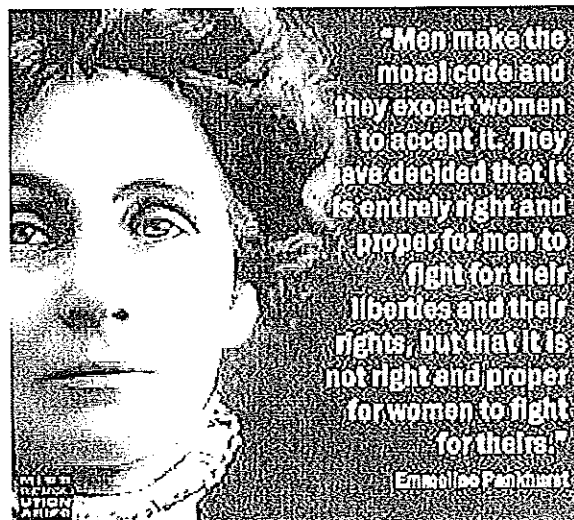
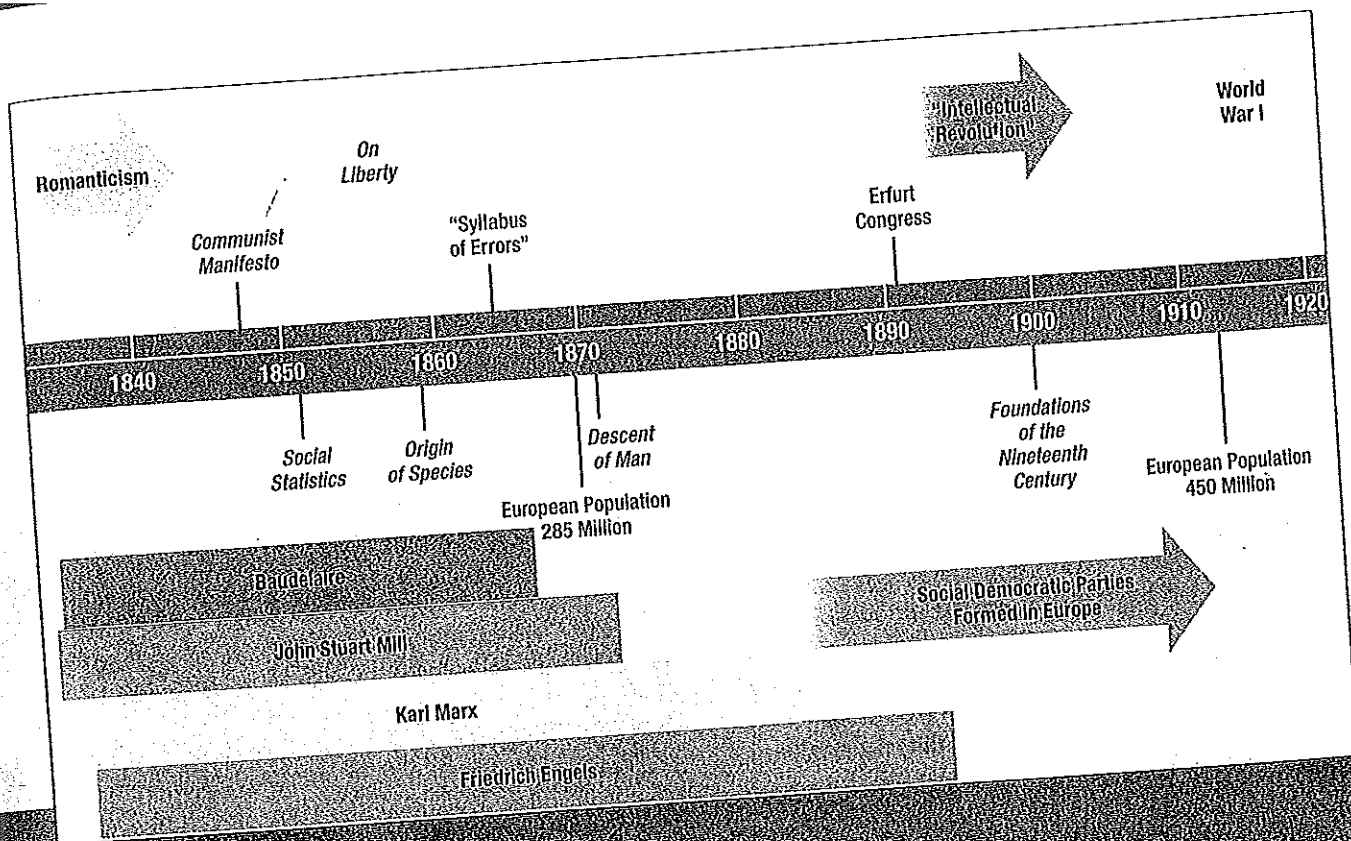


