



An Exponent of Anarchist-Communism: Holding that Equality of Opportunity alone Constitutes Liberty; that in the Absence of Monopoly Price and Competition Cannot Exist; and that Communism is an Inevitable Consequence.

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Anarchy.—A social theory which regards the union of order with the absence of all direct government of man by man as the political ideal; absolute individual liberty.—Century Dictionary.

Hanged!

Yes, and after years two thousand,
Of "peace on earth, good will to men;"
Judged was he, condemned and strangled
In spite of Christ and Christian plan.
In spite of "judge not!" interdiction;
In spite of "go and sin no more;"
The gallows, good and bad suppresses,
Takes that which none can e'er restore.
"Avenged is murder!" echoes gallows;
"Vengeance," God thunders forth, "is mine,"
"Your judge and jury, jail and strangler,
But interfere with laws divine."
From thorns expect we grapes to gather?
Shall figs the thistle fructify?
Unhappy victim, crime created,
'Tis your creator that should die.
Oh, gallows born of age barbaric,
To justice a perpetual lie,
Begone, nor longer let your presence
The brotherhood of man deny!

—From "Bombs."

What is Fraternity?

In the order of social functions, liberty is the Pole Star around which and from which radiates justice, fraternity and equality, forming one grand circuit of human relations engendering all that makes earth-life worth living.

Fraternity exists in sections, and amalgamated over with thick crusts of hypocrisy. These sections, rings, cliques and circles, are organized, through which a diluted and forced fraternization operates. This operation is seen in those of the same religious faith, the same political creed, the same secret order where they brother one another and wherever "birds of a feather flock together." These forms of fraternization make all others outcasts and Gentiles, who do not belong to "our church," our order, and who do not sympathize with our ideas, who do not patronize and belong to our party or clique, all such are unworthy of our consideration; in other words, menace, at war with each other in every human relation that government of man over man has organized.

Let me be comprehended; fraternity is an effect developed by human relations, by which "good will" for all mankind is felt by the ego, the spirit of man and consequently, "Peace on earth and good will to men" is realized. Hatred, selfishness, the spirit of revenge, ill-will and all baser feelings of which the spirit is capable of manifesting when the relations of men to men generate these psychic powers, are cast out as so many devils, when the relations obtain which evolve fraternization, as an effect from the practice of justice and justice performed, is an effect from the realization of absolute liberty. It is not enough that I brother those born of the same mother, I must absolutely know that all men are brothers, having the same source of existence and capacitated to live and to grow and enjoy the same,

save in degree, is all the difference.

There is to be recognized by every soul of earth that there is a universal brotherhood, this recognition will be, must be, burned into the soul itself by tortures and revolutions, till men cry out, "what shall we do to be saved?" then, the savior will be seen, for men will see what destroys them. The man who cheats, swindles, lies, defames, takes advantage of others weakness to enrich himself, takes interest, rent, profit, and thus gets something for nothing; I can never fraternize with that man, nor do I believe anyone ever will, and this is not all; that man dwarfs and damns his own soul. Proofs, look into the hardened soulless, grasping, greedy face of a landlord, of a moneylord, of a liar and he who is a parasite on industry.

The want of fraternization of all men for each other in society, and races for races, is seen to be because men antagonize each other through natural and artificial operations in society. These antagonisms can be removed by learning the causes which involve them: eliminate the causes and the effects are dissipated as certainly as clouds dissolve in the heavens from our view. Artificial relations are sustained and perpetuated by present institutions and organizations of men, consequently, no absolute fraternization comes to men until present organized combinations of society are changed.

The natural antagonisms are not considered by either an educator, scientist or leader of man's societal conduct, as worthy of attention, hence few know that they exist. The hatred some animals possess for other animals of a different variety or species, is also seen in operation among peoples of earth, and varieties of the same nationality; this phenomenon I denominate natural antagonism. It is developed and intensified by relations, sustained by races and peoples of earth. A natural hatred exists between French and German peoples; this is intensified by artificial observations of governments and war. Give free and unresisted commerce, or give liberty to the peoples of the earth and these antagonisms disappear and fraternity is here.

