

THE EAGLE AND THE SERPENT:

A Journal of Egoistic Philosophy and Sociology.

"The proudest animal under the sun and the wisest animal under the sun have set out to reconnoitre."—*Nietzsche*

Edited by ERWIN McCALL.

No. 3.

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THUS SPAKE

NIETZSCHE:

We carry faithfully what we are given, on hard shoulders, over rough mountains! And when perspiring, we are told: "Yea, life is hard to bear!" But man himself only is hard to bear! The reason is that he carrieth too many strange things on his shoulders. Like the camel he kneeleth down and alloweth the heavy load to be put on his back.

EMERSON:

So far as a man thinks, he is free. Nothing is more disgusting than the crowing about liberty by slaves, as most men are, and the flippant mistaking for freedom of some paper preamble like a "Declaration of Independence," or the statute right to vote, by those who have never dared to think or act.

Dedicated to the Philosophy of Life Enunciated by Nietzsche, Emerson, Stirner, Thoreau and Goethe, THE EAGLE AND THE SERPENT Labours for the Recognition of New Ideals in Politics and Sociology, in Ethics and Philosophy in Literature and Art.

THE EARTH IS MORTGAGED TO SEVEN SPECULATIVE SCOUNDRELS.

THE REST OF MANKIND ARE NECESSARILY THE SLAVES THEREOF.

A RACE OF ALTRUISTS IS NECESSARILY A RACE OF SLAVES.

A RACE OF FREEMEN IS NECESSARILY A RACE OF EGOISTS.

"THE GREAT ARE GREAT ONLY BECAUSE WE ARE ON OUR KNEES. LET US RISE!"

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FLASHES OF LIGHTNING FROM NIETZSCHE.

I write no longer with words but with flashes of lightning.—NIETZSCHE.

PURE spirit is pure lie.

Of all treasure pits one's own is digged out last.

The *thou* hath been proclaimed holy but the *I* not yet.

Whoever liveth among the "good" is taught to lie by pity.

From the bottom one loveth nothing but one's child and one's work.

What is freedom? To have the will to be responsible for one's self.

Sometimes I thought I lied and behold! only then did I hit upon the truth.

Nobody telleth me new things so that I tell mine own self unto myself.

Keep fast the heart—if you let it go how soon the head runneth away.

Once for all, there is much I do *not* want to know—wisdom sets bounds even to knowledge.

"Belief" makes "blessed": consequently it lies. "Belief" means not-wishing-to-know what is true.

"Judge not" the priests say: but they send everything to hell which stands in their way.

Ye must love your work as a mother her child. The loving one loveth beyond reward and retaliation.

Man's profoundest hatred is the hatred of the decline of his type. . . On account of it art is profound.

As a Saviour Jesus is not a success—do you not think his disciples ought to look more saved-like?

We endeavour with all our power to remove out of the world the notions of guilt and punishment.

I call an animal, a species, an individual, depraved, when it loses its instincts, when it selects, when it *prefers* what is injurious to it.

Vigorous eras, noble civilizations, see something contemptible in "sympathy," in "brotherly love," in the lack of self-assertion and self-reliance.

Zarathustra laughed unto his heart saying mockingly, "Happiness runneth after me. That resulteth from my not running after women. Happiness is a woman."

Jesus died too early; he would have revoked his doctrine had he reached mine age. He would have learnt how to live and to love the earth and how to laugh besides.

Socrates when he died said,—*"To live—that means to be long sick"*: even Socrates had enough of life. What does that prove? That he was a *décadent*, a *monstrum* as he himself admitted.

We no longer derive man from "spirit" from "Godhead," we have put him back among the animals . . . Taken relatively, man is the worst constituted animal, the most sickly, the most dangerously strayed from his instincts.

All of the sceptics (a few only excepted) do just like little women, all those great enthusiasts and prodigies,—they regard "fine feelings" as arguments, the "expanded bosom" as the bellows of Divinity, conviction as a *criterion* of truth.

The most intellectual men, provided they are the most courageous, experience by far the most painful tragedies; but they reverence life just on that account, because it places its most powerful hostile forces in opposition to them.

Great intellects are sceptical. . . Convictions are prisons. . . Men of conviction do not see far enough, they do not see *below* themselves: but to be permitted to have a voice concerning value and not-value one must see five hundred convictions *below* one's self, *b. hind* one's self.

Wherever the will to power declines in any way, there is always a physiological retrogression, a *décadence*. The Deity of *décadence*, pruned of his manliest virtues and impulses, henceforth becomes necessarily the god of the physiologically retrograde, the weak. They do not call themselves the weak, they call themselves the "good."

Schopenhauer taught that the whole purpose of art is "to disengage from will"; he honoured it as the great usefulness of tragedy "to dispose to resignation."—This however is pessimistic optics and the "evil eye." A fearless state of mind in presence of the frightful and the questionable—bravery and self-possession in presence of a powerful enemy, an awful calamity, or a problem which awakens dread—it is this *triumphal* condition which the tragic artist selects and glorifies.

RECONNOITERING THE ENEMY.

"WHEN the sun was at noon Zarathustra suddenly looked upwards wondering—for above himself he heard the sharp cry of a bird. And lo! an eagle swept through the air in wide circles, a serpent hanging from it not like a prey, but like a friend; coiling round its neck.

"'They are mine animals,' said Zarathustra, and rejoiced heartily. 'The proudest animal under the sun, and the wisest animal under the sun have set out to reconnoitre. . . . More dangerous than among animals I found it among men. Let mine animals lead me!'"

The Mother-Eagle is fiercest when gathering food for her little one.

Concerning a Definition of Altruism.

SEVERAL of the faithless have written me sharply saying, in effect, "By your cheap and irrelevant wit you have trifled with our affections and our ignorance quite long enough. We demand that *without further delay* you shall define an egoist and an altruist, in so clear and precise a manner that we can recognise them on sight." To satisfy this laudable thirst for knowledge I had prepared a definition of altruism but my solicitor informed me that the law would hold me liable for its publication. I protest, however, that it is not my fault if the conduct of altruists has been such that a calm description of it is not fit for publication. Even the immortal apostle Tak Kak, in defining altruism finds it necessary to cover pages in order to conceal the truth about it and avoid arrest on a charge of calumniating a lie. I refer friends to Tak Kak's series of inspired evasions, if they wish an exhaustive and scientific definition of the two terms. But remember there are 800 true definitions of Christianity and no doubt as many of altruism.

My Emotions and the Cosmic Scheme.

