever been dedicated to humanity. Not one of them worked within the law. I could continue to enumerate almost endlessly the hosts of men and women in every land and in every period whose ideas and ideals redeemed the world because they were not within the law.

Never can a new idea move within the law. It matters not whether that idea pertains to political and social changes or to any other domain of human thought and expression — to science, literature, music; in fact, everything that makes for freedom and joy and beauty must refuse to move within the law. How can it be otherwise? The law is stationary, fixed, mechanical, “a chariot wheel” which grinds all alike without regard to time, place and condition, without ever taking into account cause and effect, without ever going into the complexity of the human soul.

Progress knows nothing of fixity. It cannot be pressed into a definite mould. It cannot bow to the dictum, “I have ruled,” “I am the regulating finger of God.” Progress is ever renewing, ever becoming, ever changing — *never is it within the law.*

If that be crime, we are criminals even like Jesus, Socrates, Galileo, Bruno, John Brown and scores of others. We are in good company, among those whom Havelock Ellis, the greatest living psychologist, describes as the political criminals recognized by the whole civilized world, except America, as men and women who out of deep love for humanity, out of a passionate reverence for liberty and an all-absorbing devotion to an ideal are ready to pay for their faith even with their blood. We cannot do otherwise if we are to be true to ourselves — we know that the political criminal is the precursor of human progress — the political criminal of to-day must needs be the hero, the martyr and the saint of the new age.

But, says the Prosecuting Attorney, the press and the unthinking rabble, in high and low station, “that is a dangerous doctrine and unpatriotic at this time.” No doubt it is. But are we to be held responsible for something which is as unchangeable and unalienable as the very stars hanging in the heavens unto time and all eternity?

Gentlemen of the jury, we respect your patriotism. We would not, if we could, have you change its meaning for yourself. But may there not be different kinds of patriotism as there are different kinds of liberty? I for one cannot believe that love of one’s country must needs consist in blindness to its social faults, to deafness to its social discords, of inarticulation to its social wrongs. Neither can I believe that the mere accident of birth in a certain country or the mere scrap of a citizen’s paper constitutes the love of country.

I know many people — I am one of them — who were not born here, nor have they applied for citizenship, and who yet love America with deeper passion and greater intensity than many natives whose patriotism manifests itself by pulling, kicking, and insulting those who do not rise when the national anthem is played. Our patriotism is that of the man who loves a woman with open eyes. He is enchanted by her beauty, yet he sees her faults. So we, too, who know America, love her beauty, her richness, her great possibilities; we love her mountains, her canyons, her forests, her Niagara, and her deserts — above all do we love the people that have produced her wealth, her artists who have created beauty, her great apostles who dream and work for liberty — but with the same passionate emotion we hate her superficiality, her cant, her corruption, her mad, unscrupulous worship at the altar of the Golden Calf.

We say that if America has entered the war to make the world safe for democracy, she must first make democracy safe in America. How else is the world to take America seriously, when democracy at home is daily being outraged, free speech suppressed, peaceable assemblies broken up by overbearing and brutal gangsters in uniform; when free press is curtailed and every independent opinion gagged. Verily, poor as we are in democracy, how can we give of it to the world? We further say that a democracy conceived in the military servitude of the masses, in their economic enslavement, and nurtured in their tears and blood, is not democracy at all. It is despotism — the cumulative result of a chain of abuses which, according to that dangerous document, the Declaration of Independence, the people have the right to overthrow.

The District Attorney has dragged in our Manifesto, and he has emphasized the passage, "Resist conscription." Gentlemen of the jury, please remember that that is not the charge against us. But admitting that the Manifesto contains the expression, "Resist conscription," may I ask you, is there only *one kind* of resistance? Is there only the resistance which means the gun, the bayonet, the bomb or flying machine? Is there not another kind of resistance? May not the people simply fold their hands and declare, "We will not fight when we do not believe in the necessity of war"? May not the people who believe in the repeal of the Conscription Law, because it is unconstitutional, express their opposition in word and by pen, in meetings and in other ways? What right has the District Attorney to interpret that particular passage to suit himself? Moreover, gentlemen of the jury, I insist that the indictment against us does not refer to conscription. We are charged with a conspiracy against registration. And in no way or manner has the prosecution proven that we are guilty of conspiracy or that we have committed an overt act.

Gentlemen of the jury, you are not called upon to accept our views, to approve of them or to justify them. You are not even called upon to decide whether our views are within or against the law. You are called upon to decide whether the prosecution has proven that the defendants Emma Goldman and Alexander Berkman have conspired to urge people not to register. And whether their speeches and writings represent overt acts.

Whatever your verdict, gentlemen, it cannot possibly affect the rising tide of discontent in this country against war which, despite all boasts, is a war for conquest and military power. Neither can it affect the ever increasing opposition to conscription which is a military and industrial yoke placed upon the necks of the American people. Least of all will your verdict affect those to whom human life is sacred, and who will not become a party to the world slaughter. Your verdict can only add to the opinion of the world as to whether or not justice and liberty are a living force in this country or a mere shadow of the past. Your verdict may, of course, affect us temporarily, in a physical sense — it can have no effect whatever upon our spirit. For even if we were convicted and found guilty and the penalty were that we be placed against a wall and shot dead, I should nevertheless cry out with the great Luther: "Here I am and here I stand and I cannot do otherwise." And gentlemen, in conclusion let me tell you that my co-defendant, Mr. Berkman, was right when he said the eyes of America are upon you. They are upon you not because of sympathy for us or agreement with Anarchism. They are upon you because it must be decided sooner or later whether we are justified in telling people that we will give them democracy in Europe, when we have no democracy here? Shall free speech and free assemblage, shall criticism and opinion — which even the espionage bill did not include — be destroyed? Shall it be a shadow of the past, the great historic American past? Shall it be trampled underfoot by any detective, or policeman, anyone who decides upon it? Or shall free speech and free press and free assemblage continue to be the heritage of the American people?

Gentlemen of the jury, whatever your verdict will be, as far as we are concerned, nothing will be changed. I have held ideas all my life. I have publicly held my ideas for twenty-seven years. Nothing on earth would ever make me change my ideas except one thing; and that is, if you will prove to me that our position is wrong, untenable, or lacking in historic fact. But never would I change my ideas because I am found guilty. I may remind you of two great Americans, undoubtedly not unknown to you, gentlemen of the jury; Ralph Waldo Emerson and Henry David Thoreau. When Thoreau was placed in prison for refusing to pay taxes, he was visited by Ralph Waldo Emerson and Emerson said: "David, what are you doing in jail?" and Thoreau replied: "Ralph, what are you doing outside, when honest people are in jail for their ideals?" Gentlemen of the jury, I do not wish to influence you. I do not wish to appeal to your passions. I do not wish to influence you by the fact that I am a woman. I have no such desires and no such designs. I take it that you are sincere enough and honest enough and brave enough to render a verdict according to your convictions, beyond the shadow of a reasonable doubt.

Please forget that we are Anarchists. Forget that it is claimed that we propagated violence. Forget that something appeared in Mother Earth when I was thousands of miles away, three years ago.³ The bomb exploded in the apartment of anarchist Louise Berger, half sister of Charles Berg, at 1626 Lexington Avenue between 103rd and 104th Streets, a large tenement area populated mainly by recently arrived immigrants. Forget all that, and

Leonid Andrejev

merely consider the evidence. Have we been engaged in a conspiracy? has that conspiracy been proven? have we committed overt acts? have those overt acts been proven? We for the defense say they have not been proven. And therefore your verdict must be not guilty.

But whatever your decision, the struggle must go on. We are but the atoms in the incessant human struggle towards the light that shines in the darkness — the Ideal of economic, political and spiritual liberation of mankind!

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Syndicalism: Its Theory and Practice

Emma Goldman

1913

Now, as to the methods employed by Syndicalism—Direct Action, Sabotage, and the General Strike.

DIRECT ACTION.

Conscious individual or collective effort to protest against, or remedy, social conditions through the systematic assertion of the economic power of the workers.

Sabotage has been decried as criminal, even by so-called revolutionary Socialists. Of course, if you believe that property, which excludes the producer from its use, is justifiable, then sabotage is indeed a crime. But unless a Socialist continues to be under the influence of our bourgeois morality—a morality which enables the few to monopolize the earth at the expense of the many—he cannot consistently maintain that capitalist property is inviolate. Sabotage undermines this form of private possession. Can it therefore be considered criminal? On the contrary, it is ethical in the best sense, since it helps society to get rid of its worst foe, the most detrimental factor of social life.

Sabotage is mainly concerned with obstructing, by every possible method, the regular process of production, thereby demonstrating the determination of the workers to give according to what they receive, and no more. For instance, at the time of the French railroad strike of 1910, perishable goods were sent in slow trains, or in an opposite direction from the one intended. Who but the most ordinary philistine will call that a crime? If the railway men themselves go hungry, and the innocent public has not enough feeling of solidarity to insist that these men should get enough to live on, the public has forfeited the sympathy of the strikers and must take the consequences.

Another form of sabotage consisted, during this strike, in placing heavy boxes on goods marked Handle with care, cut glass and china and precious wines. From the standpoint of the law this may have been a crime, but from the standpoint of common humanity it was a very sensible thing. The same is true of disarranging a loom in a weaving mill, or living up to the letter of the law with all its red tape, as the Italian railway men did, thereby causing confusion in the railway service. In other words, sabotage is merely a weapon of defense in the industrial warfare, which is the more effective, because it touches capitalism in its most vital spot, the pocket.

By the General Strike, Syndicalism means a stoppage of work, the cessation of labor. Nor need such a strike be postponed until all the workers of a particular place or country are ready for it. As has been pointed out by Pelloutier, Pouget, as well as others, and particularly by recent events in England, the General Strike may be started by one industry and exert a tremendous force. It is as if one man suddenly raised the cry Stop the thief! Immediately others will take up the cry, till the air rings with it. The General Strike, initiated by one determined organization, by one industry or by a small, conscious minority among the workers, is the industrial cry of Stop the thief, which is soon taken up by many other industries, spreading like wildfire in a very short time.

One of the objections of politicians to the General Strike is that the workers also would suffer for the necessities of life. In the first place, the workers are past masters in going hungry; secondly, it is certain that a

General Strike is surer of prompt settlement than an ordinary strike. Witness the transport and miner strikes in England: how quickly the lords of State and capital were forced to make peace. Besides, Syndicalism recognizes the right of the producers to the things which they have created; namely, the right of the workers to help themselves if the strike does not meet with speedy settlement.

Sorel maintains that the General Strike is an inspiration necessary for the people to give their life meaning, he is expressing a thought which the Anarchists have never tired of emphasizing. Yet I do not hold with Sorel that the General Strike is a social myth, that may never be realized. I think that the General Strike will become a fact the moment labor understands its full value—its destructive as well as constructive value, as indeed many workers all over the world are beginning to realize.

These ideas and methods of Syndicalism some may consider entirely negative, though they are far from it in their effect upon society to-day. But Syndicalism has also a directly positive aspect. In fact, much more time and effort is being devoted to that phase than to the others. Various forms of Syndicalist activity are designed to prepare the workers, even within present social and industrial conditions, for the life of a new and better society. To that end the masses are trained in the spirit of mutual aid and brotherhood, their initiative and self-reliance developed, and an esprit de corps maintained whose very soul is solidarity of purpose and the community of interests of the international proletariat.

Chief among these activities are the mutualités, or mutual aid societies, established by the French socialists. Their object is, foremost, to secure work for unemployed members, and to further that spirit of mutual assistance which rests upon the consciousness of labor's identity of interests throughout the world.

In his *The Labor Movement in France*, Mr. L. Levine states that during the year 1902 over 74,000 workers, out of a total of 99,000 applicants, were provided with work by these societies, without being compelled to submit to the extortion of the employment bureau sharks.

These latter are a source of the deepest degradation, as well as of most shameless exploitation, of the worker. Especially does it hold true of America, where the employment agencies are in many cases also masked detective agencies, supplying workers in need of employment to strike regions, under false promises of steady, remunerative employment.

The French Confédération had long realized the vicious rôle of employment agencies as leeches upon the jobless worker and nurseries of scabbery. By the threat of a General Strike the French syndicalists forced the government to abolish the employment bureau sharks, and the workers' own mutualités have almost entirely superseded them, to the great economic and moral advantage of labor.

Besides the mutualités, the French Syndicalists have established other activities tending to weld labor in closer bonds of solidarity and mutual aid. Among these are the efforts to assist workingmen journeying from place to place. The practical as well as ethical value of such assistance is inestimable. It serves to instill the spirit of fellowship and gives a sense of security in the feeling of oneness with the large family of labor. This is one of the vital effects of the Syndicalist spirit in France and other Latin countries. What a tremendous need there is for just such efforts in this country! Can anyone doubt the significance of the consciousness of workingmen coming from Chicago, for instance, to New York, sure to find there among their comrades welcome lodging and food until they have secured employment? This form of activity is entirely foreign to the labor bodies of this country, and as a result the traveling workman in search of a job—the blanket stiff—is constantly at the mercy of the constable and policeman, a victim of the vagrancy laws, and the unfortunate material whence is recruited, through stress of necessity, the army of scabdom.

I have repeatedly witnessed, while at the headquarters of the Confédération, the cases of workingmen who came with their union cards from various parts of France, and even from other countries of Europe, and were supplied with meals and lodging, and encouraged by every evidence of brotherly spirit, and made to feel at home by their fellow workers of the Confédération. It is due, to a great extent, to these activities of the Syndicalists that the French government is forced to employ the army for strikebreaking, because few workers are willing to lend themselves for such service, thanks to the efforts and tactics of Syndicalism.

No less in importance than the mutual aid activities of the Syndicalists is the cooperation established by them between the city and the country, the factory worker and the peasant or farmer, the latter providing the workers with food supplies during strikes, or taking care of the strikers' children. This form of practical solidarity has for the first time been tried in this country during the Lawrence strike, with inspiring results.

And all these Syndicalist activities are permeated with the spirit of educational work, carried on systematically by evening classes on all vital subjects treated from an unbiased, libertarian standpoint—not the adulterated knowledge with which the minds are stuffed in our public schools. The scope of the education is truly phenomenal, including sex hygiene, the care of women during pregnancy and confinement, the care of home and children, sanitation and general hygiene; in fact, every branch of human knowledge—science, history, art—receives thorough attention, together with the practical application in the established workingmen's libraries, dispensaries, concerts and festivals, in which the greatest artists and literateurs of Paris consider it an honor to participate.

One of the most vital efforts of Syndicalism is to prepare the workers, *now*, for their rôle in a free society. Thus the Syndicalist organizations supply its members with textbooks on every trade and industry, of a character that is calculated to make the worker an adept in his chosen line, a master of his craft, for the purpose of familiarizing him with all the branches of his industry, so that when labor finally takes over production and distribution, the people will be fully prepared to manage successfully their own affairs.

A demonstration of the effectiveness of this educational campaign of Syndicalism is given by the railroad men of Italy, whose mastery of all the details of transportation is so great that they could offer to the Italian government to take over the railroads of the country and guarantee their operation with greater economy and fewer accidents than is at present time done by the government.

Their ability to carry on production has been strikingly proved by the Syndicalists, in connection with the glass blowers' strike in Italy. There the strikers, instead of remaining idle during the progress of the strike, decided themselves to carry on the production of glass. The wonderful spirit of solidarity resulting from the Syndicalist propaganda enabled them to build a glass factory within an incredibly short time. An old building, rented for the purpose and which would have ordinarily required months to be put into proper condition, was turned into a glass factory within a few weeks, by the solidaric efforts of the strikers aided by their comrades who toiled with them after working hours. Then the strikers began operating the glass-blowing factory, and their cooperative plan of work and distribution during the strike has proved so satisfactory in every way that the experimental factory has been made permanent and a part of the glass-blowing industry in Italy is now in the hands of the cooperative organization of the workers.

This method of applied education not only trains the worker in his daily struggle, but serves also to equip him for the battle royal and the future, when he is to assume his place in society as an intelligent, conscious being and useful producer, once capitalism is abolished.

Nearly all leading Syndicalists agree with the Anarchists that a free society can exist only through voluntary association, and that its ultimate success will depend upon the intellectual and moral development of the workers who will supplant the wage system with a new social arrangement, based on solidarity and economic well-being for all. That is Syndicalism, in theory and practice.

Syndicalism: the Modern Menace to Capitalism

Emma Goldman

1913

In view of the fact that the ideas embodied in Syndicalism have been practised by the workers for the last half century, even if without the background of social consciousness; that in this country five men had to pay with their lives because they advocated Syndicalist methods as the most effective, in the struggle of labor against capital; and that, furthermore, Syndicalism has been consciously practised by the workers of France, Italy and Spain since 1895, it is rather amusing to witness some people in America and England now swooping down upon Syndicalism as a perfectly new and never before heard-of proposition.

It is astonishing how very naïve Americans are, how crude and immature in matters of international importance. For all his boasted practical aptitude, the average American is the very last to learn of the modern means and tactics employed in the great struggles of his day. Always he lags behind in ideas and methods that the European workers have for years past been applying with great success.

It may be contended, of course, that this is merely a sign of youth on the part of the American. And it is indeed beautiful to possess a young mind, fresh to receive and perceive. But unfortunately the American mind seems never to grow, to mature and crystallize its views.

Perhaps that is why an American revolutionist can at the same time be a politician. That is also the reason why leaders of the Industrial Workers of the World continue in the Socialist party, which is antagonistic to the principles as well as to the activities of the I.W.W. Also why a rigid Marxian may propose that the Anarchists work together with the faction that began its career by a most bitter and malicious persecution of one of the pioneers of Anarchism, Michael Bakunin. In short, to the indefinite, uncertain mind of the American radical the most contradictory ideas and methods are possible. The result is a sad chaos in the radical movement, a sort of intellectual hash, which has neither taste nor character.

Just at present Syndicalism is the pastime of a great many Americans, so-called intellectuals. Not that they know anything about it, except that some great authorities — Sorel, Lagardelle, Berth and others — stand for it: because the American needs the seal of authority, or he would not accept an idea, no matter how true and valuable it might be.

Our bourgeois magazines are full of dissertations on Syndicalism. One of our most conservative colleges has even gone to the extent of publishing a work of one of its students on the subject, which has the approval of a professor. And all this, not because Syndicalism is a force and is being successfully practised by the workers of Europe, but because — as I said before — it has official authoritative sanction.

As if Syndicalism had been discovered by the philosophy of Bergson or the theoretic discourses of Sorel and Berth, and had not existed and lived among the workers long before these men wrote about it. The feature which distinguishes Syndicalism from most philosophies is that it represents the revolutionary philosophy of labor conceived and born in the actual struggle and experience of the workers themselves — not in universities,

colleges, libraries, or in the brain of some scientists. *The revolutionary philosophy of labor*, that is the true and vital meaning of Syndicalism.

Already as far back as 1848 a large section of the workers realized the utter futility of political activity as a means of helping them in their economic struggle. At that time already the demand went forth for direct economic measures, as against the useless waste of energy along political lines. This was the case not only in France, but even prior to that in England, where Robert Owen, the true revolutionary Socialist, propagated similar ideas.

After years of agitation and experiment the idea was incorporated by the first convention of the *internationale*, in 1867, in the resolution that the economic emancipation of the workers must be the principal aim of all revolutionists, to which everything else is to be subordinated.

In fact, it was this determined radical stand which eventually brought about the split in the revolutionary movement of that day, and its division into two factions: the one, under Marx and Engels, aiming at political conquest; the other, under Bakunin and the Latin workers, forging ahead along industrial and Syndicalist lines. The further development of those two wings is familiar to every thinking man and woman: the one has gradually centralized into a huge machine, with the sole purpose of conquering political power within the existing capitalist State; the other is becoming an ever more vital revolutionary factor, dreaded by the enemy as the greatest menace to its rule.

It was in the year 1900 while a delegate to the Anarchist Congress in Paris, that I first came in contact with Syndicalism in operation. The Anarchist press had been discussing the subject for years prior to that; therefore we Anarchists knew something about Syndicalism. But those of us who lived in America had to content themselves with the theoretic side of it.

In 1900, however, I saw its effect upon labor in France: the strength, the enthusiasm and hope with which Syndicalism inspired the workers. It was also my good fortune to learn of the man who more than anyone else had directed Syndicalism into definite working channels, Fernand Pelloutier. Unfortunately, I could not meet this remarkable young man, as he was at that time already very ill with cancer. But wherever I went, with whomever I spoke, the love and devotion for Pelloutier was wonderful, all agreeing that it was he who had gathered the discontented forces in the French labor movement and imbued them with new life and a new purpose, that of Syndicalism.

On my return to America I immediately began to propagate Syndicalist ideas, especially Direct Action and the General Strike. But it was like talking to the Rocky Mountains — no understanding, even among the more radical elements, and complete indifference in labor ranks.

In 1907 I went as a delegate to the Anarchist Congress at Amsterdam and, while in Paris, met the most active Syndicalists in the *Confédération Générale an Travail*: Pouget, Delesalle, Monatte, and many others. More than that, I had the opportunity to see Syndicalism in daily operation, in its most constructive and inspiring forms.

I allude to this, to indicate that my knowledge of Syndicalism does not come from Sorel, Lagardelle, or Berth, but from actual contact with and observation of the tremendous work carried on by the workers of Paris within the ranks of the *Confédération*. It would require a volume to explain in detail what Syndicalism is doing for the French workers. In the American press you read only of its resistive methods, of strikes and sabotage, of the conflicts of labor with capital. These are no doubt very important matters, and yet the chief value of Syndicalism lies much deeper. It lies in the constructive and educational effect upon the life and thought of the masses.

The fundamental difference between Syndicalism and the old trade union methods is this: while the old trade unions, without exception, move within the wage system and capitalism, recognizing the latter as inevitable, Syndicalism repudiates and condemns present industrial arrangements as unjust and criminal, and holds out no hope to the worker for lasting results from this system.

