Anarchism has often been (mis)characterized as a primarily male political movement and often dismissed as wildly impractical or just plain crazy. Yet a closer look at the social and textual spaces where anarchism was produced during its classical period, 1870-1945, suggests that both of these impressions are inadequate. While Emma Goldman is often identified as one of the few women in the movement, she actually worked within spaces that were saturated with the bodies, voices, and ideas of radical women. There were many hundreds of women involved in anarchist activities, including publications, lectures, union organizing, anti-war work, political insurrections, radical schools, and neighborhood “clubs.” They participated vigorously in the creation of a network of anarchist counterpublics, where radical ideas were put into circulation and innovative social arrangements were created. Closer examination of anarchism’s past physical and textual spaces suggests possibilities for continued radical political activism today.