WITHOUT any just provocation several have called me an altruist, my right of private judgment in the matter being quite disregarded. Perhaps they have better means than I have of ascertaining my motives. It is true indeed that I am altogether too much inclined to weep with them who weep (a much easier thing than to rejoice with them who rejoice); it is true that my heart is "as a nerve o'er which do creep the else unfelt oppressions of the earth"; it is true that one sample of exploited, impoverished humanity can make me miserable for days; it is true that I find my highest happiness in making others happy: but I have never been mad enough to dream of making my "good" (?) nature the basis of a social system; I have never dreamed of stretching the cosmic scheme on the bed of my emotions; I have never asked any man to accept my tears as a substitute for justice and bread—I leave that for Christians and crocodiles.

Even were I a more perfect "altruist," the case would not be altered. Even if I found a holy joy in giving all I earn to my exploiters, reserving only enough to keep myself in good working order as a slave, and to clothe my body in such manner as to avoid arrest at the hands of my exploiters; even if I found a sheepish joy in going on quarter rations in order to help that imperial beggar, the Prince of Wales, found his Hospital schemes (and purchase a good reputation for him with his vassals) to care for those who have been all but slaughtered by his social system; even if I gave all my goods to the Mansion House Indian Famine Fund to be transmitted to India and thence returned as dividend to the Shylocks who have produced the famine (or is this blackmailing "transfer" carried out entirely in Lombard street); even such perfect self-sacrifice as this would hardly serve as a foundation for a social policy for all time and for all sorts and conditions of men.

The Mask of Pity, or, a World-Damning Delusion.

BUT it is a perfectly easy matter to state the cardinal points of our creed without using either of these vexed terms. That principle is this—the things called "pity," "country," "religion," as they are played at present are masks, or rather masked batteries which rain the hail of hell upon the race. We are to show men that the game played by the priests, the politicians and philanthropists is, as Stirner has said, "one of highly remunerative egoism." I can waste no words here to prove that religion is a mask. Country also is a mask, for as the *Coming Nation* says, "The rich own every country—the poor have no country" but that land which is hotter than day and by faith is scented afar. But the mask of pity is the masterpiece. By this sign and a Maxim gun savage nations are brought to the feet of Christ, Rothschild and Co., Limited. When this enterprising firm has brought the millions of India to the point of starvation by raking all the produce off the land, they have only to hoist the flag of pity and

presto, the starving slaves are rescued and the booty is safe. When our large industrial concerns maim or saw asunder their employees, again the flag of pity raises millions for hospitals and relieves the murderers of all responsibility. The same flag protects land and money robbers from the consequences of their murderous exactions. (On Hospital Sunday I always give this literary contribution: "My landlord, the Duke of Bedford, has my mite—please see him"—go thou and do likewise.)

Too long we have been piping these pretty verses:

"Oh tell them in their palaces,
These lords of land and money,
They must not kill the poor like bees,
To rob them of life's honey."

We might as well hang our harps on the weeping willows for our *singing* affords too keen an entertainment for our exploiters. I had rather pour water on a duck's back. I once thought these statutory murderers were unconscious of their crimes—there can be no greater delusion. In their libraries you will find Ruskin's frank statement of their sins in costliest vellum, standing on the shelf devoted to works of humour, but carefully studied as a matter of self-protection. The poison of this lie, that the poor can be saved only by the pity of the rich may be digged out everywhere. Most of our so-called rationalists are faithful worshippers of this world-damning delusion. Geoffrey Mortimer in the *Reformer* (Oct. '97) says, "The first step towards amelioration [of the lot of the poor] is to convince the sleek and the apathetic that there is need for reform." This is the Christian lie in a nutshell. How very glad the sleek and apathetic would be if this lie were universally believed and acted on. Our Serpent (Good Luck to him) has sworn that he will scotch that lie or be scotched by it.

Dr. Alfred R. Wallace on Altruism: Mr. Platt's Repudiation.

DR. WALLACE writes us:—"The Land of the Altruists" is good, but it wants modifying to apply to Europe, as the fourth par implies that all the aristocrats *first* got their wealth by *working and producing*. This applies largely to America, but very little to Europe, where the aristocratic wealth is almost wholly derived from conquest and plunder. It will bear amplifying and illustrating more fully."—ALFRED R. WALLACE.

We are pleased to before lay our readers Mr. William Platt's repudiation of Altruism: Sir,—Your fable distinctly states the Altruist is a working man who "*prefers*" to be underpaid and who has himself "*ordained*" to be underpaid, being "*unwilling*" to enjoy the fruits of his labour" and you ask "Does Mr. Platt endorse or does he repudiate this sort of Altruism?" I solemnly assure the Editor that I repudiate it; that whenever I hear of a working man, who, of *his own accord* asks his employer to *lower* his wages because he *prefers* to be underpaid, then I will try to argue with that benighted working man; and whenever I hear of a Trades Union commencing a strike to enforce a demand for *lower wages and longer hours* (because the workmen are "*unwilling*" to enjoy the fruits of their labour" then I will do my best to reason with that benighted Trades Union! But what in the name of Paradox had the Editor had for supper when he dreamt of the existence of such working men, [this sarcastic fling at the working-men seems to us very rude indeed. —ED.] such altruists and such a WILLIAM PLATT.

EGOISTIC REVELATIONS.

Esoteric Egoism of a Distinguished Altruist (a Letter from Mr. Herbert Spencer.)

THE following letter from Mr. Herbert Spencer indicates so clearly the extraordinary degree of egoism which even a famous altruist must practise in order to get anything done, that we cannot forbear quoting it. The reader will note that the letter betrays the indecision common to so many students as well as altruists—a whole-hearted egoist would have saved all that valuable time consumed by "long hesitation":—

Mr. Herbert Spencer finds that he must take measures for diminishing his correspondence.

For years ill-health has prevented him from doing more than a nominal amount of work; and the greater part of what little energy he has is absorbed in answering those who write to him. Letters inviting him to join Committees, to attend Meetings, or otherwise to further some public object, letters requesting interviews and autographs; letters asking opinions and explanations—these, together with acknowledgments of presentation copies of books, entail hindrances which, though trivial individually, are collectively serious. Often they cause days to pass without a line being written.

After long hesitation Mr. Spencer has therefore decided to cut himself off from every engagement that is likely to occupy attention, however slight, and to decline all correspondence not involved by his immediate work.

To explain the absence of a special reply to each communication, he sends this lithographed general reply, and he hopes that the reasons given will sufficiently excuse him for not answering in a more direct way the letter of Mr.——.

The Lunatic, the Lover, and the Poet.

It was Shakespeare, the poet, who grouped the poet, lunatic and lover together. Our Serpent has so much trouble with the poets, that he has decided, like Plato, to banish them from his Kingdom. To misquote Browning (it is always better to misquote a poet)—

'Tis we musicians (and poets) who don't know.