Of course Syndicalism, like the old trade unions, fights for immediate gains, but it is not stupid enough to pretend that labor can expect humane conditions from inhuman economic arrangements in society. Thus it merely wrests from the enemy what it can force him to yield; on the whole, however, Syndicalism aims at, and concentrates its energies upon, the complete overthrow of the wage system. Indeed, Syndicalism goes further:

it aims to liberate labor from every institution that has not for its object the free development of production for the benefit of all humanity. In short, the ultimate purpose of Syndicalism is to reconstruct society from its present centralized, authoritative and brutal state to one based upon the free, federated grouping of the workers along lines of economic and social liberty.

With this object in view, Syndicalism works in two directions: first, by undermining the existing institutions; secondly, by developing and educating the workers and cultivating their spirit of solidarity, to prepare them for a full, free life, when capitalism shall have been abolished.

Syndicalism is, in essence, the economic expression of Anarchism. That circumstance accounts for the presence of so many Anarchists in the Syndicalist movement. Like Anarchism, Syndicalism prepares the workers along direct economic lines, as conscious factors in the great struggles of to-day, as well as conscious factors in the task of reconstructing society along autonomous industrial lines, as against the paralyzing spirit of centralization with its bureaucratic machinery of corruption, inherent in all political parties.

Realizing that the diametrically opposed interests of capital and labor can never be reconciled, Syndicalism must needs repudiate the old rusticated, worn-out methods of trade unionism, and declare for an open war against the capitalist régime, as well as against every institution which to-day supports and protects capitalism.

As a logical sequence Syndicalism, in its daily warfare against capitalism, rejects the contract system, because it does not consider labor and capital equals, hence cannot consent to an agreement which the one has the power to break, while the other must submit to without redress.

For similar reasons Syndicalism rejects negotiations in labor disputes, because such a procedure serves only to give the enemy time to prepare his end of the fight, thus defeating the very object the workers set out to accomplish. Also, Syndicalism stands for spontaneity, both as a preserver of the fighting strength of labor and also because it takes the enemy unawares, hence compels him to a speedy settlement or causes him great loss.

Syndicalism objects to a large union treasury, because money is as corrupting an element in the ranks of labor as it is in those of capitalism. We in America know this to be only too true. If the labor movement in this country were not backed by such large funds, it would not be as conservative as it is, nor would the leaders be so readily corrupted. However, the main reason for the opposition of Syndicalism to large treasuries consists in the fact that they create class distinctions and jealousies within the ranks of labor, so detrimental to the spirit of solidarity. The worker whose organization has a large purse considers himself superior to his poorer brother, just as he regards himself better than the man who earns fifty cents less per day.

The chief ethical value of Syndicalism consists in the stress it lays upon the necessity of labor getting rid of the element of dissension, parasitism and corruption in its ranks. It seeks to cultivate devotion, solidarity and enthusiasm, which are far more essential and vital in the economic struggle than money.

As I have already stated, Syndicalism has grown out of the disappointment of the workers with politics and parliamentary methods. In the course of its development Syndicalism has learned to see in the State — with its mouthpiece, the representative system — one of the strongest supports of capitalism; just as it has learned that the army and the church are the chief pillars of the State. It is therefore that Syndicalism has turned its back upon parliamentarism and political machines, and has set its face toward the economic arena wherein alone gladiator Labor can meet his foe successfully.

Historic experience sustains the Syndicalists in their uncompromising opposition to parliamentarism. Many had entered political life and, unwilling to be corrupted by the atmosphere, withdrew from office, to devote themselves to the economic struggle — Proudhon, the Dutch revolutionist Nieuwenhuis, John Most and numerous others. While those who remained in the parliamentary quagmire ended by betraying their trust, without having gained anything for labor. But it is unnecessary to discuss here political history. Suffice to say that Syndicalists are anti-parliamentarians as a result of bitter experience.

Equally so has experience determined their anti-military attitude. Time and again has the army been used to shoot down strikers and to inculcate the sickening idea of patriotism, for the purpose of dividing the workers against themselves and helping the masters to the spoils. The inroads that Syndicalist agitation has made into the superstition of patriotism are evident from the dread of the ruling class for the loyalty of the army, and the

rigid persecution of the anti-militarists. Naturally — for the ruling class realizes much better than the workers that when the soldiers will refuse to obey their superiors, the whole system of capitalism will be doomed.

Indeed, why should the workers sacrifice their children that the latter may be used to shoot their own parents? Therefore Syndicalism is not merely logical in its anti-military agitation; it is most practical and far-reaching, inasmuch as it robs the enemy of his strongest weapon against labor.

Now, as to the methods employed by Syndicalism — Direct Action, Sabotage, and the General Strike.

DIRECT ACTION. — *Conscious individual or collective effort to protest against, or remedy social conditions through the systematic assertion of the economic power of the workers.*

Sabotage has been decried as criminal, even by so-called revolutionary Socialists. Of course, if you believe that property, which excludes the producer from its use, is justifiable, then sabotage is indeed a crime. But unless a Socialist continues to be under the influence of our bourgeois morality — a morality which enables the few to monopolize the earth at the expense of the many — he cannot consistently maintain that capitalist property is inviolate. Sabotage undermines this form of private possession. Can it therefore be considered criminal? On the contrary, it is ethical in the best sense, since it helps society to get rid of its worst foe, the most detrimental factor of social life.

Sabotage is mainly concerned with obstructing, by every possible method, the regular process of production, thereby demonstrating the determination of the workers to give according to what they receive, and no more. For instance, at the time of the French railroad strike of 1910 perishable goods were sent in slow trains, or in an opposite direction from the one intended. Who but the most ordinary philistine will call that a crime? If the railway men themselves go hungry, and the “innocent” public has not enough feeling of solidarity to insist that these men should get enough to live on, the public has forfeited the sympathy of the strikers and must take the consequences.

Another form of sabotage consisted, during this strike, in placing heavy boxes on goods marked “Handle with care,” cut glass and china and precious wines. From the standpoint of the law this may have been a crime but from the standpoint of common humanity it was a very sensible thing. The same is true of disarranging a loom in a weaving mill, or living up to the letter of the law with all its red tape, as the Italian railway men did, thereby causing confusion in the railway service. In other words, sabotage is merely a weapon of defense in the industrial warfare, which is the more effective because it touches capitalism in its most vital spot, the pocket.

By the General Strike, Syndicalism means a stoppage of work, the cessation of labor. Nor need such a strike be postponed until all the workers of a particular place or country are ready for it. As has been pointed out by Pelloutier, Pouget, as well as others, and particularly by recent events in England, the General Strike may be started by one industry and exert a tremendous force. It is as if one man suddenly raised the cry “Stop the thief!” Immediately others will take up the cry, till the air rings with it. The General Strike, initiated by one determined organization, by one industry or by a small, conscious minority among the workers, is the industrial cry of “Stop the thief,” which is soon taken up by many other industries, spreading like wildfire in a very, short time.

One of the objections of politicians to the General Strike is that the workers also would suffer for the necessities of life. In the first place, the workers are past masters in going hungry; secondly, it is certain that a General Strike is surer of prompt settlement than an ordinary strike. Witness the transport and miner strikes in England: how quickly the lords of State and capital were forced to make peace! Besides, Syndicalism recognizes the right of the producers to the things which they have created; namely, the right of the workers to help themselves if the strike does not meet with speedy settlement.

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The Tragedy at Buffalo

Emma Goldman

1901

For they starve the little frightened child
Till it weeps both night and day:
And they scourge the weak, and flog the fool,
And gibe the old and gray,
And some grow mad, and all grow bad,
And none a word may say.

—Oscar Wilde.

Never before in the history of governments has the sound of a pistol shot so startled, terrorized, and horrified the self-satisfied, indifferent, contented, and indolent public, as has the one fired by Leon Czolgosz when he struck down William McKinley, president of the money kings and trust magnates of this country.

Not that this modern Caesar was the first to die at the hands of a Brutus. Oh, no! Since man has trampled upon the rights of his fellow men, rebellious spirits have been afloat in the atmosphere. Not that William McKinley was a greater man than those who throned upon the fettered form of Liberty. He did not compare either in intellect, ability, personality, or force of character with those who had to pay the penalty of their power. Nor will history be able to record his extraordinary kindness, generosity, and sympathy with those whom ignorance and greed have condemned to a life of misery, hopelessness, and despair.

Why, then, were the mighty and powerful thrown into such consternation by the deed of September 6? Why this howl of a hired press? Why such blood-thirsty and violent utterances from the clergy, whose usual business it is to preach "peace on earth and good will to all"? Why the mad ravings of the mob, the demand for rigid laws to curtail freedom of press and speech?

For more than thirty years a small band of parasites have robbed the American people, and trampled upon the fundamental principles laid down by the forefathers of this country, guaranteeing to every man, woman and child, "Life, liberty, and the pursuit of happiness." For thirty years they have been increasing their wealth and power at the expense of the vast mass of workers, thereby enlarging the army of the unemployed, the hungry, homeless, and friendless portion of humanity, tramping the country from east to west and north to south, in a vain search for work. For many years the home has been left to the care of the little ones, while the parents are working their life and strength away for a small pittance. For thirty years the sturdy sons of America were sacrificed on the battlefield of industrial war, and the daughters outraged in corrupt factory surroundings. For long and weary years this process of undermining the nation's health, vigor, and pride, without much protest from the disinherited and oppressed, has been going on. Maddened by success and victory, the money-powers of this "free land of ours" became more and more audacious in their heartless, cruel efforts to compete with rotten and decayed European tyrannies in supremacy of power.

With the minds of the young poisoned with a perverted conception of patriotism, and the fallacious notion that all are equal and that each one has the same opportunity to become a millionaire (provided he can steal the first hundred thousand dollars), it was an easy matter indeed to check the discontent of the people; one is therefore not surprised when one hears Americans say, "We can understand why the poor Russians kill their czar, or the Italians their king, for think of the conditions that prevail there; but he who lives in a republic, where each one has the opportunity to become President of the United States (provided he has a powerful party back of him), why should he attempt such acts? We are the people, and acts of violence in this country are impossible."

And now that the impossible has happened, that even America has given birth to the man who struck down the king of the republic, they have lost their heads, and are shouting vengeance upon those who for years have shown that the conditions here were beginning to be alarming, and unless a halt be called, despotism would set its heavy foot on the hitherto relatively free limbs of the people.

In vain have the mouthpieces of wealth denounced Leon Czolgosz as a foreigner; in vain they are making the world believe that he is the product of European conditions, and influenced by European ideas. This time the "assassin" happens to be the child of Columbia, who lulled him to sleep with

"My country, 'tis of thee,
Sweet land of liberty,"

and who held out the hope to him that he, too, could become President of the country. Who can tell how many times this American child has gloried in the celebration of the 4th of July, or on Decoration Day, when he faithfully honored the nation's dead? Who knows but what he, too, was willing to "fight for his country and die for her liberty"; until it dawned upon him that those he belonged to have no country, because they have been robbed of all that they have produced; until he saw that all the liberty and independence of his youthful dreams are but a farce. Perhaps he also learned that it is nonsense to talk of equality between those who have all and those who have nothing, hence he rebelled.

"But his act was mad and cowardly," says the ruling class. "It was foolish and impractical," echo all petty reformers, Socialists, and even some Anarchists.

What absurdity! As if an act of this kind can be measured by its usefulness, expediency, or practicability. We might as well ask ourselves of the usefulness of a cyclone, tornado, a violent thunderstorm, or the ceaseless fall of the Niagara water. All these forces are the natural results of natural causes, which we may not yet have been able to explain, but which are nevertheless a part of nature, just as force is natural and part of man and beast, developed or checked, according to the pressure of conditions and man's understanding. An act of violence is therefore not only the result of conditions, but also of man's psychical and physical nature, and his susceptibility to the world surrounding him.

Does not the summer fight against the winter, does it not resist, mourn, and weep oceans of tears in its eager attempt to shield its children from the icy grip of frost? And does not the winter enshroud Mother Earth with a white, hard cover, lest the warm spring sunshine should melt the heart of the hardened old gentleman? And does he not gather his last forces for a bitter and fierce battle for supremacy, until the burning rays of the sun disperse his ranks?

Resistance against force is a fact all through nature. Man being part of nature, he, too, is swayed by the same force to defend himself against invasion. Force will continue to be a natural factor just so long as economic slavery, social superiority, inequality, exploitation, and war continue to destroy all that is good and noble in man.

That the economic and political conditions of this country have been pregnant with the embryo of greed and despotism, no one who thinks and has closely watched events can deny. It was, therefore, but a question of time for the first signs of labor pains to begin. And they began when McKinley, more than any other President, had betrayed the trust of the people, and became the tool of the moneyed kings. They began when he and his

class had stained the memory of the men who produced the Declaration of Independence, by the blood of the massacred Filipinos. They grew more violent at the recollection of Hazelton, Virden, Idaho, and other places, where capital has waged war on labor; until on the 6th of September the child begotten, nourished and reared by violence, was born.

That violence is not the result of conditions only, but also largely depends upon man's inner nature, is best proven by the fact that while thousands loath tyranny, but one will strike down a tyrant. What is it that drives him to commit the act, while others pass quietly by? It is because the one is of such a sensitive nature that he will feel a wrong more keenly and with greater intensity than others.

It is, therefore, not cruelty, or a thirst for blood, or any other criminal tendency, that induces such a man to strike a blow at organized power. On the contrary, it is mostly because of a strong social instinct, because of an abundance of love and an overflow of sympathy with the pain and sorrow around us, a love which seeks refuge in the embrace of mankind, a love so strong that it shrinks before no consequence, a love so broad that it can never be wrapped up in one object, as long as thousands perish, a love so all-absorbing that it can neither calculate, reason, investigate, but only dare at all costs.

It is generally believed that men prompted to put the dagger or bullet in the cowardly heart of government, were men conceited enough to think that they will thereby liberate the world from the fetters of despotism. As far as I have studied the psychology of an act of violence, I find that nothing could be further away from the thought of such a man than that if the king were dead, the mob will cease to shout "Long live the king!"

The cause for such an act lies deeper far too deep for the shallow multitude to comprehend. It lies in the fact that the world within the individual, and the world around him, are two antagonistic forces, and, therefore, must clash.

Do I say that Czolgosz is made of that material? No. Neither can I say that he was not. Nor am I in a position to say whether or not he is an Anarchist; I did not know the man; no one as far as I am aware seems to have known him, but from his attitude and behavior so far (I hope that no reader of "Free Society" has believed the newspaper lies), I feel that he was a soul in pain, a soul that could find no abode in this cruel world of ours, a soul "impractical," inexpedient, lacking in caution (according to the dictum of the wise); but daring just the same, and I cannot help but bow in reverent silence before the power of such a soul, that has broken the narrow walls of its prison, and has taken a daring leap into the unknown.

Having shown that violence is not the result of personal influence, or one particular ideal, I deem it unnecessary to go into a lengthy theoretical discussion as to whether Anarchism contains the element of force or not. The question has been discussed time and again, and it is proven that Anarchism and violence are as far apart from each other as liberty and tyranny. I care not what the rabble says; but to those who are still capable of understanding I would say that Anarchism, being, a philosophy of life, aims to establish a state of society in which man's inner make-up and the conditions around him, can blend harmoniously, so that he will be able to utilize all the forces to enlarge and beautify the life about him. To those I would also say that I do not advocate violence; government does this, and force begets force. It is a fact which cannot be done away with through the prosecution of a few men and women, or by more stringent laws-this only tends to increase it.

Violence will die a natural death when man will learn to understand that each unit has its place in the universe, and while being closely linked together, it must remain free to grow and expand.

Some people have hastily said that Czolgosz's act was foolish and will check the growth of progress. Those worthy people are wrong in forming hasty conclusions. What results the act of September 6 will have no one can say; one thing, however, is certain: he has wounded government in its most vital spot. As to stopping the wheel of progress, that is absurd. Ideas cannot be retarded by restraint. And as to petty police persecution, what matter?

As I write this, my thoughts wander to the death-cell at Auburn, to the young man with the girlish face, about to be put to death by the coarse, brutal hands of the law, walking up and down the narrow cell, with cold, cruel eyes following him,

Leonid Andreyev

Who watch him when he tries to weep,
And when he tries to pray;
Who watch him lest himself should rob
The prison of its prey.

And my heart goes out to him in deep sympathy, and to all the victims of a system of inequality, and the many who will die the forerunners of a better, nobler, grander life.

Emma Goldman

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The Tragedy of the Political Exiles

Emma Goldman

1934

During my ninety days in the United States old friends and new, including people I had never met before, spoke much of my years in exile. It seemed incredible to them that I had been able to withstand the vicissitudes of banishment and come back unbroken in health and spirit and with my ideal unmarred. I confess I was deeply moved by their generous tribute. But also I was embarrassed, not because I suffer from false modesty or believe that kind things should be said about people only after their death, but rather because the plight of hosts of political exiles scattered over Europe is so tragic that my struggle to survive was hardly worth mentioning.

The lot of political refugees, even prior to the war, was never free from stress and poverty. But they could at least find asylum in a number of countries. France, Belgium, Switzerland were open to them. Scandinavia and the Netherlands received them kindly. Even the United States was hospitable enough to admit some refugees. The real haven, however, was England, where political rebels from all despotic lands were made welcome.

The world carnage put an end to the golden era when a Bakunin and a Herzen, a Marx and a Kropotkin, a Malatesta and a Lenin, Vera Sazulich, Louise Michel, and all the others could come and go without hindrance. In those days who cared about passports or visas? Who worried about one particular spot on earth? The whole world was one's country. One place was as good as another where one could continue one's work for the liberation of one's autocratic native land. Not in their wildest dreams did it occur to these revolutionaries that the time might come when the world would be turned into a huge penitentiary, or that political conditions might become more despotic and inhuman than during the worst period of the Czars. The war for democracy and the advent of the left and right dictatorships destroyed whatever freedom of movement political refugees had formerly enjoyed. Tens of thousands of men, women, and children have been turned into modern Ahasueruses, forced to roam the earth, admitted nowhere. If they are fortunate enough to find asylum, it is nearly always for a short period only; they are always exposed to annoyance and chicanery, and their lives made a veritable hell.

For a time expatriated Russians were given some protection by means of the Nansen, or League of Nations, passport. Most countries were supposed to recognize that scrap of paper, though few did, least of all when politically tainted individuals applied for admission. Still, the Nansen passport was better than nothing at all. Now this too has been abolished, and Russian refugees are entirely outside the law. Terrible as was the Czarist time, it was yet possible to bribe one's way across frontiers. That is possible no longer, not because border police have suddenly become honest, but because every country is afraid of the bolshevik or the fascist germ and keeps the frontier hermetically sealed, even against those who hate every form of dictatorship.

I have already stated that political exiles are sometimes lucky enough to find an abode, but that by no means includes the right to work. Anything they do to eke out a wretched existence, such as lessons, translations, or any kind of physical labor, must be done furtively. Should they be caught, it would again mean the wearisome round of seeking another country. Politicals are constantly at the beck and call of the authorities. It is almost a daily occurrence for them to be pounced upon suddenly at an early morning hour, dragged out of bed, taken

to the police station, and then expelled. It is not necessary to be guilty of any offense, such as participation in the internal political affairs of the country whose hospitality they have accepted.

A friend of mine is a case in point. He was expelled from a certain country merely for editing a small bulletin in English in order to raise funds for the Russian political prisoners. After we succeeded in bringing him back, he was three times ordered to leave, and when he was finally allowed to remain, it was on condition that he apply for a renewal of the permit every three months. For days and weeks he had to camp at the police station and waste time and health running from department to department. While waiting for the renewal he could not leave the city of his domicile. Every new place he might want to visit implied new registration, and as he was left without a single document while his renewal was pending, he could nowhere be registered. In other words, my friend was virtually a prisoner in one city until the renewal was granted. Few there are who could have survived such treatment. But my friend had been steeled in American prisons for sixteen years, and his had always been an indomitable will. Yet even he had almost come to the end of his endurance when the three months' renewal period was extended to six.

However, these miseries are by no means the only tragedies in the present plight of most political refugees. There are many more that try their souls and turn their lives into hideous nightmares. No matter how great their suffering in pre-war times, they had their faith and their work to give them an outlet. They lived, dreamed, and labored incessantly for the liberation of their native lands. They could arouse public opinion in their place of refuge against the tyranny and oppression practiced in their country, and they were able to help their comrades in prison with large funds contributed by the workers and liberal elements in other parts of the world. They could even ship guns and ammunition into Czarist Russia, despotic Italy, and Spain. These were certainly inspiring and sustaining factors. Not less so was the solidarity that existed among the politicals of different schools. Whatever their theoretical differences, there was mutual respect and confidence among them. And in times of important issues they worked together, not in a make-believe but in a real united front.

Nothing of that is left. All political movements are at each other's throats — more bitter, vindictive, and downright savage against each other than they are against their common enemies. The most unpardonable offender in this respect is the so-called Union of Socialist Soviet Republics. Not only is it keeping up a process of extermination of all political opponents in and outside its territory, but it is also engaged in wholesale character assassination. Men and women with a heroic record of revolutionary activity, persons who have consecrated themselves to their ideals, who went through untold sufferings under the Romanovs, are maligned, misrepresented, dubbed with vile names, and hounded without mercy. It is certainly no coincidence that my friend was expelled for a bulletin designed to raise money for the Russian politicals.

To be sure the Mussolinis and Hitlers are guilty of the same crime. They and their propaganda machines mow down every political opponent in their way. They also have added character assassination to the butchery of their victims. Human sensibilities have become dulled since the war. If the suffering of the German and Austrian refugees had failed to rekindle the dying embers of sympathy, one would have had to lose all faith in mankind. The generous response to their need is indeed the only ray of light on the black social horizon.