What is Equality?

Not equality in brain or muscular power, for that does not exist; not in beauty or ugliness; not in stature or weight; not in skill or want of it; not in fast or slow motion of body; not in possessions of an equal amount of land or money, or houses, or clothes, for these things could not be equalized for all alike; then, what is meant by equality?

It is, that all may be enabled to breathe the air necessary to sustain a full and active life; it is that all may be enabled to live on the earth without paying any one for the privilege of so doing; it is, that all may be enabled to procure, by labor of hands and brains all the comforts of life without restrictions of any kind. It is that all may be enabled to develop all their powers of body soul and spirit, reaching their highest ideals, without let or hindrance by any artificial operation that men now foist on the people; it is the opportunity of all, to secure their highest development and good without being hampered by governments, or law, or teaching which would thwart this opportunity; finally, it is freedom, it is liberty.

Liberty, justice, fraternity and equality; these

words constitute the walls of the temple of the kingdom of heaven on earth, in which dwell, "Peace on earth and good will to men." These four words follow in the order given; the adverb of one, is the adverb of the other; without liberty, justice is not; without justice, fraternity is not; and, without liberty, justice and fraternity does not exist; and the whole of these in operation imply the term Anarchy or society existing without political control or government.

Let all aid in inaugurating this blessed era on earth among men, by voice, pen and influence, and not physical force;*) for all people to-day exist on the foundations laid in human blood and hatred.

L. EMERICK.

Jacksonville, Ill.

The Sober Second Thought.

Those poor degraded slaves who still imagine themselves free men, because some disreputable newspaper editor says so, are now resting in peace. They are through with the enemies of the people. They have shown their manhood by repudiating Bryan, by turning down Altgeld and by upholding the so-called national honor. They have saved the country from those whom recent politics has placed in a position to be branded as Anarchists, Revolutionists and Communists; they have elected McKinley, "the advance agent of prosperity." Now, though applauded by the pulpit and press, they have reached that stage of reflection known as sober second thought. They are now beginning to realize that all their talk of prosperity to American labor after McKinley's election was a mere bluff. It is now breaking upon their minds that all the promises of bringing "good times to the poor of the land" as soon as the election ends in favor of the Republicans, are promises which will never be realized. In short, they now begin to discover how nicely they have been fooled into submission. Of course, Mark Hanna, has expressed some kind sentiments to the dignified (?) American laborer, but this does not prevent the politicians for carrying out their plan, heedless of the interests of labor.

Much has been said of the deserving poor "who," it was said, "have been starving under a Democratic administration." Much has been said of high wages under a Republican administration. Many shoe factories out here in Maine have had signs out stating that wages will be raised after McKinley's election. But what is the result? The poor are just as poor as they were, if not poorer. The promised high wages have resulted in a reduction of wages of nearly 30 per cent. Instead of opening mills we hear of mills being shut down out in Fall River. In New Bedford a great strike is anticipated. In New York State a great carpet factory, employing nearly all the inhabitants of that city, say over 12,000 men and women, has now been shut down. Out in Chicago the beef packers have had

*) Does Comrade Emerick really believe that the plutocrats, the ruling class, will take pity and consent to the inauguration of Anarchism? History teaches us that they will not; that they will oppose any and every effort to bring freedom about, and therefore the road to Anarchism must first be cleared by force, before we can peacefully travel to the millennium.

their wages cut down and now there is a strike there. The gold standard was never touched, McKinley is now elected, those who voted against McKinley are still branded as repudiators and Anarchists, but where is that prosperity? Where are the good times, the high wages, the opening of mills, the ready employment? We have confidence, where are your promises?