Our fine friend, that gifted poet, J. Wm. Lloyd, complains of our lack of balance—says we must have both egoism and altruism, egoism being the tree and altruism the fruit. Just so, but we exploited must get a tree before we can expect any fruit. And if we had a tree we should still say, "Take care of the tree and the fruit will take care of itself" (we had almost said "and the exploiter will take care of the fruit"—as he truly will if the owner of the tree be no vigilant egoist). Now a word to those who tell us we lack balance and are one-sided. We are one-sided—that is what we are here for. Balance! Good God! It will be time enough for the exploited to sing of balance when the exploiters begin that tune—or when we see a little balance. THE EAGLE AND THE SERPENT are admittedly special pleaders for the exploited. Surely we are not expected to plead the cause of our enemies. A scholarly—all too scholarly, critic tells us that we have given a one-sided presentation of the views of Emerson, Goethe, etc. Well, they were both strong advocates of the physical basis of life; both praised highly good digestion (and of course good things to digest). They both knew that millions about them were starving, but neither of them allowed this to interfere with their University course, pleasant foreign travel, etc., etc. A nice margin of £500 or £1,000 a year protected both of them from coarse and degrading forms of egoism and enabled them to speak in glowing phrase of the beauties of the sufferings they knew nothing about.

Does Altruism Pay?

THE following gentlemen answer this question with an emphatic "Yes": All the prelates of the church, all well-paid clerics, all the politicians and philanthropists, all the parasites of exploitation, and all the unintelligent exploited. In one of its advertisements the Cass Real Estate Co. of New York says, "Every altruistic thought, every religious emotion, every good impulse of mind or of soul, adds to the value of Manhattan Island real estate."

All the intelligent exploited declare emphatically that altruism does not pay.

Maupassant on Egoist Benevolent Societies.

OUR benevolent fraternities are the veriest Egoist-Banking concerns. This was cruelly shown up in Maupassant's "My Uncle Sosthenes":

"What is their object? Mutual help to be obtained by tickling the palms of each other's hands. I see no harm in it, for they put into practice the Christian precept: 'Do unto others as ye would they should do unto you.' The only difference consists in the tickling, but it does not seem worth while to make such a fuss about giving a poor devil half-a-crown."

G. B. Shaw on Wagnerian Anarchism.

As to the question you put to me about Nietzsche contra Wagner, it is of course perfectly idle to discuss whether Nietzsche's sally was "justified." But it was inevitable and natural that "Parsifal," and the last passages written by Wagner about "Parsifal" in his Bayreuth leaflets, should have been received with lordly contempt by a young admirer of "Der Ring des Nibelungen." Only the other day, the youngest and most energetic of our front rank musical critics, Mr. J. F. Runciman, in the heat of the enthusiasm inspired in him by "Siegfried," was positively revolted by "Parsifal," and broke out into scoffings that made all good Bayreuth pilgrims tremble lest he should be felled by a thunderbolt. But what would you have had Wagner do? A man cannot go on writing "Siegfrieds" all his life. When he has said all that can be said for youth and life and morning, he naturally turns to such fresh material as death and night, and gives us "Tristan and Isolde." When he has exhausted the theme of self-assertion in "Siegfried" it is time for him to exhaust the theme of self-abnegation in "Parsifal." Wagner was an artist whose business it was to give expression to all moods and all views of life, and not a Don Quixote with a Dulcinea whose superior claims he was to

force on the world at all hazards, and whom, like Mrs. Micawber he would "never desert."

There is a great deal of nonsense talked about Wagner at present, because we are all in the phase of being transported and dazzled by the spell of his art. "The Ring of the Nibelungen" stands quite apart from his other works as an exposition of his socially revolutionary period. The world does not trouble itself now very much about the Anarchism of Michael Bakunin, who led the Dresden rising which Wagner threw up his opera-conductorship to join; and yet Bakunin's programme of the fearless destruction of all institutions, legal and moral, political and religious, is exactly the programme carried out by Siegfried. In "Parsifal" there is no longer any question of political and religious institutions: the conflict in it is not the conflict of individuals with the State, but of man with the eternal conditions of his own nature. It is perfectly possible for a man to be an extreme political and social revolutionary and yet express his philosophy of life in "Tristan" and "Parsifal."—Yours Faithfully,
G. BERNARD SHAW.

OUR NEW DRESS.

SAVE a few pars this issue is set in blank verse or blanker prose. This new way of making poetry was invented by Benjamin R. Tucker, editor of *Liberty*, of New York. In a moment of inspired lucidity Mr. Tucker put himself this conundrum, What's the use of "justifying"? He could find no justification for "justification" and decided to give it up. Mr. Tucker states that nearly one-third of the cost of composition is saved by his invention. If our Typo Unions knew a thing or two, they would decree the abolition of justification while preserving the present scale of prices. Mr. Tucker has taken out no patent, and with many thanks to him we adopt his idea. A blank poet never thinks of justifying—henceforth we claim the same license.

LITERARY ACKNOWLEDGEMENTS.

ALL books and journals sent to us will be acknowledged in this column. Ampler notice will be given as opportunity is presented.

Journals received:—*Personal Rights, Labour Prophet, Brotherhood, Conservator, Justice, Les Temps Nouveaux, Adult, Truthseeker, Braaford Echo, Coming Nation, Land and Labour, Altruist, Solidarity, Rochdale Labour News, Teday Ashton's Journal, Belfast Citizen, Malthusian.*

Books and Pamphlets received:—*Plays Pleasant and Unpleasant* by Bernard Shaw, two vols., 5s. each, Grant Richards, Covent Garden, Lond.—*Affirmations* by Havelock Ellis, 6s., Walter Scott, Paternoster Sq., Lond.—*Anarchism: A Criticism and History of the Anarchist Theory* by E. V. Zenker, 7s. 6d., Methuen and Co., Essex St., Lond.—*Voluntary Socialism* by Francis Dashwood Tandy, 50 cents, published by the Author at 1408, Curtis St., Denver Colo., U.S.A.—*Free Competition*, (5 cts.), *Modern Socialistic Tendencies*, (5 cts.), and *The Prenatal Culture Dogma* (2 cts.), Tandy, Denver Colo., U.S.A.—*Ruled by the Tomb: A Discussion of Free Thought and Free Love* by Orford Northcote, 6d., *Adult Office*, 16, John St., Bedford Row, W.C.—*Lepper Dietary Cure, The Missing Link in Dietetics* (1½d.), *The Dietetic Way to Health and Beauty* (1½d.), *A Nut and Fruit Dietary* (1d.), *The Tea Question*, (1½d.), Fräulein Lepper, 23, Ashchurch Park Villas, Shepherd's Bush, London, W. *Some Problems of Social Freedom*, by Lillian Harman, 3d. *Adult Office*, 16, John Street, Bedford Row, London, W.C.