AP EURO CHAPTER 15 READINGS:
BUILDING EUROPEAN SUPREMACY: SOCIETY AND POLITICS TO
WORLD WAR I

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14 Culture, Thought, and Society: 1850-1914

From the mid-nineteenth century to 1914 the urban middle class dominated Europe socially and culturally. It was this class that was benefiting most from the continuing industrialization of the period. As the urban middle class grew in numbers and wealth, it asserted its own values and assumptions. Increasingly this class set the standards of lifestyle, thought, and culture. At the same time, these standards were attacked from all sides, particularly by those sensitive to the problems of the working class. The contrast between the standards being established by the middle class and the challenges to those standards marks this period as one of great social, cultural, and intellectual ferment.

The selections in this chapter exemplify some of the main social, cultural, and intellectual developments of this period. Three broad questions are addressed. First, what

were some of the main elements of the middle-class style of life? Some of the materials show how this lifestyle was reflected in the physical setting of the middle class; others concentrate on the role women and the family played in this style of life. Second, what were some of the dominant intellectual currents favored by the middle class? Here liberalism as it was evolving toward the end of the century and ideas generally referred to as Social Darwinism are examined. Third, what were some of the main challenges to middle-class ideas and institutions? The most pervasive of these were Marxism and related social doctrines, but there were also conservative challenges, such as those from the Catholic Church and the challenges of racism.

What emerges from these sources is a picture of a dynamic society with a vast array of cultural and intellectual developments. In the decades following the outbreak of

ombination of agriculture with manufacturing industries: gradual abolition of the distinction between town and country, by a more equable distribution of the population over the country.

10. Free education for all children in public schools. Abolition of children's factory labor in its present form. Combination of education with industrial production, etc., etc.

When, in the course of development, class distinctions have disappeared and all production has been concentrated in the hands of a vast association of the whole nation, the public power will lose its political character. Political power, properly so called, is merely the organized power of one class for oppressing another. If the proletariat during its contest with the bourgeoisie is compelled, by the force of circumstances, to organize itself as a class, if, by means of a revolution, it makes itself the ruling class, and, as such, sweeps away by force the old conditions of production, then it will, along with these conditions, have swept away the conditions for the existence of class antagonisms, and of classes generally, and will thereby have abolished its own supremacy as a class.

In place of the old bourgeois society with its classes and class antagonisms we shall have an association in which the free development of each is the condition for the free development of all.

Socialist Women: Becoming a Socialist

Anna Maier

Between 1850 and 1914 numerous working-class women joined unions and various working-class political organizations. As socialism became more popular in the last decades of the nineteenth century, more and more working-class women were attracted to socialist organizations. At first, most socialist leaders took little account of the specific needs of women workers, but over time more attention was paid to women's issues and women gained leadership roles within socialist organizations. In the following selection Anna Maier describes how she became a socialist by joining the Social Democrats in Austria during the 1890s.

