



EMMA GOLDMAN

SELECTED WRITINGS ON
ANARCHISM AND FEMINISM

Selected Writings on Anarchism and Feminism

Emma Goldman

1896 – 1917

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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 Osawatomie 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

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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 Loui/se Michels. Posterity assigns to men like Wendel 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

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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.

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

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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.

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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 categoric imperative was applied all too frequently. The situation was changed when her parents migrated to

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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

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Russia was filled with the illegal spirit: revolutionary sentiments penetrated into every home, from mansion to hovel, impregnating the military, the *chinovniki*, 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

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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

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democracy in a more savage 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

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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

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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 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

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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 governmental persecution new

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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

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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 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.

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A great source of inspiration to Emma Goldman proved the Russian revolutionists who were associated in the group *Znamya*. 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

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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

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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.

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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

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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. Surratt excepted — to be imprisoned for a

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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 Sturm vogel*, a German Anarchist publication, edited by Claus Timmermann; *Der Arme Teufel*, whose presiding genius was the inimitable Robert Reitzel. Through Arthur

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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

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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

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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, Palavicciini, 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

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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

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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 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

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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 overwhelmed by the realization of the stupidity, lack of understanding, and vileness which characterized the events

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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.

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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

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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

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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,

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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.

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

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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

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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.

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-

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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.”

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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.

I - Anarchism: What It Really Stands for (1910)

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.

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, 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 glutinous 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 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.

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 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.

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.

II - Anarchy and the Sex Question (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.

II - Anarchy and the Sex Question (1896)

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.

III - The Tragedy of Woman's Emancipation (1906)

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.

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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.

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

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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.

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

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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.

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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 Kovalevskaia; 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 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

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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 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.

IV - The Traffic in Women (1910)

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.^[12]

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.”^[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.”

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 without 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 desppicable 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, 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.

V - The White Slave Traffic (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 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, of 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 Phariseeism 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 clothesophobia 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.

VI - Woman Suffrage (1911)

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 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 thraldom of political bossism.

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 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 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 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,

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for harmony; a force of divine fire, of life-giving; a creator of free men and women.

VII - Mary Wollstonecraft, Her Tragic Life and Her Passionate Struggle for Freedom (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

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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

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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 intellectual 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.

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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*

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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.

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?

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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

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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.

VIII - Victims of Morality (1913)

NOT so very long ago I attended a meeting addressed by Anthony Comstock, who has for forty years been the guardian of American morals. A more incoherent, ignorant ramble I have never heard from any platform.

The question that presented itself to me, listening to the commonplace, bigotted talk of the man, was, How could anyone so limited and unintelligent wield the power of censor and dictator over a supposedly democratic nation? True, Comstock has the law to back him. Forty years ago, when Puritanism was even more rampant than to-day, completely shutting out the light of reason and progress, Comstock succeeded, through shady machination and political wire pulling, to introduce a bill which gave him complete control over the Post Office Department—a control which has proved disastrous to the freedom of the press, as well as the right of privacy of the American citizen.

Since then, Comstock has broken into the private chambers of people, has confiscated personal correspondence, as well as works of art, and has established a system of espionage and graft which would put Russia to shame. Yet the law does not explain the power of Anthony Comstock. There is something else, more terrible than the law. It is the narrow puritanic spirit, as represented in the sterile minds of the Young-Men-and-Old-Maid's Christian Union, Temperance Union, Sabbath Union, Purity League, etc. A spirit which is absolutely blind to the simplest manifestations of life; hence stands for stagnation and decay. As in anti-bellum days, these old fossils lament the terrible immorality of our time. Science, art, literature, the drama, are at the mercy of bigotted

censorship and legal procedure, with the result that America, with all her boastful claims to progress and liberty is still steeped in the densest provincialism.

The smallest dominion in Europe can boast of an art free from the fetters of morality, an art that has the courage to portray the great social problems of our time. With the sharp edge of critical analysis, it cuts into every social ulcer, every wrong, demanding fundamental changes and the transvaluation of accepted values.

Satire, wit, humor, as well as the most intensely serious modes of expression, are being employed to lay bare our conventional social and moral lies. In America we would seek in vain for such a medium, since even the attempt at it is made impossible by the rigid regime, by the moral dictator and his clique.

The nearest approach, however, are our muckrakers, who have no doubt rendered great service along economic and social lines. Whether the muckrakers have or have not helped to change conditions, at least they have torn the mask from the lying face of our smug and self-satisfied society.

Unfortunately, the Lie of Morality still stalks about in fine feathers, since no one dares to come within hailing distance of that holy of holies. Yet it is safe to say that no other superstition is so detrimental to growth, so enervating and paralyzing to the minds and hearts of the people, as the superstition of Morality.