Lack of space compels us to hold over several reviews.

NOTES AND ANNOUNCEMENTS.

PLEASE note our address: Eagle Publishing Company, 185, Fleet Street, London, E.C., England. Orders for the trade should be sent to Mr. W. Reeves, at the same address. Our next number will appear Aug. 15th. Trade orders always receive immediate attention, but we can not in every instance assure immediate reply to orders by post. But all business letters receive the earliest attention that it is possible to give them.

* * *

Any American journal inserting and sending us a copy of the following advertisement will be given the same number of words in EAGLE AND SERPENT:—

"THE EAGLE AND SERPENT" is a bi-monthly journal of egoistic philosophy and sociology which teaches that in social *science* altruism spells damnation and egoism spells salvation. In the war against their exploiters the exploited cannot hope to succeed till they act as a unit, an "ego." Sample copy, 5 2-cent stamps; 2 samples, 10 2-cent stamps. Address, Eagle Publishing Company, 185 Fleet Street, London, England.

* * *

American letters and papers should be carefully weighed and prepaid, and should all be marked, for the present, "Via Cunard or White Star Line, from New York City." In case of war such post would be safe in British vessels.

* * *

All students of egoism should provide themselves without delay with the articles on "The Philosophy of Egoism," now beginning in that interesting and unique journal, "Egoism" (see advt. in another column). They are worth far more than the cost of the journal. After reading them every egoist will be able to give satisfactory reasons for the faith that is in him. Especially valuable, also, are the articles in Nos. 1 and 2 of Vol. 4 of "Egoism," on "Self-Entertainless-Self (Male)" and "Self-Entertainless-Self (Female)." We regret that "Egoism" has had to suspend a short time. Its last issue was Oct., 1897. We earnestly hope it may soon resume publication.

* * *

We desire to recommend to the special attention of all readers the dietetic cures of Fräulein Lepper, (*v. advt.*) These cures are based on the whole nature of man and we believe that a fair trial will convince any one of their great value. The treatment is specially adapted to exterminate the student's woes—insomnia, indigestion, etc. We speak from personal experience.

* * *

We have sent out many free samples of E. AND S. and have hundreds of other names to which we wish to send; but our limited means do not permit it. Who will eloquently contribute to our propaganda fund? Account will be rendered and acknowledgment made in our columns of all such contributions.

* * *

The golden text for this month is kindly supplied by Lord Salisbury: "From the necessities of politics or under the pretence of philanthropy the living (strong) nations will gradually absorb the territories of the dying (weak)." Why doesn't the Prince of Wales get up a new hospital for statesmen whose faculties have decayed to the last extremity of telling the truth? We know that his Lordship has had a chance to read Dr. Redbeard's book *Might is Right*, and its arguments seem to have gone home.

* * *

We have received from Dr. Alfred R. Wallace a vigorous and exhaustive reply to Mr. Common's article in this number. It came too late for this issue but will appear in our next.

* * *

A good many friends have devotedly wasted a penny stamp in order to lament that we do not issue monthly. The fact is we are likely to become an annual if those who profess their faith in E. AND S. do not prove that faith by their works. The Editor was able to borrow enough to bring out Nos. 1 and 2 and a friend was fortunate in being able to re-steal enough to bring out this issue, but without a Parliamentary license this game cannot go on forever. If we knew how to re-steal a million from the Lombard-street Brotherhood of Thieves, we would nobly sacrifice the whole of it in bringing out E. AND S. *gratis*. As it now seemeth, some of our friends must do a little begging or stealing for the cause. All good things shall come to them who steal in the name of the Lord.

* * *

As usual, dozens of articles have had to be held over.

* * *

We can furnish newsagents and friends a placard advertising E & S.

**DARWINISM IN SOCIOLOGY:
A REPLY TO NIETZSCHE'S CRITICS.**

EVERY consistent system, in its ultimate analysis, is made up of a comparatively small number of principles. If each of these principles is firmly established, then the system stands as a whole; if only some of them are established, the system is partially true and perhaps partially false; and if all its principles are disproved, then the system is absolutely worthless. Instead, therefore, of examining *seriatim* all the objections—some of them very trivial—that are brought against Nietzsche's system, let us briefly examine its most important principles, and if we find these firmly established or self-evident, then most of the objections will vanish of their own accord in candid, truth-loving minds.

1. In so far as there is a moral end at all, the highest social excellence, strength and vigour, is the only end that can be justified. The denial of this principle involves the absurdity that an inferior degree of social excellence is preferable to a higher social condition.

2. Human beings are not equal. The fact is obvious to everyone who is not wilfully blind. Those, however, who wish to know the extent of the inequality and understand the matter fully in its scientific bearings, should consult Mr. Francis Galton's "Hereditary Genius," and his other works on the subject.*

3. Individuals, healthy and well-constituted in mind and body, instinctively seek their further self-development, their higher physical and mental excellence, and the perpetuation of their type.

4. The highest excellence, the greatest strength and vigour of the social organism and of the human type, can only be attained by the further self-development of the physically and mentally superior individuals.

5. It is for the interest of the human species with a view to its further advancement, that the better class of individuals should have greater advantages than inferior individuals. We shall regard this principle as obvious until the time comes when agriculturists and horticulturists (much wiser men than ethicurists), with a view to raising the best crops, give to inferior plants and weeds the same advantageous conditions of growth as the best plants. It is therefore absurd to advocate equality of opportunity. Semi-idiots should not have the advantage of a university education, and should not be admitted to the British Museum Library. And it is still more absurd to advocate, as many ethicurists appear to do, that the inferior class should be allowed to breed like vermin, and that their spawn should be supported at the cost of the better classes.