The Anarchists and Anarcho-Syndicalists have, of course, been forgotten. Or is it ignorance that causes the deadly silence about their plight? Do not the protesters against German atrocities know that Anarchists also are in Göring's dreadful concentration camps, subject to the brutalities of the Storm Troop barbarians, and that some of them have undergone more heinous punishment than most of the other Nazi victims? For instance, Erich Mühsam. Poet and social rebel, he paid his toll to the German Republic after the Bavarian uprising. He was sentenced to fifteen years in prison, of which he served five. On his release he immediately threw himself into the work of showing the inhuman conditions in the prisons under the Socialist and republican government. Being a Jew and an Anarchist and having a revolutionary past, Erich Mühsam was among the first to be dragged off by the SA gangsters. He was repeatedly slugged and beaten, his teeth were knocked out, his hair and beard pulled, and the swastika cut on his skull with a penknife. After his death in July, announced by the Nazis a "suicide," his widow was shown his tortured body, with the back of the skull crushed as if it had been dragged on the ground, and with unmistakable signs of strangulation.

Indifference to Mühsam's martyrdom is a sign of the sectarianism and bigotry in liberal and radical ranks today. But what I really want to stress is this: the barbarity of fascism and Nazism is being condemned and fought by the persons who have remained perfectly indifferent to the Golgotha of the Russian politicals. And not only indifferent; they actually justify the barbarities of the Russian dictatorship as inevitable. All these good people are under the spell of the Soviet myth. They lack awareness of the inconsistency and absurdity of their protesting against brutalities in capitalist countries when they are condoning the same brutalities in the Soviet Republic. A recent appeal of the International Workingmen's Association gives a heart-breaking picture of the condition of Anarchists and Anarcho-Syndicalists in Stalin's stronghold. Renewed arrests in Odessa, Tomsk, Archangel, and other parts of Russia have taken place. No charge whatever is made against the victims. Without hearing or trial they have been sent away by the "administrative process." Those whose sentences, some as high as ten years, have expired, have again been sent to isolated parts; there is no hope of liberation during the much-praised Communist experiment.

One of the tragic cases is that of Nicholai Rogdayeve, an Anarchist for years and an ardent fighter for the emancipation of the Russian people. During the reign of the Romanovs, Rogdayeve knew all the agonies meted out to politicals — prison, exile, and *katorga*. After the March revolution Rogdayeve came back to freedom and new activities. With hundreds of others of every political shade he worked untiringly — teaching, writing, speaking, and organizing the workers. He continued his labors for a time after the October revolution. Then the Bolshevik persecution began. Though Rogdayeve was well known and loved by everyone, including even Communists, he did not escape the crushing hand of the GPU. Arrest, exile, and all the other tortures the Russian politicals are made to suffer undermined his health. His giant body was gradually broken by tuberculosis which he had contracted as a result of his treatment. He died a few months ago. What was the offense of Rogdayeve and hundreds of others? It was their steadfast adherence to their ideals, to their faith in the Russian revolution and the Russian masses. For that undying faith they went through a thousand purgatories; many of them, like Rogdayeve, were slowly done to death. Thus, Katherine Breshkovsky, at the age of ninety and blind, has just ended her days in an alien land. Maria Spiridonova, broken in health, if not in spirit, may not go abroad to seek a cure from scurvy developed in the inner Cheka prison; Stalin's sleep might be marred were she at large. And Angelica Balabonov, what about her? Not even the henchmen of Stalin have dared to charge her with having made common cause with the enemies of the revolution. In 1917 she returned from Italy to Russia, joined the Communist Party, and dedicated herself to the Russian Revolution. But eventually, when she realized the intrigue and the corruption in the Third International, when she could no longer accept the ethics of the GPU, she left Russia and the Communist Party. Ever since, Angelica Balabonov has been used as a target for villainous attacks and denunciations from Moscow and its satellites abroad. This and years of malnutrition have left her ill and stranded.

The Russian refugees are not the only rebels whose dream of a new world has been shattered. Enrico Malatesta, Anarchist, rebel, and one of the sweetest personalities in the revolutionary ranks, was also not spared the agony of the advent of fascism. Out of his great mind and his loving heart he had given lavishly over a period of sixty years to free the Italian workers and peasants. The realization of his dream was all but within reach when the riffraff of Mussolini spread like a plague over Italy, destroying everything so painfully built up by men like Malatesta, Fabri, and the other great Italian revolutionists. Bitter indeed must have been the last days of Malatesta.

Within the last year and a half hosts of Austrian and German rebels have been added to the list of radicals from Russia, Italy, Poland, Hungary, Rumania, Jugoslavia, and other lesser countries. All these lands have become the graveyard of revolutionary and libertarian ideals. Few countries are left where one can still hold on to life. Indeed, nothing that the holocaust and its aftermath have brought to humanity can compare with the cruel plight of the political refugees. Yet undying are their faith and their hope in the masses. No shadow of doubt obscures their belief that the workers will wake up from their leaden sleep, that they will once more take up the battle for liberty and well-being.

Leonid Andrejev

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Trotsky Protests Too Much

Emma Goldman

1938

Introduction

This pamphlet grew out of an article for *Vanguard*, the Anarchist monthly published in New York City. It appeared in the July issue, 1938, but as the space of the magazine is limited, only part of the manuscript could be used. It is here given in a revised and enlarged form.

Leon Trotsky will have it that criticism of his part in the Kronstadt tragedy is only to aid and abet his mortal enemy, Stalin. It does not occur to him that one might detest the savage in the Kremlin and his cruel regime and yet not exonerate Leon Trotsky from the crime against the sailors of Kronstadt.

In point of truth I see no marked difference between the two protagonists of the benevolent system of the dictatorship except that Leon Trotsky is no longer in power to enforce its blessings, and Josef Stalin is. No, I hold no brief for the present ruler of Russia. I must, however, point out that Stalin did not come down as a gift from heaven to the hapless Russian people. He is merely continuing the Bolshevik traditions, even if in a more relentless manner.

The process of alienating the Russian masses from the Revolution had begun almost immediately after Lenin and his party had ascended to power. Crass discrimination in rations and housing, suppression of every political right, continued persecution and arrests, early became the order of the day. True, the purges undertaken at that time did not include party members, although Communists also helped to fill the prisons and concentration camps. A case in point is the first Labour Opposition whose rank and file were quickly eliminated and their leaders, Shlapnikov sent to the Caucasus for “a rest,” and Alexandra Kollontay placed under house arrest. But all the other political opponents, among them Mensheviks, Social Revolutionists, Anarchists, many of the Liberal intelligentsia and workers as well as peasants, were given short shrift in the cellars of the Cheka, or exiled to slow death in distant parts of Russia and Siberia. In other words, Stalin has not originated the theory or methods that have crushed the Russian Revolution and have forged new chains for the Russian people.

I admit, the dictatorship under Stalin’s rule has become monstrous. That does not, however, lessen the guilt of Leon Trotsky as one of the actors in the revolutionary drama of which Kronstadt was one of the bloodiest scenes.

Leon Trotsky Protests Too Much. By Emma Goldman

I have before me two numbers, February and April, 1938, of the *New International*, Trotsky’s official magazine. They contain articles by John G. Wright, a hundred per cent. Trotskyist, and the Grand Mogul himself, purporting to be a refutation of the charges against him in re Kronstadt. Mr. Wright is merely echoing the voice of his master, and his material is in no way first hand, or from personal contact with the events of 1921. I prefer to pay my respects to Leon Trotsky. He has at least the doubtful merit of having been a party to the “liquidation” of Kronstadt.

There are, however, several very rash mis-statements in Wright’s article that need to be knocked on the head. I shall, therefore, proceed to do so at once and deal with his master afterwards.

John G. Wright claims that *The Kronstadt Rebellion*, by Alexander Berkman, “is merely a restatement of the alleged facts and interpretations of the Right Social Revolutionists with a few insignificant alterations” — (culled from “The Truth About Russia in Volya, Russia, Prague, 1921”).

The writer further accuses Alexander Berkman of “brazenness, plagiarism, and making, as is his custom, a few insignificant alterations, and hiding the real source of what appears as his own appraisal.” Alexander Berkman’s life and work have placed him among the greatest revolutionary thinkers and fighters, utterly dedicated to his ideal. Those who knew him will testify to his sterling quality in all his actions, as well as his integrity as a serious writer. They will certainly be amused to learn from Mr. Wright that Alexander Berkman was a “plagiarist” and “brazen,” and that “his custom is making a few insignificant alterations...”

The average Communist, whether of the Trotsky or Stalin brand, knows about as much of Anarchist literature and its authors as, let us say, the average Catholic knows about Voltaire or Thomas Paine. The very suggestion that one should know what one's opponents stand for before calling them names would be put down as heresy by the Communist hierarchy. I do not think, therefore, that John G. Wright deliberately lies about Alexander Berkman. Rather do I think that he is densely ignorant.

It was Alexander Berkman's life-long habit to keep diaries. Even during the fourteen years' purgatory he had endured in the Western Penitentiary in the United States, Alexander Berkman had managed to keep up his diary which he succeeded in sending out sub rosa to me. On the S.S. "Buford" which took us on our long perilous cruise of 28 days, my comrade continued his diary and he kept up this old habit through the 23 months of our stay in Russia.

Prison Memoirs of an Anarchist, conceded by conservative critics even to be comparable with Feodor Dostoyevsky's *Dead House*, was fashioned from his diary. *The Kronstadt Rebellion* and his *Bolshevik Myth* are also the offspring of his day-by-day record in Russia. It is stupid, therefore, to charge that Berkman's brochure about Kronstadt "is merely a restatement of the alleged facts..." from the S.R. work that appeared in Prague.

On a par in accuracy with this charge against Alexander Berkman by Wright is his accusation that my old pal had denied the existence of General Kozlovsky in Kronstadt.

The Kronstadt Rebellion, page 15, states: "There was indeed a former General Kozlovsky in Kronstadt. It was Trotsky who had placed him there as an artillery specialist. He played no role whatever in the Kronstadt events." This was borne out by none other than Zinoviev who was then still at the zenith of his glory. At the Extraordinary Session of the Petrograd Soviet, 4th March, 1921, called to decide the fate of Kronstadt, Zinoviev said: "Of course Kozlovsky is old and can do nothing, but the White Officers are back of him and are misleading the sailors." Alexander Berkman, however, stressed the fact that the sailors would have none of Trotsky's former pet General, nor would they accept the offer of provisions and other help of Victor Tchernov, leader of the Right S.R.'s in Paris (Socialist Revolutionists).

Trotskyists no doubt consider it bourgeois sentimentality to permit the maligned sailors the right to speak for themselves. I insist that this approach to one's opponent is damnable Jesuitism and has done more to disintegrate the whole labour movement than anything else of the "sacred" tactics of Bolshevism.

That the reader may be in a position to decide between the criminal charge against Kronstadt and what the sailors had to say for themselves, I here reproduce the radio message to the workers of the world, 6th March, 1921:

"Our cause is just: we stand for the power of soviets, not parties. We stand for freely elected representatives of the labouring masses. The substitute Soviets manipulated by the Communist Party have always been deaf to our needs and demands; the only reply we have ever received was shooting... Comrades! They not only deceive you; they deliberately pervert the truth and resort to most despicable defamation... In Kronstadt the whole power is exclusively in the hands of the revolutionary sailors, soldiers and workers — not with counter revolutionists led by some Kozlovsky, as the lying Moscow radio tries to make you believe... Do not delay, comrades! Join us, get in touch with us; demand admission to Kronstadt for your delegates. Only they will tell you the whole truth and will expose the fiendish calumny about Finnish bread and Entente offers.

"Long live the revolutionary proletariat and the peasantry!"

"Long live the power of freely elected Soviets!"

The sailors "led" by Kozlovsky, yet pleading with the workers of the world to send delegates that they might see whether there was any truth in the black calumny spread against them by the Soviet Press!

Leon Trotsky is surprised and indignant that anyone should dare to raise such a hue and cry over Kronstadt. After all, it happened so long ago, in fact seventeen years have passed, and it was a mere "episode in the history of the relation between the proletarian city and the petty bourgeois village." Why should anyone want to make

so much ado at this late day unless it is to "compromise the only genuine revolutionary current which has never repudiated its banner, has not compromised with its enemies, and which alone represents the future." Leon Trotsky's egotism known far and wide by his friends and his foes, has never been his weakest spot. Since his mortal enemy has endowed him with nothing short of a magic wand, his self-importance has reached alarming proportions.

Leon Trotsky is outraged that people should have revived the Kronstadt "episode" and ask questions about his part. It does not occur to him that those who have come to his defence against his detractor have a right to ask what methods he had employed when he was in power, and how he had dealt with those who did not subscribe to his dictum as gospel truth. Of course it was ridiculous to expect that he would beat his chest and say, "I, too, was but human and made mistakes. I, too, have sinned and have killed my brothers or ordered them to be killed." Only sublime prophets and seers have risen to such heights of courage. Leon Trotsky is certainly not one of them. On the contrary, he continues to claim omnipotence in all his acts and judgments and to call anathema on the heads of anyone who foolishly suggests that the great god Leon Trotsky also has feet of clay.

He jeers at the documentary evidence left by the Kronstadt sailors and the evidence of those who had been within sight and hearing of the dreadful siege of Kronstadt. He calls them "false labels." That does not, however, prevent him from assuring his readers that his explanation of the Kronstadt rebellion could be "substantiated and illustrated by many facts and documents." Intelligent people may well ask why Leon Trotsky did not have the decency to present these "false labels" so that the people might be in a position to form a correct opinion of them.

Now, it is a fact that even capitalist courts grant the defendant the right to present evidence on his own behalf. Not so Leon Trotsky, the spokesman of the one and only truth, he who has "never repudiated his banner and has never compromised with its enemies."

One can understand such lack of common decency in John G. Wright. He is, as I have already stated, merely quoting holy Bolshevik scripture. But for a world figure like Leon Trotsky to silence the evidence of the sailors seems to me indicative of a very small character. The old saying of the leopard changing his spots but not his nature forcibly applies to Leon Trotsky. The Calvary he has endured during his years of exile, the tragic loss of those near and dear to him, and, more poignantly still, the betrayal by his former comrades in arms, have taught him nothing. Not a glimmer of human kindness or mellowness has affected Trotsky's rancorous spirit.

What a pity that the silence of the dead sometimes speaks louder than the living voice. In point of truth the voices strangled in Kronstadt have grown in volume these seventeen years. Is it for this reason, I wonder, that Leon Trotsky resents its sound?

Leon Trotsky quotes Marx as saying, "that it is impossible to judge either parties or people by what they say about themselves." How pathetic that he does not realise how much this applies to him! No man among the able Bolshevik writers has managed to keep himself so much in the foreground or boasted so incessantly of his share in the Russian Revolution and after as Leon Trotsky. By this criterion of his great teacher, one would have to declare all Leon Trotsky's writing to be worthless, which would be nonsense of course.

In discrediting the motives which conditioned the Kronstadt uprising, Leon Trotsky records the following: "From different fronts I sent dozens of telegrams about the mobilisation of new 'reliable' detachments from among the Petersburg workers and Baltic fleet sailors, but already in 1918, and in any case not later than 1919, the fronts began to complain that a new contingent of 'Kronstadters' were unsatisfactory, exacting, undisciplined, unreliable in battle and doing more harm than good." Further on, on the same page, Trotsky charges that, "when conditions became very critical in hungry Petrograd the Political Bureau more than once discussed the possibility of securing an 'internal loan' from Kronstadt where a quantity of old provisions still remained, but the delegates of the Petrograd workers answered, 'You will never get anything from them by kindness; they speculate in cloth, coal and bread. At present in Kronstadt every kind of riff-raff has raised its head.'" How very Bolshevik that is, not only to slay one's opponents but also to besmirch their characters. From Marx and Engels, Lenin, Trotsky to Stalin, this methods has ever been the same.

Now, I do not presume to argue what the Kronstadt sailors were in 1918 or 1919. I did not reach Russia until January, 1920. From that time on until Kronstadt was “liquidated” the sailors of the Baltic fleet were held up as the glorious example of valour and unflinching courage. Time on end I was told not only by Anarchists, Mensheviks and social revolutionists, but by many Communists, that the sailors were the very backbone of the Revolution. On the 1st of May, 1920, during the celebration and the other festivities organised for the first British Labour Mission, the Kronstadt sailors presented a large clear-cut contingent, and were then pointed out as among the great heroes who had saved the Revolution from Kerensky, and Petrograd from Yudenich. During the anniversary of October the sailors were again in the front ranks, and their re-enactment of the taking of the Winter Palace was wildly acclaimed by a packed mass.

Is it possible that the leading members of the party, save Leon Trotsky, were unaware of the corruption and the demoralisation of Kronstadt, claimed by him? I do not think so. Moreover, I doubt whether Trotsky himself held this view of the Kronstadt sailors until March, 1921. His story must, therefore, be an afterthought, or is it a rationalisation to justify the senseless “liquidation” of Kronstadt?

Granted that the personnel had undergone a change, it is yet a fact that the Kronstadters in 1921 were nevertheless far from the picture Leon Trotsky and his echo have painted. In point of actual fact, the sailors met their doom only because of their deep kinship and solidarity with the Petrograd workers whose power of endurance of cold and hunger had reached the breaking point in a series of strikes in February, 1921. Why have Leon Trotsky and his followers failed to mention this? Leon Trotsky knows perfectly well, if Wright does not, that the first scene of the Kronstadt drama was staged in Petrograd on 24th February, and played not by the sailors but by the strikers. For it was on this date that the strikers had given vent to their accumulated wrath over the callous indifference of the men who had prated about the dictatorship of the proletariat which had long ago deteriorated into the merciless dictatorship of the Communist Party.

Alexander Berkman’s entry in his diary of this historic day reads:

“The Trubotchny mill workers have gone on strike. In the distribution of winter clothing, they complain, the Communists received undue advantage over the non-partisans. The Government refuses to consider the grievances till the men return to work.

“Crowds of strikers gathered in the street near the mills, and soldiers were sent to disperse them. They were Kursanti, Communist youths of the military academy. There was no violence.

“Now the strikers have been joined by the men from the Admiralty shops and Calernaya docks. There is much resentment against the arrogant attitude of the Government. A street demonstration was attempted, but mounted troops suppressed it.”

It was after the report of their Committee of the real state of affairs among the workers in Petrograd that the Kronstadt sailors did in 1921 what they had done in 1917. They immediately made common cause with the workers. The part of the sailors in 1917 was hailed as the red pride and glory of the Revolution. Their identical part in 1921 was denounced to the whole world as counter-revolutionary treason. Naturally, in 1917 Kronstadt helped the Bolsheviks into the saddle. In 1921 they demanded a reckoning for the false hopes raised in the masses, and the great promise broken almost immediately the Bolsheviks had felt entrenched in their power. A heinous crime indeed. The important phase of this crime, however, is that Kronstadt did not “mutiny” out of a clear sky. The cause for it was deeply rooted in the suffering of the Russian workers; the city proletariat, as well as the peasantry.

To be sure, the former commissar assures us that “the peasants reconciled themselves to the requisition as a temporary evil,” and that “the peasants approved of the Bolsheviks, but became increasingly hostile to the ‘Communists’.” But these contentions are mere fiction, as can be demonstrated by numerous proofs — not the least of them the liquidation of the peasant soviet, headed by Maria Spiridonova, and iron and fire used to force the peasants to yield up all their produce, including their grain for their spring sowing.

In point of historic truth, the peasants hated the régime almost from the start, certainly from the moment when Lenin's slogan, "Rob the robbers," was turned into "Rob the peasants for the glory of the Communist Dictatorship." That is why they were in constant ferment against the Bolshevik Dictatorship. A case in point was the uprising of the Karelian Peasants drowned in blood by the Tsarist General Slastchev-Krimsky. If the peasants were so enamoured with the Soviet régime, as Leon Trotsky would have us believe, why was it necessary to rush this terrible man to Karelia.

He had fought against the Revolution from its very beginning and had led some of the Wrangel forces in the Crimea. He was guilty of fiendish barbarities to war prisoners and infamous as a maker of pogroms. Now Slastchev-Krimsky recanted and he returned to "his Fatherland." This arch-counter revolutionist and Jew-baiter, together with several Tsarist generals and White Guardists, was received by the Bolsheviks with military honours. No doubt it was just retribution that the anti-Semite had to salute the Jew, Trotsky, his military superior. But to the Revolution and the Russian people the triumphal return of the imperialist was an outrage.

As a reward for his newly-fledged love of the Socialist Fatherland, Slastchev-Krimsky was commissioned to quell the Karelian peasants who demanded self-determination and better conditions.⁵²

Leon Trotsky tells us that the Kronstadt sailors in 1919 would not have given up provisions by "kindness" — not that kindness had been tried at any time. In fact, this word does not exist in Bolshevik lingo. Yet here are these demoralised sailors, the riff-raff speculators, etc., siding with the city proletariat in 1921, and their first demand is for equalisation of rations. What villains these Kronstadters were, really!

Much is being made by both writers against Kronstadt of the fact that the sailors who, as we insist, did not premeditate the rebellion, but met on the 1st of March to discuss ways and means of aiding their Petrograd comrades, quickly formed themselves into a Provisional Revolutionary Committee. The answer to this is actually given by John G. Wright himself. He writes: "It is by no means excluded that the local authorities in Kronstadt bungled in their handling of the situation... It is no secret that Kalinin and Commissar Kusmin, were none too highly esteemed by Lenin and his colleagues... In so far as the local authorities were blind to the full extent of the danger or failed to take proper and effective measures to cope with the crisis, to that extent their blunders played a part in the unfolding events..."

The statement that Lenin did not esteem Kalinin or Kusmin highly is unfortunately an old trick of Bolshevism to lay all blame on some bungler so that the heads may remain lily pure.