The most pathetic, and in a way discouraging, aspect of the situation is a certain element of liberals, and even of radicals, men and women apparently free from religious and social spooks. But before the monster of Morality they are as prostrate as the most pious of their kind—which is an

additional proof to the extent to which the morality worm has eaten into the system of its victims and how far-going and thorough the measures must be which are to drive it out again.

Needless to say, society is obsessed by more than one morality. Indeed, every institution of to-day has its own moral standard. Nor could they ever have maintained themselves, were it not for religion, which acts as a shield, and for morality, which acts as the mask. This explains the interest of the exploiting rich in religion and morality. The rich preach, foster, and finance both, as an investment that pays good returns. Through the medium of religion they have paralyzed the mind of the people, just as morality has enslaved the spirit. In other words, religion and morality are a much better whip to keep people in submission, than even the club and the gun.

To illustrate: The Property Morality declares that that institution is sacred. Woe to anyone that dares to question the sanctity of property, or sins against it! Yet everyone knows that Property is robbery; that it represents the accumulated efforts of millions, who themselves are propertyless. And what is more terrible, the more poverty stricken the victim of Property Morality is, the greater his respect and awe for that master. Thus we hear advanced people, even so-called class-conscious workingmen, decry as immoral such methods as sabotage and direct action, because they aim at Property. Verily, if the victims themselves are so blinded by the Property Morality, what need one expect from the masters? It therefore seems high time to bring home the fact that until the workers will lose respect for the instrument of their material enslavement, they need hope for no relief.

However, it is with the effect of Morality upon women that I am here mostly concerned. So disastrous, so paralyzing has this effect been, that some even of the most advanced among my sisters never thoroughly outgrow it.

It is Morality which condemns woman to the position of a celibate, a prostitute, or a reckless, incessant breeder of hapless children.

First, as to the celibate, the famished and withered human plant. When still a young, beautiful flower, she falls in love with a respectable young man. But Morality decrees that unless he can marry the girl, she must never know the raptures of love, the ecstasy of passion, which reaches its culminating expression in the sex embrace. The respectable young man is willing to marry, but the Property Morality, the Family and Social Moralities decree that he must first make his pile, must save up enough to establish a home and be able to provide for a family. The young people must wait, often many long, weary years.

Meanwhile the respectable young man, excited through the daily association and contact with his sweetheart, seeks an outlet for his nature in return for money. In ninety-nine cases out of a hundred, he will be infected, and when he is materially able to marry, he will infect his wife and possible offspring. And the young flower, with every fiber aglow with the fire of life, with all her being crying out for love and passion? She has no outlet. She develops headaches, insomnia, hysteria; grows embittered, quarrelsome, and soon becomes a faded, withered, joyless being, a nuisance to herself and everyone else. No wonder Stirner preferred the grisette to the maiden grown gray with virtue.

There is nothing more pathetic, nothing more terrible, than this gray-grown victim of a gray-grown Morality. This applies even with greater force to the masses of professional middle-class girls, than to those of the people. Through economic necessity the latter are thrust into life's jungle at an early age; they grow up with their male companions in the factory and shop, or at play and dance. The result is a more normal, expression of their physical instincts. Then too, the young men and women of the people are not so hide-bound by externalities, and often follow the call of love and passion regardless of ceremony and tradition.

But the overwrought and oversexed middle class girl, hedged in her narrow confines with family and social traditions, guarded by a thousand eyes, afraid of her own shadow—the yearning of her inmost being for the man or the child, must turn to cats, dogs, canary birds, or the Bible Class. Such is the cruel dictum of Morality, which is daily shutting out love, light, and joy from the lives of innumerable victims.

Now, as to the prostitute. In spite of laws, ordinances, persecution, and prisons; in spite of segregation, registration, vice crusades, and other similar devices, the prostitute is the real specter of our age. She sweeps across the plains like a fire burning into every nook of life, devastating, destroying.

After all, she is paying back, in a very small measure, the curse and horrors society has strewn in her path. She, weary with the tramp of ages, harassed and driven from pillar to post, at the mercy of all, is yet the Nemesis of modern times, the avenging angel, ruthlessly wielding the sword of fire. For has she not the man in her power? And, through him, the home, the child, the race. Thus she slays, and is herself the most

brutally slain. What has made her? Whence does she come? Morality, the morality which is merciless in its attitude to women. Once she dared to be herself, to be true to her nature, to life, there is no return: the woman is thrust out from the pale and protection of society. The prostitute becomes the victim of Morality, even as the withered old maid is its victim. But the prostitute is victimized by still other forces, foremost among them the Property Morality, which compels woman to sell herself as a sex commodity for a dollar per, out of wedlock, or for fifteen dollars a week, in the sacred fold of matrimony. The latter is no doubt safer, more respected, more recognized, but of the two forms of prostitution the girl of the street is the least hypocritical, the least debased, since her trade lacks the pious mask of hypocrisy; and yet she is hounded, fleeced, outraged, and shunned, by the very powers that have made her: the financier, the priest, the moralist, the judge, the jailor, and the detective, not to forget her sheltered, respectably virtuous sister, who is the most relentless and brutal in her persecution of the prostitute.