6. The interests of superior and inferior individuals are necessarily antagonistic; there has been a continuous conflict between them, and the inferior class have now gained a temporary ascendancy. The struggle for existence is universal among the lower animals; it is therefore strange that the struggle should be regarded as something abnormal among human beings. The conflict in the human species is however disguised; it is waged not so much with carnal as with spiritual weapons. Paul himself confesses that it is so; and the work which Paul performed in the world is the most important of all studies for the Darwinian. Paul may be said to have patented the most effective imposture ever devised for giving advantage to the inferior class in the struggle for existence—namely, the system for "saving sinners"; and by so doing he has perhaps done more harm in the world than all the other scourges of humanity taken together. To be sure the salvation promised is in another world, but the real purpose of the system—to save unworthy individuals in the present world—is thereby the better concealed. Christianity is the artful device by means of which the slave class has successfully accomplished a revolt in half the world. We are greatly indebted to Dr. Alfred Russell Wallace for being the first to show the immense rôle which mimicry (the

* Mr. Francis Galton's investigations of the subject of human inequality furnish a firm basis on which an anonymous German writer has recently built up a theory of "social aristocracy," in a very important book, entitled, "Service of the People (Volksdienst) by a Social Aristocrat." The author's enthusiasm for the abolition of hereditary property reminds one of Henry George's enthusiasm for his panacea.

falsehood, imposture and hypocrisy of the lower animals) plays in nature ; it would surely be surprising if something of a similar kind did not present itself among human beings. All the devices of ascetic priests are of the nature of mimicry, they are devices for enabling inferior beings to maintain themselves in the hard struggle for existence in which they cannot compete on equal terms with the strong and healthy. Christianity is the ascetic religion *par excellence* ; it is such an extraordinarily perfect system of mimicry and imposture, especially in its ethical aspects, that it is no wonder that it imposed on the most intelligent men in past ages, and held the world in bondage for nearly 2000 years. When falsehood plays such an immense rôle in nature, he who acts on the maxim "Truth at all costs," will soon find by bitter experience that "honesty is the worst policy" in dealing with deceitful and dishonest men who have no regard for the welfare of the human race.

7. Owing to the breaking up of the old social groups incidental to new modes of living, a considerable mal-adjustment of social conditions has taken place in historic times, and socialism and commercialism being both unsatisfactory, mankind is now in quest of a new system of organization, under which advantages will once more be reaped approximately proportionate to natural ability. Some 2500 years ago the social conditions under which human beings lived began to alter considerably in the more civilized portions of the world, owing especially to the extension of commerce (which followed the increased use of iron) and the introduction of money. Under the commercial and financial system with its substitution of gold for merit, advantages no longer accrue so approximately in proportion to natural ability, as under a non-monetary system which obliges every one to stand on his own merits. (Those who object to the word *merit* may put *natural capacity* in its place). Theognis, the Greek poet,* pointed out at a very early date the social evils which resulted from the new order of things ; the mal-adjustment, however, has tended rather to increase than diminish in the course of ages. Mankind has consequently been groping about for two and a half millenniums for a new social system under which to live. This mal-adjustment gave the special opportunity for Christianity to spring up, which caused the revolt of the slaves by its socialistic and ultra-socialistic teaching. But socialism, Christian or non-Christian, can never be the basis of a sound system of society. The commercial system, notwithstanding the loud assurances of professional political economists and the editors of commercial newspapers, is equally far from being the best system for the distribution of social advantages. Though still inheriting some of the instincts of the heroic age, we live at present for the most part under an anarchical, make-shift system, a hybrid growth of commercialism and Christian socialism, under which advantages are distributed largely at hap-hazard, and not necessarily to the deserving, as they would be under the ideal social system. We must, however, find such a system ; we must find men who can determine the merits and demerits, the valuable and the non-valuable qualities of their fellow-men, and who can reconstitute society on a new basis of genuine worth. From Nietzsche's point of view, therefore, which regards commercialism as an altogether imperfect system, the special question of rent and interest does not come up for discussion. Taking rent and interest, however, as facts which exist at present, we should look at them with reference to the moral end we have in view—in so far as they are a hindrance to its attainment, we should try to counteract their evil influence.

Considering societies as organisms, and re-examining the subject according to analogy, we reach much the same results. Individuals are *not* analogous to the *members* of a physical organism, they are merely analogous to the *cells*, as Haeckel, Weismann, Roux, and others have shown. The individual cell, therefore, even in the most important organs, is of so comparatively small account, that, reasoning from analogy, we might conclude that not only the lack of equal advantages among certain human beings is in no way injurious to the social

* Nietzsche was greatly influenced by the writings of Theognis ; and Darwin also recognised their importance by quoting a passage from them on the deteriorating effect of money, in his *Descent of Man*.

organism, but even their very extinction is a matter of indifference, especially if provision is made for others to take their place. Analogy, in fact, teaches us much more. Whole organs or groups of cells are no longer nourished when they are no longer needed, and are consequently lost (*e.g.*, the four toes of the horse, the hind limbs of the whale, etc.); we should therefore expect that whole groups of individuals will be eliminated from the social organism, when they no longer serve a useful purpose. Further, there is not equality of opportunity in the cells of a physical organism: the cells that compose our little toes, for example, have not the advantage of the careful protection which the cells of the brain and spinal cord possess; consequently we may conclude that individuals destined to regulate society should have better opportunities than those who are likely to be comparatively worthless. It has also been shown by Roux that a struggle for existence goes on among the cells, and in all the parts of an organism; consequently we may expect that conflicts will take place among individuals and classes composing the same society. Human societies, however, are only analogous to low physical organisms; they are therefore able to exist under a variety of forms, and under favourable conditions many awkward and ill-constituted social organisms may continue to live. Analogy thus confirms the conclusions previously arrived at.

THOMAS COMMON.

On behalf of our readers we thank the authors of the following letters for their courteous replies:

SIR.—Thank you very much for the copy of E. & S. and the proof of Mr. Common's letter. I am sorry to say that I have no time to discuss that interesting subject.

—P. КРОПОТКИН.

SIR.—I regret very much that I am unable to accede to your request to write on the subject of Nietzsche's philosophy, as I am not sufficiently conversant with it to be able to give an opinion of any value upon it.

—R. B. CUNNINGHAM GRAHAM.

SIR.—What does Mr. Common mean by a *true* aristocracy in *opposition* to democracy? If democracy means equality of opportunity (and if it does not it means nothing), then the growth of a *true* aristocracy would necessarily be its first, essential, and finest outcome. These things are cause and effect, not opposing forces. As for private rent and interest, they are blackmail on industry, and neither common justice general freedom, nor important development of the race, have any chance whilst the blackmail (class-exploitation) system lasts.

—LEONARD HALL.

DR. Redbeard comments on the discussion in No. 2 as follows:

SIR.—Nietzsche, like Carlyle and Emerson, advocates the rule of the "ablest man," but he does not suggest any rational method whereby the ablest man may be discovered (or may discover himself). The votes of disciplined slaves *do not* discover him, and never have discovered him, if we judge from actual experience; and neither does the evolution of High Finance discover him, if we judge by the personality of the Money Kings who rule the world. How then is he to be found? How is a genuine unbribable *aristocrat* to be selected? How then is the finest type of manhood to be known? By what sign is he to be distinguished? This then is the practical business question—how to discover and enthrone your Strong Man, Your Hero, Your King. Most writers on social subjects have very enthusiastically eluded this all important point, and most propagandists of altruistic theories have been far too emotional in their methods to even seriously consider it. They have lived in a land of dreams and spent their energies frantically chasing shadows. Nature, however, has not been so forgetful of this matter. Nature provides a simple method whereby the *overman*, the *beyond man*, the *aristocrat*, may be *self-chosen*, with *mathematical exactness*.

