



GET THE FACTS! FAYE'S FACTS

May 24, 2019

**Sow a seed today!
Call 855-887-7321**

Or Mail To: Insight USA, PO Box 917689, Longwood, FL 32791

FAYE HARDIN

PO Box 917689, Longwood, FL
32791

faye.usainsight@gmail.com
407.265.0700 | **PRESS #2**

THE REAL RUSSIAN COLLUSION

Hillary is a Fake: Foundation of Resistant

Movement she is pushing was spearheaded by

Russian Anarchist! Emma Goldman a Russian

Jewish woman. Intercessors insight to halt the attack and plan OF ANARCHISTS to remove OUR sitting President and incite violence that could mean a plan to take his life. At the President's inauguration in 2017 my family and I had a first hand encounter with Hillary's comrades sent to DC to disrupt and threaten our new first family and those of us who support him. The Resistant Movement was birthed that week and depicted by Hillary and Linda Sarsoar as a new movement to slander and attack our newly elected President. We were insulted, cursed and met with mobs blocking the streets and had to endure loud speakers to distract and disgust us all over the Mall.

I blew my shofar in their faces and refused their mob incitement and crossed streets opening the way for others, daring them to hit me or my family. The shofar paralyzed them and my prayers binding their spirits of rebellion did the trick. We had an awesome day and my 10 year old great grandson will always remember that day. He still talks about it. We had to cover his eyes to keep him from reading their pornographic, filthy, threatening signs and prayed

for the victims in the limo they set on fire less than a mile from us. When God revealed the founder of the Resistance Movement this week it all made sense. This is most likely one of the most valuable and insightful spirit revealed Facts you will ever receive. Help me get the truth out this week. I really feel President Trump's life is in danger and a jihad is being called to our streets. We must abort it and also expose Hillary as the fake that she is and loose God's plan for America and President Trump to manifest.

Let me introduce you to JEZEBEL and her wicked agenda to take down our One Nation Under God. It is time for Christians to back down the lawless Lawmakers who are criminalizing Christianity and the Supreme Court and liberal judges who legislate mocking God and forcing us to do the same. Some think it is over for America. That is a lie from hell and don't buy it. God has just begun to pour out his Spirit and prove Himself in this war with the dragon. Get on the Lord's side! Look at the root of those who are trying to demolish this God blessed nation, remove God from Accademia, culture, and history. Help me expose their evil corruption before they achieve their

Watch Faye!

**SON BROADCASTING
NETWORK KCHF TV**
Saturdays at 3:00pm MT
Tuesdays at 12:30am MT
Santa Fe, NM

demonic goal by destroying and perhaps placing President Trump's life in danger. REVELATION KNOWLEDGE JUST FOR INTERCESSORS WHO MEAN BUSINESS WITH GOD

Today, Judith, Lubbock IWI, called early and gave me the insight God had given her about the spirit now in control of America. **It is ANARCHY.**

Definition: "A state of disorder due to absence or nonrecognition of authority. Absence of lawlessness, government, nihilism, (definition of nihilism: the rejection of all religions and moral principles in the belief that life is meaningless.. Philosophy Extreme skepticism ; maintaining that nothing in the world has a real existence Nihilism is the belief that all values are baseless and that nothing can be known or communicated. It is often associated with extreme pessimism and a radical skepticism that condemns existence. A true nihilist would believe in nothing, have no loyalties, and no purpose other than, perhaps, an impulse to destroy.

Origins · Friedrich Nietzsche and ... · Existential Nihilism Nietzsche was a German philosopher, essayist, and cultural critic. His writings on truth, morality, language, aesthetics, cultural theory, history, nihilism, power, consciousness, and the meaning of existence have exerted an enormous influence on Western philosophy and intellectual history.

