

THE
Psychology
OF
Political Violence

BY
EMMA GOLDMAN

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THE PSYCHOLOGY OF POLITICAL VIOLENCE

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

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

* A revolutionist committing an act of political violence.

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

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

Björnstjerne Björnson, in the second part of *Beyond Human Power*, emphasizes the fact that it is among the Anarchists that we must look for the modern martyrs who pay for their faith with their blood, and who welcome death with a smile, because

they believe, as truly as Christ did, that their martyrdom will redeem humanity.

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

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

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

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

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

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

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

* *Paris and the Social Revolution.*

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

Now that Anarchism has become a living force in society, such deeds have been sometimes committed

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

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

and even the chance of work, solely on the ground of their opinions. It is only the specially gifted craftsman, who, if he be a zealous propagandist, can hope to retain permanent employment. And what happens to a man with his brain working actively with a ferment of new ideas, with a vision before his eyes of a new hope dawning for toiling and agonizing men, with the knowledge that his suffering and that of his fellows in misery is not caused by the cruelty of fate, but by the injustice of other human beings,—what happens to such a man when he sees those dear to him starving, when he himself is starved? Some natures in such a plight, and those by no means the least social or the least sensitive, will become violent, and will even feel that their violence is social and not anti-social, that in striking when and how they can, they are striking, not for themselves, but for human nature, outraged and despoiled in their persons and in those of their fellow sufferers. And are we, who ourselves are not in this horrible predicament, to stand by and coldly condemn these piteous victims of the Furies and Fates? Are we to decry as miscreants these human beings who act with heroic self-devotion, sacrificing their lives in protest, where less social and less energetic natures would lie down and grovel in abject submission to injustice and wrong? Are we to join the ignorant and brutal outcry which stigmatizes such men as monsters of wickedness, gratuitously running amuck in a harmonious and innocently peaceful society? No! We hate murder with a hatred that may seem absurdly exaggerated to apologists for Matabele massacres, to callous acquiescers in hangings

and bombardments, but we decline in such cases of homicide, or attempted homicide, as those of which we are treating, to be guilty of the cruel injustice of flinging the whole responsibility of the deed upon the immediate perpetrator. The guilt of these homicides lies upon every man and woman who, intentionally or by cold indifference, helps to keep up social conditions that drive human beings to despair. The man who flings his whole life into the attempt, at the cost of his own life, to protest against the wrongs of his fellow-men, is a saint compared to the active and passive upholders of cruelty and injustice, even if his protest destroy other lives besides his own. Let him who is without sin in society cast the first stone at such an one."*

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

For a number of years acts of violence had been committed in Spain, for which the Anarchists were held responsible, hounded like wild beasts, and thrown into prison. Later it was disclosed that the perpetrators of these acts were not Anarchists, but members of the police department. The scandal became so widespread that the conservative Spanish papers demanded the apprehension and punishment of the

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

gang-leader, Juan Rull, who was subsequently condemned to death and executed. The sensational evidence, brought to light during the trial, forced Police Inspector Momento to exonerate completely the Anarchists from any connection with the acts committed during a long period. This resulted in the dismissal of a number of police officials, among them Inspector Tressols, who, in revenge, disclosed the fact that behind the gang of police bomb-throwers were others of far higher position, who provided them with funds and protected them.

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

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

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

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

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

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

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

A free Republic! How a myth will maintain itself, how it will continue to deceive, to dupe, and blind even the comparatively intelligent to its monstrous absurdities. A free Republic! And yet within a little over thirty years a small band of parasites have successfully robbed the American people, and trampled upon the fundamental principles, laid down by the fathers of this country, guaranteeing to

every man, woman, and child "life, liberty, and the pursuit of happiness." For thirty years they have been increasing their wealth and power at the expense of the vast mass of workers, thereby enlarging the army of the unemployed, the hungry, homeless, and friendless portion of humanity, who are tramping the country from east to west, from north to south, in a vain search for work. For many years the home has been left to the care of the little ones, while the parents are exhausting their life and strength for a mere pittance. For thirty years the sturdy sons of America have been sacrificed on the battlefield of industrial war, and the daughters outraged in corrupt factory surroundings. For long and weary years this process of undermining the nation's health, vigor, and pride, without much protest from the disinherited and oppressed, has been going on. Madened by success and victory, the money powers of this "free land of ours" became more and more audacious in their heartless, cruel efforts to compete with the rotten and decayed European tyrannies for supremacy of power.

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

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

Who can tell how many times this American child had gloried in the celebration of the Fourth of July, or of Decoration Day, when he faithfully honored the Nation's dead? Who knows but that he, too, was willing to "fight for his country and die for her

liberty," until it dawned upon him that those he belonged to have no country, because they have been robbed of all that they have produced; until he realized that the liberty and independence of his youthful dreams was but a farce. Poor Leon Czolgosz, your crime consisted of too sensitive a social consciousness. Unlike your idealless and brainless American brothers, your ideals soared above the belly and the bank account. No wonder you impressed the one human being among all the infuriated mob at your trial—a newspaper woman—as a visionary, totally oblivious to your surroundings. Your large, dreamy eyes must have beheld a new and glorious dawn.

Now, to a recent instance of police-manufactured Anarchist plots. In that bloodstained city, Chicago, the life of Chief of Police Shippy was attempted by a young man named Averbuch. Immediately the cry was sent to the four corners of the world that Averbuch was an Anarchist, and that the Anarchists were responsible for the act. Everyone who was at all known to entertain Anarchist ideas was closely watched, a number of people arrested, the library of an Anarchist group confiscated, and all meetings made impossible. It goes without saying that, as on various previous occasions, I must needs be held responsible for the act. Evidently the American police credit me with occult powers. I did not know Averbuch; in fact, had never before heard his name, and the only way I could have possibly "conspired" with him was in my astral body. But, then, the police are not concerned with logic or justice. What they seek is a target, to mask their absolute ignorance of the cause,

of the psychology of a political act. Was Averbuch an Anarchist? There is no positive proof of it. He had been but three months in the country, did not know the language, and, as far as I could ascertain, was quite unknown to the Anarchists of Chicago.

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

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

But, it is often asked, have not acknowledged Anarchists committed acts of violence? Certainly they

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

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

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

eleven victims, killed in the Pinkerton skirmish, Henry Clay Frick, good Christian and free American, straightway began the hounding down of the helpless wives and orphans, by ordering them out of the wretched Company houses.

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

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

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

“Gentlemen, in a few minutes you are to deal your blow, but in receiving your verdict I shall have at least the satisfaction of having wounded the existing society, that cursed society in which one may see a single man spending, uselessly, enough to feed thousands of families; an infamous society which permits a few individuals to monopolize all the social wealth,

while there are hundreds of thousands of unfortunates who have not even the bread that is not refused to dogs, and while entire families are committing suicide for want of the necessities of life.

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

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

Gentlemen, I am one of these last. Wherever I have gone, I have seen unfortunates bent beneath the yoke of capital. Everywhere I have seen the same wounds causing tears of blood to flow, even in the

remoter parts of the inhabited districts of South America, where I had the right to believe that he who was weary of the pains of civilization might rest in the shade of the palm trees and there study nature. Well, there even, more than elsewhere, I have seen capital come, like a vampire, to suck the last drop of blood of the unfortunate pariahs.

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

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

It is true that one does not efface the other; but, after all, are we not acting on the defensive when we respond to the blows which we receive from above? I know very well that I shall be told that I ought to have confined myself to speech for the vindication of the people's claims. But what

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

I conclude, gentlemen, by saying that a society in which one sees such social inequalities as we see all about us, in which we see every day suicides caused by poverty, prostitution flaring at every street corner,—a society whose principal monuments are barracks and prisons,—such a society must be transformed as soon as possible, on pain of being eliminated, and

that speedily, from the human race. Hail to him who labors, by no matter what means, for this transformation! It is this idea that has guided me in my duel with authority, but as in this duel I have only wounded my adversary, it is now its turn to strike me.

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

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

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

Carnot would listen to no entreaty; he insisted on more than a pound of flesh, he wanted Vaillant's life, and then—the inevitable happened: President

Carnot was killed. On the handle of the stiletto used by the *Attentäter* was engraved, significantly,

VAILLANT!

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

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

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

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

I went away from my native place because I was frequently moved to tears at seeing little girls of eight or ten years obliged to work fifteen hours a day for the paltry pay of twenty centimes. Young

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

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

I believed in God; but when I saw so great an inequality between men, I acknowledged that it was not God who created man, but man who created God. And I discovered that those who want their

property to be respected, have an interest in preaching the existence of paradise and hell, and in keeping the people in ignorance.

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

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

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

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

During a religious procession in 1896, at Barcelona,

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

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

In 1897 Canovas del Castillo was shot to death by a young Italian, Angiolillo. The latter was an editor in his native land, and his bold utterances soon attracted the attention of the authorities. Persecution began, and Angiolillo fled from Italy to Spain, thence to France and Belgium, finally settling in England. While there he found employment as a compositor, and immediately became the friend of all his colleagues. One of the latter thus described Angiolillo: "His appearance suggested the journalist, rather than the disciple of Guttenberg. His delicate hands, moreover, betrayed the fact that he had not grown up at the 'case.' With his handsome frank face, his soft dark hair, his alert expression, he looked the very type of the vivacious Southerner. Angiolillo spoke Italian, Spanish, and French, but no English;

the little French I knew was not sufficient to carry on a prolonged conversation. However, Angiolillo soon began to acquire the English idiom; he learned rapidly, playfully, and it was not long until he became very popular with his fellow composers. His distinguished and yet modest manner, and his consideration towards his colleagues, won him the hearts of all the boys."

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

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

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

The wife of the Prime Minister rushed upon the

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

If a social theory is a strong factor inducing acts of political violence, how are we to account for the recent violent outbreaks in India, where Anarchism has hardly been born. More than any other old philosophy, Hindu teachings have exalted passive resistance, the drifting of life, the Nirvana, as the highest spiritual ideal. Yet the social unrest in India is daily growing, and has only recently resulted in an act of political violence, the killing of Sir Curzon Wylie by the Hindu, Madar Sol Dhingra.

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

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

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

If that be true, how much more correct is the con-

* *The Free Hindusthan.*

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

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

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

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

High strung, like a violin string, they weep and moan for life, so relentless, so cruel, so terribly inhuman. In a desperate moment the string breaks.

Untuned ears hear nothing but discord. But those who feel the agonized cry understand its harmony; they hear in it the fulfillment of the most compelling moment of human nature.

Such is the psychology of political violence.



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