Indeed, the local authorities in Kronstadt did "bungle." Kuzmin attacked the sailors viciously and threatened them with dire results. The sailors evidently knew what to expect from such threats. They could not but guess that if Kuzmin and Vassiliev were permitted to be at large their first step would be to remove arms and provisions from Kronstadt. This was the reason why the sailors formed their Provisional Revolutionary Committee. An additional factor, too, was the news that a committee of 30 sailors sent to Petrograd to confer with the workers had been denied the right to return to Kronstadt, that they had been arrested and placed in the Cheka.

Both writers make a mountain of a molehill of the rumours announced at the meeting of 1st March to the effect that a truckload of soldiers heavily armed were on their way to Kronstadt. Wright has evidently never lived under an air-tight dictatorship. I have. When every channel of human contact is closed, when every thought is thrown back on itself and expression stifled, then rumours rise like mushrooms from the ground and grow into terrifying dimensions. Besides, truckloads of soldiers and Chekists armed to their very teeth tearing along the streets in the day, throwing out their nets at night and dragging their human haul to the Cheka, was a frequent sight in Petrograd and Moscow during the time when I was there. In the tension of the meeting after Kuzmin's threatening speech, it was perfectly natural for rumours to be given credence.

The news in the Paris Press about the Kronstadt uprising two weeks before it happened had been stressed in the campaign against the sailors as proof positive that they had been tools of the Imperialist gang and that rebellion had actually been hatched in Paris. It was too obvious that this yarn was used only to discredit the Kronstadters in the eyes of the workers.

⁵² *My Disillusionment in Russia*, p. 239.

In reality this advance news was like other news from Paris, Riga or Helsingfors, and which rarely, if ever, coincided with anything that had been claimed by the counter-revolutionary agents abroad. On the other hand, many events happened in Soviet Russia which would have gladdened the heart of the Entente and which they never got to know — events far more detrimental to the Russian Revolution caused by the dictatorship of the Communist Party itself. For instance, the Cheka which undermined many achievements of October and which already in 1921 had become a malignant growth on the body of the Revolution, and many other similar events which would take me too far afield to treat here.

No, the advance news in the Paris Press had no bearing whatever on the Kronstadt rebellion. In point of fact, no one in Petrograd in 1921 believed its connection, not even quite a number of Communists. As I have already stated, John G. Wright is merely an apt pupil of Leon Trotsky and therefore quite innocent of what most people within and outside of the party thought about this so-called “link.”

Future historians will no doubt appraise the Kronstadt “mutiny” in its real value. If and when they do, they will no doubt come to the conclusion that the uprising could not have come more opportunely if it had been deliberately planned.

The most dominant factor which decided the fate of Kronstadt was the N.E.P. (the New Economic Policy). Lenin, aware of the very considerable party opposition this new-fangled “revolutionary” scheme would meet, needed some impending menace to ensure the smooth and ready acceptance of the N.E.P. Kronstadt came along most conveniently. The whole crushing propaganda machine was immediately put into motion to prove that the sailors were in league with all the Imperialist powers, and all the counter-revolutionary elements to destroy the Communist State. That worked like magic. The N.E.P. was rushed through without a hitch.

Time alone will prove the frightful cost this manoeuvre has entailed. The three hundred delegates, the young Communist flower, rushed from the Party Congress to crush Kronstadt, were a mere handful of the thousands wantonly sacrificed. They went fervently believing the campaign of vilification. Those who remained alive had a rude awakening.

I have recorded a meeting with a wounded Communist in a hospital in *My Disillusionment*. It has lost nothing of its poignancy in the years since:

“Many of those wounded in the attack on Kronstadt had been brought to the same hospital, mostly Kursanti. I had an opportunity to speak to one of them. His physical suffering, he said, was nothing as compared with his mental agony. Too late he had realised that he had been duped by the cry of ‘counter-revolution.’ No Tsarist generals, no White Guardists in Kronstadt had led the sailors — he found only his own comrades, sailors, soldiers and workers, who had heroically fought for the Revolution.”

No one at all in his senses will see any similarity between the N.E.P. and the demand of the Kronstadt sailors for the right of free exchange of products. The N.E.P. came to reintroduce the grave evils the Russian Revolution had attempted to eradicate. The free exchange of products between the workers and the peasants, between the city and the country, embodied the very *raison d’être* of the Revolution. Naturally “the Anarchists were against the N.E.P.” But free exchange, as Zinoviev had told me in 1920, “is out of our plan of centralisation.” Poor Zinoviev could not possibly imagine what a horrible ogre the centralisation of power would become.

It is the *id, e fixe* of centralisation of the dictatorship which early began to divide the city and the village, the workers and the peasants, not, as Leon Trotsky will have it, because “the one is proletarian ... and the other petty bourgeois,” but because the dictatorship had paralysed the initiative of both the city proletariat and the peasantry.

Leon Trotsky makes it appear that the Petrograd workers quickly sensed “the petty bourgeois nature of the Kronstadt uprising and therefore refused to have anything to do with it.” He omits the most important reason for the seeming indifference of the workers of Petrograd. It is of importance, therefore, to point out that the campaign of slander, lies and calumny against the sailors began on the 2nd March, 1921. The Soviet Press fairly

oozed poison against the sailors. The most despicable charges were hurled against them, and this was kept up until Kronstadt was liquidated on 17th March. In addition, Petrograd was put under martial law. Several factories were shut down and the workers thus robbed, began to hold counsel with each other. In the diary of Alexander Berkman, I find the following:

“Many arrests are taking place. Groups of strikers guarded by Chekists on the way to prison are a common sight. There is great nervous tension in the city. Elaborate precautions have been taken to protect the Government institution. Machine guns are placed on the Astoria, the living quarters of Zinoviev and other prominent Bolsheviks. Official proclamations commanding immediate return of the strikers to the factories ... and warning the populace against congregating in the streets. “The Committee of Defence has initiated a ‘clean-up of the city.’ Many workers suspected of sympathising with Kronstadt have been placed under arrest. All Petrograd sailors and part of the garrison thought to be ‘untrustworthy’ have been ordered to distant points, while the families of Kronstadt sailors living in Petrograd are held as hostages. The Committee of Defence notified Kronstadt that ‘the prisoners are kept as pledges’ for the safety of the Commissar of the Baltic Fleet, N. N. Kuzmin, the Chairman of the Kronstadt Soviet, T. Vassiliev, and other Communists. If the least harm is suffered by our comrades the hostages will pay with their lives.”

Under these iron-clad rules it was physically impossible for the workers of Petrograd to ally themselves with Kronstadt, especially as not one word of the manifestoes issued by the sailors in their paper was permitted to penetrate to the workers in Petrograd. In other words, Leon Trotsky deliberately falsifies the facts. The workers would certainly have sided with the sailors because they knew that they were not mutineers or counter-revolutionists, but that they had taken a stand with the workers as their comrades had done as long ago as 1905, and March and October, 1917. It is therefore a grossly criminal and conscious libel on the memory of the Kronstadt sailors.

In the *New International* on page 106, second column, Trotsky assures his readers that no one “we may say in passing, bothered in those days about the Anarchists.” That unfortunately does not tally with the incessant persecution of Anarchists which began in 1918, when Leon Trotsky liquidated the Anarchist headquarters in Moscow with machine guns. At that time the process of elimination of the Anarchists began. Even now so many years later, the concentration camps of the Soviet Government are full of the Anarchists who remained alive. Actually before the Kronstadt uprising, in fact in October 1920, when Leon Trotsky again had changed his mind about Machno, because he needed his help and his army to liquidate Wrangel, and when he consented to the Anarchist Conference in Kharkov, several hundred Anarchists were drawn into a net and despatched to the Boutirka prison where they were kept without any charge until April, 1921, when they, together with other Left politicals, were forcibly removed in the dead of night and secretly sent to various prisons and concentration camps in Russia and Siberia. But that is a page of Soviet history of its own. What is to the point in this instance is that the Anarchists must have been thought of very much, else there would have been no reason to arrest them and ship them in the old Tsarist way to distant parts of Russia and Siberia.

Leon Trotsky ridicules the demands of the sailors for Free Soviets. It was indeed naive of them to think that free Soviets can live side by side with a dictatorship. Actually the free Soviets had ceased to exist at an early stage in the Communist game, as the Trade Unions and the co-operatives. They had all been hitched to the chariot wheel of the Bolshevik State machine. I well remember Lenin telling me with great satisfaction, “Your Grand Old Man, Enrico Malatesta, is for our soviets.” I hastened to say, “You mean free soviets, Comrade Lenin. I, too, am for them.” Lenin turned our talk to something else. But I soon discovered why Free Soviets had ceased to exist in Russia.

John G. Wright will have it that there was no trouble in Petrograd until 22nd February. That is on par with his other rehash of the “historic” Party material. The unrest and dissatisfaction of the workers were already very marked when we arrived. In every industry I visited I found extreme dissatisfaction and resentment because

the dictatorship of the proletariat had been turned into a devastating dictatorship of the Communist Party with its different rations and discriminations. If the discontent of the workers had not broken loose before 1921 it was only because they still clung tenaciously to the hope that when the fronts would be liquidated the promise of the Revolution would be fulfilled. It was Kronstadt which pricked the last bubble.

The sailors had dared to stand by the discontented workers. They had dared to demand that the promise of the Revolution — all Power in the Soviets — should be fulfilled. The political dictatorship had slain the dictatorship of the proletariat. That and that alone was their unforgivable offense against the holy spirit of Bolshevism.

In his article Wright has a footnote to page 49, second column, wherein he states that Victor Serge in a recent comment on Kronstadt “concedes that the Bolsheviki, once confronted with the mutiny had no other recourse except to crush it.” Victor Serge is now out of the hospitable shores of the workers’ “fatherland.” I therefore do not consider it a breach of faith when I say that if Victor Serge made this statement charged to him by John G. Wright, he is merely not telling the truth. Victor Serge was one of the French Communist Section who was as much distressed and horrified over the impending butchery decided upon by Leon Trotsky to “shoot the sailors as pheasants” as Alexander Berkman, myself and many other revolutionists. He used to spend every free hour in our room running up and down, tearing his hair, clenching his fists in indignation and repeating that “something must be done, something must be done, to stop the frightful massacre.” When he was asked why he, as a party member, did not raise his voice in protest in the party session, his reply was that that would not help the sailors and would mark him for the Cheka and even silent disappearance. The only excuse for Victor Serge at the time was a young wife and a small baby. But for him to state now, after seventeen years, that “the Bolsheviki once confronted with the mutiny had no other recourse except to crush it,” is, to say the least, inexcusable. Victor Serge knows as well as I do that *there was no mutiny* in Kronstadt, that the sailors actually did not use their arms in any shape or form until the bombardment of Kronstadt began. He also knows that neither the arrested Communist Commissars nor any other Communists were touched by the sailors. I therefore call upon Victor Serge to come out with the truth. That he was able to continue in Russia under the comradely régime of Lenin, Trotsky and all the other unfortunates who have been recently murdered, conscious of all the horrors that are going on, is his affair, but I cannot keep silent in the face of the charge against him as saying that the Bolsheviki were justified in crushing the sailors.

Leon Trotsky is sarcastic about the accusation that he had shot 1,500 sailors. No, he did not do the bloody job himself. He entrusted Tuchachevsky, his lieutenant, to shoot the sailors “like pheasants” as he had threatened. Tuchachevsky carried out the order to the last degree. The numbers ran into legions, and those who remained after the ceaseless attack of Bolshevik artillery, were placed under the care of Dibenko, famous for his humanity and his justice.

Tuchachevsky and Dibenko, the heroes and saviours of the dictatorship! History seems to have its own way of meting out justice.

Leon Trotsky tries a trump card, when he asks, “Where and when were their great principles confirmed, in practice at least partially, at least in tendency?” This card, like all others he has already played in his life, will not win him the game. In point of fact Anarchist principles in practice and tendency have been confirmed in Spain. I agree, only partially. How could that be otherwise with all the forces conspiring against the Spanish Revolution? The constructive work undertaken by the National Confederation of Labour (the C.N.T.), and the Anarchist Federation of Iberia (the F.A.I.), is something never thought of by the Bolshevik régime in all the years of its power, and yet the collectivisation of the industries and the land stand out as the greatest achievement of any revolutionary period. Moreover, even if Franco should win, and the Spanish Anarchists be exterminated, the work they have started will continue to live. Anarchist principles and tendencies are so deeply rooted in Spanish soil that they cannot be eradicated.

* * *

Leon Trotsky, John G. Wright and the Spanish Anarchists.

During the four years civil war in Russia the Anarchists almost to a man stood by the Bolsheviki, though they grew more daily conscious of the impending collapse of the Revolution. They felt in duty bound to keep silent and to avoid everything that would bring aid and comfort to the enemies of the Revolution.

Certainly the Russian Revolution fought against many fronts and many enemies, but at no time were the odds so frightful as those confronting the Spanish people, the Anarchists and the Revolution. The menace of Franco, aided by German and Italian man power and military equipment, Stalin's blessing transferred to Spain, the conspiracy of the Imperialist powers, the betrayal by the so-called democracies and, not the least, the apathy of the international proletariat, far outweigh the dangers that surrounded the Russian Revolution. What does Trotsky do in the face of such a terrible tragedy? He joins the howling mob and thrusts his own poisoned dagger into the vitals of the Spanish Anarchists in their most crucial hour. No doubt the Spanish Anarchists have committed a grave error. They failed to invite Leon Trotsky to take charge of the Spanish Revolution and to show them how well he had succeeded in Russia that it may be repeated all over again on Spanish soil. That seems to be his chagrin.

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An Unexpected Dash Through Spain

Emma Goldman

1929

Sitting tucked away in quiet St. Tropez, at work on my autobiography, I was as far from the thought of a trip to Spain as if I had been living in Tokio, Shanghai or Kamchatka. I did plan a rest away from my book during the Christmas holidays. One needs a break, even in the most ideal love life, and the process of reliving and writing one's past is anything but ideal. *Au contraire*, as we say in France! It is very painful, with much of the bitter and nothing of the sweet that love represents. Writing strenuously for five months entitled me to a rest; even my enemies couldn't grudge me that. And what other city in Europe is so enticing as Paris, even if the winter weather is rotten? It was Paris, then, for a month.

No one ever quite completely escapes the power of suggestion, at least if the suggestors are good friends and interested in one's development and morals, and when the suggestion holds out a trip through Spain. It is not often that a lady of questionable age is offered the chaperonship of two gentlemen friends — one very young, the other very handsome. As is the habit of my sex, I changed my mind — and Paris for Spain.

It was a mad rush. In nineteen days, of which considerable time was spent in trains and busses, and thirty-six hours in Tangier, we visited ten cities — 'dashed through' would express it more accurately. Alas, there was hardly time to get one's breath, let alone to really get close to the heart of a stern and aloof country like Spain. One could but skim the surface.

Besides my interest in the new land, its famed art treasures, I longed to see some of the revolutionary spirit which I had heard and read about so much. Whatever there was of it has no doubt been driven underground by the dictatorship. Certainly there was no sign of it anywhere. The most astounding thing about the Spanish dictator is that he has no organized backing like the Italian Caesar, at least we were assured of that by everyone who felt free to talk to us about the political situation. I myself was able to see only the comrades, and very few among them. But one of the friends I was with interviewed a number of people representing different factions — Republicans, Nationalists, Socialists, Communists, — workers and intellectuals. All assured him in one voice that no one wanted the dictatorship. But these people could give no adequate explanation as to how the much-hated and undersired dictator, could keep his one-man job so long.

I confess even our own comrades failed to convince me how it was possible for one man to destroy not only the revolutionary labor movement but every educational, literary and cultural attempt of a liberal nature as well. Not a trace is left of Ferrer's great work! Of course there is the church and the king — there is the army, although the recent uprising in some of the garrisons would prove that all is not pro-Rivera even there — and there is a terrifically large police force. The question is, when have these sinister forces not been in Spain? They have always done their deadly work. Their existence is not of recent date, therefore they could not be taken as the only explanation for the dictatorship.

It seems to me that there is a deeper cause for the crushing political situation in Spain — a cause not only in Spain, but one of universal magnitude. It is the hydra-headed monster Reaction, the child of the war, born from

its womb and nourished by its blood. This reaction exists in all ranks, the masses and the workers not excluded. There is no use closing our eyes to a world phenomena, and it is foolish to put all the blame on one class, the ruling party. The slaves no less than their masters are now prostrate before the monster Dictatorship. If proofs were wanted, Italy and Spain are living examples.

In these two countries revolutionary ideas have not been grafted on the people by a handful of the intelligentsia, as in Russia for instance. Here they have had their roots in the life and activities of the mass itself. One would have expected them to resist the onslaught of the dictatorship, yet they did nothing of the kind. True, the conscious minority has retained its revolutionary fibre, and is now filling the prisons. But the fact that Mussolini and Rivera could swing themselves so easily into the saddle and continue to hold the reins for so long shows that revolutionary ideals must have been frail plants that they could have been quickly uprooted.

Yes, the Church of Spain is all-powerful. One does not have to be there long to see that. Its force was brought home by the remark of a cultured old Jew, a man who has lived in Spain for fifty years. He said it was impossible to talk confidentially to any Spaniard, because the latter would report what was said to his wife, who would in turn confess it to her priest. Or, as a Spanish churchman expressed himself: "We do not care if we have the men, so long as we can influence the women." What he failed to say was that the church in Spain can count on the women because the men want them to continue in an abject and ignorant state.

It seems unbelievable in our time of woman's progress to find such an antiquated attitude towards women as that display [?] Spanish men. From our own comrades and from people in quite different camps I learned that Spain is today what other countries were fifty years ago. The place of woman is still only in the home — her function only the breeding of children. I had occasion to verify both. Going into a cafe with the young wife of an American correspondent was like running the gauntlet. There was hardly a man in the packed place, who did not rise and stare at the phenomenon of two women (one by no means in her teens) daring to enter a cafe without a male escort. On the other hand it was nothing unusual to see women with troops of children, no more than a year apart promenading in the streets. With women still in such a condition, they would naturally represent the bulwark of the church. Ignorance and submission have ever been the strongest support of the priesthood.

The most stirring experience of my trip, outside of the art treasures I saw, was my meeting with our beautiful comrades, F. U. and his wife and daughter, and the Louise Michel of Spain, Therese Claramoun. These people are among the last surviving victims of the horrors of Montjuich. Seeing and talking with these dear comrades brought to life again the crime of Canovas del Castilla, prime minister of Spain, who was responsible for the reinstatement of the Inquisition in 1897. An the thought of Angiolillo came back to me, in his simple and heroic greatness. It was he who gave his life in return for taking that of Canovas.

Never in my wildest fancy did I ever think I would be so close to any of the victims whose cause I had pleaded so earnestly thirty-two years ago. And now I was in their house, at their table, enjoying their sweet hospitality. It seemed like a dream.

I was moved most deeply by Therese, now sixty-five years of age. More than half of her life she had been active in our movement, she had spent many years in prison and in exile. But her spirit was like a white flame; nothing but death will extinguish its fires. With remarkable clarity she related some of the incidents of the terrible period in Montjuich — the tortures innocent men were submitted to — the anguish of those, who though not tortured themselves, could still do nothing for their comrades. She spoke of one of the victims who had to be supported in court, his poor body battered and burned by the henchmen of Canovas. Over the judges bench hung the image of Jesus. The deep-set, suffering eyes of the prisoner looked searchingly at the Christly figure, then his voice rang out: "O Christian God, what was your agony compared with that your followers have made me suffer!" He was one of the five who were shot, after endless days and nights of torture.

Therese looked shrunken in her armchair, in a cold room, wrapped in blankets, her hands and her legs partly paralyzed. But when she rose to take us to the door she became an imposing figure, still the fighter, yet with

infinite charm and graciousness. I came away from this remarkable woman, both inspired and saddened. She is of the old, heroic guard, which is slowly dying out.⁵³ And where is the young generation to take its place?

The U's have been in the forefront of our movement since 1886 and have lost none of their energy and enthusiasm. They are sustained by their daughter Frederica, being among the very few whose children are imbued with the ideals of their parents. But Frederica is more than that — she is an independent thinker, whose Anarchism is not a mere echo of her parents, but something very powerful which fills her life.

The home of our dear comrades is a real commune. Living with them on equal footing are two young girls, daughters of comrades who are serving long sentences in prison. The father of one of these is Mateo Morales.

Propaganda under the dictatorship is made impossible, yet the U's have an extensive publishing house and get out a tremendous amount of educational books, many of them translations. Besides this they also publish a considerable lot of fiction, among which Frederica's own novels have an important place.

With this young and ardent comrade I went out to that terrible fortress, Montjuich Prison. As we climbed the high hill Frederica told me that road was called Calvary, for along this road innumerable prisoners, chains on their wrists and ankles were made to drag their weary bodies in the night to their living grave. Montjuich, reared on a high rock, one side facing the sea, looked singularly like Schlussemburg, the tomb of the brave fighters against Czarism. One thorough thing the Russian Revolution has certainly done — it has completely demolished Schlussemburg. Montjuich still awaits a similar doom. It is to be hoped that if ever the Revolution comes to Spain it will go farther than the Russian one has gone — that it will demolish all prisons, and establish real freedom.

The comrades I saw in Madrid seemed to be in a more harassed position. One had only recently come out of prison and is under constant police surveillance, being obliged to report to the police department every week. The other lives with a wife and six children in three small rooms in great poverty. They are never secure from the police. Fearing that my presence in their quarters might only add to their danger I did not tarry long.