In vain, ye poor fools, will these and similar questions force themselves upon you. In vain will you expect an improvement of conditions simply by changing officers. In this cry of revolution, repudiation, your vanity has termed your vote to the Republicans, but you have been fooled. Your vanity has betrayed you and the result is no longer to be doubted. The politicians know their business. They know that the word Anarchy is unpopular with the superstitious workmen and keep on calling every one Anarchist whom they wish to defeat. Because Altgeld was an honest man there was no room for him among the rest of the politicians. Because Tillman said, if no improvement comes for the poor, we may live to see the day when the people will take up arms and march to Washington, he was branded as an Anarchist. And so we see throughout the history of politics that, while the small thieves are in prison, the very big ones are high in State.

But the laboring people must be taught a lesson. Here they have McKinley, no Anarchist, no repudiator, and yet they suffer. Let them suffer as long as they can be fooled. Let them suffer as long as they are blind. Hardships and poverty are excellent instructors. They will open the eyes of the blind, they will show them the true enemies of the people.

With all my sympathy to those who are now starving out in Fall River, New Bedford, New York and elsewhere, I must welcome these hard times, because they will better the instruction. I know very well that cries of agony are now filling the air of every city, but this is not new. We have been anticipating the same results long ago. You will not take our advice, you will not help yourself, take your own course, but bear the penalty of your own folly.

We are convinced that the poor cannot better their conditions as long as there is monopoly in land and in the instruments of production, but if you think prosperity can follow an election, we shall be pleased to acknowledge it when it comes. But if it don't come, you will bear the penalty of hard times, together with us.

The gold standard is tested once more. You will find out what has been found long ago. Then you will try bimetalism. There will be no more prosperity for the poor under bimetalism than there is now. You will, of course, not heed our warning and vote again, but we assure you that nothing but disappointment can follow your course.

Those who have turned the Democrats out of office and placed the Republicans there, were well advised of what would follow, but they persisted in abstaining from those whom the newspapers defy. They expected that McKinley would open the mills, as he promised, now they can keep the promise, while McKinley keeps the job. Seven million voters have elected McKinley and had they alone to take the consequence we might have sympathized with them, but we could not blame them. But when seventy five millions, some of which do not vote at all, have to take the consequence, there is good cause of complaint.

This is the justice and liberty one gets in this land; because the fools make blunders, the wise suffer. Oh, ye toilers how long will ye tolerate the schemes; how long will ye be governed by their schemes.

A VAGRANT.
Boston, Mass.

"The vices of the people are, if I may say so, always hidden in the depths of legislation. There must we search if we would tear up the roots productive of these vices."—[Helvetius.

Sex Ethics.

Let us for a moment suppose that all marriage laws are abolished and every one at liberty to arrange their sex relations to suit themselves. What would be the result? To all thoughtful persons it is evident that all of us act largely from habit. Habits of thought are far more potent in shaping our lives than is generally recognized. People have for many generations thought that monogamic marriage was the only proper and respectable sex relation for people to indulge in, when reproduction was contemplated or apt to occur.

I speak advisedly when I say "when reproduction is contemplated," for while public opinion has held man responsible for the begetting of children outside of wedlock, it has condoned any gratification of sexual desire they might indulge in if childbirth did not occur therefrom. But this was only a "necessary provision" that while it was counted deplorable, was at the same time considered inevitable. So the most important idea remained that of monogamous, life-long companionship of those who united in the begetting of children.

Now this habit of thought is much stronger than the law, and if there was no law on the subject most persons would go right on going through some form of ceremonies and pretending to be "true" to each other, until those who are brave enough to act up to their ideal, to violate pre-conception and former habits of thought, have shown them a better and happier way of living. It logically follows, then, that in a condition of freedom in sex relations there would be a transition from old forms of association to new forms. That old habits of thought would give way before the knowledge gained by experience and investigation.

