

What I Believe

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“What I believe” has many times been the target of hack writers. Such blood-curdling and incoherent stories have been circulated about me, it is no wonder that the average human being has palpitation of the heart at the very mention of the name Emma Goldman. It is too bad that we no longer live in the times when witches were burned at the stake or tortured to drive the evil spirit out of them. For, indeed, Emma Goldman is a witch! True, she does not eat little children, but she does many worse things. She manufactures bombs and gambles in crowned heads. B-r-r-r!

Such is the impression the public has of myself and my beliefs. It is therefore very much to the credit of *The World* that it gives its readers at least an opportunity to learn what my beliefs really are.

The student of the history of progressive thought is well aware that every idea in its early stages has been misrepresented, and the adherents of such ideas have been maligned and persecuted. One need not go back two thousand years to the time when those who believed in the gospel of Jesus were thrown into the arena or hunted into dungeons to realize how little great beliefs or earnest believers are understood. The history of progress is written in the blood of men and women who have dared to espouse an unpopular cause, as, for instance, the black man’s right to his body, or woman’s right to her soul. If, then, from time immemorial, the New has met with opposition and condemnation, why should my beliefs be exempt from a crown of thorns?

“What I believe” is a process rather than a finality. Finalities are for gods and governments, not for the human intellect. While it may be true that Herbert Spencer’s formulation of liberty is the most important on the subject, as a political basis of society, yet life is something more than formulas. In the battle for freedom, as Ibsen has so well pointed out, it is the *struggle* for, not so much the attainment of, liberty, that develops all that is strongest, sturdiest and finest in human character.

Anarchism is not only a process, however, that marches on with “sombre steps,” coloring all that is positive and constructive in organic development. It is a conspicuous protest of the most militant type. It is so absolutely uncompromising, insisting and permeating a force as to overcome the most stubborn assault and to withstand the criticism of those who really constitute the last trumpets of a decaying age.

Anarchists are by no means passive spectators in the theatre of social development; on the contrary, they have some very positive notions as regards aims and methods.

That I may make myself as clear as possible without using too much space, permit me to adopt the topical mode of treatment of “What I Believe”:

I. As To Property

“Property” means dominion over things and the denial to others of the use of those things. So long as production was not equal to the normal demand, institutional property may have had some *raison d’être*. One has only to consult economics, however, to know that the productivity of labor within the last few decades has increased so tremendously as to exceed normal demand a hundred-fold, and to make property not only a hindrance to human well-being, but an obstacle, a deadly barrier, to all progress. It is the private dominion over things that condemns millions of people to be mere nonentities, living corpses without originality or power of initiative, human machines of flesh and blood, who pile up mountains of wealth for others and pay for it with a gray, dull and wretched existence for themselves. I believe that there can be no real wealth, social wealth, so long as it rests on human lives — young lives, old lives and lives in the making.

It is conceded by all radical thinkers that the fundamental cause of this terrible state of affairs is

1. that man must sell his labor;
2. that his inclination and judgment are subordinated to the will of a master.

Anarchism is the only philosophy that can and will do away with this humiliating and degrading situation. It differs from all other theories inasmuch as it points out that man's development, his physical well-being, his latent qualities and innate disposition alone must determine the character and conditions of his work. Similarly will one's physical and mental appreciations and his soul cravings decide how much he shall consume. To make this a reality will, I believe, be possible only in a society based on voluntary co-operation of productive groups, communities and societies loosely federated together, eventually developing into a free communism, actuated by a solidarity of interests. There can be no freedom in the large sense of the word, no harmonious development, so long as mercenary and commercial considerations play an important part in the determination of personal conduct.

II. As To Government

I believe government, organized authority, or the State is necessary *only* to maintain or protect property and monopoly. It has proven efficient in that function only. As a promoter of individual liberty, human well-being and social harmony, which alone constitute real order, government stands condemned by all the great men of the world.

I therefore believe, with my fellow-Anarchists, that the statutory regulations, legislative enactments, constitutional provisions, are invasive. They never yet induced man to do anything he could and would not do by virtue of his intellect or temperament, nor prevented anything that man was impelled to do by the same dictates. Millet's pictorial description of "The Man with the Hoe," Meunier's masterpieces of the miners that have aided in lifting labor from its degrading position, Gorki's descriptions of the underworld, Ibsen's psychological analysis of human life, could never have been induced by government any more than the spirit which impels a man to save a drowning child or a crippled woman from a burning building has ever been called into operation by statutory regulations or the policeman's club. I believe — indeed, I know — that whatever is fine and beautiful in the human expresses and asserts itself in spite of government, and not because of it.