To write of my impressions of the art of Spain, would be entirely too presumptuous after so brief a visit. Each city is rich enough in art treasures to need months of study. The Mosque in Cordova alone — the most typically Spanish city — could be seen an endless number of times — it is so overwhelming in its beauty and grandeur. The Moorish palaces in Seville, the city itself, the cathedral — Granada, with its marvellous specimens of Moorish art — how could one hope to get anything but a jumble of impressions and how could one say anything about them? Then Toledo — one could spend weeks there. The house of the great master El Greco, and his paintings, would alone be worth spending the whole time in seeing — the two synagogues, with much of the old carving in Hebrew letters still intact! When the Moors were conquered and driven out the Jew shared their fate as they had shared their glory, for under the Moors the Jews were a free people, a great force in the land. After the conquest the Church turned one of the synagogues into a house of prostitution, then into a church. The last two have often gone together. Now the synagogues are empty and stand like sentinels of a great past.

In Madrid there is the Prado, the most wonderful museum I have ever seen, containing the richest collection of painting in the world. I was only able to spend four hours there, when one painting of Velasquez alone would require much more than that to appreciate its beauty and the mastery of its technique.

All in all, it was a mad venture to go to Spain for two weeks, yet I would not have missed it for anything. To be able to lift even a corner of the veil of a strange and fascinating world already helps to enlarge one's horizon. The tragedy is that so few people have neither the means nor the will to get out of their own narrow confines. Neither are they reckless enough to go in quest of new worlds and new beauties. But if one is as young as I, and fortunate enough to find two such charming male escorts, it is not difficult to make a dashing and adventurous trip, even these favorable auspices brought me to Paris dazed and weary. Now, however, I am back in quiet St. Tropez, with my face sternly set against pleasure, determined to resume the writing of my autobiography.

St. Tropez, Var. March 1929

⁵³The comrades in Barcelona attend to the simple wants of our beloved Therese.

Leonid Andreyev

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Voltairine De Cleyre

Emma Goldman

1932

Written In Red

Bear it aloft, O roaring flame!
Skyward aloft, where all may see.
Slaves of the world! our cause is the same;
One is the immemorial shame;
One is the struggle, and in One name —
Manhood — we battle to set men free.

Voltairine De Cleyre

* * *

The first time I met her — this most gifted and brilliant anarchist woman America ever produced — was in Philadelphia, in August 1893. I had come to that city to address the unemployed during the great crisis of that year, and I was eager to visit Voltairine of whose exceptional ability as a lecturer I had heard while in New York. I found her ill in bed, her head packed in ice, her face drawn with pain. I learned that this experience repeated itself with Voltairine after her every public appearance: she would be bed-ridden for days, in constant agony from some disease of the nervous system which she had developed in early childhood and which continued to grow worse with the years. I did not remain long on this first visit, owing to the evident suffering of my hostess, though she was bravely trying to hide her pain from me. But fate plays strange pranks. In the evening of the same day, Voltairine de Cleyre was called upon to drag her frail, suffering body to a densely packed, stuffy hall, to speak in my stead. At the request of the New York authorities, the protectors of law and order in Philadelphia captured me as I was about to enter the Hall and led me off to the Police Station of the City of Brotherly Love.

The next time I saw Voltairine was at Blackwell's Island Penitentiary. She had come to New York to deliver her masterly address, *In Defense of Emma Goldman and Free Speech*, and she visited me in prison. From that time until her end our lives and work were frequently thrown together, often meeting harmoniously and sometimes drifting apart, but always with Voltairine standing out in my eyes as a forceful personality, a brilliant mind, a fervent idealist, an unflinching fighter, a devoted and loyal comrade. But her strongest characteristic was her extraordinary capacity to conquer physical disability — a trait which won for her the respect even of her enemies and the love and admiration of her friends. A key to this power in so frail a body is to be found in Voltairine's illuminating essay, *The Dominant Idea*.

"In everything that lives," she writes there, "if one looks searchingly, is limned to the shadow-line of an idea — an idea, dead or living, sometimes stronger when dead, with rigid, unswerving lines that mark the living embodiment with stern, immobile, cast of the non-living. Daily we move among these unyielding shadows, less pierceable, more enduring than granite, with the blackness of ages in them, dominating living, changing bodies, with dead, unchanging souls. And we meet also, living souls dominating dying bodies — living ideas regnant over decay and death. Do not imagine that I speak of human life alone. The stamp of persistent or of shifting Will is visible in the grass-blade rooted in its clod of earth, as in the gossamer web of being that floats and swims far over our heads in the free world of air."

As an illustration of persistent Will, Voltairine relates the story of the morning-glory vines that trellised over the window of her room, and "every-day they blew and curled in the wind, their white, purple-dashed faces winking at the sun, radiant with climbing life. Then, all at once, some mischance happened, — some cut-worm or some mischievous child tore one vine off below, the finest and most ambitious one, of course. In a few hours, the leaves hung limp, the sappy stem wilted and began to wither, in a day it was dead, — all but the top, which

still clung longingly to its support, with bright head lifted. I mourned a little for the buds that could never open now, and pitied that proud vine whose work in the world was lost. But the next night there was a storm, a heavy, driving storm, with beating rain and blinding lightning. I rose to watch the flashes, and lo! the wonder of the world! In the blackness of the mid-night, in the fury of wind and rain, the dead vine had flowered. Five white, moon-faced blossoms blew gayly round the skeleton vine, shining back triumphant at the red lightning... But every day, for three days, the dead vine bloomed; and even a week after, when every leaf was dry and brown ... one last bud, dwarfed, weak, a very baby of a blossom, but still white and delicate, with five purple flecks, like those on the live vine beside it, opened and waved at the stars, and waited for the early sun. Over death and decay, the Dominant Idea smiled; the vine was in the world to bloom, to bear white trumpet blossoms, dashed with purple; and it held its will beyond death."

The Dominant Idea was the *Leitmotif* throughout Voltairine de Cleyre's remarkable life. Though she was constantly harassed by ill-health, which held her body captive and killed her at the end, the Dominant Idea energized Voltairine to ever greater intellectual efforts raised her to the supreme heights of an exalted ideal, and steeled her Will to conquer every handicap and obstacle in her tortured life. Again and again, in days of excruciating physical torment, in periods of despair and spiritual doubt, the Dominant Idea gave wings to the spirit of this woman — wings to rise above the immediate, to behold a radiant vision of humanity and to dedicate herself to it with all the fervor of her intense soul. The suffering and misery that were hers during the whole of her life we can glimpse from her writings, particularly in her haunting story, *The Sorrows of the Body*:

"I have never wanted anything more than the wild creatures have," she relates, "a broad waft of clean air, a day to lie on the grass at times, with nothing to do but to slip the blades through my fingers, and look as long as I pleased at the whole blue arch, and the screens of green and white between; leave for a month to float and float along the salt crests and among the foam, or roll with my naked skin over a clean long stretch of sunshiny sand; food that I liked, straight from the cool ground, and time to taste its sweetness, and time to rest after tasting; sleep when it came, and stillness, that the sleep might leave me when it would, not sooner ... This is what I wanted, — this, and free contact with my fellows ... not to love and lie, and be ashamed, but to love and say I love, and be glad of it; to feel the currents of ten thousand years of passion flooding me, body to body, as the wild things meet. I have asked no more.

But I have not received. Over me there sits that pitiless tyrant, the Soul; and I am nothing. It has driven me to the city, where the air is fever and fire, and said, 'breathe this'; — I would learn; I cannot learn in the empty fields; temples are here, — stay.' And when my poor, stifled lungs have panted till it seemed my chest must burst, the soul has said, 'I will allow you then, an hour or two; we will ride, and I will take my book and read meanwhile.'

And when my eyes have cried out the tears of pain for the brief vision of freedom drifting by, only for leave to look at the great green [and] blue an hour, after the long, dull-red horror of walls, the soul has said, 'I cannot waste the time altogether; I must know! read.' And when my ears have plead for the singing of the crickets and the music of the night, the soul has answered, 'No, gongs and whistles and shrieks are unpleasant if you listen; but school yourself to hearken to the spiritual voice, and it will not matter ...'

When I have looked upon my kind, and longed to embrace them, hungered wildly for the press of arms and lips, the soul has commanded sternly, 'cease, [vile] creature of fleshly lusts! Eternal reproach! Will you for ever shame me with your beastliness?'

And I have always yielded, mute, joyless, fettered, I have trod the world of the soul's choosing ... Now I am broken before my time, bloodless, sleepless, breathless, — half blind, racked at every joint, trembling with every leaf."

Yet though racked and wrecked, her life empty of the music, the glory of sky and sun, and her body rose in daily revolt against the tyrannical master, it was Voltairine's soul that conquered — the Dominant Idea which gave her strength to go on and on to the last.

Voltairine de Cleyre was born in Nov. 17, 1866, in the town of Leslie, Michigan. Her ancestry on her father's side was French-American, on her mother's Puritan stock. She came to her revolutionary tendencies by inheritance, both her grand-father and father having been imbued with the ideas of the Revolution of 1848. But while her grand-father remained true to the early influences, even in late life helping in the underground railroad for fugitive slaves, her father, August de Cleyre, who had begun as a freethinker and Communist, in later life, returned to the fold of the Catholic Church and became as passionate a devotee of it, as he had been against it in his younger days. So great had been his free thought zeal that when his daughter was born he named her Voltairine, in honor of the revered Voltaire. But when he recanted, he became obsessed by the notion that his daughter must become a nun. A contributory factor may also have been the poverty of the de Cleyres, as the result of which the early years of little Voltairine were anything but happy. But even in her childhood she showed little concern in external things, being almost entirely absorbed in her own fancies. School held a great fascination for her and when refused admission because of her extreme youth, she wept bitter tears.

However, she soon had her way, and at the age of twelve she graduated from the Grammar School with honors and would very likely have outstripped most women of her time in scholarship and learning, had not the first great tragedy come into her life, a tragedy which broke her body and left a lasting scar upon her soul. She was placed in a monastery, much against the will of her mother who, as a member of the Presbyterian Church, fought — in vain — against her husband's decision. At the Convent of Our Lady of Lake Huron, at Sarnia, Ontario, Canada, began the four-years' calvary of the future rebel against religious superstition. In her essay on *The Making of an Anarchist* she vividly describes the terrible ordeal of those years:

"How I pity myself now, when I remember it, poor lonesome little soul, battling solitary in the murk of religious superstition, unable to believe and yet in hourly fear of damnation, hot, savage, and eternal, if I do not instantly confess and profess; how well I recall the bitter energy with which I repelled my teacher's enjoinder, when I told her I did not wish to apologize for an adjudged fault as I could not see that I had been wrong and would not feel my words. 'It is not necessary,' said she, 'that we should feel what we say, but it is always necessary that we obey our superiors.' 'I will not lie,' I answered hotly, and at the same time trembled, lest my disobedience had finally consigned me to torment ... it had been like the Valley of the Shadow of Death, and there are white scars on my soul, where ignorance and superstition burnt me with their hell fire in those stifling days. Am I blasphemous? It is their word, not mine. Beside that battle of my young days all others have been easy, for whatever was without, within my own Will was supreme. It has owed no allegiance, and never shall; it has moved steadily in one direction, the knowledge and the assertion of its own liberty, with all the responsibility falling thereon."

Her endurance at an end, Voltairine made an attempt to escape from the hateful place. She crossed the river to Port Huron and tramped seventeen miles, but her home was still far away. Hungry and exhausted, she had to turn back to seek refuge in a house of an acquaintance of the family. These sent for her father who took the girl back to the Convent.

Voltairine never spoke of the penance meted out to her, but it must have been harrowing, because as a result of her monastic life her health broke down completely when she had hardly reached the age of sixteen. But she remained in the Convent school to finish her studies: rigid self-discipline and perseverance, which so strongly characterised her personality, were already dominant in Voltairine's girlhood. But when she finally graduated from her ghastly prison, she was changed not only physically, but spiritually as well. "I struggled my way out at last," she writes, "and was a free-thinker when I left the institution, though I had never seen a book or heard a word to help me in my loneliness."

Once out of her living tomb she buried her false god. In her fine poem, *The Burial of my Dead Past*, she sings:

"And now, Humanity, I turn to you;
I consecrate my service to the world!
Perish the old love, welcome to the new —
Broad as the space-aisles where the stars are whirled!"

Hungrily she devoted herself to the study of free-thought literature, her alert mind absorbing everything with ease. Presently she joined the secular movement and became one of its outstanding figures. Her lectures, always carefully prepared, (Voltairine scorned extemporaneous speaking) were richly studded with original thought and were brilliant in form and presentation. Her address on Thomas Paine, for instance, excelled similar efforts of Robert Ingersoll in all his flowery oratory.

During a Paine memorial convention, in some town in Pennsylvania, Voltairine de Cleyre chanced to hear Clarence Darrow on Socialism. It was the first time the economic side of life and the Socialist scheme of a future society were presented to her. That there is injustice in the world she knew, of course, from her own experience. But here was one who could analyse in such masterly manner the causes of economic slavery, with all its degrading effects upon the masses; moreover, one who could also clearly delineate a definite plan of reconstruction. Darrow's lecture was manna to the spiritually famished young girl. "I ran to it" she wrote later, "as one who has been turning about in darkness runs to the light, I smile now at how quickly I adopted the label 'Socialism' and how quickly I casted aside."

She cast it aside, because she realised how little she knew of the historic and economic back-ground of Socialism. Her intellectual integrity led her to stop lecturing on the subject and to begin delving into the mysteries of sociology and political economy. But, as the earnest study of Socialism inevitably brings one to the more advanced ideas of Anarchism, Voltairine's inherent love of liberty could not make peace with State-ridden notions of Socialism. She discovered, she wrote at this time, that "Liberty is not the daughter but the mother of order."

During a period of several years she believed to have found an answer to her quest for liberty in the Individualist-Anarchist school represented by Benjamin R. Tucker's publication *Liberty*, and the works of Proudhon, Herbert Spencer, and other social thinkers. But later she dropped all economic labels, calling herself simply an Anarchist, because she felt that "Liberty and experiment alone can determine the best economic forms of Society."

The first impulse towards Anarchism was awakened in Voltairine de Cleyre by the tragic event in Chicago, on the 11th of November, 1887. In sending the Anarchists to the gallows, the State of Illinois stupidly boasted that it had also killed the ideal for which the men died. What a senseless mistake, constantly repeated by those who sit on the thrones of the mighty! The bodies of Parsons, Spies, Fisher, Engel and Lingg were barely cold when already new life was born to proclaim their ideals.

Voltairine, like the majority of the people of America, poisoned by the perversion of facts in the press of the time, at first joined in the cry, "They ought to be hanged!" But hers was a searching mind, not of the kind that could long be content with mere surface appearances. She soon came to regret her haste. In her first address, on the occasion of the anniversary of the 11th of November 1887, Voltairine, always scrupulously honest with herself, publicly declared how deeply she regretted having joined in the cry of "They ought to be hanged!" which, coming from one who at that time no longer believed in capital punishment, seemed doubly cruel.

"For that ignorant, outrageous, blood-thirsty sentence I shall never forgive myself," she said, "though I know the dead men would have forgiven me. But my own voice, as it sounded that night, will sound so in my ears till I die, — a bitter reproach and shame."

Out of the heroic death in Chicago a heroic life emerged, a life consecrated to the ideas for which the men were put to death. From that day until her end, Voltairine de Cleyre used her powerful pen and her great mastery of speech in behalf of the ideal which had come to mean to her the only *raison d'être* of her life.

Voltairine de Cleyre was unusually gifted: as poet, writer, lecturer and linguist, she could have easily gained for herself a high position in her country and the renown it implies. But she was not one to market her talents for the flesh-pots of Egypt. She would not even accept the simplest comforts from her activities in the various social movements she had devoted herself to during her life. She insisted on arranging her life consistently with her ideas, on living among the people whom she sought to teach and inspire with human worth, with a passionate longing for freedom and a strength to strive for it. This revolutionary vestal lived as the poorest of the poor, amongst dreary and wretched surroundings, taxing her body to the utmost, ignoring externals, sustained only by the Dominant Idea which led her on.

As a teacher of languages in the ghettos of Philadelphia, New York and Chicago, Voltairine eked out a miserable existence, yet out of her meagre earnings she supported her mother, managed to buy a piano on the installment plan (she loved music passionately and was an artist of no small measure) and to help others more able physically than she was. How she ever did it not even her nearest friends could explain. Neither could anyone fathom the miracle of energy which enabled her, in spite of a weakened condition and constant physical torture, to give lessons for 14 hours, seven days of the week, contribute to numerous magazines and papers, write poetry and sketches, prepare and deliver lectures which for lucidity and beauty were master-pieces. A short tour through England and Scotland in 1897, was the only relief from her daily drudgery. It is certain that she could not have survived such an ordeal for so many years but for the Dominant Idea that steeled her persistent Will.

In 1902, a demented youth who had once been Voltairine's pupil and who somehow developed the peculiar aberration that she was an anti-Semite (she who had devoted most of her life to the education of Jews!) waylaid her while she was returning from a music lesson. As she approached him, unaware of impending danger, he fired several bullets into her body. Voltairine's life was saved, but the effects of the shock and her wounds marked the beginning of a frightful physical purgatory. She became afflicted with a maddening, ever-present din in her ears. She used to say that the most awful noises in New York were harmony compared to the deafening pounding in her ears. Advised by her physicians that a change of climate might help her, she went to Norway. She returned apparently improved, but not for long. Illness led her from hospital to hospital, involving several operations, without bringing relief. It must have been in one of these moments of despair that Voltairine de Cleyre contemplated suicide. Among her letters, a young friend of hers in Chicago found, long after her death, a short note in Voltairine's hand-writing, addressed to no one in particular, containing the desperate resolve:

"I am going to do tonight that which I have always intended to do should those circumstances arise which have now arisen in my life. I grieve only that in my spiritual weakness I failed to act on my personal convictions long ago, and allowed myself to be advised, and misadvised by others. It would have saved me a year of unintermittant suffering and my friends a burden which, however kindly they have borne it, was still a useless one.

In accordance with my beliefs concerning life and its objects, I hold it to be the simple duty of anyone afflicted with an incurable disease to cut his agonies short. Had any of my physicians told me when I asked them the truth of the matter, a long and hopeless tragedy might have been saved. But, obeying what they call 'medical ethics,' they chose to promise the impossible (recovery), in order to keep me on the rack of life. Such action let them account for themselves, for I hold it to be one of the chief crimes of the medical profession that they tell these lies.

That no one be unjustly charged, I wish it understood that my disease is chronic catarrh of the head, afflicting my ears with incessant sound for a year past. It has nothing whatever to do with the shooting of two years ago, and no one is in any way to blame.

I wish my body to be given to the Hahnemann College to be used for dissection; I hope Dr. H. L. Northrop will take it in charge. I want no ceremonies, nor speeches over it. I die, as I have lived, a free spirit, an Anarchist, owing no allegiance to rulers, heavenly or earthly. Though I sorrow for

the work I wished to do, which time and loss of health prevented, I am glad I lived no useless life (save this one last year) and hope that the work I did will live and grow with my pupils' lives and by them be passed on to others, even as I passed on what I had received. If my comrades wish to do aught for my memory, let them print my poems, the MSS. of which is in possession of N. N., to whom I leave this last task of carrying out my few wishes.

My dying thoughts are on the vision of a free world, without poverty and its pain, ever ascending to sublimer knowledge.

Voltairine De Cleyre"

There is no indication anywhere, why Voltairine, usually so determined, failed to carry out her intention. No doubt it was again the Dominant Idea; her Will to life was too strong.

In the note revealing her decision of ending her life, Voltairine asserts that her malady had nothing to do with the shooting which occurred two years prior. She was moved to exonerate her assailant by her boundless human compassion, as she was moved by it, when she appealed to her comrades for funds to help the youth and when she refused to have him prosecuted by "due process of law." She knew better than the judges the cause and effect of crime and punishment. And she knew that in any event the boy was irresponsible. But the chariot of law rolled on. The assailant was sentenced to seven years prison, where soon he lost his mind altogether, dying in an insane asylum two years later. Voltairine's attitude towards criminals and her view of the barbarous futility of punishment are incorporated in her brilliant treatise on *Crime and Punishment*. After a penetrating analysis of the causes of crime, she asked:

"Have you ever watched it coming in, — the sea? When the wind comes roaring out of the mist and a great bellowing thunders up from the water? Have you watched the white lions chasing each other towards the walls, and leaping up with foaming anger, as they strike, and turn and chase each other along the black bars of their cage in rage to devour each other? And tear back? And leap in again? Have you ever wondered in the midst of it all, *which particular drops of water would strike the wall?* If one could know all the facts one might calculate even that. But who can know them all? Of one thing only we are sure; some must strike it.

They are the criminals, those drops of water pitching against that silly wall and broken. Just why it was those particular ones we cannot know; but some had to go. Do not curse them; you have cursed them enough ..." She closes her wonderful expos, of criminology with this appeal: "Let us have done with this savage idea of punishment, which is without wisdom. Let us work for the freedom of man from the oppression which makes criminals, and for the enlightened treatment of the sick."