That method is unlimited rivalry for material ends, for egoistic propagandism, and for racial expansion, for love, land, power, gold; culminating from time to time in selective slaughter on superb battlefields. *This is the natural order throughout the whole animate creation, including men.* Among beasts, birds, and fishes, the leaders and pro-creators are battle selected, and *so must it be* with mankind. The Conqueror in war, (no matter how he conquers) is nature's appointed ruler. He may write laws, collect tributes, issue injunctions, gather in rent and interest, manufacture moral codes, and force any Ideal (false or true) upon the brains of his thralls. He may set up parliaments, build temples, schools and colleges, publish Bibles, Korans, Zendavestas, Encyclopædias, in order to tune popular opinion to suit his own ambitions, hopes, desires. There is *nothing to prevent him* from doing what he likes. He is lord of the earth and the ocean, he is king of the uttermost isles; but for all that, Dr. Wallace's ideal, "equality of

opportunity" does not die. *All things are open to all men at all times.* The strongest of to-day may be justly overthrown to-morrow, if they become degenerate. Strength is tested by strength. The *fittest* to possess and propagate are *conquerors* in war, and the fittest timber for kings and rulers are the chiefs of conquering bands. Thus Darwinism combined with Nietzscheism completes and renders irrefutable the philosophy of power.

Behold, the egoistic religion of our fathers, the religion of the Nibelungenlied *has a truth in it.* Verily! Odin is Odin, Darwin is his prophet and the right of the Strongest Immortal.—RAGNAR REDBEARD, L.L.D., University of Chicago.

It seems scarcely necessary to point out to Mr. Common that, according to his own account, commercialism arose independently of, and six hundred years anterior to, Christianity and therefore calls for independent treatment. The magnitude of this question surely entitles it to categorical consideration at the hands of Mr. Common.

We are submitting Mr. Common's articles on Nietzsche to the leading scientists and sociologists of our misguided planet. We do not doubt that a number of them will accord our readers their critical comments on this discussion in time for No. 4 (Aug. 15). In No. 4 will also appear Mr. Common's exhaustive and not unsympathetic criticism of Dr. Redbeard's book *Might is Right.*

AN EGOIST UNIVERSITY AND CIRCULATING LIBRARY.

The following letter speaks for itself:

ED.—Your idea regarding the formation of egoistic circulating libraries, and Mr. Common's proposal *re* the founding of Nietzsche Clubs, are both excellent and deserving of support. I am prepared to aid any such Clubs or Libraries by sending one free copy of "Might is Right or the Survival of the Fittest" to any such club which in proof of its *bona fide* character will order 50 copies of the current issue of E. AND S. [v. "Terms to Propagandists."]

I have also another book in MS., to be entitled "War and Evolution or the Necessity of Battle-Selection." When published it will also be sent to clubs or libraries endorsed by Editor of E. AND S.

University of Chicago.

(Signed) RAGNAR REDBEARD, L.L.D.

Fräulein Lepper has also kindly undertaken to send her several pamphlets explanatory of her dietic cures to any club ordering 50 copies of any one issue of E. AND S. Send 3d. postage for Dr. Redbeard's book and 2d. for Lepper's pamphlets.

We append our list of Secretaries of the Egoist Universities in the order of their enrolment.

Malfev Wilkes, 11, Hounds Gate, Nottingham. W. Robinson, 135, Willoughby Street, New Lenton, Nottingham. Leonard Hall, 43, Alma Street, Eccles, near Manchester. H. M. Reade 27, Walter Street, Hightown, Manchester. J. N. Green, 40, Leyton Park Road, Leyton, Essex. W. J. Robins, 198, Polygon, St. Pancras, London. C. Moorhouse, 11, Handley Street, Sheffield. Henry Bool, 69, E. State Street, Ithaca, N. Y., U.S.A. J. Greevz Fisher, 78, Chapel Allerton, Leeds. Messrs. Jaggard's Library, 39, Renshaw Street, Liverpool.

COURSE OF STUDY FOR BEGINNERS IN EGOISM.

Will our friends kindly assist us in making the following list as complete as possible? We want references to English articles on "Stirner" and on "Egoism."

ARTICLES ON NIETZSCHE.

Quarterly Review, Oct., 1896. Blackwood's Magazine, Oct., 1897.

University Magazine and Free Review, May and Dec., 1896, April, May, 1898.

Agnostic Journal, Jan. 23rd, 30th, Feb. 6th and 20th, 1897.

Truthseeker of New York, July 17th, 24th, 31st and Aug. 7th, 1897.

Truthseeker of Bradford, England, Sept., Oct., Nov., Dec., 1897.

Natural Science, June, 1897.

Contemporary, May, 1898.

Fortnightly, Sept., 1895, June, 1898.

Affirmations, Havelock Ellis.

ANSWERS TO CORRESPONDENTS.

SYBIL.—Many thanks for your offer of undying love. Kindly find its cash coefficient and remit same.

PESSIMIST.—Nietzsche refutes pessimism by pointing out that where judge, jury, and criminal are united in the same person, the decision reached must be thown out of court. Moreover, a living pessimist is necessarily a liar; if you consider your birth an error, why not rectify it by suicide?

G. R.—Your letter is libellous—you called us a Christian.

MARRIED.—As a rule woman's noblest qualities are brought out by systematic abuse, but this does not apply to mothers-in-law. We treat this question profoundly and experientially in our forthcoming tract "Domestic Tranquillity and how to Avoid it." Your wounds will heal more quickly by a vegetable diet.

ESOTERIC.—Yes, Emerson had an esoteric doctrine; in an early issue we treat this subject. Perhaps we have all got our esoteric doctrine.

ALTRUIST.—Glad to hear that you have had a "dud" (suppose you mean "lucid") interval. Hope you will have another before writing again.

FUZZLED.—You say "A really selfish man would not care a fig about Beyond-man." We can not quite make out whether you say this regretfully or rejoicingly. But don't worry about it.

C. J.—Many thanks for your letter calling us a liar. Kindly send proof in your next.

POETASTEROID.—Your poem is unfit for our columns—we might as well print the Song of Solomon. Try *Police Gazette* or some christian weakly.

R. P.—A christian-Anarchist is one who does not believe in Christ or Anarchism.

CECIL.—We have no space to answer your question "Why do the ungodly prosper?" But we are heartily glad to know that you are prospering.