CONSIDER: What experiences led Anna Maier to become a socialist; the consequences of her becoming a socialist.

SOURCE: Adelheid Popp, ed., *A Commemorative Book: Twenty Years of the Austrian Women Workers' Movement* (Vienna, 1912), pp. 107-109, in Eleanor S. Riemer and John C. Fout, eds., *European Women: A Documentary History, 1789-1945* (New York: Schocken Books, 1980), pp. 94-95.

When I turned thirteen my mother took me by the hand and we went to see the manager of a tobacco factory to get me a job. The manager refused to hire me but my mother begged him to change his mind, since she explained, my father had died. I was hired. When I was getting ready to go to work the next day, my mother told me that I was to keep quiet and do what I was told. That was easier said than done. The treatment you received in this factory was really brutal. Young girls were often abused or even beaten by the older women. I rebelled strongly against that. I tried anything that might help improve things for me. As a child I was very pious and used to listen enthusiastically to the priests telling stories from the Bible. So, when things were going badly for me [at work], I would go to church on Sundays where I prayed so intently that I saw or heard nothing going on around me. When I went back to work on Monday, things were not any better and sometimes they were worse. I asked myself: Can there be a higher power that rewards good and punishes evil? I said to myself, no, that cannot be.

Several years went by. The *Women Workers' Newspaper* [*Arbeiterinnen-Zeitung*] began to appear and a few issues were smuggled into the factory by one of the older women. The more I was warned to stay away from this woman, the more I went to her to ask her if she would lend me a copy of the newspaper since I didn't have enough money to buy my own. At that time work hours were very long and the pay was very low. When my friend lent me a copy of the newspaper, I had to keep it hidden and I couldn't even let my mother see it if I took it home. I came to understand many things, my circle of acquaintances grew and when a political organization was founded in Sternberg, the workers were urged to join—only the men, the women were left out. A party representative came to us since I was already married by then. When he came by for the third time I asked him if I wasn't mature enough to become a member of the organization. He was embarrassed but replied: "When do you want to?" So I joined and I am a member of the party to this day.

I attended all the meetings, took part in all the demonstrations and it was not long before I was punished by the manager of the factory. I was taken off a good job and put in a poorer one just because I had become a Social Democrat. Nothing stopped me though; I said to myself, if this official is against it, out of fear to be sure, then it can't be all bad. When the tobacco workers' union was founded in November 1899, I joined and we had some big battles before we were able to make progress. Through these two organizations I have matured into a class-conscious fighter and I am now trying to win over mothers to the cause so that future children of the proletariat will have a happier youth than I had.

Why We Are Militant

Emmeline Pankhurst

The movement for female suffrage had deep roots in the nineteenth century, but gained force toward the end of the century. Various women's organizations in the West circulated petitions, led marches, and held demonstrations to support their demands for the right to vote. In the years before World War I, women's groups became more militant in the face of refusals by governmental officials to act. In Britain, Emmeline Pankhurst (1858–1928) helped organize the Women's Social and Political Union, which conducted assaults on private property and hunger strikes to promote the cause of women's suffrage. In the following excerpt from a 1913 speech, Pankhurst explains why her group is so militant.

CONSIDER: *The problems facing women who wanted to gain the right to vote; how Pankhurst explains why it became necessary for women to revolt; what arguments government officials might use to oppose Pankhurst.*

I know that in your minds there are questions like these; you are saying, "Woman Suffrage is sure to come; the emancipation of humanity is an evolutionary process, and how is it that some women, instead of trusting to that evolution, instead of educating the masses of people of their country, instead of educating their own sex to prepare them for citizenship, how is it that these militant women are using violence and upsetting the business arrangements of the country in their undue impatience to attain their end?" . . .