Voltairine de Cleyre began her public career as a pacifist, and for many years she sternly set her face against revolutionary methods. But the events in Europe during the latter years of her life, the Russian Revolution of 1905, the rapid development of Capitalism in her own country, with all its resultant cruelty, violence and injustice, and particularly the Mexican Revolution changed her view of methods. As always when, after an inner struggle, Voltairine saw cause for change, her large nature would compel her to admit error freely and bravely stand up for the new. She did so in her able essays on *Direct Action* and *The Mexican Revolution*. She did more; she fervently took up the fight of the Mexican people who threw off their yoke; she wrote, she lectured, she collected funds for the Mexican cause. She even grew impatient with some of her comrades because they saw in the events across the American border only one phase of the social struggle and not the all-absorbing issue to which everything else should be subordinated. I was among the severely criticised and so was *Mother Earth*, a magazine I published. But I had often been censured by Voltairine for my "waste" of effort to reach the American intelligentsia rather than to consecrate all my efforts to the workers, as she did so ardently. But,

knowing her deep sincerity, the religious zeal which stamped everything she did, no one minded her censorship: we went on loving and admiring her just the same. How deeply she felt the wrongs of Mexico can best be seen from the fact that she began to study Spanish and had actually planned to go to Mexico to live and work among the Yaqui Indians and to become an active force in the Revolution. In 1910, Voltairine de Cleyre moved from Philadelphia to Chicago, where she again took up teaching of immigrants; at the same time she lectured, worked on a history of the so-called Haymarket Riot, translated from French the life of Louise Michel, the priestess of pity and vengeance, as W. T. Stead had named the French Anarchist, and other works dealing with Anarchism by foreign writers. Constantly in the throes of her terrible affliction, she knew but too well that the disease would speedily bring her to the grave. But she endured her pain stoically, without letting her friends know the inroads her illness was making upon her constitution. Bravely she fought for life with infinite patience and pains, but in vain. The infection gradually penetrated deeper and, finally, there developed a mastoid which necessitated an immediate operation. She might have recovered from it had not the poison spread to the brain. The first operation impaired her memory; she could recollect no names, even of the closest friends who watched over her. It was reasonably certain that a second operation, if she could have survived it, would have left her without the capacity for speech. Soon grim Death made all scientific experiment on the much-tortured body of Voltairine de Cleyre unnecessary. She died on June 6th, 1912. In Waldheim cemetery, near the grave of the Chicago Anarchists, lies at rest Voltairine de Cleyre, and every year large masses journey there to pay homage to the memory of America's first Anarchist martyrs, and they lovingly remember Voltairine de Cleyre.

The bare physical facts in the life of this unique woman are not difficult to record. But they are not enough to clarify the traits that combined in her character, the contradictions in her soul, the emotional tragedies in her life. For, unlike other great social rebels, Voltairine's public career was not very rich in events. True, she had some conflicts with the powers that be, she was forcibly removed from the platform on several occasions, she was arrested and tried on others, but never convicted. On the whole, her activities went on comparatively smoothly and undisturbed. Her struggles were of psychologic nature, her bitter disappointments having their roots in her own strange being. To understand the tragedy of her life, one must try to trace its inherent causes. Voltairine herself has given us the key to her nature and inner conflicts. In several of her essays and, specifically, in her autobiographical sketches. In *The Making of an Anarchist* we learn, for instance, that if she were to attempt to explain her Anarchism by the ancestral vein of rebellion, she would be, even though at bottom convictions are temperamental, "a bewildering error in logic; for, by early influences and education I should have been a nun, and spent my life glorifying Authority in its most concentrated form."

There is no doubt that the years in the Convent had not only undermined her physique but had also a lasting effect upon her spirit; they killed the mainsprings of joy and of gaiety in her. Yet there must have been an inherent tendency to asceticism, because even four years in the living tomb could not have laid such a crushing hand upon her entire life. Her whole nature was that of an ascetic. Her approach to life and ideals was that of the old-time saints who flagellated their bodies and tortured their souls for the glory of God. Figuratively speaking, Voltairine also flagellated herself, as if in penance for our Social Sins; her poor body was covered with ungainly clothes and she denied herself even the simplest joys, not only because of lack of means, but because to do otherwise would have been against her principles.

Every social and ethical movement had had its ascetics, of course, the difference between them and Voltairine was that they worshipped no other gods and had no need of any, excepting their particular ideal. Not so Voltairine. With all her devotion to her social ideals, she had another god — the god of Beauty. Her life was a ceaseless struggle between the two; the ascetic determinedly stifling her longing for beauty, but the poet in her as determinedly yearning for it, worshipping it in utter abandonment, only to be dragged back by the ascetic to the other deity, her social ideal, her devotion to humanity. It was not given to Voltairine to combine them both; hence the inner lacerating struggle.

Nature has been very generous towards Voltairine, endowing her with a singularly brilliant mind, with a rich and sensitive soul. But physical beauty and feminine attraction were withheld from her, their lack made more apparent by ill-health and her abhorrence of artifice. No one felt this more poignantly than she did herself.

Anguish over her lack of physical charm speak in her hauntingly autobiographic sketch, *The Reward of an Apostate*:

“... Oh, that my god will none of me! That is an old sorrow! My god was Beauty, and I am all unbeautiful, and ever was. There is no grace in these harsh limbs of mine, nor was at any time. I, to whom the glory of a lit eye was as the shining of stars in a deep well, have only dull and faded eyes, and always had; the chiselled lip and chin wherever runs the radiance of life in bubbling gleams, the cup of living wine was never mine to taste or kiss. I am earth-colored and for my own ugliness sit in the shadows, that the sunlight may not see me, nor the beloved of my god. But, once, in my hidden corner, behind a curtain of shadows, I blinked at the glory of the world, and had such joy of it as only the ugly know, sitting silent and worshipping, forgetting themselves and forgotten. Here in my brain it glowed, the shimmering of the dying sun upon the shore, the long [gold] line between the sand and sea, where the sliding foam caught fire and burned to death ...

Here in my brain, my silent unrevealing brain, were the eyes I loved, the lips I dared not kiss, the sculptured head and tendrilled hair. They were here always in my wonder-house, my house of Beauty. The temple of my god. I shut the door on common life and worshipped here. And no bright, living, flying thing in whose body beauty dwells as guest can guess the ecstatic joy of a brown, silent creature, a toad-thing, squatting on the shadowed ground, self-blotted, motionless, thrilling with the presence of All-Beauty, though it has no part therein.”

This is complemented by a description of her other god, the god of physical strength, the maker and breaker of things, the re-moulder of the world. Now she followed him and would have run abreast because she loved him so, —

“not with that still ecstasy of [flooding] joy wherewith my own god filled me of old, but with impetuous, eager fires, that burned and beat through all the blood-threads of me. ‘I love you, love me back,’ I cried, and would have flung myself upon his neck. Then he turned on me with a ruthless blow; and fled away over the world, leaving me crippled, stricken, powerless, a fierce pain driving through my veins — gusts of pain! — and I crept back into my [old] cavern, stumbling, blind and deaf, only for the haunting vision of my shame and the rushing sound of fevered blood ...”

I quoted at length because this sketch is symbolic of Voltairine’s emotional tragedies and singularly self-revealing of the struggles silently fought against the fates that gave her so little of what she craved most. Yet, Voltairine had her own peculiar charm which showed itself most pleasingly when she was roused over some wrong, or when her pale face lit up with the inner fire of her ideal. But the men who came into her life rarely felt it; they were too overawed by her intellectual superiority, which held them for a time. But the famished soul of Voltairine de Cleyre craved for more than mere admiration which the men had either not the capacity or the grace to give. Each in his own way “turned on her with a ruthless blow,” and left her desolate, solitary, heart-hungry.

Voltairine’s emotional defeat is not an exceptional case; it is the tragedy of many intellectual women. Physical attraction always has been, and no doubt always will be, a decisive factor in the love-life of two persons. Sex-relationship among modern peoples has certainly lost much of its former crudeness and vulgarity. Yet it remains a fact today, as it has been for ages, that men are chiefly attracted not by a woman’s brain or talents, but by her physical charm. That does not necessarily imply that they prefer woman to be stupid. It does imply, however, most men prefer beauty to brains, perhaps because in true male fashion they flatter themselves that they have no need of the former in their own physical make-up and that they have sufficient of the latter not to seek for it in their wives. At any rate, therein has been the tragedy of many intellectual women.

There was one man in Voltairine’s life who cherished her for the beauty of her spirit and the quality of her mind, and who remained a vital force in her life until his own sad end. This man was Dyer D. Lum, the comrade

of Albert Parsons and his co-editor on *The Alarm* — the Anarchist paper published in Chicago before the death of Parsons. How much their friendship meant to Voltairine we learn from her beautiful tribute to Dyer D. Lum in her poem *In Memoriam* from which I quote the last stanza:

“Oh, Life, I love you for the love of him
Who showed me all your glory and your pain!
‘Into Nirvana’ — so the deep tones sing —
And there — and there — we shall — be — one — again.”

Measured by the ordinary yard-stick, Voltairine de Cleyre was anything but normal in her feelings and reactions. Fortunately, the great of the world cannot be weighed in numbers and scales; their worth lies in the meaning and purpose they give to existence, and Voltairine has undoubtedly enriched life with meaning and given sublime idealism as its purpose. But, as a study of human complexities she offers rich material. The woman who consecrated herself to the service of the submerged, actually experiencing poignant agony at the sight of suffering, whether of children or dumb animals (she was obsessed by love for the latter and would give shelter and nourishment to every stray cat and dog, even to the extent of breaking with a friend because she objected to her cats invading every corner of the house), the woman who loved her mother devotedly, maintaining her at the cost of her own needs, — this generous comrade whose heart went out to all who were in pain or sorrow, was almost entirely lacking in the mother instinct. Perhaps it never had a chance to assert itself in an atmosphere of freedom and harmony. The one child she brought into the world had not been wanted. Voltairine was deathly ill the whole period of pregnancy, the birth of her child nearly costing the mother's life. Her situation was aggravated by the serious rift that took place at this time in her relationship with the father of this child. The stifling Puritan atmosphere in which the two lived did not serve to improve matters. All of it resulted in the little one being frequently changed from place to place and later even used by the father as a bait to compel Voltairine to return to him. Subsequently, deprived of opportunity to see her child, kept in ignorance even of its whereabouts, she gradually grew away from him. Many years passed before she saw the boy again and he was then seventeen years of age. Her efforts to improve his much-neglected education met with failure. They were strangers to each other. Quite naturally perhaps, her male child felt like most men in her life; he, too, was overawed by her intellect, repelled by her austere mode of living. He went his way. He is today probably, one of the 100% Americans, commonplace and dull.

Yet Voltairine de Cleyre loved youth and understood it as few grown people do. Characteristically, she wrote to a young friend who was deaf and with whom it was difficult to converse orally:

“Why do you say you are drifting farther and farther from those dear to you? I do not think your experience in that respect is due to your deafness; but to the swell of life in you. All young creatures feel the time come when a new surge of life overcomes them, drives them onward, they know not where. And they lose hold on the cradles of life, and parental love, and they almost suffocate with the pressure of forces in themselves. And even if they hear they feel so vague, restless, looking for some definite thing to come.

It seems to you it is your deafness; but while that is a terrible thing, you mustn't think it would solve the problem of loneliness if you could hear. I know how your soul must fight against the inevitability of your deprivation; I, too, could never be satisfied and resigned to the 'inevitable.' I fought it when there was no use and no hope. But the main cause of loneliness is, as I say, the surge of life, which in time will find its own expression.

Full well she knew “the surge of life,” and the tragedy of vain seeking for an outlet, for in her it had been suppressed so long that she was rarely able to give vent to it, except in her writings. She dreaded “company”

and crowds, though she was at home on the platform; proximity she shrank from. Her reserve and isolation, her inability to break through the wall raised by years of silence in the Convent and years of illness are disclosed in a letter to her young correspondent:

“Most of the time I shrink away from people and talk — especially talk. With the exception of a few — a very few people, I hate to sit in people’s company. You see I have (for a number of reasons I cannot explain to anybody) had to go away from the home and friends where I lived for twenty years. And no matter how good other people are to me, I never feel at home anywhere. I feel like a lost or wandering creature that has no place, and cannot find anything to be at home with. And that’s why I don’t talk much to you, nor to others (excepting the two or three that I knew in the east). I am always far away. I cannot help it. I am too old to learn to like new corners. Even at home I never talked much, with but one or two persons. I’m sorry. It’s not because I want to be morose, but I can’t bear company. Haven’t you noticed that I never like to sit at table when there are strangers? And it gets worse all the time. Don’t mind it.”

Only on rare occasions could Voltairine de Cleyre freely communicate herself, give out of her rich soul to those who loved and understood her. She was a keen observer of man and his ways, quickly detecting sham and able to separate the wheat from the chaff. Her comments on such occasions were full of penetration, interspersed with a quiet, rippling humor. She used to tell an interesting anecdote about some detectives who had come to arrest her. It was in 1907, in Philadelphia, when the guardians of law descended upon her home. They were much surprised to find that Voltairine did not look like the traditional newspaper Anarchist. They seemed sorry to arrest her, but “them’s orders,” they apologetically declared. They made a search of her apartment, scattering her papers and books and, finally, discovering a copy of her revolutionary poems entitled: *The Worm Turns*. With contempt they threw it aside. “Hell, it’s only about worms,” they remarked.

They were rare moments when Voltairine could overcome her shyness and reserve, and really feel at home with a few selected friends. Ordinarily, her natural disposition, aggravated by constant physical pain, and the deafening roar in her ears, made her taciturn and extremely uncommunicative. She was sombre, the woes of the world weighing heavily upon her. She saw life mostly in greys and blacks and painted it accordingly. It is this which prevented Voltairine from becoming one of the greatest writers of her time.

But no one who can appreciate literary quality and musical prose will deny Voltairine de Cleyre’s greatness after reading the stories and sketches already mentioned and the others contained in her collected works.⁵⁴ Particularly, her *Chain Gang*, picturing the negro convicts slaving on the highways of the south, is for beauty of style, feeling and descriptive power, a literary gem that has few equals in English literature. Her essays are most forceful, of extreme clarity of thought and original expression. And even her poems, though somewhat old-fashioned in form, rank higher than much that now passes for poetry.

However, Voltairine did not believe in “art for art’s sake.” To her art was the means and the vehicle to voice life in its ebb and flow, in all its stern aspects for those who toil and suffer, who dream of freedom and dedicate their lives to its achievement. Yet more significant than her art was Voltairine de Cleyre’s life itself, a supreme heroism moved and urged on by her ever-present Dominant Idea.

The prophet is alien in his own land. Most alien is the American prophet. Ask any 100-percenter what he knows of the truly great men and women of his country, the superior souls that give life inspiration and beauty, the teachers of new values. He will not be able to name them. How, then, should he know of the wonderful spirit that was born in some obscure town in the State of Michigan, and who lived in poverty all her life, but who by sheer force of will pulled herself out of a living grave, cleared her mind from the darkness of superstition, — turned her face to the sun, perceived a great ideal and determinedly carried it to every corner of her native land? The 100-percenters feel more comfortable when there is no one to disturb their drabness. But the few who themselves are souls in pain, who long for breadth and vision — they need to know about Voltairine de

⁵⁴ *Selected Works* by Voltairine de Cleyre, published by Mother Earth Publishing Association, New York, 1914.

Cleyre. They need to know that American soil sometimes does bring forth exquisite plants. Such consciousness will be encouraging. It is for them that this sketch is written, for them that Voltairine de Cleyre, whose body lies in Waldheim, is being spiritually resurrected — as it were — as the poet-rebel, the liberty-loving artist, the greatest woman-Anarchist of America. But more graphically than any description of mine, her own words in the closing chapter of *The Making of an Anarchist* express the true personality of Voltairine de Cleyre:

“Good-natured satirists often remark that ‘the best way to cure an Anarchist is to give him a fortune.’ Substituting ‘corrupt’ for ‘cure,’ I would subscribe to this; and believing myself to be no better than the rest of mortals, I earnestly hope that as so far it has been my [lot] to work, and work hard, and for no fortune, so I may continue to the end; for let me keep the integrity of my soul, with all the limitations of my material conditions, rather than become the spine-less and ideal-less creation of material needs. My reward is that I live with the young; I keep step with my comrades; I shall die in the harness with my face to the east — the East and the Light.”

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Was My Life Worth Living?

Emma Goldman

1934

It is strange what time does to political causes. A generation ago it seemed to many American conservatives as if the opinions which Emma Goldman was expressing might sweep the world. Now she fights almost alone for what seems to be a lost cause; contemporary radicals are overwhelmingly opposed to her; more than that, her devotion to liberty and her detestation of government interference might be regarded as placing her anomalously in the same part of the political spectrum as the gentlemen of the Liberty League, only in a more extreme position at its edge. Yet in this article, which might be regarded as her last will and testament, she sticks to her guns. Needless to say, her opinions are not ours. We offer them as an exhibit of valiant consistency, of *really* rugged individualism unaltered by opposition or by advancing age.

The Editors.

* * *

I

How much a personal philosophy is a matter of temperament and how much it results from experience is a moot question. Naturally we arrive at conclusions in the light of our experience, through the application of a process we call reasoning to the facts observed in the events of our lives. The child is susceptible to fantasy. At the same time he sees life more truly in some respects than his elders do as he becomes conscious of his surroundings. He has not yet become absorbed by the customs and prejudices which make up the largest part of what passes for thinking. Each child responds differently to his environment. Some become rebels, refusing to be dazzled by social superstitions. They are outraged by every injustice perpetrated upon them or upon others. They grow ever more sensitive to the suffering round them and the restriction registering every convention and taboo imposed upon them.

I evidently belong to the first category. Since my earliest recollection of my youth in Russia I have rebelled against orthodoxy in every form. I could never bear to witness harshness whether I was outraged over the official brutality practiced on the peasants in our neighborhood. I wept bitter tears when the young men were conscripted into the army and torn from homes and hearths. I resented the treatment of our servants, who did the hardest work and yet had to put up with wretched sleeping quarters and the leavings of our table. I was indignant when I discovered that love between young people of Jewish and Gentile origin was considered the crime of crimes, and the birth of an illegitimate child the most depraved immorality.

On coming to America I had the same hopes as have most European immigrants and the same disillusionment, though the latter affected me more keenly and more deeply. The immigrant without money and without connections is not permitted to cherish the comforting illusion that America is a benevolent uncle who assumes a tender and impartial guardianship of nephews and nieces. I soon learned that in a republic there are myriad ways by which the strong, the cunning, the rich can seize power and hold it. I saw the many work for small wages which kept them always on the borderline of want for the few who made huge profits. I saw the courts, the halls of legislation, the press, and the schools — in fact every avenue of education and protection — effectively used as an instrument for the safeguarding of a minority, while the masses were denied every right. I found that the politicians knew how to befog every issue, how to control public opinion and manipulate votes to their own advantage and to that of their financial and industrial allies. This was the picture of democracy I soon discovered on my arrival in the United States. Fundamentally there have been few changes since that time.

This situation, which was a matter of daily experience, was brought home to me with a force that tore away shams and made reality stand out vividly and clearly by an event which occurred shortly after my coming to America. It was the so-called Haymarket riot, which resulted in the trial and conviction of eight men, among them five Anarchists. Their crime was an all-embracing love for the fellow-men and their determination to emancipate the oppressed and disinherited masses. In no way had the State of Illinois succeeded in proving

their connection with the bomb that had been thrown at an open-air meeting in Haymarket Square in Chicago. It was their Anarchism which resulted in their conviction and execution on the 11th of November, 1887. This judicial crime left an indelible mark on my mind and heart and sent me forth to acquaint myself with the ideal for which these men had died so heroically. I dedicated myself to their cause.

It requires something more than personal experience to gain a philosophy or point of view from any specific event. It is the quality of our response to the event and our capacity to enter into the lives of others that help us to make their lives and experiences our own. In my own case my convictions have derived and developed from events in the lives of others as well as from my own experience. What I have seen meted out to others by authority and repression, economic and political, transcends anything I myself may have endured.

I have often been asked why I maintained such a non-compromising antagonism to government and in what way I have found myself oppressed by it. In my opinion every individual is hampered by it. It exacts taxes from production. It creates tariffs, which prevent free exchange. It stands ever for the *status quo* and traditional conduct and belief. It comes into private lives and into most intimate personal relations, enabling the superstitious, puritanical, and distorted ones to impose their ignorant prejudice and moral servitudes upon the sensitive, the imaginative, and the free spirits. Government does this by its divorce laws, its moral censorships, and by a thousand petty persecutions of those who are too honest to wear the moral mask of respectability. In addition, government protects the strong at the expense of the weak, provides courts and laws which the rich may scorn and the poor must obey. It enables the predatory rich to make wars to provide foreign markets for the favored ones, with prosperity for the rulers and wholesale death for the ruled. However, it is not only government in the sense of the state which is destructive of every individual value and quality. It is the whole complex of authority and institutional domination which strangles life. It is the superstition, myth, pretense, evasions, and subservience which support authority and institutional domination. It is the reverence for these institutions instilled in the school, the church and the home in order that man may believe and obey without protest. Such a process of devitalizing and distorting personalities of the individual and of whole communities may have been a part of historical evolution; but it should be strenuously combated by every honest and independent mind in an age which has any pretense to enlightenment.

It has often been suggested to me that the Constitution of the United States is a sufficient safeguard for the freedom of its citizens. It is obvious that even the freedom it pretends to guarantee is very limited. I have not been impressed with the adequacy of the safeguard. The nations of the world, with centuries of international law behind them, have never hesitated to engage in mass destruction when solemnly pledged to keep the peace; and the legal documents in America have not prevented the United States from doing the same. Those in authority have and always will abuse their power. And the instances when they do not do so are as rare as roses growing on icebergs. Far from the Constitution playing any liberating part in the lives of the American people, it has robbed them of the capacity to rely on their own resources or do their own thinking. Americans are so easily hoodwinked by the sanctity of law and authority. In fact, the pattern of life has become standardized, routinized, and mechanized like canned food and Sunday sermons. The hundred-percenter easily swallows syndicated information and factory-made ideas and beliefs. He thrives on the wisdom given him over the radio and cheap magazines by corporations whose philanthropic aim is selling America out. He accepts the standards of conduct and art in the same breath with the advertising of chewing gum, toothpaste, and shoe polish. Even songs are turned out like buttons or automobile tires — all cast from the same mold.

II

Yet I do not despair of American life. On the contrary, I feel that the freshness of the American approach and the untapped stores of intellectual and emotional energy resident in the country offer much promise for the future. The War has left in its wake a confused generation. The madness and brutality they had seen, the needless cruelty and waste which had almost wrecked the world made them doubt the values their elders had

given them. Some, knowing nothing of the world's past, attempted to create new forms of life and art from the air. Others experimented with decadence and despair. Many of them, even in revolt, were pathetic. They were thrust back into submission and futility because they were lacking in an ideal and were further hampered by a sense of sin and the burden of dead ideas in which they could no longer believe.