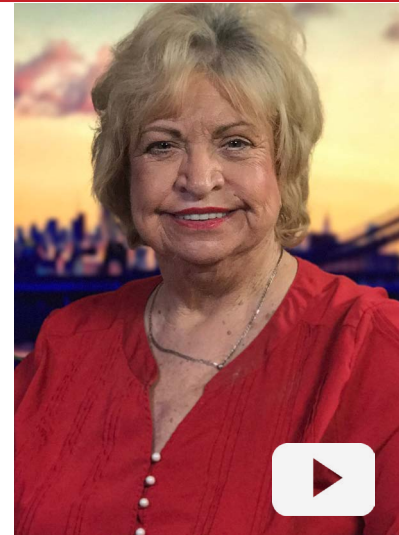
Nietzsche, Friedrich I Nihilism derives its name from the Latin root nihil, meaning nothing, that which does not exist. ... The German philosopher, Friedrich Nietzsche (1844-1900), is most often associated with nihilism. Existential nihilism, the most well-known view, affirms that life has no intrinsic .) Mobocracy, le and uncountable, plural mobocracies) Rule or control by the mob (or by the mass of ordinary people); a mob as a



politically powerful force (turmoil, discord, tumult, disarray, pandemonium, lawlessness, disorder, anarchy, misrule, bedlam, muddle, unruliness, snarl, entropy, free-for-all, clutter, mix-up, disorganization, ataxia, ochlocracy. ...

Politics must be annexed to our government by such legal provisions, instead of revolution, insurrection, riot, rebellion, mutiny, disorder, disorganization, misrule, chaos, tumult, turmoil, mayhem, pandemonium. "The country is threatened with anarchy" **Historical:** "the doctrine of an extreme Russian revolutionary party, c. 1900 which found nothing to approve of in the established social order absence of government and absolute freedom of the individual, regarded as a political ideal.

Emma Goldman: Founder, RESISTANCE MOVEMENT came from Russia to establish the anarchist social order. Her influence must be aborted and her disciples must be exposed, 1865. Emma Goldman was an anarchist political activist and writer. She played a pivotal role in the development of anarchist political philosophy in North America and Europe in the first half of the 20th century. Born in Kovno, Russian Empire (now Kaunas, Lithuania) to a Jewish family, Goldman emigrated to the United States in 1885. Attracted to anarchism after the Haymarket affair, Goldman became a writer and a renowned lecturer on anarchist philosophy, women's rights, and social issues, attracting crowds of thousands. She and anarchist writer



WATCH FAYE ON YOUTUBE

Alexander Berkman, her lover and lifelong friend, planned to assassinate industrialist and financier Henry Clay Frick as an act of propaganda of the deed. Frick survived the attempt on his life in 1892, and Berkman was sentenced to 22 years in prison. Goldman was imprisoned several times in the years that followed, for “inciting to riot” and illegally distributing information about birth control. In 1906, Goldman founded the anarchist journal *Mother Earth*. In 1917, Goldman and Berkman were sentenced to two years in jail for conspiring to “induce persons not to register” for the newly instated draft. After their release from prison, they were arrested—along with 248 others—and deported to Russia. Initially supportive of that country’s October Revolution that brought the Bolsheviks to power, Goldman changed her opinion in the wake of the Kronstadt rebellion; After the , Goldman traveled to Spain to support the anarchist revolution there.

She died in Toronto, Canada, on May 14, 1940, aged 70. During her life, Goldman was lionized as a freethinking “rebel woman” by admirers, and denounced by detractors as an advocate of politically motivated murder and violent revolution.[3] Her writing and lectures spanned a wide variety of issues, including prisons, atheism, freedom of speech, militarism, capitalism, marriage, free love, and homosexuality. Although she distanced herself from first-wave feminism and its efforts toward women’s suffrage, she developed new ways of incorporating gender politics into anarchism. After decades of obscurity, Goldman gained iconic status in the 1970s by a revival of interest in her life, when feminist and anarchist scholars rekindled popular interest. Rochester, New York On December 29, 1885, Helena and Emma arrived at New York

City’s Castle Garden, the entry for immigrants. They settled upstate, living in the Rochester home which Lena had made with her husband Samuel. Fleeing the rising antisemitism of Saint Petersburg, their parents and brothers joined them a year later. She, meanwhile, was becoming more engaged with the political turmoil around her—particularly the aftermath of executions related to the 1886 Haymarket affair in Chicago and the anti-authoritarian political philosophy of anarchism.

