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The Need Of Translating Ideals Into Life

Alexander Berkman

November 1910

One year has passed since the death of Francisco Ferrer. His martyrdom has called forth almost universal indignation against the cabal of priest and ruler that doomed a noble man to death. The thinking, progressive elements throughout the world have voiced their protest in no ambiguous manner. Everywhere sympathy has been manifested for Ferrer, the modern victim of the Spanish Inquisition, and deep appreciation expressed for his work and aims. In short, the death of Ferrer has succeeded — as probably no other martyrdom of recent history — in rousing the social conscience of man. It has clarified the eternally unchanging attitude of the church as the enemy of progress; it has convincingly exposed the State as the crafty foe of popular advancement; it has, finally, roused deep interest in the destiny of the child and the necessity of rational education.

It would indeed be a pity if the intellectual and emotional energies thus awakened should exhaust themselves in mere indignation and unprofitable speculation concerning the unimportant details of Ferrer's personality and life. Protest meetings and anniversary commemorations are quite necessary and

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Retrieved on June 12, 2012 from www.katesharpleylibrary.net
From: *Mother Earth* Vol. V, no 9, November 1910.

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useful, in proper time and place. They have already accomplished, so far as the world at large is concerned, a great educational work. By means of these the social consciousness has been led to realize the enormity of the crime committed by the Church and State of Spain. But “the world at large” is not easily moved to action; it requires many terrible martyrdoms to disturb its equilibrium of dullness; and even when disturbed, it tends quickly to resume its wonted immobility. It is the thinking, radical elements which are, literally, the movers of the world, the intellectual and emotional disturbers of its stupid equanimity. They must never be suffered to become dormant, for they, too, are in danger of growing absorbed in mere adulation of the martyr and rhetorical admiration of his great work. As Ferrer himself has wisely cautioned us; “Idols are created when men are praised, and this is very bad for the future of the human race. The time devoted to the dead would be better employed in improving the condition of the living, most of whom stand in great need of this.”

These words of Francisco Ferrer should be italicized in our minds. The radicals, especially, — of whatever creed — have much to atone for in this respect. We have given too much time to the dead, and not enough to the living. We have idealized our martyrs to the extent of neglecting the practical needs of the cause they died for. We have idealized our ideals to the exclusion of their application in actual life. The cause of it was an immature appreciation of our ideals. They were too sacred for everyday use. The result is evident, and rather discouraging. After a quarter of a century — and more — of radical propaganda, we can point to no very particular achievement. *Some* progress, no doubt, has been made; but by no means commensurate with the really tremendous efforts exerted. This comparative failure, in its turn, produces a further disillusioning effect: old-time radicals drop from the ranks, disheartened; the most active workers become indifferent, discouraged with lack of results.

for knowledge, will develop a generation of healthy intellectual independence. It will produce men and women capable, in the words of Francisco Ferrer, "of evolving without stopping, of destroying and renewing their environment without cessation; of renewing themselves also; always ready to accept what is best, happy in the triumph of new ideas, aspiring to live multiple lives in one life."

Upon such men and women rests the hope of human progress. To them belongs the future. And it is, to a very considerable extent, in our own power to pave the way. The death of Francisco Ferrer were in vain, our indignation, sympathy, and admiration worthless, unless we translate the ideals of the martyred educator into practice and life, and thus advance the human struggle for enlightenment and liberty.

A beginning has already been made. Several schools, along Ferrer lines, are being conducted in New York and Brooklyn; Philadelphia and Chicago are also about to open classes. At present the efforts are limited, for lack of aid and teachers, to Sunday schools. But they are the nucleus of grand, far-reaching potentiality. The radical elements of America, and chiefly the Francisco Ferrer Association, could rear no worthier nor more lasting monument to the memory of the martyred educator, Francisco Ferrer, than by a generous response to this appeal for the establishment of the first Francisco Ferrer Day School in America.

It is this the history of every world-revolutionizing idea of our times. But especially is it true of the Anarchist movement. Necessarily so, since by its very nature it is not a movement that can conquer immediate tangible results, such as a political movement, for instance, can accomplish. It may be said that the difference between even the most advanced political movement, such as Socialism, and Anarchism is this: the one seeks the transformation of political and economic conditions, while the goal of the other includes a complete transvaluation of individual and social conceptions. Such a gigantic task is necessarily of slow progress; nor can its advancement be counted by noses or ballots. It is the failure to realize fully the enormity of the task that is partly responsible for the pessimism that so often overtakes the active spirits of the movement. To that is added the lack of clarity regarding the manner of social accoutrements.