When the knowledge that all are linked together by bonds of necessity has become general; when the sacredness of the function of maternity is recognized, and the fact that all desire by man for sexual gratification with a woman who does not experience the same desire toward him is abnormal, and if indulged in will result badly, then an entirely new code of sex ethics will grow up, not as a matter of dogmatic instruction, but as a natural evolution in thought. Thus new habits of thought will take the place of the old ones.

Should man adopt the sex ethics of the wild beast, instead of sinking he would rise. Man acts the part of aggressor in sex matters, regardless of the desire of the woman. The wild beast waits until the female feels and expresses the desire, and his desire is awakened thereby. But the old sex ethics did not admit of any comparison between man and beast, as beasts were considered below man in every respect, especially in sex matters.

Woman, having to bear the children, are unquestionably the ones to determine as to whether they will become mothers or not. If a man desires to be a father he should wait until some woman expresses a desire to bear a child by him. If simply momentary pleasure is desired, then, as before intimated, that can be had in its highest and most desirable form by copulating with a woman who feels the desire, and whose desire has awakened a corresponding desire in the man.

This may lead to variety, and with some will undoubtedly do so. But there is nothing terrible in that, for it will be a matter of choice, and the woman will at all times be free from unwelcome intrusion, or molestation, and will never be compelled to submit because of fear, or other consideration.

When such sex ethics have become the recognized guide in the intercourse of the sexes, a healthy, bright and progressive race of people will take the place of the now self-condemned race that struggles and contends one with another for that which united effort would secure with so much less pain and privation.

HENRY ADDIS.

Not Russia, but Worse.

ON Sunday, October 11, Mrs. Fannie Fagler, a Russian widow, was arrested in the streets of New York, at the instance of a female fauatic named Rebecca Fream, for selling a pair of five-cent shoestrings. When arraigned in court before Magistrate Cornell, and confronted by her accuser, Mrs. Fagler pleaded for mercy for herself on behalf of her babies, who had no other protector, and said that in Russia it was no crime to sell shoestrings on any day of the week. She also said that she faithfully observed Saturday, which is the Sabbath of her people.

The plea had no effect on the prosecuting witness nor upon the magistrate, who, after warning the woman that she must obey the laws, said, as report-

ed in the New York "Journal" of October 13:

"This is not Russia, and I am going to punish you. Five dollars."

The widow had not five dollars, and swooned when she understood the sentence, so that the policeman who arrested her was obliged to carry her to her cell. The incident was witnessed by several persons without the fear of the Sunday fetich in their hearts, and these clubbed together to pay the fine. The woman was then released and hastened home to her children.

The remark of the magistrate, "This is not Russia," addressed to this person who was, in fact or intent, guilty of no wrong, was a vile specimen of judicial brutality. If he had told the prosecuting witness and the arresting officer that this is not Russia, and discharged the prisoner, the rebuke would have been just, but as applied it was infamous. True, this is not Russia, because the Russian citizen has liberties which are denied to Americans, but we profess that America is the land of the free, while Russians are not guilty of that hypocrisy when speaking of their native land. However, we must discriminate. Politically, America is a free country, in which respect it differs from Russia. Religiously, America is drifting toward a theocracy. There is the same religious intolerance in both countries, but there the church is controlled by the state, while here the state is controlled by the church. So this is not Russia, but worse, as the Widow Fagler has discovered.—[The Truth Seeker.

In a recent issue the Truth Seeker accused me of thinking more of logic than of justice. In the above he shows far more regard for the prejudices he holds against the church, than for justice. He objects to the sentence on the ground that it was a Sunday law. The effect would have been the same had she been violating a license law. If the editor was really intent on justice he would oppose all laws that interfere with anyones right to earn an honest living—in fact, if logical as well as just, he would oppose all laws and all forms of compulsion. H. ADDIS.

Echoes from our Exchanges.

ITALY. On account of the rumor, which started in favor of the liberation of our friends which are confined to the "forced domicile," (domicilio coatti) as a clemency, for the occasion of the marriage between the prince of Naples and princess Helene of Montenegro, the marquis Starable made in Parliament the following declaration: That he could not take favorable measures in their favor, because they didn't commit anything, and consequently is useless to talk about amnesty."