On her first day in the city, Goldman met two men who greatly changed her life. At Sachs’s Café, a gathering place for radicals, she was introduced to Alexander Berkman, an anarchist who invited her to a public speech that evening. They went to hear Johann Most, editor of a radical publication called *Freiheit* and an advocate of “propaganda of the deed”— the use of violence to instigate change. She was impressed by his fiery oration, and Most took her under his wing, training her in methods of public speaking. He encouraged her vigorously, telling her that she was “to take my place when I am gone.” One of her first public talks in support of “the Cause” was in Rochester. After convincing Helena not to tell their parents of her speech. The factory’s manager was Henry Clay Frick, a fierce opponent of the union. When a final round of talks failed at the end of June, management closed the plant and locked out the workers, who immediately went on strike.



**Don't Miss
Saturday's Patriotic
Prayer
Conference Call**

w/ Faye's weekly updates
for specific intercession.

Every Saturday – 2pm
EST

712.432.0900

Call Insight (407.265.0700)

Press 2 for access code

Strikebreakers were brought in and the company hired Pinkerton guards to protect them.

On July 6, a fight broke out between 300 Pinkerton guards and a crowd of armed union workers. During the twelve-hour gunfight, seven guards and nine strikers were killed. [39]Goldman and Berkman believed that a retaliatory assassination of Carnegie Steel Company manager Henry Clay Frick (pictured) would “strike terror into the soul of his class” and “bring the teachings of Anarchism before the world”. When a majority of the nation’s newspapers expressed support of the strikers, Goldman and Berkman resolved to assassinate Frick, an action they expected would inspire the workers to revolt against the capitalist system. Berkman chose to carry out the assassination, and ordered Goldman to stay behind in order to explain his motives after he went to jail. He would be in charge of “the deed”; she of the associated propaganda. Berkman tried and failed to make a bomb, then set off for Pittsburgh to buy a gun and a suit of decent clothes.

Goldman, meanwhile, decided to help fund the scheme through prostitution. On July 23, Berkman gained access to Frick’s office while carrying a concealed handgun; he shot Frick three times, and stabbed him in the leg. A group of workers—far from joining in his attentat—beat Berkman unconscious, and he was carried away by the police. Berkman was convicted of attempted murder and sentenced to 22 years in prison. Goldman suffered during his long absence. Convinced Goldman was involved in the plot, police raided her apartment. Although they found no evidence, they pressured her landlord into evicting her. Furious at these attacks, Goldman brought a toy horsewhip to a public lecture and demanded, onstage, that

Most explain his betrayal. He dismissed her, whereupon she struck him with the whip, broke it on her knee, and hurled the pieces at him. She later regretted her assault, confiding to a friend: “At the age of twenty-three, one does not reason. “Inciting to riot” When the Panic of 1893 struck in the following year, the United States suffered one of its worst economic crises. By year’s end, the unemployment rate was higher than 20%,and “hunger demonstrations” sometimes gave way to riots. Goldman began speaking to crowds of frustrated men and women in New York City. On August 21, she spoke to a crowd of nearly 3,000 people in Union Square, where she encouraged unemployed workers to take immediate action. Her exact words are unclear: undercover agents insist she ordered the crowd to “take everything ... by force”. But Goldman later recounted this message: “Well then, demonstrate before the palaces of the rich; demand work. If they do not give you work, demand bread. If they deny you both, take bread.” Later in court, Detective-Sergeant Charles Jacobs offered yet another version of her speech.