The Anarchists are therefore justified in assuming that Anarchism — the absence of government — will insure the widest and greatest scope for unhampered human development, the cornerstone of true social progress and harmony.

As to the stereotyped argument that government acts as a check on crime and vice, even the makers of law no longer believe it. This country spends millions of dollars for the maintenance of her "criminals" behind prison bars, yet crime is on the increase. Surely this state of affairs is not owing to an insufficiency of laws! Ninety per cent of all crimes are property crimes, which have their root in our economic iniquities. So long as these latter continue to exist we might convert every lamp-post into a gibbet without having the least effect on the crime in our midst. Crimes resulting from heredity can certainly never be cured by law. Surely we are learning even to-day that such crimes can effectively be treated only by the best modern medical methods at our command, and, above all, by the spirit of a deeper sense of fellowship, kindness and understanding.

III. As To Militarism

I should not treat of this subject separately, since it belongs to the paraphernalia of government, if it were not for the fact that those who are most vigorously opposed to my beliefs on the ground that the latter stand for force are the advocates of militarism.

The fact is that Anarchists are the only true advocates of peace, the only people who call a halt to the growing tendency of militarism, which is fast making of this erstwhile free country an imperialistic and despotic power.

The military spirit is the most merciless, heartless and brutal in existence. It fosters an institution for which there is not even a pretense of justification. The soldier, to quote Tolstoi, is a professional man-killer. He does not kill for the love of it, like a savage, or in a passion, like a homicide. He is a cold-blooded, mechanical, obedient tool of his military superiors. He is ready to cut throats or scuttle a ship at the command of his ranking officer, without knowing or, perhaps, caring how, why or wherefore. I am supported in this contention by no less a military light than Gen. Funston. I quote from the latter's communication to the *New York Evening Post* of June 30, dealing with the case of Private William Buwalda, which caused such a stir all through the Northwest. "The first duty of an officer or enlisted man," says our noble warrior, "is unquestioning obedience and loyalty to the government to which he has sworn allegiance; it makes no difference whether he approves of that government or not."

How can we harmonize the principle of "unquestioning obedience" with the principle of "life, liberty and the pursuit of happiness"? The deadly power of militarism has never before been so effectually demonstrated in this country as in the recent condemnation by court-martial of William Buwalda, of San Francisco, Company A, Engineers, to five years in military prison. Here was a man who had a record of fifteen years of continuous service. "His character and conduct were unimpeachable," we are told by Gen. Funston, who, in consideration of it, reduced Buwalda's sentence to three years. Yet the man is thrown suddenly out of the army, dishonored, robbed of his chances of a pension and sent to prison. What was his crime? Just listen, ye free-born Americans! William Buwalda attended a public meeting, and after the lecture he shook hands with the speaker. Gen. Funston, in his letter to the *Post*, to which I have already referred above, asserts that Buwalda's action was a "great military offense, infinitely worse than desertion." In another public statement, which the General made in Portland, Ore., he said that "Buwalda's was a serious crime, equal to treason."

It is quite true that the meeting had been arranged by Anarchists. Had the Socialists issued the call, Gen. Funston informs us, there would have been no objection to Buwalda's presence. Indeed, the General says, "I would not have the slightest hesitancy about attending a Socialist meeting myself." But to attend an Anarchist meeting with Emma Goldman as speaker — could there be anything more "treasonable"?

For this horrible crime a man, a free-born American citizen, who has given this country the best fifteen years of his life, and whose character and conduct during that time were "unimpeachable," is now languishing in a prison, dishonored, disgraced and robbed of a livelihood.

Can there be anything more destructive of the true genius of liberty than the spirit that made Buwalda's sentence possible — the spirit of unquestioning obedience? Is it for this that the American people have in the last few years sacrificed four hundred million dollars and their hearts' blood?

I believe that militarism — a standing army and navy in any country — is indicative of the decay of liberty and of the destruction of all that is best and finest in our nation. The steadily growing clamor

for more battleships and an increased army on the ground that these guarantee us peace is as absurd as the argument that the peaceful man is he who goes well armed.