Morality and its victim, the mother—what a terrible picture! Is there indeed anything more terrible, more criminal, than our glorified sacred function of motherhood? The woman, physically and mentally unfit to be a mother, yet condemned to breed; the woman, economically taxed to the very last spark of energy, yet forced to breed; the woman, tied to a man she loathes, whose very sight fills her with horror, yet made to breed; the woman, worn and used-up from the process of procreation, yet coerced to breed, more, ever more. What a hideous thing, this much-lauded motherhood! No wonder thousands of women risk mutilation, and prefer even death to this curse of the cruel imposition of the spook of

Morality. Five thousand are yearly sacrificed upon the altar of this monster, that will not stand for prevention but would cure abortions. Five thousand soldiers in the battle for their physical and spiritual freedom, and as many thousands more who are crippled and mutilated rather than bring forth life in a society based on decay and destruction.

Is it because the modern woman wants to shirk responsibility, or that she lacks love for her offspring, that drives her to the most drastic and dangerous means to avoid bearing children? Only shallow, bigoted minds can bring such an accusation. Else they would know that the modern woman has become race conscious, sensitive to the needs and rights of the child, as the unit of the race, and that therefore the modern woman has a sense of responsibility and humanity, which was quite foreign to her grandmother.

With the economic war raging all around her, with strife, misery, crime, disease, and insanity staring her in the face, with numberless little children ground into gold dust, how can the self and race-conscious woman become a mother? Morality can not answer this question. It can only dictate, coerce, or condemn—and how many women are strong enough to face this condemnation, to defy the moral dicta? Few, indeed. Hence they fill the factories, the reformatories, the homes for feeble minded, the prisons, the insane asylums, or they die in the attempt to prevent child-birth. Oh, Motherhood, what crimes are committed in thy name! What hosts are laid at your feet, Morality, destroyer of life!

Fortunately, the Dawn is emerging from the chaos and darkness. Woman is awakening, she is throwing off the nightmare of Morality; she will no longer be bound. In her love for the man she is not concerned in the contents of his

pocketbook, but in the wealth of his nature, which alone is the fountain of life and of joy. Nor does she need the sanction of the State. Her love is sanction enough for her. Thus she can abandon herself to the man of her choice, as the flowers abandon themselves to dew and light, in freedom, beauty, and ecstasy.

Through her re-born consciousness as a unit, a personality, a race builder, she will become a mother only if she desires the child, and if she can give to the child, even before its birth, all that her nature and intellect can yield: harmony, health, comfort, beauty, and, above all, understanding, reverence, and love, which is the only fertile soil for new life, a new being.

Morality has no terrors for her who has risen beyond good and evil. And though Morality may continue to devour its victims, it is utterly powerless in the face of the modern spirit, that shines in all its glory upon the brow of man and woman, liberated and unafraid.

IX - Marriage and Love (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, how ever, 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. To grow with the child is her motto; she knows that in that manner alone call 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.

X - The Social Aspects of Birth Control (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 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.

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 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 contracept 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.

XI - The Hypocrisy of Puritanism (1917)

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 thraldom 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.”¹¹⁷ 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 secrecy 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.

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."

Footnotes

- [1] The intellectuals.
- [2] A revolutionist committing an act of political violence.
- [3] *Paris and the Social Revolution.*
- [4] From a pamphlet issued by the Freedom Group of London.
- [5] *The Free Hindustan.*
- [6] *Crime and Criminals.* W. C. Owen.
- [7] *The Criminal,* Havelock Ellis.
- [8] *The Criminal.*
- [9] *The Criminal.*
- [10] *The Criminal.*
- [11] Quoted from the publications of the National Committee on Prison Labor.
- [12] *The Beehive*
- [13] *Mother Earth,* 1907.
- [14] *Ibid.*
- [15] Black crows: The Catholic clergy.
- [16] *Mother Earth,* December, 1909.
- [17] *The Psychology of Sex.* Havelock Ellis
- [18] Dr. Sanger, *The History of Prostitution.*
- [19] It 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.
- [20] Havelock Ellis, *Sex and Society.*
- [21] Guyot, *La Prostitution.*
- [22] Bangert *Criminalité et Condition Economique.*
- [23] *Sex and Society.*
- [24] *Equal Suffrage,* Dr. Helen Sumner.

Footnotes

[25] *Equal Suffrage.*

[26] Dr. Helen A. Sumner.

[27] Mr. 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.

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

[29] *Honor.*

[30] *Magda.*

[31] *Before Sunrise.*

[32] *The Weavers.*

[33] *The Sunken Bell.*

[34] *Youth.*

[35] *The Awakening of Spring*