A week later Goldman was arrested in Philadelphia and returned to New York City for trial, charged with “inciting to riot”. [55] During the train ride, Jacobs offered to drop the charges against her if she would inform on other radicals in the area. She responded by throwing a glass of ice water in his face. As she awaited trial, Goldman was visited by Nellie Bly, a reporter for the New York World. She spent two hours talking to Goldman, and wrote a positive article about the woman she described as a “modern Joan of Arc.” Despite this positive publicity, the jury was persuaded by Jacobs’ testimony and frightened by Goldman’s politics. The assistant District Attorney questioned Goldman about her

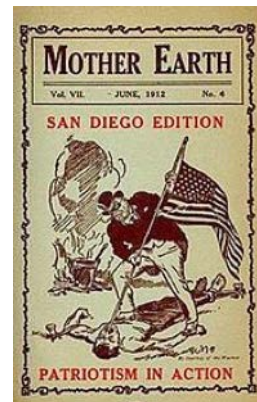
anarchism, as well as her atheism; the judge spoke of her as “a dangerous woman”. She was sentenced to one year in the Blackwell’s Island Penitentiary. Alternating between lectures and midwifery, Goldman conducted the first cross-country tour by an anarchist speaker. In November 1899 she returned to Europe to speak, where she met the Czech anarchist Hippolyte Havel in London. They went together to France and helped organize the 1900 International Anarchist Congress on the outskirts of Paris. Afterward Havel immigrated to the United States, traveling with her to Chicago. They shared a residence there with friends of Goldman.

McKinley assassination

Further information: Assassination of William McKinley Leon Czolgosz insisted that Goldman had not guided his plan to assassinate US President William McKinley, but she was arrested and held for two weeks. On September 6, 1901, Leon Czolgosz, an unemployed factory worker and registered Republican with a history of mental illness, shot US President William McKinley twice during a public speaking event in Buffalo, New York. McKinley was hit in the breastbone and stomach, and died eight days later.[62] Czolgosz was arrested, and interrogated around the clock. During interrogation he claimed to be an anarchist and said he had been inspired to act after attending a speech by Goldman. The authorities used this as a pretext to charge Goldman with planning McKinley’s assassination. They tracked her to a residence in Chicago she shared with Hippolyte Havel, who had come to the US; as well as with Mary and Abe Isaak, an anarchist couple and their family.[63][64] Goldman was arrested, along with Isaak, Havel, and ten other anarchists

Published in the Chicago Daily Tribune, September 8, 1901, blaming Emma Goldman for inspiring Leon Czolgosz to assassinate President William McKinley. Throughout her detention and after her release, Goldman steadfastly refused to condemn Czolgosz’s actions, standing virtually alone in doing so. She was vilified in the press as the “high priestess of anarchy”, while many newspapers declared the anarchist movement responsible for the murder. In the wake of these events, socialism gained support over anarchism among US radicals. McKinley’s successor, Theodore Roosevelt, declared his intent to crack down “not only against anarchists, but against all active and passive sympathizers with anarchists”.

Mother Earth and Berkman’s release Main article: Mother Earth (magazine). When the US Congress passed the Anarchist Exclusion Act (1903), however, a new wave of activism rose to oppose it, and Goldman was pulled back into the movement. A coalition of people and organizations across the left end of the political spectrum opposed the law on grounds that it violated freedom of speech, and she had the nation’s ear once again. Goldman’s Mother Earth magazine became a home to radical activists and literary free thinkers around the US. In 1906, Goldman decided to start a publication, “a place of expression for the young idealists in arts and letters”. Mother Earth was staffed by a cadre of radical activists, including Hippolyte Havel, Max Baginski, and Leonard Abbott. In addition to publishing original works by its editors and anarchists around the world, Mother Earth reprinted selections from a variety of writers. Goldman wrote frequently about anarchism,



politics, labor issues, atheism, sexuality, and feminism, and was the first editor of the magazine. Reitman, essays, and birth control. For the next ten years, Goldman traveled around the country nonstop, delivering lectures and agitating for anarchism. Margaret Sanger: founder, Planned Parenthood Goldman joined Margaret Sanger in crusading for women's access to birth control; both women were arrested for violating the Comstock Law.

When Margaret Sanger, an advocate of access to contraception, coined the term "birth control" and disseminated information about various methods in the June 1914 issue of her magazine *The Woman Rebel*, she received aggressive support from Goldman.