LOVE.—Leighton Pagan in his pamphlet *For Love and Money* (see advt.) points out that love is good for business. The argument is well-sustained. We strongly recommend Pagan's essay.

F. W.—*Adult* for June treats the subject fully. It also has exceptionally strong articles on "The Sexual Enslavement of Men," "A Note on Nordau," by O. Northcote, "How can Free Lovers be happy though Married," and several others. In the same issue Leighton Pagan says "To talk about woman's rights independently of her powers is bunkum. Ergo, half the talk about woman's (or man's) rights is bunkum."

OMNES.—Will friends kindly inform news-agents that we furnish current issues of E. AND S. in exchange for back numbers, and try to induce agents to order a trial dozen or half dozen on these conditions.

WALTER DEXTER, JR., and PAUL BADCOCK.—Best thanks for title-page design. We have promised to keep this competition open a little longer. Artists should read pp. 21 and 486 of Nietzsche's "Thus Spake Zarathustra," before submitting design.

X.—We hope to run the following articles in early issues; "A Prayer for Universal War," "The Infernal Feminine or Love as the War of the Sexes."

ALL SECRETARIES OF EGOIST UNIVERSITIES.—Members do not need to buy all their books. As they are all loyal rate-payers, let them unite in recommending the books they want to the nearest Public Library.

TO CANVASSERS.—We will give liberal commissions to canvassers for E. AND S. Canvassers in Labour Societies and college towns especially wanted.

Y.—Nietzsche is pronounced as if spelt Neetschai, accent on the first syllable.

RADICALS.—Will radicals willing to loan books to a proposed Circulating Library kindly send list of same to the editor?

OMNES.—Will students of Ibsen, Stirner, etc., kindly send at once short egographs from these or other writers?

EGOIST'S SHOULD READ

Slaves to Duty, by Badcock. Price 6d. REEVES, 185, Fleet Street, London, and *For Love and Money*, by Leighton Pagan. Price 6d. WILSON & MACMILLAN, 16, John Street, Bedford Row, London.

"Any who draw their portraits of free lovers from Artemus Ward's delightful absurdities will regard the distinction of a free lover with a sense of humour as sufficiently unique, but in adding to this the gift of writing wittily and luminously on the currency question, Mr. Pagan attains to the miraculous."—*Adult*.

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The friends of THE EAGLE AND THE SERPENT can assist us by distributing copies of a descriptive leaflet to be had on application. We solicit original or selected contributions germane to our purpose. We especially want short articles or extracts showing (1) how much our altruistic aberrations cost us in hard cash (we have faith in this sort of propaganda); (2) the total failure of altruism to bring anything but misery and slavery to the race; (3) egoistic quotations from Nietzsche, Stirner, Emerson, Thoreau, Goethe, Ibsen, Whitman, Humboldt, Spencer and others. Contributions to our propaganda fund will be most gratefully acknowledged.

SPECIAL TERMS TO PROPAGANDISTS.

THE EAGLE AND THE SERPENT will be published every alternate month, (next issue on Aug. 15), 1898. Price per copy 3d., or 8 cents.—post free 3½d. or 10 cents. Post free per year 1s. 9d. or 60 cents. Small sums may be sent in half-penny or 1-cent stamps. We will send 3 copies at the price of 2 subscriptions, and 5 copies at the price of 3 subscriptions.

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BENEDICTIONS AND MALEDICTIONS.

DEAR SIR,—Please send me 12 copies of your No. 1. I enclose payment. I like your idea and think you will do a good work.—ALFRED R. WALLACE.
Your title is too long! Cannot you reduce it to two? Why not THE EGOIST? Motto—"Wisdom and Self-reliance." —A. R. W.

In the "Clarion" (March 19), Dr. Wallace called attention to the fact that E. AND S. looks at altruism and egoism from the standpoint of how best to stop exploitation, "not at all as regards individual action towards our neighbours and friends." He finds our title to mean "self-reliance and wisdom." He quotes approvingly our "Creed and Aim," and adds that our demand for egoistic or self-interested action on the part of the exploited means simply "that we are fools if we choose landlords, capitalists, soldiers or lawyers to govern us, and that the kind-hearted and altruistic workers and dispensers of charity in the slums, though individually to be admired and loved, are as a class to be condemned, because they have no object but to palliate symptoms, instead of removing causes. In originality and go E. AND S. is very refreshing. I hope it may meet with support."

DEAR SIR,—Nietzsche having acted as a powerful mental stimulus to me, I am highly pleased to hear of the existence of a journal devoted to the spread of his ideas. I cordially wish E. AND S. every success. —ORFORD NORTHCOTE.

SIR,—Each of us is apt to subscribe to opinions which we feel to be true. It is so much a matter of temperament. I have observed that Egoists answer to certain well-defined types, as also do Altruists. The former lack a fulness in the upper portion of the cerebrum, while the cerebellum is well developed. The latter are of the opposite character. What Darwin called the "correlation of growth" is strikingly apparent here. The man of balance, however, is able to see both positions at once, and from his neutral centre will naturally regard either of these two extremes of view as an extravagant hypothesis of social polity.

Just a word of comment on your first number. Altruism has doubtless been lauded by tyrants for purposes of exploitation. That is quite incidental, nevertheless, and in nowise touches the integral principle. Did all practice benevolence, where could exploitation step in? You must give the devil his due. And I affirm, in spite of what you contend to the contrary, that Egoism is a complete justification of exploitation. The enunciation of "the right of the conqueror" is only a variation of "whatever is, is right." It is a poor apology to say that "the fittest are assuredly not those who have simply inherited stolen property." The fact that they are able to "hold their own" is *their* justification. Nor is exploitation primarily due to the institutions of rent and interest. It has a deeper origin in the superior cunning of the few to get those institutions respected. The workers are robbed simply because they are—fools. Your bottom principle, however, that self-interest rules the world, is true, but social science is concerned with the conflict of interests, thereby calling into requisition individual rights and duties, which limit Egoism. But I welcome E. AND S. as a healthy antidote to Namby-Pambyism.

—HENRY SEYMOUR.

[May we observe that an expansion of the cerebrum would not hurt most of us and that dreams of an era of universal benevolence belong rather to the realm of poesy than to that of social science?—ED.]