The same lack of consistency is displayed by those peace pretenders who oppose Anarchism because it supposedly teaches violence, and who would yet be delighted over the possibility of the American nation soon being able to hurl dynamite bombs upon defenseless enemies from flying machines.

I believe that militarism will cease when the liberty-loving spirits of the world say to their masters: "Go and do your own killing. We have sacrificed ourselves and our loved ones long enough fighting your battles. In return you have made parasites and criminals of us in times of peace and brutalized us in times of war. You have separated us from our brothers and have made of the world a human slaughterhouse. No, we will not do your killing or fight for the country that you have stolen from us."

Oh, I believe with all my heart that human brotherhood and solidarity will clear the horizon from the terrible red streak of war and destruction.

IV. As To Free Speech and Press

The Buwalda case is only one phase of the larger question of free speech, free press and the right of free assembly.

Many good people imagine that the principles of free speech or press can be exercised properly and with safety within the limits of constitutional guarantees. That is the only excuse, it seems to me, for the terrible apathy and indifference to the onslaught upon free speech and press that we have witnessed in this county within the last few months.

I believe that free speech and press mean that I may say and write what I please. This right, when regulated by constitutional provisions, legislative enactments, almighty decisions of the Postmaster General or the policeman's club, becomes a farce. I am well aware that I will be warned of consequences if we remove the chains from speech and press. I believe, however, that the cure of consequences resulting from the unlimited exercise of expression is to allow more expression.

Mental shackles have never yet stemmed the tide of progress, whereas premature social explosions have only too often been brought about through a wave of repression.

Will our governors never learn that countries like England, Holland, Norway, Sweden and Denmark, with the largest freedom of expression, have been freest from "consequences"? Whereas Russia, Spain, Italy, France and, alas! even America, have raised these "consequences" to the most pressing political factor. Ours is supposed to be a country ruled by the majority, yet every policeman who is not vested with power by the majority can break up a meeting, drag the lecturer off the platform and club the audience out of the hall in true Russian fashion. The Postmaster General, who is not an elective officer, has the power to suppress publications and confiscate mail. From his decision there is no more appeal than from that of the Russian Czar. Truly, I believe we need a new Declaration of Independence. Is there no modern Jefferson or Adams?

V. As To The Church

At the recent convention of the political remnants of a once revolutionary idea it was voted that religion and vote getting have nothing to do with each other. Why should they? "So long as man is willing to delegate to the devil the care of his soul, he might, with the same consistency, delegate to

the politician the care of his rights. That religion is a private affair has long been settled by the Bis-Marxian Socialists of Germany. Our American Marxians, poor of blood and originality, must needs go to Germany for their wisdom. That wisdom has served as a capital whip to lash the several millions of people into the well-disciplined army of Socialism. It might do the same here. For goodness' sake, let's not offend respectability, let's not hurt the religious feelings of the people.

Religion is a superstition that originated in man's mental inability to solve natural phenomena. The Church is an organized institution that has always been a stumbling block to progress.

Organized churchism has stripped religion of its naïveté and primitiveness. It has turned religion into a nightmare that oppresses the human soul and holds the mind in bondage. "The Dominion of Darkness, as the last true Christian, Leo Tolstoi, calls the Church, has been a foe of human development and free thought, and as such it has no place in the life of a truly free people.

VI. As To Marriage And Love

I believe these are probably the most tabooed subjects in this country. It is almost impossible to talk about them without scandalizing the cherished propriety of a lot of good folk. No wonder so much ignorance prevails relative to these questions. Nothing short of an open, frank, and intelligent discussion will purify the air from the hysterical, sentimental rubbish that is shrouding these vital subjects, vital to individual as well as social well-being.

Marriage and love are not synonymous; on the contrary, they are often antagonistic to each other. I am aware of the fact that some marriages are actuated by love, but the narrow, material confines of marriage, as it is, speedily crush the tender flower of affection.

Marriage is an institution which furnishes the State and Church with a tremendous revenue and the means of prying into that phase of life which refined people have long considered their own, their very own most sacred affair. Love is that most powerful factor of human relationship which from time immemorial has defied all man-made laws and broken through the iron bars of conventions in Church and morality. Marriage is often an economic arrangement purely, furnishing the woman with a life-long life insurance policy and the man with a perpetuator of his kind or a pretty toy. That is, marriage, or the training thereto, prepares the woman for the life of a parasite, a dependent, helpless servant, while it furnishes the man the right of a chattel mortgage over a human life.