The latter had already been active in efforts to increase birth control access for several years. In 1916, Goldman was arrested for giving. Although they later split from Sanger over charges of insufficient support, Goldman and Reitman distributed copies of Sanger's pamphlet *Family Limitation* (along with a similar essay of Reitman's).

In 1915 Goldman conducted a nationwide speaking tour, in part to raise awareness about contraception options. Although the nation's attitude toward the topic seemed to be liberalizing, Goldman was arrested on February 11, 1916, as she was about to give another public

lecture. Goldman was charged with violating the Comstock Law.

To this end, she and Berkman organized the No Conscription League of New York, which proclaimed: "We oppose conscription because we are internationalists, antimilitarists, and opposed to all wars waged by capitalistic governments." [98] The Socialist Party of America took an official stance against US involvement, but supported Wilson in most of his activities. On June 15, 1917, Goldman and Berkman were arrested during a raid of their offices, in which authorities seized "a wagon load of anarchist records and propaganda". It was a time of social unrest due to union organizing strikes and actions by activist immigrants. Attorney General Alexander Mitchell Palmer and J. Edgar Hoover, head of the US Department of Justice's General Intelligence Division (now the FBI), were intent on using the Anarchist Exclusion Act and its 1918 expansion to deport any non-citizens they could identify as advocates of anarchy or revolution. "Emma Goldman and Alexander Berkman," Hoover wrote while they were in prison, "are, beyond doubt, two of the most dangerous anarchists in this country and return to the community will result in undue harm." Russia Goldman wrote in *Mother Earth* that despite its dependence on Communist government, it represented. Goldman and Berkman felt a responsibility to support the strikers, stating: "To



Join a team!
Lead a Team!

Host Faye for an Insight
Rally in Your City

Contact Faye: 407.265.0700, option

remain silent now is impossible, even criminal.” The unrest spread to the port town of Kronstadt, where the government ordered a military response to suppress striking soldiers.

England, Canada, and France. In February and March 1936, Berkman underwent a pair of prostate gland operations in June. She wrote in sadness, but he never read the letter; she received a call in the middle of the night that Berkman was in great distress. She left for Nice immediately but when she arrived that morning, Goldman found that he had shot himself and was in a nearly comatose paralysis. He died later that evening. Goldman’s grave in Illinois’ Forest Home Cemetery, near those of the anarchists executed for the Haymarket affair. The dates on the stone are incorrect. As the events preceding World War II began to unfold in Europe, Goldman reiterated her opposition to wars waged by governments.

“Much as I loathe Hitler, Mussolini, Stalin and Franco”, she wrote to a friend, “I would not support a war against them and for the democracies which, in the last analysis, are only Fascist in disguise.” She felt that Britain and France had missed their opportunity to oppose fascism, and that the coming war would only result in “a new form of madness in the world”.

Death. On Saturday, February 17, 1940, Goldman suffered a debilitating stroke. She became paralyzed on her right side, and although her hearing was unaffected, she could not speak. As one friend described it: “Just to think that here was Emma, the greatest orator in America, unable to utter one word.” For three months she improved slightly, receiving visitors and on one occasion gesturing to her address book to

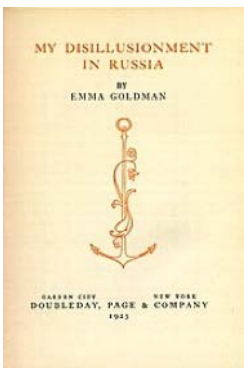
signal that a friend might find friendly contacts during a trip to Mexico. She suffered another stroke on May 8, however, and on May 14 she died in Toronto, aged 70. The US Immigration and Naturalization Service allowed her body to be brought back to the United States. She was buried in German Waldheim Cemetery (now named Forest Home Cemetery) in Forest Park, Illinois, a western suburb of Chicago, near the graves of those executed after the Haymarket affair. The bas relief on her grave marker was created by sculptor Jo Davidson.

Philosophy

Another philosopher who influenced Goldman was Friedrich Nietzsche. In her autobiography, she wrote: “Nietzsche was not a social theorist, but a poet, a rebel, and innovator. His aristocracy was neither of birth nor of purse; it was the spirit. In that respect Nietzsche was an anarchist, and all true anarchists were aristocrats.”