Meanwhile, during the '80's, women, like men, were asking for the franchise. Appeals, larger and more numerous than for any other reform, were presented in support of Woman's Suffrage. Meetings of the great corporations, great town councils, and city councils, passed resolutions asking that women should have the vote. More meetings were held, and larger, for Woman Suffrage than were held for votes for men, and yet the women did not get it. Men got the vote because they were and would be violent. The women did not get it because they were constitutional and law-abiding. Why, is it not evident to everyone that people who are patient where mis-government is concerned may go on being patient! Why should anyone trouble to help them? I take to myself some shame that through all those years, at any rate from the early '80's, when I first came into the Suffrage movement, I did not learn my political lessons.

SOURCE: Jane Marcus, ed., *Suffrage and the Pankhursts* (New York: Routledge and Kegan Paul, 1987), pp. 153–156.

I believed, as many women still in England believe that women could get their way in some mysterious manner, by purely peaceful methods. We have been so accustomed, we women, to accept one standard for men and another standard for women, that we have even applied that variation of standard to the injury of our political welfare.

Having had better opportunities of education, and having had some training in politics, having in political life come so near to the "superior" being as to see that he was not altogether such a fount of wisdom as they had supposed, that he had his human weaknesses as we had, the twentieth century women began to say to themselves. "Is it not time, since our methods have failed and the men's have succeeded, that we should take a leaf out of their political book?" . . .

Well, I say the time is long past when it became necessary for women to revolt in order to maintain their self respect in Great Britain. The women who are waging this war are women who would fight, if it were only for the idea of liberty—if it were only that they might be free citizens of a free country—I myself would fight for that idea alone. But we have, in addition to this love of freedom, intolerable grievances to redress. . . .

Well, in Great Britain, we have tried persuasion, we have tried the plan of showing (by going upon public bodies, where they allowed us to do work they hadn't much time to do themselves) that we are capable people. We did it in the hope that we should convince them and persuade them to do the right and proper thing. But we had all our labour for our pains, and now we are fighting for our rights, and we are growing stronger and better women in the process. We are getting more fit to use our rights because we have such difficulty in getting them.

Syllabus of Errors

Pope Pius IX

Critics of middle-class liberalism were not limited to those demanding more rapid, radical changes such as the Marxists. From the time of the French Revolution, the conservative Catholic Church was usually hostile to most of the changes favored by the middle class and by doctrines of liberalism. Indeed, in the decades just after mid-century, when it had become apparent that traditional society was on the wane, the Church became more intransigent than ever. In 1864 Pius IX, who served as pope from 1846 to 1878, issued the famous "Syllabus of Errors," in which most of the major forces of the

SOURCE: From William E. Gladstone, *The Vatican Decrees in Their Bearing on Civil Allegiance: A Political Expostulation* (New York: Harper and Brothers, 1875), pp. 109–129.

ineteenth century were formally rejected. The following excerpts from that document should be read with care; they present views the Church specifically rejected as errors, not views accepted by the Church.

CONSIDER: *Why Pius IX took this stand; the dilemma faced by Catholics who were also middle class and liberal; the groups that might favor the Church's view as expressed here.*

15. Every man is free to embrace and profess the religion he shall believe true, guided by the light of reason.

16. Men may in any religion find the way of eternal salvation, and obtain eternal salvation.

96

39. The commonwealth is the origin and source of all rights, and possesses rights which are not circumscribed by any limits.

96

45. The entire direction of public schools, in which the youth of Christian states are educated, except (to a certain extent) in the case of episcopal seminaries, may and must appertain to the civil power, and belong to it so far that no other authority whatsoever shall be recognized as having any right to interfere in the discipline of the schools, the arrangement of the studies, the taking of degrees, or the choice and approval of the teachers.

96

47. The best theory of civil society requires that popular schools open to the children of all classes, and, generally, all public institutes intended for instruction in letters and philosophy, and for conducting the education of the young, should be freed from all ecclesiastical authority, government, and interference, and should be fully subject to the civil and political power, in conformity with the will of rulers and the prevalent opinions of the age.