They can stay in the "forced domicile," because they didn't do anything; that is what will teach them to do "something" the next time.

At Trinity. There is a certain de Rosa, the boss over the "forced domicile" (political prisoners colony), which formed a council of discipline in company with the preacher, doctor and the chief of police in order to condemn the "caoti," who are protesting against his cruel, inhuman treatment, and a number of our friends are now entombed in the wet cells of Trinity Castle.

About two weeks ago de Rosa circulated a petition among the "caoti" in favor of "conditional" liberty, which contains the following declaration:

That they will set an exemplary conduct, in submitting themselves to all measures, which the government thinks necessary to adopt on their behalf, in the interest of social safety.

The de Rosa's infamy got the following result:

"The undersigned, Anarchist 'caoti,' in Pantelleria, think it necessary to declare, that they reject with indignation every political measure masqued with clemency in their behalf upon the occasion of the marriage between the prince of Naples and the princess of Montenegro, which will be celebrated at the expense of and to the prejudice of the people.

"They do not ask anybody for clemency, neither would they accept it of anyone.

"A prince, son of the one who dared, against all right attest against their liberty, cannot, on account of a natural act of his life, invoke for clemency from the king, his father, but we demand justice and reparation."

On account of the printing of the above declaration, and a reprint of a translated passage from the pamphlet "Men and the Anarchist Theories" by A. Hamon,

No. 25 of the *Avvenire Sociale* of Messina, was requested for the fifth time since its appearance.

The municipality of Foggia expended in honor of the royal couple 30,000 liras for a ten minute stop at the R. R. depot. They didn't even descend from the train to visit the splendidly decorated City Hall which was prepared for their reception.

This same municipality distributed 1,000 loaves of bread among the poor. It appears that to decorate a hall where the princess was expected to have stopped for a couple of minutes, are wasted 30,000 liras, while to satisfy 1,000 hungry individuals are expended 300 liras only.

If you investigate a little further the calculation, according to Roberto d'Angio, you will find, that if ten minutes out of the existence of a prince are worth 30,000 liras, one hour would be worth 180,000 liras, and half a day 2,160,000 liras and a day 4,320,000 liras. Now then, if a day out of the existence of a starving man is worth thirty centimes (the price of a loaf of bread) the starving man represents one hundred forty-four millionth part of a prince.

PERU. A strange incident occurred in the Congress of that country: During the strike of the Typographical union, a congressman made a speech in favor of Ravachol, Vaillant and Caserio, supporting the expressed ideas with a resolution upholding the strike which was rejected by 53 votes against 34.

BOHEMIA. There are three Anarchist Communist periodicals printed in the Czechish language. "Pokrok" Parska ulice 38. Kolin, Cechy, Austria. "Matice Delnicka" Quellengasse 91, x Bez. Wien, Austria. "Volnost" Hlavni trida 39. Mor. Ostrava, Morava, Austria. There are also three Anarchist periodicals of the same language printed in the United States.

HONG KONG. According to the cablegram from Swatow, there are over 10,000 Wakkas making trouble to the rich, in taking possession of whatever they can reach, in order to appease their extreme poverty, in the midst of plenty.

FRANCE. The "La Sociale" ceased to be published in its place is resurrected our old friend the "Pere Peinard" who promises to keep up his old style among the laboring element.

"L'Idée Libre" is the name of a new periodical published at Agen.

La Puree is the name of another periodical which will be published in Roubaix.

SPAIN. Of the 181 Anarchists arrested in Barcelona after the last attentat, 77 were already sent before the war council. Eight of them are accused of being the authors of the dynamite attentat of June 7th last; the others are accused of being their accomplices.

The other 80 prisoners are implicated in a series of Anarchistic crimes of which the authors are not discovered yet.