Anarchism

Anarchism was central to Goldman’s view of the world and she is today considered one of the most important figures in the history of anarchism. First drawn to it during the persecution of anarchists after the 1886 Haymarket affair, she wrote and spoke regularly on behalf of anarchism. In the title essay of her book *Anarchism and Other Essays*, she wrote: Anarchism, then, really stands for the liberation of the human mind from the dominion of religion; the liberation of the human body from the dominion of property; liberation from the shackles and restraint of government. Anarchism stands for a social order based on the free grouping of individuals for the purpose of producing real social wealth; an order that will guarantee to every human being free access to the earth and full enjoyment of the necessities of life, according



to individual desires, tastes, and inclinations. Goldman's anarchism was intensely personal. She believed it was necessary for anarchist thinkers to live their beliefs, demonstrating their convictions with every action and word. "I don't care if a man's theory for tomorrow is correct," she once wrote. "I care if his spirit of today is correct." [163] Anarchism and free association were to her logical responses to the confines of government control and capitalism. "It seems to me that these are the new forms of life," she wrote, "and that they will take the place of the old, not by preaching or voting, but by living them." At the same time, she believed that the movement on behalf of human liberty must be staffed by liberated humans. While dancing among fellow anarchists one evening, she was chided by an associate for her carefree demeanor.

In her autobiography, Goldman wrote: I told him to mind his own business, I was tired of having the Cause constantly thrown in my face. I did not believe that a Cause which stood for a beautiful ideal, for anarchism, for release and freedom from conventions and prejudice, should demand denial of life and joy. I insisted that our Cause could not expect me to behave as a nun and that the movement should not be turned into a cloister. If it meant that, I did not want it. "I want freedom, the right to self-expression, everybody's right to beautiful, radiant things." Tactical uses of violence Goldman, in her political youth, held targeted violence to be a legitimate means of revolutionary struggle. Goldman at the time believed that the use of violence, while distasteful, could be justified in relation to the social benefits it might accrue. She advocated propaganda of the deed—attentat, or violence carried out to encourage the masses to revolt.

She supported her partner Alexander Berkman's attempt to kill industrialist Henry Clay Frick, and even begged him to allow her to participate. [165] She believed that Frick's actions during the Homestead strike were reprehensible and that his murder would produce a positive result for working people. "Yes," she wrote later in her autobiography, "the end in this case justified the means." [165] While she never gave explicit approval of Leon Czolgosz's assassination of US President William McKinley, she defended his ideals and believed actions like his were a natural consequence of repressive institutions. As she wrote in "The Psychology of Political Violence": "the accumulated forces in our social and economic life, culminating in an act of violence, are similar to the terrors of the atmosphere, manifested in storm and lightning."

Her experiences in Russia led her to qualify her earlier belief that revolutionary ends might justify violent means. The means employed become, through individual habit and social practice, part and parcel of the final purpose...." In the same chapter, however, Goldman affirmed that "Revolution is indeed a violent process," and noted that violence was the "tragic inevitability of revolutionary upheavals..." Some misinterpreted her comments on the Bolshevik terror as a rejection of all militant force. The argument that destruction and terror are part of revolution I do not dispute. I know that in the past every great political and social change necessitated violence...Black slavery might still be a legalized institution in the United States but for the militant spirit of the John Browns. I have never denied that violence is inevitable, nor do I gainsay it now. Yet it is one thing to employ violence in combat, as a means of defense. It is quite another thing

to make a principle of terrorism, to institutionalize it, to assign it the most vital place in the social struggle. Such terrorism begets counter-revolution and in turn itself becomes counter-revolutionary.