Of late there has been a new spirit manifested in the youth which is growing up with the depression. This spirit is more purposeful though still confused. It wants to create a new world, but is not clear as to how it wants to go about it. For that reason the young generation asks for saviors. It tends to believe in dictators and to hail each new aspirant for that honor as a messiah. It wants cut and dried systems of salvation with a wise minority to direct society on some one-way road to utopia. It has not yet realized that it must save itself. The young generation has not yet learned that the problems confronting them can be solved only by themselves and will have to be settled on the basis of social and economic freedom in co-operation with the struggling masses for the right to the table and joy of life.

As I have already stated, my objection to authority in whatever form has been derived from a much larger social view, rather than from anything I myself may have suffered from it. Government has, of course, interfered with my full expression, as it has with others. Certainly the powers have not spared me. Raids on my lectures during my thirty-five years' activity in the United States were a common occurrence, followed by innumerable arrests and three convictions to terms of imprisonment. This was followed by the annulment of my citizenship and my deportation. The hand of authority was forever interfering with my life. If I have none the less expressed myself, it was in spite of every curtailment and difficulty put in my path and not because of them. In that I was by no means alone. The whole world has given heroic figures to humanity, who in the face of persecution and obloquy have lived and fought for their right and the right of mankind to free and unstinted expression. America has the distinction of having contributed a large quota of native-born children who have most assuredly not lagged behind. Walt Whitman, Henry David Thoreau, Voltairine de Cleyre, one of America's great Anarchists, Moses Harman, the pioneer of woman's emancipation from sexual bondage, Horace Traubel, sweet singer of liberty, and quite an array of other brave souls have expressed themselves in keeping with their vision of a new social order based on freedom from every form of coercion. True, the price they had to pay was high. They were deprived of most of the comforts society offers to ability and talent, but denies when they will not be subservient. But whatever the price, their lives were enriched beyond the common lot. I, too, feel enriched beyond measure. But that is due to the discovery of Anarchism, which more than anything else has strengthened my conviction that authority stultifies human development, while full freedom assures it.

I consider Anarchism the most beautiful and practical philosophy that has yet been thought of in its application to individual expression and the relation it establishes between the individual and society. Moreover, I am certain that Anarchism is too vital and too close to human nature ever to die. It is my conviction that dictatorship, whether to the right or to the left, can never work — that it never has worked, and that time will prove this again, as it has been proved before. When the failure of modern dictatorship and authoritarian philosophies becomes more apparent and the realization of failure more general, Anarchism will be vindicated. Considered from this point, a recrudescence of Anarchist ideas in the near future is very probable. When this occurs and takes effect, I believe that humanity will at last leave the maze in which it is now lost and will start on the path to sane living and regeneration through freedom.

There are many who deny the possibility of such regeneration on the ground that human nature cannot change. Those who insist that human nature remains the same at all times have learned nothing and forgotten nothing. They certainly have not the faintest idea of the tremendous strides that have been made in sociology and psychology, proving beyond a shadow of a doubt that human nature is plastic and can be changed. Human nature is by no means a fixed quantity. Rather, it is fluid and responsive to new conditions. If, for instance, the so-called instinct of self-preservation were as fundamental as it is supposed to be, wars would have been eliminated long ago, as would all dangerous and hazardous occupations.

Right here I want to point out that there would not be such great changes required as is commonly supposed to insure the success of a new social order, as conceived by Anarchists. I feel that our present equipment would

be adequate if the artificial oppressions and inequalities and the organized force and violence supporting them were removed.

Again it is argued that if human nature can be changed, would not the love of liberty be trained out of the human heart? Love of freedom is a universal trait, and no tyranny has thus far succeeded in eradicating it. Some of the modern dictators might try it, and in fact are trying it with every means of cruelty at their command. Even if they should last long enough to carry on such a project — which is hardly conceivable — there are other difficulties. For one thing, the people whom the dictators are attempting to train would have to be cut off from every tradition in their history that might suggest to them the benefits of freedom. They would also have to isolate them from contact with any other people from whom they could get libertarian ideas. The very fact, however, that a person has a consciousness of self, of being different from others, creates a desire to act freely. The craving for liberty and self-expression is a very fundamental and dominant trait.

As is usual when people are trying to get rid of uncomfortable facts, I have often encountered the statement that the average man does not want liberty; that the love for it exists in very few; that the American people, for instance, simply do not care for it. That the American people are not wholly lacking in the desire for freedom was proved by their resistance to the late Prohibition Law, which was so effective that even the politicians finally responded to popular demand and repealed the amendment. If the American masses had been as determined in dealing with more important issues, much more might have been accomplished. It is true, however, that the American people are just beginning to be ready for advanced ideas. This is due to the historical evolution of the country. The rise of capitalism and a very powerful state are, after all, recent in the United States. Many still foolishly believe themselves back in the pioneer tradition when success was easy, opportunities more plentiful than now, and the economic position of the individual was not likely to become static and hopeless.

It is true, none the less, that the average American is still steeped in these traditions, convinced that prosperity will yet return. But because a number of people lack individuality and the capacity for independent thinking I cannot admit that for this reason society must have a special nursery to regenerate them. I would insist that liberty, real liberty, a freer and more flexible society, is the only medium for the development of the best potentialities of the individual.

I will grant that some individuals grow to great stature in revolt against existing conditions. I am only too aware of the fact that my own development was largely in revolt. But I consider it absurd to argue from this fact that social evils should be perpetrated to make revolt against them necessary. Such an argument would be a repetition of the old religious idea of purification. For one thing it is lacking in imagination to suppose that one who shows qualities above the ordinary could have developed only in one way. The person who under this system has developed along the lines of revolt might readily in a different social situation have developed as an artist, scientist, or in any other creative and intellectual capacity.

III

Now I do not claim that the triumph of my ideas would eliminate all possible problems from the life of man for all time. What I do believe is that the removal of the present artificial obstacles to progress would clear the ground for new conquests and joy of life. Nature and our own complexes are apt to continue to provide us with enough pain and struggle. Why then maintain the needless suffering imposed by our present social structure, on the mythical grounds that our characters are thus strengthened, when broken hearts and crushed lives about us every day give the lie to such a notion?

Most of the worry about the softening of human character under freedom comes from prosperous people. It would be difficult to convince the starving man that plenty to eat would ruin his character. As for individual development in the society to which I look forward, I feel that with freedom and abundance unguessed springs of individual initiative would be released. Human curiosity and interest in the world could be trusted to develop individuals in every conceivable line of effort.

Of course those steeped in the present find it impossible to realize that gain as an incentive could be replaced by another force that would motivate people to give the best that is in them. To be sure, profit and gain are strong factors in our present system. They have to be. Even the rich feel a sense of insecurity. That is, they want to protect what they have and to strengthen themselves. The gain and profit motives, however, are tied up with more fundamental motives. When a man provides himself with clothes and shelter, if he is the money-maker type, he continues to work to establish his status — to give himself prestige of the sort admired in the eyes of his fellow-men. Under different and more just conditions of life these more fundamental motives could be put to special uses, and the profit motive, which is only their manifestation, will pass away. Even to-day the scientist, inventor, poet, and artist are not primarily moved by the consideration of gain or profit. The urge to create is the first and most impelling force in their lives. If this urge is lacking in the mass of workers it is not at all surprising, for their occupation is deadly routine. Without any relation to their lives or needs, their work is done in the most appalling surroundings, at the behest of those who have the power of life and death over the masses. Why then should they be impelled to give of themselves more than is absolutely necessary to eke out their miserable existence?

In art, science, literature, and in departments of life which we believe to be somewhat removed from our daily living we are hospitable to research, experiment, and innovation. Yet, so great is our traditional reverence for authority that an irrational fear arises in most people when experiment is suggested to them. Surely there is even greater reason for experiment in the social field than in the scientific. It is to be hoped, therefore, that humanity or some portion of it will be given the opportunity in the not too distant future to try its fortune living and developing under an application of freedom corresponding to the early stages of an anarchistic society. The belief in freedom assumes that human beings can co-operate. They do it even now to a surprising extent, or organized society would be impossible. If the devices by which men can harm one another, such as private property, are removed and if the worship of authority can be discarded, co-operation will be spontaneous and inevitable, and the individual will find it his highest calling to contribute to the enrichment of social well-being.

Anarchism alone stresses the importance of the individual, his possibilities and needs in a free society. Instead of telling him that he must fall down and worship before institutions, live and die for abstractions, break his heart and stunt his life for taboos, Anarchism insists that the center of gravity in society is the individual — that he must think for himself, act freely, and live fully. The aim of Anarchism is that every individual in the world shall be able to do so. If he is to develop freely and fully, he must be relieved from the interference and oppression of others. Freedom is, therefore, the cornerstone of the Anarchist philosophy. Of course, this has nothing in common with a much boasted “rugged individualism.” Such predatory individualism is really flabby, not rugged. At the least danger to its safety it runs to cover of the state and wails for protection of armies, navies, or whatever devices for strangulation it has at its command. Their “rugged individualism” is simply one of the many pretenses the ruling class makes to unbridled business and political extortion.

Regardless of the present trend toward the strong-armed man, the totalitarian states, or the dictatorship from the left, my ideas have remained unshaken. In fact, they have been strengthened by my personal experience and the world events through the years. I see no reason to change, as I do not believe that the tendency of dictatorship can ever successfully solve our social problems. As in the past, so I do now insist that freedom is the soul of progress and essential to every phase of life. I consider this as near a law of social evolution as anything we can postulate. My faith is in the individual and in the capacity of free individuals for united endeavor.

The fact that the Anarchist movement for which I have striven so long is to a certain extent in abeyance and overshadowed by philosophies of authority and coercion affects me with concern, but not with despair. It seems to me a point of special significance that many countries decline to admit Anarchists. All governments hold the view that while parties of the right and left may advocate social changes, still they cling to the idea of government and authority. Anarchism alone breaks with both and propagates uncompromising rebellion. In the long run, therefore, it is Anarchism which is considered deadlier to the present regime than all other social theories that are now clamoring for power.

Leonid Andrejev

Considered from this angle, I think my life and my work have been successful. What is generally regarded as success — acquisition of wealth, the capture of power or social prestige — I consider the most dismal failures. I hold when it is said of a man that he has arrived, it means that he is finished — his development has stopped at that point. I have always striven to remain in a state of flux and continued growth, and not to petrify in a niche of self-satisfaction. If I had my life to live over again, like anyone else, I should wish to alter minor details. But in any of my more important actions and attitudes I would repeat my life as I have lived it. Certainly I should work for Anarchism with the same devotion and confidence in its ultimate triumph.

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What I Believe

Emma Goldman

1908

“What I believe” has many times been the target of hack writers. Such blood-curdling and incoherent stories have been circulated about me, it is no wonder that the average human being has palpitation of the heart at the very mention of the name Emma Goldman. It is too bad that we no longer live in the times when witches were burned at the stake or tortured to drive the evil spirit out of them. For, indeed, Emma Goldman is a witch! True, she does not eat little children, but she does many worse things. She manufactures bombs and gambles in crowned heads. B-r-r-r!

Such is the impression the public has of myself and my beliefs. It is therefore very much to the credit of *The World* that it gives its readers at least an opportunity to learn what my beliefs really are.

The student of the history of progressive thought is well aware that every idea in its early stages has been misrepresented, and the adherents of such ideas have been maligned and persecuted. One need not go back two thousand years to the time when those who believed in the gospel of Jesus were thrown into the arena or hunted into dungeons to realize how little great beliefs or earnest believers are understood. The history of progress is written in the blood of men and women who have dared to espouse an unpopular cause, as, for instance, the black man’s right to his body, or woman’s right to her soul. If, then, from time immemorial, the New has met with opposition and condemnation, why should my beliefs be exempt from a crown of thorns?

“What I believe” is a process rather than a finality. Finalities are for gods and governments, not for the human intellect. While it may be true that Herbert Spencer’s formulation of liberty is the most important on the subject, as a political basis of society, yet life is something more than formulas. In the battle for freedom, as Ibsen has so well pointed out, it is the *struggle* for, not so much the attainment of, liberty, that develops all that is strongest, sturdiest and finest in human character.

Anarchism is not only a process, however, that marches on with “sombre steps,” coloring all that is positive and constructive in organic development. It is a conspicuous protest of the most militant type. It is so absolutely uncompromising, insisting and permeating a force as to overcome the most stubborn assault and to withstand the criticism of those who really constitute the last trumpets of a decaying age.

Anarchists are by no means passive spectators in the theatre of social development; on the contrary, they have some very positive notions as regards aims and methods.

That I may make myself as clear as possible without using too much space, permit me to adopt the topical mode of treatment of “What I Believe”:

I. As To Property

“Property” means dominion over things and the denial to others of the use of those things. So long as production was not equal to the normal demand, institutional property may have had some *raison d’être*. One has only to consult economics, however, to know that the productivity of labor within the last few decades has increased so tremendously as to exceed normal demand a hundred-fold, and to make property not only a hindrance to human well-being, but an obstacle, a deadly barrier, to all progress. It is the private dominion over things that condemns millions of people to be mere nonentities, living corpses without originality or power of initiative, human machines of flesh and blood, who pile up mountains of wealth for others and pay for it with a gray, dull and wretched existence for themselves. I believe that there can be no real wealth, social wealth, so long as it rests on human lives — young lives, old lives and lives in the making.

It is conceded by all radical thinkers that the fundamental cause of this terrible state of affairs is

1. that man must sell his labor;
2. that his inclination and judgment are subordinated to the will of a master.

Anarchism is the only philosophy that can and will do away with this humiliating and degrading situation. It differs from all other theories inasmuch as it points out that man’s development, his physical well-being, his

latent qualities and innate disposition alone must determine the character and conditions of his work. Similarly will one's physical and mental appreciations and his soul cravings decide how much he shall consume. To make this a reality will, I believe, be possible only in a society based on voluntary co-operation of productive groups, communities and societies loosely federated together, eventually developing into a free communism, actuated by a solidarity of interests. There can be no freedom in the large sense of the word, no harmonious development, so long as mercenary and commercial considerations play an important part in the determination of personal conduct.

II. As To Government

I believe government, organized authority, or the State is necessary *only* to maintain or protect property and monopoly. It has proven efficient in that function only. As a promoter of individual liberty, human well-being and social harmony, which alone constitute real order, government stands condemned by all the great men of the world.

I therefore believe, with my fellow-Anarchists, that the statutory regulations, legislative enactments, constitutional provisions, are invasive. They never yet induced man to do anything he could and would not do by virtue of his intellect or temperament, nor prevented anything that man was impelled to do by the same dictates. Millet's pictorial description of "The Man with the Hoe," Meunier's masterpieces of the miners that have aided in lifting labor from its degrading position, Gorki's descriptions of the underworld, Ibsen's psychological analysis of human life, could never have been induced by government any more than the spirit which impels a man to save a drowning child or a crippled woman from a burning building has ever been called into operation by statutory regulations or the policeman's club. I believe — indeed, I know — that whatever is fine and beautiful in the human expresses and asserts itself in spite of government, and not because of it.

The Anarchists are therefore justified in assuming that Anarchism — the absence of government — will insure the widest and greatest scope for unhampered human development, the cornerstone of true social progress and harmony.

As to the stereotyped argument that government acts as a check on crime and vice, even the makers of law no longer believe it. This country spends millions of dollars for the maintenance of her "criminals" behind prison bars, yet crime is on the increase. Surely this state of affairs is not owing to an insufficiency of laws! Ninety per cent of all crimes are property crimes, which have their root in our economic iniquities. So long as these latter continue to exist we might convert every lamp-post into a gibbet without having the least effect on the crime in our midst. Crimes resulting from heredity can certainly never be cured by law. Surely we are learning even to-day that such crimes can effectively be treated only by the best modern medical methods at our command, and, above all, by the spirit of a deeper sense of fellowship, kindness and understanding.

III. As To Militarism

I should not treat of this subject separately, since it belongs to the paraphernalia of government, if it were not for the fact that those who are most vigorously opposed to my beliefs on the ground that the latter stand for force are the advocates of militarism.

The fact is that Anarchists are the only true advocates of peace, the only people who call a halt to the growing tendency of militarism, which is fast making of this erstwhile free country an imperialistic and despotic power.

The military spirit is the most merciless, heartless and brutal in existence. It fosters an institution for which there is not even a pretense of justification. The soldier, to quote Tolstoi, is a professional man-killer. He does not kill for the love of it, like a savage, or in a passion, like a homicide. He is a cold-blooded, mechanical, obedient tool of his military superiors. He is ready to cut throats or scuttle a ship at the command of his ranking officer,

without knowing or, perhaps, caring how, why or wherefore. I am supported in this contention by no less a military light than Gen. Funston. I quote from the latter's communication to the *New York Evening Post* of June 30, dealing with the case of Private William Buwalda, which caused such a stir all through the Northwest. "The first duty of an officer or enlisted man," says our noble warrior, "is unquestioning obedience and loyalty to the government to which he has sworn allegiance; it makes no difference whether he approves of that government or not."

How can we harmonize the principle of "unquestioning obedience" with the principle of "life, liberty and the pursuit of happiness"? The deadly power of militarism has never before been so effectually demonstrated in this country as in the recent condemnation by court-martial of William Buwalda, of San Francisco, Company A, Engineers, to five years in military prison. Here was a man who had a record of fifteen years of continuous service. "His character and conduct were unimpeachable," we are told by Gen. Funston, who, in consideration of it, reduced Buwalda's sentence to three years. Yet the man is thrown suddenly out of the army, dishonored, robbed of his chances of a pension and sent to prison. What was his crime? Just listen, ye free-born Americans! William Buwalda attended a public meeting, and after the lecture he shook hands with the speaker. Gen. Funston, in his letter to the *Post*, to which I have already referred above, asserts that Buwalda's action was a "great military offense, infinitely worse than desertion." In another public statement, which the General made in Portland, Ore., he said that "Buwalda's was a serious crime, equal to treason."

It is quite true that the meeting had been arranged by Anarchists. Had the Socialists issued the call, Gen. Funston informs us, there would have been no objection to Buwalda's presence. Indeed, the General says, "I would not have the slightest hesitancy about attending a Socialist meeting myself." But to attend an Anarchist meeting with Emma Goldman as speaker — could there be anything more "treasonable"?

For this horrible crime a man, a free-born American citizen, who has given this country the best fifteen years of his life, and whose character and conduct during that time were "unimpeachable," is now languishing in a prison, dishonored, disgraced and robbed of a livelihood.

Can there be anything more destructive of the true genius of liberty than the spirit that made Buwalda's sentence possible — the spirit of unquestioning obedience? Is it for this that the American people have in the last few years sacrificed four hundred million dollars and their hearts' blood?

I believe that militarism — a standing army and navy in any country — is indicative of the decay of liberty and of the destruction of all that is best and finest in our nation. The steadily growing clamor for more battleships and an increased army on the ground that these guarantee us peace is as absurd as the argument that the peaceful man is he who goes well armed.

The same lack of consistency is displayed by those peace pretenders who oppose Anarchism because it supposedly teaches violence, and who would yet be delighted over the possibility of the American nation soon being able to hurl dynamite bombs upon defenseless enemies from flying machines.

I believe that militarism will cease when the liberty-loving spirits of the world say to their masters: "Go and do your own killing. We have sacrificed ourselves and our loved ones long enough fighting your battles. In return you have made parasites and criminals of us in times of peace and brutalized us in times of war. You have separated us from our brothers and have made of the world a human slaughterhouse. No, we will not do your killing or fight for the country that you have stolen from us."

Oh, I believe with all my heart that human brotherhood and solidarity will clear the horizon from the terrible red streak of war and destruction.

IV. As To Free Speech and Press

The Buwalda case is only one phase of the larger question of free speech, free press and the right of free assembly.

Many good people imagine that the principles of free speech or press can be exercised properly and with safety within the limits of constitutional guarantees. That is the only excuse, it seems to me, for the terrible apathy and indifference to the onslaught upon free speech and press that we have witnessed in this country within the last few months.

I believe that free speech and press mean that I may say and write what I please. This right, when regulated by constitutional provisions, legislative enactments, almighty decisions of the Postmaster General or the policeman's club, becomes a farce. I am well aware that I will be warned of consequences if we remove the chains from speech and press. I believe, however, that the cure of consequences resulting from the unlimited exercise of expression is to allow more expression.

Mental shackles have never yet stemmed the tide of progress, whereas premature social explosions have only too often been brought about through a wave of repression.

Will our governors never learn that countries like England, Holland, Norway, Sweden and Denmark, with the largest freedom of expression, have been freest from "consequences"? Whereas Russia, Spain, Italy, France and, alas! even America, have raised these "consequences" to the most pressing political factor. Ours is supposed to be a country ruled by the majority, yet every policeman who is not vested with power by the majority can break up a meeting, drag the lecturer off the platform and club the audience out of the hall in true Russian fashion. The Postmaster General, who is not an elective officer, has the power to suppress publications and confiscate mail. From his decision there is no more appeal than from that of the Russian Czar. Truly, I believe we need a new Declaration of Independence. Is there no modern Jefferson or Adams?

V. As To The Church

At the recent convention of the political remnants of a once revolutionary idea it was voted that religion and vote getting have nothing to do with each other. Why should they? "So long as man is willing to delegate to the devil the care of his soul, he might, with the same consistency, delegate to the politician the care of his rights. That religion is a private affair has long been settled by the Bis-Marxian Socialists of Germany. Our American Marxians, poor of blood and originality, must needs go to Germany for their wisdom. That wisdom has served as a capital whip to lash the several millions of people into the well-disciplined army of Socialism. It might do the same here. For goodness' sake, let's not offend respectability, let's not hurt the religious feelings of the people.

Religion is a superstition that originated in man's mental inability to solve natural phenomena. The Church is an organized institution that has always been a stumbling block to progress.