The Old is to give birth to the New. How do such things happen? as little Wendlä asks her mother in Wedekind's *Frühlings Erwachen*. We have outgrown the stork of Social Revolution that will deliver us the newborn child of ready-made equality, fraternity, and liberty. We now conceive of the coming social life as a condition rather than a system. A condition of mind, primarily; one based on solidarity of interests arising from social understanding and enlightened self-interest. A system can be organized, made. A condition must be developed. This development is determined by existing environment and the intellectual tendencies of the times. The causation of both is no doubt mutual and interdependent, but the factor of individual and propagandistic effort is not to be under-estimated.

The social life of man is a centre, as it were, whence radiate numerous intellectual tendencies, crossing and zigzagging, receding and approaching each other in interminable succession. The points of convergence create new centres, exerting varying influences upon the larger centre, the general life of humanity. Thus new intellectual and ethical atmospheres are

established, the degree of their influence depending, primarily, on the active enthusiasm of the adherents; ultimately, on the kinship between the new ideal and the requirements of human nature. Striking this true chord, the new ideal will affect ever more intellectual centres which gradually begin interpreting themselves into life and transvaluing the values of the great general centre, the social life of man.

Anarchism is such an intellectual and ethical atmosphere. With sure hand it has touched the heart of humanity, influencing the world's foremost minds in literature, art, and philosophy. It has resurrected the individual from the ruins of the social debacle. In the forefront of human advance, its progress is necessarily painfully slow: the leaden weight of ages of ignorance and superstition hangs heavily at its heels. But its slow progress should by no means prove discouraging. On the contrary: it evidences the necessity of greater effort, of solidifying existing libertarian centres, and of ceaseless activity to create new ones.

The immaturity of the past had blinded our vision to the true requirements of the situation. Anarchism was regarded, even by its adherents, as an ideal for the future. Its practical application to current life was entirely ignored. The propaganda was circumscribed by the hope of ushering in the Social Revolution. *Preparation* for the new social life was not considered necessary. The gradual development and growth of the coming day did not enter into revolutionary concepts. The dawn had been overlooked. A fatal error, for there is no day without dawn.

The martyrdom of Francisco Ferrer will not have been in vain if, through it, the Anarchists — as well as other radical elements — will realize that, in social as well as in individual life, conception precedes birth. The social conception which we need, and must have, is the creation of libertarian centres which shall radiate the atmosphere of the dawn into the life of humanity.

Many such centres are possible. But the most important of all is the young life, the growing generation. After all, it is they upon whom will devolve the task of carrying the work forward. Just in the proportion that the young generation grows more enlightened and libertarian, will we approach a freer society. Yet in this regard we have been, and still are, unpardonably negligent; we Anarchists, Socialists, and other radicals. Protesting against the superstition-breeding educational system, we nevertheless continue to subject our children to its baneful influence. We condemn the madness of war, yet we permit our offspring to be inculcated with the poison of patriotism. Ourselves more or less emancipated from false bourgeois standards, we still suffer our children to be corrupted by the hypocrisy of the established. Every such parent directly aids in the perpetuation of dominant ignorance and slavery. Can we indeed expect a generation reared in the atmosphere of the suppressive, authoritarian educational régime, to form the cornerstone of a free, self-reliant humanity? Such parents are criminally guilty toward themselves and their children: they rear the ghost that will divide their house against itself, and strengthen the bulwarks of darkness.

No intelligent radical can fail to realize the need of the rational education of the young. The rearing of the child must become a process of liberation by methods which shall not impose ready-made ideas, but which should aid the child's natural self-unfoldment. The purpose of such an education is not to force the child's adaptation to accepted concepts. but to give free play to his [and her] originality, initiative, and individuality. Only by freeing education from compulsion and restraint can we create the environment for the manifestation of the spontaneous interest and inner incentives on the part of the child. Only thus can we supply rational conditions favorable to the development of the child's natural tendencies and his latent emotional and mental faculties. Such methods of education, essentially aiding the child's imitative quality and ardor