96

56. Moral laws do not stand in need of the divine sanction, and there is no necessity that human laws should be conformable to the laws of nature, and receive their sanction from God.

57. Knowledge of philosophical things and morals, and also civil laws, may and must depart from divine and ecclesiastical authority.

96

78. In the present day, it is no longer expedient that the Catholic religion shall be held as the only religion of the State, to the exclusion of all other modes of worship.

96

80. The Roman Pontiff can and ought to reconcile himself to, and agree with, progress, liberalism, and civilization as lately introduced.

Foundations of the Nineteenth Century: Racism

Houston Stewart Chamberlain

During the second half of the nineteenth century, elements of nationalism, Darwinism, and Romanticism were combined by various writers to produce racist theories and provide justification for the growth of racist views. One of the most famous of these writers was Houston Stewart Chamberlain (1855-1927), an Englishman who moved to Germany and became a naturalized German. There he wrote Foundations of the Nineteenth Century (1900), which soon became a popular success. In it he stressed the importance of racism for the development of civilization. The following selection from that book deals with the "German race."

CONSIDER: *The characteristics of the "German race"; the ways in which this selection reflects racist thought; how this might relate to German nationalism.*

Let us attempt a glance into the depths of the soul. What are the specific intellectual and moral characteristics of this Germanic race? Certain anthropologists would fain teach us that all races are equally gifted; we point to history and answer: that is a lie! The races of mankind are markedly different in the nature and also in the extent of their gift, and the Germanic races belong to the most highly gifted group, the group usually termed Aryan. Is this human family united and uniform by bonds of blood? Do these stems really all spring from the same root? I do not know and I do not much care; no affinity binds more closely than elective affinity, and in this sense the Indo-European Aryans certainly form a family. . . .

Physically and mentally the Aryans are pre-eminent among all peoples; for that reason they are by right, as the Stagirite expresses it, the lords of the world. Aristotle puts the matter still more concisely when he says, "Some men are by nature free, others slaves"; this perfectly expresses the moral aspect. For freedom is by no means an

abstract thing, to which every human being has fundamentally a claim; a right to freedom must evidently depend upon capacity for it, and this again presupposes physical and intellectual power. One may make the assertion, that even the mere conception of freedom is quite unknown to most men. Do we not see the *homo syriacus* develop just as well and as happily in the position of slave as of master? Do the Chinese not show us another example of the same nature? Do not all historians tell us that the Semites and half-Semites, in spite of their great intelligence, never succeeded in founding a State that lasted, and that because every one always endeavoured to grasp all power for himself, thus showing that their capabilities were limited to despotism and anarchy, the two opposites of freedom?

Judaism in Music: Anti-Semitism

Richard Wagner

One of the darkest aspects of racist thought during the second half of the nineteenth century was its growing stress on anti-Semitism. Anti-Semitism has a long history, but it welled up with new strength after mid-century, particularly in Germany, where it became an important social and political force. An example of this bitter anti-Semitism comes from the pen of the great German composer, Richard Wagner (1813–1883). The following is an excerpt from "Judaism in Music," an article he published in a German journal in 1850.

CONSIDER: *The elements of Wagner's anti-Semitism; the support he uses for his arguments against the Jew; how this relates to the ideas of Houston Stewart Chamberlain.*

Source: Louis L. Snyder, ed., *Documents of German History* (New Brunswick, NJ: Rutgers University Press, 1958), pp. 192–193.

It is necessary for us to explain the *involuntary repugnance* we possess for the nature and personality of the Jews. . . . According to the present constitution of the world, the Jew in truth is already more than emancipated: He rules, and will rule, as long as Money remains the power before which all our doings and our dealings lose their force. . . . The public art taste has been brought between the busy fingers of the Jews, who reside over an art bazaar. . . . The Jew's outward appearance always has something disagreeably foreign about it. . . .

The Jew speaks the language of the nation in whose midst he dwells from generation to generation, but he always speaks it as an alien. Our whole European art and civilization have remained to the Jew a foreign tongue. In this speech, this art, the Jew can only after-speak and after-patch—cannot truly make a poem of his words, an artwork of his doings. In the peculiarities of Semitic pronunciation the first thing that strikes our ear as quite outlandish and unpleasant, in the Jew's production of the voice sounds, is a creaking, squeaking, buzzing snuffle. . . . The Jew who is innately incapable of enouncing himself to us artistically through either his outward appearance or his speech, and least of all through his singing, has, nevertheless, been able in the widest-spread of modern art varieties, to wit, in Music, to reach the rulership of public taste. . . . Control of money through usury has led the Jews to power, for modern culture is accessible to none but the well-to-do. . . .

The Jews have never produced a true poet. [Heinrich Heine] reached the point where he duped himself into a poet, and was rewarded by his versified lies being set to music by our own composers. He was the conscience of Judaism, just as Judaism is the evil conscience of our modern civilization.



Visual Sources

The Hatch Family: The Upper Middle Class

Eastman Johnson

The following 1871 portrait of the Hatch family by the American artist Eastman Johnson (figure 14.1) shows a number of elements of the condition, style of life, and values of the upper middle class. Both the quality and quantity of the furnishings and the clothes indicate how materially well to do this family is. The clothes and demeanor convey the strong sense of propriety; yet the activities of the children

and the position of their toys denote how child-centered this family is. The appropriate gender roles are suggested: the father at center right in an authoritative pose, with pen in hand sitting at his desk, the grandfather on the left, keeping up on the news by reading a paper, the mother on the right, generally surveying her children, and the grandmother on the left, knitting. The large painting on the left as well as the sculptures on the right show this family to be properly supportive and appreciative of the arts. The large bookcase on the right indicates a respect for literature and learning. Heavy curtains largely block out the outside world; values

81 A SUFFRAGETTE GOES TO PRISON

Although the drive for woman suffrage in Great Britain began during the 1800s, it did not become organized until the formation of the Women's Social and Political Union in 1903. The W.S.P.U.'s initial strategy was to use demonstrations and acts of civil disobedience to make its case. After Parliament rejected a franchise bill in 1910, however, the W.S.P.U.'s activities became more and more militant. In 1913 two suffragettes blew up the house of David Lloyd George, the chancellor of the exchequer. Emmeline Pankhurst, the leader of the W.S.P.U., was soon arrested for inciting this act. In the excerpt below from My Own Story, Pankhurst describes her trial. As you read the excerpt, consider whether using militant acts to promote freedom and democracy is ever justified.

When I entered Old Bailey on that memorable Wednesday, April 2nd, 1913, to be tried for inciting to commit a felony, the court was packed with women. A great crowd of women who could not obtain the necessary tickets remained in the streets below for hours waiting news of the trial. A large number of detectives from Scotland Yard, and a still larger number of uniformed police were on duty both inside and outside the court. I could not imagine why it was considered necessary to have such a regiment of police on hand, for I had not, at that time, realised the state of terror into which the militant movement, in its new development, had thrown the authorities.

Mr. Bodkin and Mr. Travers Humphreys appeared to prosecute on behalf of the Crown, and I conducted my own case, in consultation with my solicitor, Mr. Marshall. The Judge, Mr. Justice Lush, having taken his seat I entered the dock and listened to the reading of the indictment. I pled "not guilty," not because I wished to evade responsibility for the explosion,—I had already assumed that responsibility—but because the indictment accused me of having wickedly and maliciously incited women to crime. What I had done was not wicked of purpose, but quite the opposite of wicked. I could not therefore truthfully plead guilty. The trial having opened the Judge courteously asked me if I would like to sit down. I thanked him, and asked if I might also have a small table on which to place my papers. By orders of the Judge a table was brought me.

Mr. Bodkin opened the case by explaining the "Malicious Damages to Property Act" of 1861, under which I was charged, and after describing the explosion which had damaged the Lloyd-George house at Walton, said that I was accused of being in the affair an accessory before the fact. It was not suggested, he said, that I was present when the crime was committed, but it was charged that I had moved and incited, counselled and procured women whose names were unknown to carry out that crime. It would be for the jury to decide, after the evidence had been

presented, whether the facts did not point most clearly to the conclusion that women, probably two in number, who committed the crime were members of the Women's Social and Political Union, which had its office at Kingsway in London, and of which the defendant was the head, moving spirit and recognised leader. . . .

[In response, I said]: "Over one thousand women have gone to prison in the course of this agitation, have suffered their imprisonment, have come out of prison injured in health, weakened in body, but not in spirit. I come to stand my trial from the bedside of one of my daughters, who has come out of Holloway Prison, sent there for two months' hard labour for participating with four other people in breaking a small pane of glass. She has hunger-struck in prison. She submitted herself for more than five weeks to the horrible ordeal of feeding by force, and she has come out of prison having lost nearly two stone [28 pounds] in weight. She is so weak that she cannot get out of her bed. And I say to you, gentlemen, that is the kind of punishment you are inflicting upon me or any other woman who may be brought before you. I ask you if you are prepared to send an incalculable number of women to prison—I speak to you as representing others in the same position—if you are prepared to go on doing that kind of thing indefinitely, because that is what is going to happen. There is absolutely no doubt about it. I think you have seen enough even in this present case to convince you that we are not women who are notoriety hunters. We could do that, heaven knows, much more cheaply if we sought it. We are women, rightly or wrongly, convinced that this is the only way in which we can win power to alter what for us are intolerable conditions, absolutely intolerable conditions. . . .



*Suffragettes in
New York*

And if you convict me, gentlemen, if you find me guilty, I tell you quite honestly and quite frankly, that whether the sentence is a long sentence, whether the sentence is a short sentence, I shall not submit to it. I shall, the moment I leave this court, if I am sent to prison, whether to penal servitude or to the lighter form of imprisonment . . . whatever my sentence is, from the moment I leave this court I shall quite deliberately refuse to eat food—I shall join the women who are already in Holloway on the hunger strike. I shall come out of prison, dead or alive, at the earliest possible moment; and once out again, as soon as I am physically fit I shall enter into this fight again. Life is very dear to us all. I am not seeking . . . to commit suicide. I do not want to commit suicide. I want to see the women of this country enfranchised, and I want to live until that is done. . . .

There is only one way to put a stop to this agitation; there is only one way to break down this agitation. It is not by deporting us, it is not by locking us up in gaol; it is by doing us justice. And so I appeal to you gentlemen, in this case of mine, to give a verdict, not only on my case, but upon the whole of this agitation. I ask you to find me not guilty of malicious incitement to a breach of the law. . . .”

The jury retired, and soon after the afternoon session of the court opened they filed in, and in reply to the usual question asked by the clerk of arraigns, said that they had agreed upon a verdict. Said the clerk:

“Do you find Mrs. Pankhurst guilty or not guilty?”

“Guilty,” said the foreman, “with a strong recommendation to mercy.” . . .

Mr. Justice Lush, in passing sentence, said: “. . . I cannot, and I will not, regard your crime as a merely trivial one. It is not. It is a most serious one, and, whatever you may think, it is a wicked one. I have paid regard to the recommendation of the jury. . . . The least sentence I can pass upon you is a sentence of three years’ penal servitude.”

As soon as the sentence was pronounced the intense silence which had reigned throughout the trial was broken, and an absolute pandemonium broke out among the spectators. At first it was merely a confused and angry murmur of “Shame!” “Shame!” The murmurs quickly swelled into loud and indignant cries, and then from the gallery of the court there arose a great chorus uttered with the utmost intensity and passion. “Shame!” “Shame!” The women sprang to their feet, in many instances stood on their seats, shouting “Shame!” “Shame!” as I was conducted out of the dock. . . . “Keep the flag flying!” shouted a woman’s voice, and the response came in a chorus: “We will!” “Bravo!” “Three cheers for Mrs. Pankhurst!” That was the last I heard of the courtroom protest.

Afterwards I heard that the noise and confusion was kept up for several minutes longer, the Judge and the police being quite powerless to obtain order. Then the women filed out singing the Women’s Marseillaise—

“March on, march on,
Face to the dawn,
The dawn of liberty.” . . .

At three o’clock, when I left the court by a side entrance in Newgate Street, I found a crowd of women waiting to cheer me. . . . I entered a four

wheeler and was driven to Holloway to begin my hunger strike. Scores of women followed in taxicabs, and when I arrived at the prison gates there was another protest of cheers for the cause and boos for the law. In the midst of all this intense excitement I passed through the grim gates into the twilight of prison, now become a battleground.

READING REVIEW

1. Why did Mrs. Pankhurst plead not guilty to the charge of inciting to commit a felony?
2. What did Mrs. Pankhurst say she would do if she was found guilty and sent to prison?
3. (a) Do you think the statement "The end justifies the means" is true with reference to the militant suffragettes' actions?
(b) Are violent actions justified if they are committed in the name of a good cause? Why or why not?

88 AN OFFICIAL REPORT ON "BLOODY SUNDAY" IN ST. PETERSBURG

On Sunday, January 22, 1905, a group of St. Petersburg workers—under the leadership of Father Gapon, an Orthodox priest—went to the Palace to petition the Czar on their grievances. Army units, however, blocked their way, and when the workers refused to disperse,

*the troops opened fire, killing and wounding hundreds. This violent clash on "Bloody Sunday" sparked the Revolution of 1905. The excerpt below from *Octobrists to Bolshviks: Imperial Russia 1905–1917* by Martin McCauley contains the official report of the incident by the chief of the St. Petersburg secret police. As you read the excerpt, consider whether the action of the troops was justified.*

Today, at about 10 A.M., workers began to gather at the Narva Gates, in the Vyborg and Petersburg districts, and also on Vasilievsky Island at the premises of the Assembly of Factory Workers, with the aim, as announced by Father Georgy Gapon, of marching to Palace Square to present a petition to the Emperor. When a crowd of several thousand had assembled in the Narva district, Father Gapon said prayers and then together with the crowd, which had at its head banners and icons stolen from the Narva chapel as well as portraits of Their Majesties, moved off towards the Narva Gates where they were confronted by troops. Despite pleas by local police officers and cavalry charges, the crowd did not disperse but continued to advance. . . . Two companies then opened fire, killing ten and wounding twenty. . . .

A little later about 4,000 workers who had come from the Petersburg and Vyborg districts approached the Trinity Bridge: Father Gapon was also with them. A volley was fired into the crowd, killing five and seriously injuring ten. . . .

Towards 1 P.M. people began to gather in the Alexander Garden, overflowing out of the garden itself into the adjoining part of Palace Square. The cavalry made a series of charges to disperse the crowd, but as this had no effect a number of volleys were fired into the crowd. The numbers of dead and wounded from these volleys is not known as the crowd carried off the victims.

The crowd then engulfed Nevsky Prospect and refused to disperse: a number of shots were fired, killing sixteen people, including one woman. . . .

In the evening a large crowd assembled on Vasilievsky Island and began to build barricades in the streets. . . . It was fired on . . . and two people were killed. . . .

In all some seventy-five people were killed and 200 wounded. It appears that among the dead are numbered women and children.

READING REVIEW

1. How did the workers indicate that they were not challenging the authority of the church and the czar?
2. Who do you think the head of the St. Petersburg secret police held responsible for the bloodshed? Explain your answer.
3. Do you think the troops were justified in opening fire on the crowd? Why or why not?