Organized churchism has stripped religion of its naïveté and primitiveness. It has turned religion into a nightmare that oppresses the human soul and holds the mind in bondage. "The Dominion of Darkness, as the last true Christian, Leo Tolstoi, calls the Church, has been a foe of human development and free thought, and as such it has no place in the life of a truly free people.

VI. As To Marriage And Love

I believe these are probably the most tabooed subjects in this country. It is almost impossible to talk about them without scandalizing the cherished propriety of a lot of good folk. No wonder so much ignorance prevails relative to these questions. Nothing short of an open, frank, and intelligent discussion will purify the air from the hysterical, sentimental rubbish that is shrouding these vital subjects, vital to individual as well as social well-being.

Marriage and love are not synonymous; on the contrary, they are often antagonistic to each other. I am aware of the fact that some marriages are actuated by love, but the narrow, material confines of marriage, as it is, speedily crush the tender flower of affection.

Marriage is an institution which furnishes the State and Church with a tremendous revenue and the means of prying into that phase of life which refined people have long considered their own, their very own most sacred affair. Love is that most powerful factor of human relationship which from time immemorial has defied all man-made laws and broken through the iron bars of conventions in Church and morality. Marriage is often an economic arrangement purely, furnishing the woman with a life-long life insurance policy and the man with a perpetuator of his kind or a pretty toy. That is, marriage, or the training thereto, prepares the woman for the life of a parasite, a dependent, helpless servant, while it furnishes the man the right of a chattel mortgage over a human life.

How can such a condition of affairs have anything in common with love? — with the element that would forego all the wealth of money and power and live in its own world of untrammelled human expression? But this is not the age of romanticism, of Romeo and Juliet, Faust and Marguerite, of moonlight ecstasies, of flowers and songs. Ours is a practical age. Our first consideration is an income. So much the worse for us if we have reached the era when the soul's highest flights are to be checked. No race can develop without the love element.

But if two people are to worship at the shrine of love, what is to become of the golden calf, marriage? "It is the only security for the woman, for the child, the family, the State." But it is no security to love; and without love no true home can or does exist. Without love no child should be born; without love no true woman can be related to a man. The fear that love is not sufficient material safety for the child is out of date. I believe when woman signs her own emancipation, her first declaration of independence will consist in admiring and loving a man for the qualities of his heart and mind and not for the quantities in his pocket. The second declaration will be that she has the right to follow that love without let or hindrance from the outside world. The third and most important declaration will be the absolute right to free motherhood.

In such a mother and an equally free father rests the safety of the child. They have the strength, the sturdiness, the harmony to create an atmosphere wherein alone the human plant can grow into an exquisite flower.

VII. As To Acts Of Violence

And now I have come to that point in my beliefs about which the greatest misunderstanding prevails in the minds of the American public. "Well, come, now, don't you propagate violence, the killing of crowned heads and Presidents?" Who says that I do? Have you heard me, has any one heard me? Has anyone seen it printed in our literature? No, but the papers say so, everybody says so; consequently it must be so. Oh, for the accuracy and logic of the dear public!

I believe that Anarchism is the only philosophy of peace, the only theory of the social relationship that values human life above everything else. I know that some Anarchists have committed acts of violence, but it is the terrible economic inequality and great political injustice that prompt such acts, not Anarchism. Every institution to-day rests on violence; our very atmosphere is saturated with it. So long as such a state exists we might as well strive to stop the rush of Niagara as hope to do away with violence. I have already stated that countries with some measure of freedom of expression have had few or no acts of violence. What is the moral? Simply this: No act committed by an Anarchist has been for personal gain, aggrandizement or profit, but rather a conscious protest against some repressive, arbitrary, tyrannical measure from above.

President Carnot, of France, was killed by Caserio in response to Carnot's refusal to commute the death sentence of Vaillant, for whose life the entire literary, scientific and humanitarian world of France had pleaded.

Bresci went to Italy on his own money, earned in the silk weaving mills of Paterson, to call King Humbert to the bar of justice for his order to shoot defenseless women and children during a bread riot. Angelino executed Prime Minister Canovas for the latter's resurrection of the Spanish inquisition at Montjuich Prison. Alexander

Berkman attempted the life of Henry C. Frick during the Homestead strike only because of his intense sympathy for the eleven strikers killed by Pinkertons and for the widows and orphans evicted by Frick from their wretched little homes that were owned by Mr. Carnegie.

Every one of these men not only made his reasons known to the world in spoken or written statements, showing the cause that led to his act, proving that the unbearable economic and political pressure, the suffering and despair of their fellow-men, women and children prompted the acts, and not the philosophy of Anarchism. They came openly, frankly and ready to stand the consequences, ready to give their own lives.

In diagnosing the true nature of our social disease I cannot condemn those who, through no fault of their own, are suffering from a wide-spread malady.

I do not believe that these acts can, or ever have been intended to, bring about the social reconstruction. That can only be done, first, by a broad and wide education as to man's place in society and his proper relation to his fellows; and, second, through example. By example I mean the actual living of a truth once recognized, not the mere theorizing of its life element. Lastly, and the most powerful weapon, is the conscious, intelligent, organized, economic protest of the masses through direct action and the general strike.

The general contention that Anarchists are opposed to organization, and hence stand for chaos, is absolutely groundless. True, we do not believe in the compulsory, arbitrary side of organization that would compel people of antagonistic tastes and interests into a body and hold them there by coercion. Organization as the result of natural blending of common interests, brought about through voluntary adhesion, Anarchists do not only not oppose, but believe in as the only possible basis of social life.

It is the harmony of organic growth which produces variety of color and form — the complete whole we admire in the flower. Analogously will the organized activity of free human beings endowed with the spirit of solidarity result in the perfection of social harmony — which is Anarchism. Indeed, only Anarchism makes non-authoritarian organization a reality, since it abolishes the existing antagonism between individuals and classes.

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The White Slave Traffic

Emma Goldman

1910

Our reformers have suddenly made a great discovery: the white slave traffic. The papers are full of these “unheard of conditions” in our midst, and the lawmakers are already planning a new set of laws to check the horror.

How is it that an institution, known almost to every child, should have been discovered so suddenly? How is it that this evil, known to all sociologists, should now be made such an important issue?

It is significant that whenever the public mind is to be diverted from a great social wrong, a crusade is inaugurated against indecency, gambling, saloons, etc. And what is the result of such crusades? Gambling is increasing, saloons are doing a lively business through back entrances, prostitution is at its height, and the system of pimps and cadets is but aggravated.

To assume that the recent investigation of the white slave traffic by George Kibbe Turner and others (and by the way, a very superficial investigation), has discovered anything new is, to say the least, very foolish. Prostitution was, and is a widespread evil, yet mankind goes on its business, perfectly indifferent to the sufferings and distress of the victims of prostitution. As indifferent, indeed, as mankind has so far remained to our industrial system, or to economic prostitution.

Only when human sorrows are turned into a toy with glaring colors will baby people become interested, — for a while at least. The people are a very fickle baby that must have new toys every day. The “righteous” cry against the white slave traffic is such a toy. It serves to amuse the people for a little while, and it will help to create a few more fat political jobs — parasites who stalk about the world as inspectors, investigators, detectives, etc.

What really is the cause of the trade in women? Not merely white women, but yellow and black women as well. Exploitation, of course: the merciless Moloch of capitalism that fattens on underpaid labor, thus driving thousands of women and girls into prostitution. With Mrs. Warren these girls feel, “Why waste your life working for a few shillings a week in a scullery, eighteen hours a day?”

Naturally our reformers say nothing about this cause. They know it well enough, but it doesn’t pay to say anything about it. It is much more profitable to play the Pharisee, to pretend an outraged morality, than to go to the bottom of things.

However, there is one commendable exception among the young writers: Reginald Wright Kauffman, whose work *The House of Bondage* is the first earnest attempt to treat the social evil — not from a sentimental Philistine viewpoint. A journalist of wide experience, Mr. Kauffman proves that our industrial system leaves most women no alternative except prostitution. The women portrayed in *The House of Bondage* belong to the working class. Had the author portrayed the life of women in other spheres, he would have been confronted with the same state of affairs.

Nowhere is woman treated according to the merit of her work, but rather as a sex. It is therefore almost inevitable that she should pay for her right to exist, to keep a position in whatever line, with sex favors. Thus it is merely a question of degree whether she sells herself to one man, in or out of marriage, or to many men. Whether our reformers admit it or not, the economic and social inferiority of woman is responsible for prostitution.

Just at present our good people are shocked by the disclosures that in New York City alone one out of every ten women works in a factory, that the average wage received by women is six dollars per week for forty-eight to sixty hours of work, and that the majority of female wage workers face many months of idleness which leaves the average wage about \$280 a year. In view of these economic horrors, is it to be wondered at that prostitution and the white slave trade have become such dominant factors?

Lest the preceding figures be considered an exaggeration, it is well to examine what some authorities on prostitution have to say:

“A prolific cause of female depravity can be found in the several tables, showing the description of the employment pursued, and the wages received, by the women previous to their fall, and it will be a question for the political economist to decide how far mere business consideration should be an apology — on the part of employers for a reduction in their rates of remuneration, and whether the savings of a small percentage on wages is not more than counterbalanced by the enormous amount of taxation enforced on the public at large to defray the expenses incurred on account of a system of vice, *which is the direct result, in many cases, of insufficient compensation of honest labor.*”

Our present-day reformers would do well to look into Dr. Sanger’s book. There they will find that out of 2,000 cases under his observation, but few came from the middle classes, from well-ordered conditions, or pleasant homes. By far the largest majority were working girls and working women; some driven into prostitution through sheer want, others because of a cruel, wretched life at home, others again because of thwarted and crippled physical natures (of which I shall speak later on). Also it will do the maintainers of purity and morality good to learn that out of two thousand cases, 490 were married women, women who lived with their husbands. Evidently there was not much of a guaranty for their “safety and purity” in the sanctity of marriage.

Dr. Alfred Blaschko, in *Prostitution in the Nineteenth Century*, is even more emphatic in characterizing economic conditions as one of the most vital factors of prostitution. “Although prostitution has existed in all ages, it was left to the nineteenth century to develop it into a gigantic social institution. The development of industry with vast masses of people in the competitive market, the growth and congestion of large cities, the insecurity and uncertainty of employment, has given prostitution an impetus never dreamed of at any period in human history.”

And again Havelock Ellis, while not so absolute in dealing with the economic cause, is nevertheless compelled to admit that it is indirectly and directly the main cause. Thus he finds that a large percentage of prostitutes is recruited from the servant class, although the latter have less care and greater security. On the other hand, Mr. Ellis does not deny that the daily routine, the drudgery, the monotony of the servant girl’s lot, and especially the fact that she may never partake of the companionship and joy of a home, is no mean factor in forcing her to seek recreation and forgetfulness in the gaiety and glimmer of prostitution. In other words, the servant girl, being treated as a drudge, never having the right to herself, and worn out by the caprices of her mistress, can find an outlet, like the factory or shopgirl, only in prostitution.

The most amusing side of the question now before the public is the indignation of our “good, respectable people,” especially the various Christian gentlemen, who are always to be found in the front ranks of every crusade. Is it that they are absolutely ignorant of the history of religion, and especially of the Christian religion? Or is it that they hope to blind the present generation to the part played in the past by the Church in relation to prostitution? Whatever their reason, they should be the last to cry out against the unfortunate victims of today, since it is known to every intelligent student that prostitution is of religious origin, maintained and fostered for many centuries, not as a shame, but as a virtue, hailed as such by the Gods themselves.

“It would seem that the origin of prostitution is to be found primarily in a religious custom, religion, the great conserver of social tradition, preserving in a transformed shape a primitive freedom that was passing out of the

general social life. The typical example is that recorded by Herodotus, in the fifth century before Christ, at the Temple of Mylitta, the Babylonian Venus, where every woman, once in her life, had to come and give herself to the first stranger, who threw a coin in her lap, to worship the goddess. Very similar customs existed in other parts of western Asia, in North Africa, in Cyprus, and other islands of the eastern Mediterranean, and also in Greece, where the temple of Aphrodite on the fort at Corinth possessed over a thousand hierodules, dedicated to the service of the goddess.

"The theory that religious prostitution developed, as a general rule, out of the belief that the generative activity of human beings possessed a mysterious and sacred influence in promoting the fertility of Nature, is maintained by all authoritative writers on the subject. Gradually, however, and when prostitution became an organized institution under priestly influence, religious prostitution developed utilitarian sides, thus helping to increase public revenue.

"The rise of Christianity to political power produced little change in policy. The leading fathers of the Church tolerated prostitution. Brothels under municipal protection are found in the thirteenth century. They constituted a sort of public service, the directors of them being considered almost as public servants."

To this must be added the following from Dr. Sanger's work:

"Pope Clement II. issued a bull that prostitutes would be tolerated if they pay a certain amount of their earnings to the Church.

"Pope Sixtus IV. was more practical; from one single brothel, which he himself had built, he received an income of 20,000 ducats."

In modern times the Church is a little more careful in that direction. At least she does not openly demand tribute from prostitutes. She finds it much more profitable to go in for real estate, like Trinity Church, for instance, to rent out death traps at an exorbitant price to those who live off and by prostitution.

Much as I should like to, my space will not admit speaking of prostitution in Egypt, Greece, Rome, and during the Middle Ages. The conditions in the latter period are particularly interesting, inasmuch as prostitution was organized into guilds, presided over by a Brothel Queen. These guilds employed strikes as a medium of improving their condition and keeping a standard price. Certainly that is more practical a method than the one used by the modern wage slave in society.

Never, however, did prostitution reach its present depraved and criminal position, because at no time in past ages was prostitution persecuted and hounded as it is to-day, especially in Anglo-Saxon countries, where Phariseism is at its height, where each one is busy hiding the skeletons in his own home by pointing to the sore of the other fellow.

But I must not lose sight of the present issue, the white slave traffic. I have already spoken of the economic cause, but I think a cause much deeper and by far of greater importance is the complete ignorance on sex matters. It is a conceded fact that woman has been reared as a sex commodity, and yet she is kept in absolute ignorance of the meaning and importance of sex. Everything dealing with that subject is suppressed, and people who attempt to bring light into this terrible darkness are persecuted and thrown into prison. Yet it is nevertheless true that so long as a girl is not to know how to take care of herself, not to know the function of the most important part of her life, we need not be surprised if she becomes an easy prey to prostitution or any other form of a relationship which degrades her to the position of an object for mere sex gratification.

It is due to this ignorance that the entire life and nature of the girl is thwarted and crippled. We have long ago taken it as a self-evident fact that the boy may follow the call of the wild, that is to say that the boy may, as soon as his sex nature asserts itself, satisfy that nature, but our moralists are scandalized at the very thought that the nature of a girl should assert itself. To the moralist prostitution does not consist so much in the fact that the woman sells her body, but rather that she sells it to many.

Having been looked upon as a mere sex-commodity, the woman's honor, decency, morality, and usefulness have become a part of her sex life. Thus society considers the sex experiences of a man as attributes of his general development, while similar experiences in the life of a woman are looked upon as a terrible calamity, a loss of honor and of all that is good and noble in a human being. This double standard of morality has played

no little part in the creation and perpetuation of prostitution. It involves the keeping of the young in absolute ignorance on sex matters, which alleged "innocence", together with an overwrought and stifled sex nature, helps to bring about a state of affairs that our Puritans are so anxious to avoid or prevent. This state of affairs finds a masterly portrayal in Zola's "Fecundity."

Girls, mere children, work in crowded, overheated rooms ten to twelve hours daily at a machine, which tends to keep them in a constant-over-excited sex state. Many of these girls haven't any home or comforts of any kind; therefore the street or some place of cheap amusement is the only means of forgetting their daily routine. This naturally brings them into close proximity with the other sex. It is hard to say which of the two factors brings the girl's over-sexed condition to a climax, but it certainly is the most natural thing that a climax should follow. That is the first step toward prostitution. Nor is the girl to be held responsible for it. On the contrary, it is altogether the fault of society, the fault of our lack of understanding, of lack of appreciation of life in the making; especially is it the criminal fault of our moralists, who condemn a girl for all eternity because she has gone from "the path of virtue"; that is, because her first sex experience has taken place without the sanction of the Church or State.

The girl finds herself a complete outcast, with the doors of home and society closed in her face. Her entire training and tradition are such that the girl herself feels depraved and fallen, and therefore has no ground to stand upon, or any hold that will lift her up, instead of throwing her down. Thus society creates the victims that it afterwards vainly attempts to get rid of.

Much stress is laid on white slaves being imported into America. How would America ever retain her virtue if she didn't have Europe to help her out? I will not deny that this may be the case in some instances, any more than I will deny that there are emissaries of Germany and other countries luring economic slaves into America, but I absolutely deny that prostitution is recruited, to any appreciable extent, from Europe. It may be true that the majority of prostitutes of New York City are foreigners, but that is only because the majority of the population is foreign. The moment we go to any other American city, to Chicago or the middle West, we shall find that the number of foreign prostitutes is by far a minority.

Equally exaggerated is the belief that the majority of street girls in this city were engaged in this business before they came to America. Most of the girls speak excellent English, they are Americanized in habits and appearance, — a thing absolutely impossible unless they have lived in this country many years. That is, they were driven into prostitution by American conditions, by the thoroughly American custom for excessive display of finery and clothes which, of course, necessitates money, money that can not be earned in shops or factories. The equanimity of the moralists is not disturbed by the respectable woman gratifying her clothesphobia by marrying for money; why are they so outraged if the poor girl sells herself for the same reason? The only difference lies in the amount received, and of course in the seal society either gives or withholds.

I am sure that no one will accuse me of nationalist tendencies. I am glad to say that I have developed out of them, as out of many other prejudices. If, therefore, I resent the statement that Jewish prostitutes are imported, it is not because of any Judaistic sympathies, but because of the fact inherent in the lives of these people. No one but the most superficial will claim that the Jewish girls migrate to strange lands unless they have some tie or relation that brings them there. The Jewish girl is not adventurous. Until recent years, she had never left home, not even so far as the next village or town, unless it were to visit some relative. Is it then credible that Jewish girls would leave their parents or families, travel thousands of miles to strange lands, through the influence and promises of strange forces? Go to any of the large incoming steamers and see for yourself if these girls do not come either with their parents, brothers, aunts, or other kinsfolk. There may be exceptions, of course, but to state that a large number of Jewish girls are imported for prostitution, or any other purpose, is simply not to know the Jewish psychology.

On the other hand, it speaks of very little business ability on the part of importers of the white slaves, if they assume that the girls from the peasant regions of Poland, Bohemia, or Hungary in their native peasant crude state and attire would make a profitable business investment. These poor ignorant girls, in their undeveloped state, with their shawls about their heads, look much too unattractive to even the most stupid man. It therefore

follows that before they can be made fit for business, they, too, must be Americanized, which would require not merely a week or a month, but considerable time. They must at least learn the rudiments of English, but more than anything else they must learn American shrewdness, in order to protect themselves against the many uniformed cadets, who prey on them and fleece them at every step.

To ascribe the increase of prostitution to alleged importation, to the growth of the cadet system, or similar causes, is highly superficial. I have already referred to the former. As to the cadet system, abhorrent as it is, we must not ignore the fact that it is essentially a phase of modern prostitution, — a phase accentuated by suppression and graft, resulting from sporadic crusades against the social evil.

The origin of the cadets, as an institution, can be traced to the Lexow investigation in New York City, in 1894. Thanks to that moral spasm, keepers of brothels, as well as unfortunate victims of the street, were turned over to the tender mercies of the police. The inevitable consequence of exorbitant bribes and the penitentiary followed.

While comparatively protected in the brothels, where they represented a certain value, the unfortunate girls now found themselves on the street, absolutely at the mercy of the graft-greedy police. Desperate, needing protection and longing for affection, these girls naturally proved an easy prey for cadets, themselves the result of the spirit of our commercial age. Thus the cadet system was the direct outgrowth of police persecution, graft, and attempted suppression of prostitution. It were sheer folly to confute this modern phase of the social evil with the causes of the latter.

The serious student of this problem realizes that legislative enactments, stringent laws, and similar methods can not possibly eradicate, nor even ameliorate this evil. Those best familiar with the subject agree on this vital point. Dr. Alfred Blaschko, an eminent authority, convincingly proves in his “Prostitution im 19. Jahrhundert” that governmental suppression and moral crusades accomplish nothing save driving the evil into secret channels, multiplying its dangers to the community. In this claim he is supported by such thorough students as Havelock Ellis, Dr. H. Ploss, and others.

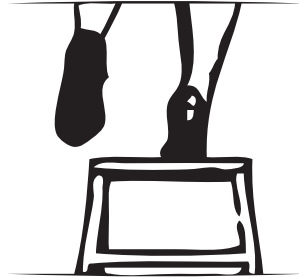
Mere suppression and barbaric enactment can serve but to embitter and further degrade the unfortunate victims of ignorance and stupidity. The latter has reached its highest expression in the proposed law to make humane treatment of prostitutes a crime, punishing anyone sheltering a prostitute with five years imprisonment and \$10,000 fine. Such an attitude merely exposes the terrible lack of understanding of the true causes of prostitution, as a social factor, as well as manifesting the Puritanic spirit of the Scarlet Letter days.

An educated public opinion, freed from the legal and moral hounding of the prostitute, can alone help to ameliorate present conditions. Willful shutting of eyes and ignoring of the evil, as an actual social factor of modern life, can but aggravate matters. We must rise above our foolish notions of “better than thou,” and learn to recognize in the prostitute a product of social conditions. Such a realization will sweep away the attitude of hypocrisy and insure a greater understanding and more humane treatment. As to a thorough eradication of prostitution, nothing can accomplish that save a complete transvaluation of all accepted values — especially the moral ones — coupled with the abolition of industrial slavery.

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