At any rate, 80 and 77 prisoners make a total of 157 victims, where are the 24, to make up the 181? Are they dead? Or what has become of them? The official report does not say a word about them.

At Laragoza the mothers and sisters of the soldiers who were consigned for Cuba, made an imposing manifestation against the iniquities of war. Many of them were arrested and confined in the jail; similar manifestations are reported by private letters from other towns in Catalonia.

At Barcelona the departed soldiers were escorted with pointed bayonets to the deck of the ship.

El Corsario, La Idea Libre, Ciemenia Social, El trieste and other Anarchist publications are suspended on account of the empty treasuries.

ARGENTINA. There are strikes in several towns of that country, especially the bakers in Buenos Aires try to give to the movement a revolutionary character, by advocating a "general strike" and taking possession of the means of production and distribution.

A. KLEMENCIC.

Attention!

The Age, a paper with a circulation of one thousand copies, published at Melbourne, Victoria, Australia, made the assertion in its leading article of Nov. 5, that "the Anarchists under Debs and ex-governor Algeld, urged the workers to vote for Bryan in order to damage the Capitalists.

Comrade Andrews requests the comrades in this country to make a statement refuting this assertion. He suggests that groups in the east, west, and middle parts of the country sign a statement that these men are not Anarchists and are only called so as a matter of derision. He thinks such a statement coming from the

United States would be accorded a place in the Age, and would do much to awaken an interest in Anarchy, as well as correcting the misconception that the before mentioned article created. Let the groups everywhere get up short and to the point statements and send them in at once, and thus help on the propaganda in Australia. H. A.

Clippings and Comments.

The Union Miners of Leadville have issued an address to the governor of Colorado. Among other things they write thus of the militia outrages.

Their homes have been entered without warrant or legal authority. Their houses and persons have been subjected to unreasonable searches against constitutional right.

They have been driven from the streets, and their wives and children have been driven from the sidewalks, even from their own dooryards, and forced into their houses.

They have been covered with calumny, assailed with vituperation, ostracised by slander and libel, and abused by insult, until life scarce holds any comfort for them.

They have been arrested by wholesale, indiscriminately, many without cause, imprisoned without cause, brought before judicial officers, and discharged for want of evidence. Some have been held for trial because they demanded trial and vindication from unjust accusation.

Attempts have been made to compel accused persons to give evidence against themselves before the grand jury, in violation of a constitutional right. To such lengths are the mine operators impelled by the greed for wealth and the thirst for power.

This, it seems, should convince the miners that "constitutional rights" are only imaginary, and only to deceive the gullible. All that is left for the miners to do is to "strike for Liberty." This would include taking possession of the mines, refusing to obey the authority of the State, and ignoring any say so of the governor.

The Philadelphia Savings Fund directors, "to protect their 35,000 depositors from loss of their savings," donated \$25,000 to the republican national committee to be spent in the campaign. That is, to save the \$25,000 those-directors deliberately stole it and spent it to "convince" voters. Some of the depositors are "kicking" about the steal, but the dispatches state that as nearly all the directors are lawyers, other lawyers cannot be found to oppose them in court. Now if that bank fails it will offer another example of our glorious system of private banking.—[Sledge Hammer.

Another example of what may be expected as long as politics, "the science of government?" exists.

The editor of the Winsboro Brick says:

Politics is the science of government. It is also a science that should command the loftiest endeavors of American citizenship; to the end that the greatest good to the greatest number may be secured.

But he proves the fallacy of the above in the following.

Government implies two distinct classes of society, viz., the governing class and the class who is governed. Which fact has a tendency to separate farther and farther the extremes of society. Human selfishness accentuates the hiatus and as a logical result the predominant trait of the former class are arrogance and opulence while those of the latter are humility and poverty.

Note and Comment.

COMRADE SOUPAL informs us that the \$4.00 receipted in last weeks issue, should have been credited to Ceska Beseda, Drill, Ohio.