Capitalism and labor

Goldman believed that the economic system of capitalism was incompatible with human liberty. “The only demand that property recognizes,” she wrote in *Anarchism and Other Essays*, “is its own gluttonous appetite for greater wealth, because wealth means power; the power to subdue, to crush, to exploit, the power to enslave, to outrage, to degrade.” She also argued that capitalism dehumanized workers, “turning the producer into a mere particle of a machine, with less will and decision than his master of steel and iron.” Originally opposed to anything less than complete revolution, Goldman was challenged during one talk by an elderly worker in the front row. In her autobiography, she wrote: He said that he understood my impatience with such small demands as a few hours less a day, or a few dollars more a week.... But what were men of his age to do? They were not likely to live to see the ultimate overthrow of the capitalist system. Were they also to forgo the release of perhaps two hours a day from the hated work? That was all they could hope to see realized in their lifetime. Goldman realized that smaller efforts for improvement such as higher wages and shorter hours could be part of a social revolution. Feminism and sexuality Anarcha-feminists at an anti-globalization protest quote Emma Goldman. Although she was hostile to the suffragist goals of first-wave feminism, Goldman advocated passionately for the rights of women, and is today heralded as a founder of anarcha-feminism,

which challenges patriarchy as a hierarchy to be resisted alongside state power and class divisions. In 1897, she wrote: *“I demand the independence of woman, her right to support herself; to live for herself; to love whomever she pleases, or as many as she pleases. I demand freedom for both sexes, freedom of action, freedom in love and freedom in motherhood.”*

A nurse by training, Goldman was an early advocate for educating women concerning contraception. Like many feminists of her time, she saw abortion as a tragic consequence of social conditions, and birth control as a positive alternative. Goldman was also an advocate of free love, and a strong critic of marriage. She saw early feminists as confined in their scope and bounded by social forces of Puritanism and capitalism. She wrote: *“We are in need of unhampered growth out of old traditions and habits. The movement for women’s emancipation has so far made but the first step in that direction.”*

Goldman was also an outspoken critic of prejudice against homosexuals. Her belief that social liberation should extend to gay men and lesbians was virtually unheard of at the time, even among anarchists. As German sexologist Magnus Hirschfeld wrote, “she was the first and only woman, indeed the first and only American, to take up the defense of homosexual love before the general public.”[185] In numerous speeches and letters, she defended the right of gay men and lesbians to love as they pleased and condemned the fear and stigma associated with homosexuality. As Goldman wrote in a letter to Hirschfeld, “It is a tragedy, I feel, that people of a different sexual.

Atheism

A committed atheist, Goldman viewed religion as another instrument of control and domination.

Her essay “The Philosophy of Atheism” quoted Bakunin at length on the subject and added: Consciously or unconsciously, most theists see in gods and devils, heaven and hell, reward and punishment, a whip to lash the people into obedience, meekness and contentment.... The philosophy of Atheism expresses the expansion and growth of the human mind. The philosophy of theism, if we can call it a philosophy, is static and fixed. She blamed Christianity for “the perpetuation of a slave society”, arguing that it dictated individuals’ actions on Earth and offered poor people a false promise of a plentiful future in heaven. She was also critical of Zionism, which she saw as another failed experiment in state control.

Legacy

Goldman was well known during her life, described as—among other things—“the most dangerous woman in America”. After her death and through the middle part of the 20th century, her fame faded. Scholars and historians of anarchism viewed her as a great speaker and activist, but did not regard her as a philosophical or theoretical thinker on par with, for instance, Kropotkin. In 1970, Dover Press reissued Goldman’s biography, *Living My Life*, and in 1972, feminist writer Alix Kates Shulman issued a collection of Goldman’s writing and speeches, *Red Emma Speaks*. These works brought Goldman’s life and writings to a larger audience, and she was in particular lionized by the women’s movement of the late 20th century. In 1973, The women’s movement of the 1970s that “rediscovered” Goldman was accompanied by a resurgent anarchist movement, beginning in the late 1960s, which also reinvigorated scholarly attention to earlier anarchists. The growth of feminism also initiated some reevaluation of

Goldman’s philosophical work, with scholars pointing out the significance of Goldman’s contributions to anarchist thought in her time. Goldman’s belief in the value of aesthetics, for example, can be seen in the later influences of anarchism and the arts. Similarly, Goldman is now given credit for significantly influencing and broadening the scope of activism on issues of sexual liberty, reproductive rights, and freedom of expression.