SIR,—E. AND S. is almost my ideal of a reform publication. It is pellucid in style, laconic in thought and definite in aim and object. It betrays a desire to pitilessly examine self, systems and sciences. I like it because it seeks new paths to freedom and fraternity, and is forceful without being fanatical. Self-consciousness, the result of investigation and self-analyzation, and class-consciousness, a real conception of the *status quo*, seem to be the predominating thoughts. My reason for preferring it to other journals is, that there is none of the Godly gush of the come-to-Jesus "reformers." I recommend it because it is not afraid to shock its readers by exposing the vices of the parasites who have a paradise here, nor lampoon the follies of the proletariat, who in this purgatory so eagerly swallows the shallow-minded sophisms of soothsaying sky-pilots and sycophantic sciolists. I like it because it is terse, concise and contagiously congenial. It's a good thing, push it along. It sells like hot cakes.

—MALFEW SEKLEW.

DEAR SAVIOUR,—Your title could not be surpassed. The egoistic reader recognizes at once that the man who undertakes to save the world through his child, has prepared himself worthily for his fatherhood. Only a whole egoist would dare to christen his child so daringly.

I like article II., p. 6 best, as it meets my views regarding the vaunted morality of altruists. Several friends and I have adopted the plan of leading publicly and privately a sin-less life. We think this will be a very effectual way of showing altruists what bible-less men and women do from choice in moral matters. Some altruists are trying to discover some sins in my past and present life; they have failed so far. I have advised them to give up the search and follow my example. *A whole egoist finds it to his advantage to live without sinning.* I must have been unconsciously an egoist all my life.

—SOPHIE LEPPER.

SIR,—It seems to me an impossibility, or rather a curiosity to edit a paper on the philosophy of Egoism and not to know Max Stirner, the founder of the philosophy, at all, as you seem to do.—JOHN HENRY MACKAY.

[With many others we are anxiously awaiting the fulfilment of Herr Mackay's dream—an English edition of Stirner. In the meantime surely an egoist may follow himself without infringing on Stirner's copyright.—ED.]

The following letter rectifies our assumption that all egoists entered in a large ledger, alphabetically indexed, their most inspired utterances and could produce the same on demand:

SIR,—Whoever makes an exhaustive search through my writings for quotable aphorisms will have to read a mass of articles, each containing 2000 words or upwards, which have appeared regularly for ten years past in the *Star*, *World*, and *Saturday Review*, totalling up to from 800,000 to a million words; not to mention my occasional magazine articles and published books. I will undertake the work, as a special favour to you, for the sum of £5000, payable in advance.

—G. BERNARD SHAW.

SIR,—I wish E. & S. every success; I am altruistic enough even to hope that a paper devoted to Egoism may go on and prosper. Wishing joy to your paper,
—ERNEST NEWMAN.

SIR,—Please send sample copy of E. & S. I was a member of the House of the 48th U. S. Congress, but lost caste by being a radical liberal.
—L. H. WELLER, Attorney, Nashua, Iowa.

SIR,—Assuming the ideas upon which the Christian system of ethics rests to be given up, it appears to me more natural to expect the growth amongst the occupying classes, of that phase of opinion you appear to advocate than the continued ascendancy of the influence of the altruistic ideals to which secularism usually looks forward. I have never been able to regard it as more than a kind of unconscious self-deception (itself a striking tribute to the all-pervading influence of the Christian ideals) to think that if we hold the universe to be a mere clash of blind forces, the intellect could really supply a vigorous mind with any reason for that subordination of ourselves to the interests of our fellow creatures which the conditions of progress undoubtedly require. Your effort to spread the influence of Nietzsche's ideas in England is itself evidence in support of this view—although unexpected; for one does not expect opinions of the kind to reach the propaganda stage however firmly they may be held in private. I have to some extent made reference to the phase of thought which it seems to me that Nietzsche represents toward the end of Chapter VIII. in *Social Evolution*.
—BENJAMIN KIDD.

E. AND S. is right in saying that in order to do justice we need not have recourse to altruism in any form.—R. DE VILLIERS in *University Magazine*.

DEAR EAGLE AND SERPENT,—I am one of those unreasonable persons who see no irreconcilable conflict between egoism and altruism. The altruism of Tolstoy is the shortest road to the egoism of Whitman. The unbounded love and compassion of Jesus made him conscious of being the son of God, and that he and the Father were one. Could egoism go further than this? I believe that true egoism and true altruism grow in precisely equal degree in the soul, and that the alleged qualities which bear either name and attempt to masquerade alone without their respective make-weights are shams and counterfeits. The real desideratum is balance, and that cannot be permanently preserved on one leg. However, you skate surprisingly well for the time being on one foot, and I have enjoyed the first performance so well that I enclose 60 cents for a season-ticket.—ERNEST H. CROSBY, Rhinebeck, N.Y., U.S.A.

SIR,—I fear that, judging from what you say about rent and interest, we must reason in such different, and indeed in such opposite ways, that I could offer you no observations which you would think useful or feel to be acceptable.—W. H. MALLOCK.
[On the contrary, evidence that our view of rent and interest is especially obnoxious to aristocrats is most acceptable.—Ed.]

SIR,—Dr. Alfred Russell Wallace (see No. 2 of E. and S.) stands on the impregnable platform. "Progress" is "retrogression" till the producer gets the product. I like your idea of an Egoistic Circulating Library and Postal Mission. "Egoist University," perhaps gets as near to being a good name as may be. E. & S. suits me. It has ability, terseness and vigour and being founded on an everlasting bed-rock principle, it ought to succeed, for surely humanity must eventually get up on its feet.
—HENRY BOOL, Ithaca, N.Y., U.S.A.

DEAR EAGLE AND SERPENT,—You kindly ask my verdict on your Feb. issue. I have never enjoyed anything more keenly in my life. The epigrams and "quotes" are glorious, and the central idea of the journal touches the very heart of Man and Affairs. "Freedom cannot be granted—it must be taken." There is the whole truth of things, economic, social, political, ethical,—in eight words. I pray your paper may survive and flourish—though it is so honest and brave and right that I ha' ma' doots. Hooray! anyway. Stamps enclosed for No. 2. Excuse my poverty—one of the fleeced.
—LEONARD HALL.

Edward Carpenter sends "best wishes" to E. AND S. *Academy* (of London) calls us "the quaintest of new journals," quotes a sample of our alleged humour, and exploits us by reproducing a column of our egographs. In a lengthy notice *Teddy Ashton's Journal* says: "We recommend E. AND S. to the notice of all whose lives pulsate with a passion for a better order of things. Its egographs stir the blood like a trumpet." We desire to thank *University Magazine*, *Adult*, *Clarion*, and *Labour Prophet* for their generous and sympathetic notices. We apologize to all whose words we have been unable to reproduce. Enlarge our paper by enlarging your subscriptions and we can say "Let everything go in." This would be accomplished quickly if every friend who writes, "God bless you," would enclose a dollar with his benediction.