THE comrades in San Francisco can find Anarchist literature at the news stand of Comrade Lombardi, No. 12 Polk Lane. Don't fail to give him a call.

THE promises of politicians concerning the restoration of confidence is just now being beautifully illustrated by the numerous and increasing reduction of wages, strikes, etc.

THE funny papers are particularly funny just now. Judge shows McKinley in the center, and all around the factories opening up and calling for help. Everyone is busy and all are happy and the remark below is: "I told you so."

IS IT not surprising how rapidly prosperity is sweeping over the country? We were promised it if McKinley was elected. If Bryan had been elected

we would very likely have seen the same kind of prosperity sweeping over the country in immense waves. Such is the effect of elections.

WE are glad to announce that comrade Viroqua Daniels is better, but sorry to say she is still unable to contribute to the columns of The Firebrand. She writes, that skirts are a thing of the past with her, having adopted the bloomer costume. Good! I think all our readers will rejoice in the day that she can again take up her pen for their edification.

WE would call attention to the correspondence headed "About the proposed Anarchist Convention" in this issue. We are notified that some of the groups have elected delegates to this proposed convention. If the proposition was presumptuous or unwarranted, the New York comrades should have said so immediately after the call appeared.

THE growth of interest in Anarchist propaganda in New York city is shown by the fact that the comrades on the east side have regular weekly meetings to which they charge five cents admission. The proceeds are from six to seven dollars a meeting and many are admitted free.

Not long ago the S. L. P. had a free meeting in the same building at the same time, but the proceeds of the Anarchist meeting was seven dollars and seventy-five cents.

What is Anarchy? The true and correct definition of Anarchy is without any government outside of ourselves. So all those who voted for either of them candidates named for President of the United States, cannot, consistently, be called an Anarchist, but they may be called State Socialists. In reading brother Carpenter's letter, printed in this issue, I thought it best to give my views as to what constituted an Anarchist. I have never voted for any law maker nor enforcer of law, and I have seen 14 presidential elections, and also several panics. A true Anarchist can have no representative. A. J. POPE.

Correspondence.

ABOUT THE PROPOSED ANARCHIST CONVENTION.

I just saw the notice in your issue of Nov. 22 that a Bohemian Group of Chicago is going to send a delegate to N. Y. to an Anarchist Convention to be held in that city Jan. 1st, 1897. In order to prevent very unpleasant mistakes by comrades who think that there is really a convention to take place in New York, I take this opportunity to state the situation. There will be no convention to take place in the above named city and date. None of the New York comrades know anything about it. While I consider the matter of too little importance to take up your space for discussion on the advisability and usefulness of a convention, I will state the following which I am willing to discuss, if my assertions will be denied: A comrade was instructed on last year's convention of the Jewish speaking Anarchists to take the necessary steps to call their annual convention for 1896. It was a single individual and I do not know of committees consisting of several persons. The committee consisting of a single individual had no secretary, etc. When the committee published in your paper of Oct. 7, a general call for a general convention, nobody took any interest in the matter and only adverse opinions were heard. In accordance with the same spirit of indifference nobody discussed the question in The Firebrand. This would have convinced anybody of the entire lack of any *raison d'être* for such a convention. But not so "the Committee." It sent a letter to a new comrade on Nov. 3, containing the remarkable logic: "There is every reason to believe that the project will be carried out as there seems to be no opposition and no difference of opinion. In The Firebrand I asked all those who are against the idea of a general convention to make it known through The Firebrand, but as yet nobody did, so it is safe to conclude that the general tendency is in favor of it," etc. On these grounds a call is made for a convention in New York. The committee further asked for addresses of secretary of various groups etc., and for the renting of a suitable hall. Nothing has been done of the kind; no hall has been taken, no addresses sent, and nobody of the active comrades of New York know anything about the "General Convention." I consider the action of the committee childish and utterly false, before comrades are led into expense