ANARCHISTS VIOLENCE AT UC- BERKLEY

FOUNDER: National Organization of Women. She joins here in passing the torch to young feminists at the 20th anniversary of Anarchist leader Emma Goldman insisted that the denial of sexual freedom, not ... Betty Friedan’s *The Feminine Mystique*, published in 1963, the same year as ... and probably “the largest communist-led institution of any kind” in the United.

Gloria Steinem

American journalist, Gloria Marie Steinem is an American feminist, journalist, and social political activist who became nationally recognized as a leader and a spokeswoman for the American feminist movement in the late 1960s and early 1970s. Born: March 25, 1934 (age 85 years), Toledo, OH, Same-sex marriage
In an essay published in *Time* magazine on



August 31, 1970, "What Would It Be Like If Women Win," Steinem wrote about same-sex marriage in the context of the "Utopian" future she envisioned, writing:

Transgender rights

Hillary Clinton; Organizer of Today's RESISTANCE

MOVEMENT to remove a sitting President. Taken from Emma Goldman agenda. Torch passed to Nancy Pelosi

Nancy Pelosi wants to remove President Trump from office. Her agenda is carrying Emma Goldman's torch. Based on the insight the Lord has revealed to us I feel we need to pray for President Trump's safety.

My question; Do they want him impeached or dead? Cannes Market Stirs Controversy With Movie Poster of Donald Trump's Decapitated Head REYNOLDS/EPA/RE The 2019 Cannes Film Festival market is gaining national attention this year because of a movie poster that features the decapitated head of Donald Trump. The film, a science-fiction B-movie homage entitled "When Women Rule the World," is the directorial debut of writer-director-producer Sheldon Silverstein. The poster features a woman holding Trump's head, complete with the president's trademark red Make America Great Again hat.

According to the official website for "When Women Rule the World," the film takes place in 2121 after Donald Trump has caused the apocalypse by starting World War III. Trump drove the world into chaos after a disagreement with Russian leader Vladimir Putin over who has the bigger penis.

The Lord has spoken to me to lead a RIGHTEOUS REVOLUTION. We will start June 2nd. I need your support. Our ministry must



have funds to do what God is telling us to do. Please donate today!

**A SPECIAL CALL TO PRAYER SUNDAY
JUNE 2, 2019 3 P.M. – 4 PM FOR
SAFETY OF PRESIDENT TRUMP. WE
WILL UNITE WITH OTHER INVITED PRAYER
LEADERS TO HOST CALL.**

CALL: 712-432-0900 ACCESS CODE 529660

BRING A SCRIPTURE ON BINDING AND LOOSING TO QUOTE OVER EVIL WOMEN AND AGENDA OF EMMA GOLDMAN.

Psa 69:22-28

Let their own table before them become a snare; and when they are at peace, let it become a trap. Let their eyes be darkened, so that they cannot see, and make their loins tremble continually. Pour out your indignation upon them, and let your burning anger overtake them. May their camp be a desolation; let no one dwell in their tents. For they persecute him whom you have struck down, and they recount the pain of those you have wounded. Add to them punishment upon punishment; may they have no acquittal from you. Let them be blotted out of the book of the living; let them not be enrolled among the righteous.

**WATCH FAYE'S TV PROGRAM ON KPEJ-Fox 24
MIDLAND/ODESSA SUNDAYS 7AM CT to be
confirmed**

WWW. ISRAELNETWORKTV.COM
INSIGHTUSA.US, SON BROADCAST, NM,
Channel 11 YOUTUBE..INSIGHTUSA AND
FACEBOOK FAYEUSA. **BECOME A MONTHLY
PARTNER TODAY!**

SUBSCRIBE TO FAYE'S FACTS!

6 month subscription for **\$89**
Call: 855-887-7321 to Sign Up

Or mail a check with this form to:
Payable to Insight USA

(PO Box: 917689, Longwood, FL 32791)

Name:

Address:

Phone: