The text is from [my](http://dwardmac.pitzer.edu/dward/index.html) copy of Emma Goldman's *Anarchism and Other Essays*. Second Revised Edition. New York & London: Mother Earth Publishing Association, 1911. pp. 201-217.

**WOMAN SUFFRAGE**

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

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

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

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

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

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

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

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

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

      Woman's demand for equal suffrage is based largely on the contention that woman must have the equal right in all affairs of society. No one could, possibly, refute that, if suffrage were a right. Alas, for the ignorance of the 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 fetich 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."[1](http://dwardmac.pitzer.edu/goldman/aando/suffrage.html#1) 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."[2](http://dwardmac.pitzer.edu/goldman/aando/suffrage.html#2) 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."[3](http://dwardmac.pitzer.edu/goldman/aando/suffrage.html#3) 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,[4](http://dwardmac.pitzer.edu/goldman/aando/suffrage.html#4) 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.[5](http://dwardmac.pitzer.edu/goldman/aando/suffrage.html#5) 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, for harmony; a force of divine fire, of life-giving; a creator of free men and women.

1*Equal Suffrage*, Dr. Helen Sumner.
2*Equal Suffrage*.
3Dr. Helen A. Sumner.
4Mr. 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.
5*Equal Suffrage*, Dr. Helen A. Sumner.

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**THE TRAGEDY OF WOMAN'S EMANCIPATION**

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

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

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

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

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

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

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

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 1eads only to earning the merest subsistence is not so enticing, not so ideal, that one could expect woman to sacrifice everything for it. Our highly praised independence is, after all, but a slow process of dulling and stifling woman's nature, her love instinct, and her mother instinct.

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

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

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

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

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

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

About fifteen years ago appeared a work from the pen of the brilliant Norwegian Laura Marholm, called *Woman, a Character Study*. She was one of the first to call attention to the emptiness and narrowness of the existing conception of woman's emancipation, and its tragic effect upon the inner life of woman. In her work Laura Marholm speaks of the fate of several gifted women of international fame: the genius Eleonora Duse; the great mathematician and writer Sonya 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 oppressed class gained true liberation from its masters through its own efforts. It is necessary that woman learn that Iesson, 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.

The text is from [my](http://dwardmac.pitzer.edu/dward/index.html) copy of Emma Goldman's *Anarchism and Other Essays*. Second Revised Edition. New York & London: Mother Earth Publishing Association, 1911. pp. 233-245.

**MARRIAGE AND LOVE**

    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.

### **Emma Goldman**

# Jealousy: Causes and a Possible Cure

No one at all capable of an intense conscious inner life need ever hope to escape mental anguish and suffering. Sorrow and often despair over the so-called eternal fitness of things are the most persistent companions of our life. But they do not come upon us from the outside, through the evil deeds of particularly evil people. They are conditioned in our very being; indeed, they are interwoven through a thousand tender and coarse threads with our existence.

It is absolutely necessary that we realize this fact, because people who never get away from the notion that their misfortune is due to the wickedness of their fellows never can outgrow the petty hatred and malice which constantly blames, condemns, and hounds others for something that is inevitable as part of themselves. Such people will not rise to the lofty heights of the true humanitarian to whom good and evil, moral and immoral, are but limited terms for the inner play of human emotions upon the human sea of life.

The “beyond good and evil” philosopher, Nietzsche, is at present denounced as the perpetrator of national hatred and machine gun destruction; but only bad readers and bad pupils interpret him so. “Beyond good and evil” means beyond prosecution, beyond judging, beyond killing, etc. Beyond Good and Evil opens before our eyes a vista the background of which is individual assertion combined with the understanding of all others who are unlike ourselves, who are different.

By that I do not mean the clumsy attempt of democracy to regular the complexities of human character by means of external equality. The vision of “beyond good and evil” points to the right to oneself, to one’s personality. Such possibilities do not exclude pain over the chaos of life, but they do exclude the puritanic righteousness that sits in judgment on all others except oneself.

It is self-evident that the thoroughgoing radical — there are many half-baked ones, you know — must apply this deep, humane recognition to the sex and love relation. Sex emotions and love are among the most intimate, the most intense and sensitive, expressions of our being. They are so deeply related to individual physical and psychic traits as to stamp each love affair an independent affair, unlike any other love affair. In other words, each love is the result of the impressions and characteristics the two people involved give to it. Every love relation should by its very nature remain an absolutely private affair. Neither the State, the Church, morality, or people should meddle with it.

Unfortunately this is not the case. The most intimate relation is subject to proscriptions, regulations, and coercions, yet these external factors are absolutely alien to love, and as such lead to everlasting contradictions and conflict between love and law.

The result of it is that our love life is merged into corruption and degradation. “Pure love,” so much hailed by the poets, is in the present matrimonial, divorce, and alienation wrangles, a rare specimen indeed. With money, social standing, and position as the criteria for love, prostitution is quite inevitable, even if it be covered with the mantle of legitimacy and morality.

The most prevalent evil of our mutilated love-life is jealousy, often described as the “green-eyed monster” who lies, cheats, betrays, and kills. The popular notion is that jealousy is inborn and therefore can never be eradicated from the human heart. This idea is a convenient excuse for those who lack ability and willingness to delve into cause and effect.

Anguish over a lost love, over the broken thread of love’s continuity, is indeed inherent in our very beings. Emotional sorrow has inspired many sublime lyrics, much profound insight and poetic exultation of a Byron, Shelley, Heine, and their kind. But will anyone compare this grief with what commonly passes as jealousy? They are as unlike as wisdom and stupidity. As refinement and coarseness. As dignity and brutal coercion. Jealousy is the very reverse of understanding, of sympathy, and of generous feeling. Never has jealousy added to character, never does it make the individual big and fine. What it really does is to make him blind with fury, petty with suspicion, and harsh with envy.

Jealousy, the contortions of which we see in the matrimonial tragedies and comedies, is invariably a one-sided, bigoted accuser, convinced of his own righteousness and the meanness, cruelty, and guilt of his victim. Jealousy does not even attempt to understand. Its one desire is to punish, and to punish as severely as possible. This notion is embodied in the code of honor, as represented in dueling or the unwritten law. A code which will have it that the seduction of a woman must be atoned with the death of the seducer. Even where seduction has not taken place, where both have voluntarily yielded to the innermost urge, honor is restored only when blood has been shed, either that of the man or the woman.

Jealousy is obsessed by the sense of possession and vengeance. It is quite in accord with all other punitive laws upon the statutes which still adhere to the barbarous notion that an offence, often merely the result of social wrongs, must be adequately punished or revenged.

A very strong argument against jealousy is to be found in the data of historians like Morgan, Reclus, and others, as to the sex relations among primitive people. Anyone at all conversant with their works knows that monogamy is a much later sex from which came into being as a result of the domestication and ownership of women, and which created sex monopoly and the inevitable feeling of jealousy.

In the past, when men and women intermingled freely without interference of law and morality, there could be no jealousy, because the latter rests upon the assumption that a certain man has an exclusive sex monopoly over a certain woman and vice versa. The moment anyone dates to trespass this sacred precept, jealousy is up in arms. Under such circumstances it is ridiculous to say that jealousy is perfectly natural. As a matter of fact, it is the artificial result of an artificial cause, nothing else.

Unfortunately, it is not only conservative marriages which are saturated with the notion of sex monopoly; the so-called free unions are also victims of it. The argument may be raised that this is one more proof that jealousy is an inborn trait. But it must be borne in mind that sex monopoly has been handed down from generation to generation as a sacred right and the basis of purity of the family and the home. And just as the Church and the State accepted sex monopoly as the only security to the marriage tie, so have both justified jealousy as the legitimate weapon of defense for the protection of the property right.

Now, while it is true that a great many people have outgrown the legality of sex monopoly, they have not outgrown its traditions and habits. Therefore they become as blinded by the “green-eyed monster” as their conservative neighbors the moment their possessions are at stake.

A man or woman free and big enough not to interfere or fuss over the outside attractions of the loved one is sure to be despised by his conservative, and ridiculed by his radical, friends. He will either be decried as a degenerate or a coward; often enough some petty material motives will be imputed to him. In any even, such men and women will be the target of coarse gossip or filthy jokes for no other reason than that they concede to wife, husband or lovers the right to their own bodies and their emotional expression, without making jealous scenes or wild threats to kill the intruder.

There are other factors in jealousy: the conceit of the male and the envy of the female. The male in matters sexual is an imposter, a braggart, who forever boasts of his exploits and success with women. He insists on playing the part of a conqueror, since he has been told that women want to be conquered, that they love to be seduced. Feeling himself the only cock in the barnyard, or the bull who must clash horns in order to win the cow, he feels mortally wounded in his conceit and arrogance the moment a rival appears on the scene — the scene, even among so-called refined men, continues to be woman’s sex love, which must belong to only one master.

In other words, the endangered sex monopoly together with man’s outraged vanity in ninety-nine cases out of a hundred are the antecedents of jealousy.

In the case of a woman, economic fear for herself and children and her petty envy of every other woman who gains grace in the eyes of her supporter invariably create jealousy. In justice to women be it said that for centuries past, physical attraction was her only stock in trade, therefore she must needs become envious of the charm and value of other women as threatening her hold upon her precious property.

The grotesque aspect of the whole matter is that men and women often grow violently jealous of those they really do not care much about. It is therefore not their outraged love, but their outraged conceit and envy which cry out against this “terrible wrong.” Likely as not the woman never loved the man whom she now suspects and spies upon. Likely as not she never made an effort to keep his love. But the moment a competitor arrives, she begins to value her sex property for the defense of which no means are too despicable or cruel.

Obviously, then, jealousy is not the result of love. In fact, if it were possible to investigate most cases of jealousy, it would likely be found that the less people are imbued with a great love the more violent and contemptible is their jealousy. Two people bound by inner harmony and oneness are not afraid to impair their mutual confidence and security if one or the other has outside attractions, nor will their relations end in vile enmity, as is too often the case with many people. They many not be able, nor ought they to be expected, to receive the choice of the loved one into the intimacy of their lives, but that does not give either one the right to deny the necessity of the attraction.

As I shall discuss variety and monogamy two weeks from tonight, I will not dwell upon either here, except to say that to look upon people who can love more than one person as perverse or abnormal is to be very ignorant indeed. I have already discussed a number of causes for jealousy to which I must add the institution of marriage which the State and Church proclaim as “the bond until death doth part.” This is accepted as the ethical mode of right living and right doing.

With love, in all its variability and changeability, fettered and cramped, it is small wonder if jealousy arises out of it. What else but pettiness, meanness, suspicion, and rancor can come when a man and wife are officially held together with the formula “from now on you are one in body and spirit.” Just take any couple tied together in such a manner, dependent upon each other for every thought and feeling, without an outside interest or desire, and ask yourself whether such a relation must not become hateful and unbearable in time.

In some form or other the fetters are broken, and as the circumstances which bring this about are usually low and degrading, it is hardly surprising that they bring into play the shabbiest and meanest human traits and motives.

In other words, legal, religious, and moral interference are the parents of our present unnatural love and sex life, and out of it jealousy has grown. It is the lash which whips and tortures poor mortals because of their stupidity, ignorance, and prejudice.

But no one need attempt to justify himself on the ground of being a victim of these conditions. It is only too true that we all smart under the burdens of iniquitous social arrangements, under coercion and moral blindness. But are we not conscious individuals, whose aim it is to bring truth and justice into human affairs? The theory that man is a product of conditions has led only to indifference and to a sluggish acquiescence in these conditions. Yet everyone knows that adaptation to an unhealthy and unjust mode of life only strengthens both, while man, the so-called crown of all creation, equipped with a capacity to think and see and above all to employ his powers of initiative, grows ever weaker, more passive, more fatalistic.

There is nothing more terrible and fatal than to dig into the vitals of one’s loved ones and oneself. It can only help to tear whatever slender threads of affection still inhere in the relation and finally bring us to the last ditch, which jealousy attempts to prevent, namely, the annihilation of love, friendship and respect.

Jealousy is indeed a poor medium to secure love, but it is a secure medium to destroy one’s self-respect. For jealous people, like dope-fiends, stoop to the lowest level and in the end inspire only disgust and loathing.

Anguish over the loss of love or a nonreciprocated love among people who are capable of high and fine thoughts will never make a person coarse. Those who are sensitive and fine have only to ask themselves whether they can tolerate any obligatory relation, and an emphatic no would be the reply. But most people continue to live near each other although they have long ceased to live with each other — a life fertile enough for the operation of jealousy, whose methods go all the way from opening private correspondence to murder. Compared with such horrors, open adultery seems an act of courage and liberation.

A strong shield against the vulgarity of jealousy is that man and wife are not of one body and one spirit. They are two human beings, of different temperament, feelings, and emotions. Each is a small cosmos in himself, engrossed in his own thoughts and ideas. It is glorious and poetic if these two worlds meet in freedom and equality. Even if this lasts but a short time it is already worthwhile. But, the moment the two worlds are forced together all the beauty and fragrance ceases and nothing but dead leaves remain. Whoever grasps this truism will consider jealousy beneath him and will not permit it to hang as a sword of Damocles over him.

All lovers do well to leave the doors of their love wide open. When love can go and come without fear of meeting a watch-dog, jealousy will rarely take root because it will soon learn that where there are no locks and keys there is no place for suspicion and distrust, two elements upon which jealousy thrives and prospers.