How can such a condition of affairs have anything in common with love? — with the element that would forego all the wealth of money and power and live in its own world of untrammelled human expression? But this is not the age of romanticism, of Romeo and Juliet, Faust and Marguerite, of moonlight ecstasies, of flowers and songs. Ours is a practical age. Our first consideration is an income. So much the worse for us if we have reached the era when the soul's highest flights are to be checked. No race can develop without the love element.

But if two people are to worship at the shrine of love, what is to become of the golden calf, marriage? "It is the only security for the woman, for the child, the family, the State." But it is no security to love; and without love no true home can or does exist. Without love no child should be born; without love no true woman can be related to a man. The fear that love is not sufficient material safety for the child is out of date. I believe when woman signs her own emancipation, her first declaration of independence will consist in admiring and loving a man for the qualities of his heart and mind and not for the quantities in his pocket. The second declaration will be that she has the right to follow that

love without let or hindrance from the outside world. The third and most important declaration will be the absolute right to free motherhood.

In such a mother and an equally free father rests the safety of the child. They have the strength, the sturdiness, the harmony to create an atmosphere wherein alone the human plant can grow into an exquisite flower.

VII. As To Acts Of Violence

And now I have come to that point in my beliefs about which the greatest misunderstanding prevails in the minds of the American public. "Well, come, now, don't you propagate violence, the killing of crowned heads and Presidents?" Who says that I do? Have you heard me, has any one heard me? Has anyone seen it printed in our literature? No, but the papers say so, everybody says so; consequently it must be so. Oh, for the accuracy and logic of the dear public!

I believe that Anarchism is the only philosophy of peace, the only theory of the social relationship that values human life above everything else. I know that some Anarchists have committed acts of violence, but it is the terrible economic inequality and great political injustice that prompt such acts, not Anarchism. Every institution to-day rests on violence; our very atmosphere is saturated with it. So long as such a state exists we might as well strive to stop the rush of Niagara as hope to do away with violence. I have already stated that countries with some measure of freedom of expression have had few or no acts of violence. What is the moral? Simply this: No act committed by an Anarchist has been for personal gain, aggrandizement or profit, but rather a conscious protest against some repressive, arbitrary, tyrannical measure from above.

President Carnot, of France, was killed by Caserio in response to Carnot's refusal to commute the death sentence of Vaillant, for whose life the entire literary, scientific and humanitarian world of France had pleaded.

Bresci went to Italy on his own money, earned in the silk weaving mills of Paterson, to call King Humbert to the bar of justice for his order to shoot defenseless women and children during a bread riot. Angelino executed Prime Minister Canovas for the latter's resurrection of the Spanish inquisition at Montjuich Prison. Alexander Berkman attempted the life of Henry C. Frick during the Homestead strike only because of his intense sympathy for the eleven strikers killed by Pinkertons and for the widows and orphans evicted by Frick from their wretched little homes that were owned by Mr. Carnegie.

Every one of these men not only made his reasons known to the world in spoken or written statements, showing the cause that led to his act, proving that the unbearable economic and political pressure, the suffering and despair of their fellow-men, women and children prompted the acts, and not the philosophy of Anarchism. They came openly, frankly and ready to stand the consequences, ready to give their own lives.

In diagnosing the true nature of our social disease I cannot condemn those who, through no fault of their own, are suffering from a wide-spread malady.

I do not believe that these acts can, or ever have been intended to, bring about the social reconstruction. That can only be done, first, by a broad and wide education as to man's place in society and his proper relation to his fellows; and, second, through example. By example I mean the actual living of a truth once recognized, not the mere theorizing of its life element. Lastly, and the most powerful

weapon, is the conscious, intelligent, organized, economic protest of the masses through direct action and the general strike.

The general contention that Anarchists are opposed to organization, and hence stand for chaos, is absolutely groundless. True, we do not believe in the compulsory, arbitrary side of organization that would compel people of antagonistic tastes and interests into a body and hold them there by coercion. Organization as the result of natural blending of common interests, brought about through voluntary adhesion, Anarchists do not only not oppose, but believe in as the only possible basis of social life.

It is the harmony of organic growth which produces variety of color and form — the complete whole we admire in the flower. Analogously will the organized activity of free human beings endowed with the spirit of solidarity result in the perfection of social harmony — which is Anarchism. Indeed, only Anarchism makes non-authoritarian organization a reality, since it abolishes the existing antagonism between individuals and classes.

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