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Union of Egoists

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-Kevin I. Slaughter

What is a UnionOfEgoists.com?

This is an informational resource provided by Kevin I. Slaughter of Underworld Amusements and Trevor Blake of OVO, initiated in February and publicly launched April 1st of 2016. The website initially focuses on providing historical, biographical and bibliographical details of a few their favorite Egoist philosophers. It is also integrating the archives of egoist website i-studies.com, the former project of Svein Olav Nyberg, and the EgoistArchives.com project of Dan Davies. Further, it will be home to Der Geist, a Journal of Egoism in print 1845 – 1945. UnionOfEgoists.com will be the best resource for Egoism online.

What is a Union of Egoists?

"We two, the State and I, are enemies. I, the egoist, have not at heart the welfare of this "human society," I sacrifice nothing to it, I only utilize it; but to be able to utilize it completely I transform it rather into my property and my creature; i. e., I annihilate it, and form in its place the Union of Egoists."

- Max Stirner, The Ego and Its Own

What is Egoism?

"Egoism is the claim that the Individual is the measure of all things. In ethics, in epistemology, in aesthetics, in society, the Individual is the best and only arbitrator. Egoism claims social convention, laws, other people, religion, language, time and all other forces outside of the Individual are an impediment to the liberty and existence of the Individual. Such impediments may be tolerated but they have no special standing to the Individual, who may elect to ignore or subvert or destroy them as He can. In egoism the State has no monopoly to take tax or to wage war."

-Trevor Blake, Confessions of a Failed Egoist

FIRST ISSUE

featuring:

Lysander Spooner
Laurance Labadie
Mark A. Sullivan


INDIVIDUALISM
•VERSUS•
CAPITALISM

001

The Storm!

•A JOURNAL FOR FREE SPIRITS•

#1



anarchy

EVER REVILED, ACCURSED, NE'ER UNDERSTOOD,
THOU ART THE GRISLY TERROR OF OUR AGE.

"WRECK OF ALL ORDER," CRY THE MULTITUDE,
"ART THOU, AND WAR AND MURDER'S ENDLESS RAGE."

O, LET THEM CRY. TO THEM THAT NE'ER HAVE STRIVEN
THE TRUTH THAT LIES BEHIND A WORD TO FIND,
TO THEM THE WORD'S RIGHT MEANING WAS NOT GIVEN.
THEY SHALL CONTINUE BLIND AMONG THE BLIND.

BUT THOU, O WORD, SO DEAR, SO STRONG, SO PURE,
THOU SAYEST ALL WHICH I FOR GOAL HAVE TAKEN.


I GIVE THEE TO THE FUTURE! THINE SECURE
WHEN EACH AT LEAST UNTO HIMSELF SHALL WAKEN.

COMES IT IN SUNSHINE? IN THE TEMPEST'S THRILL?

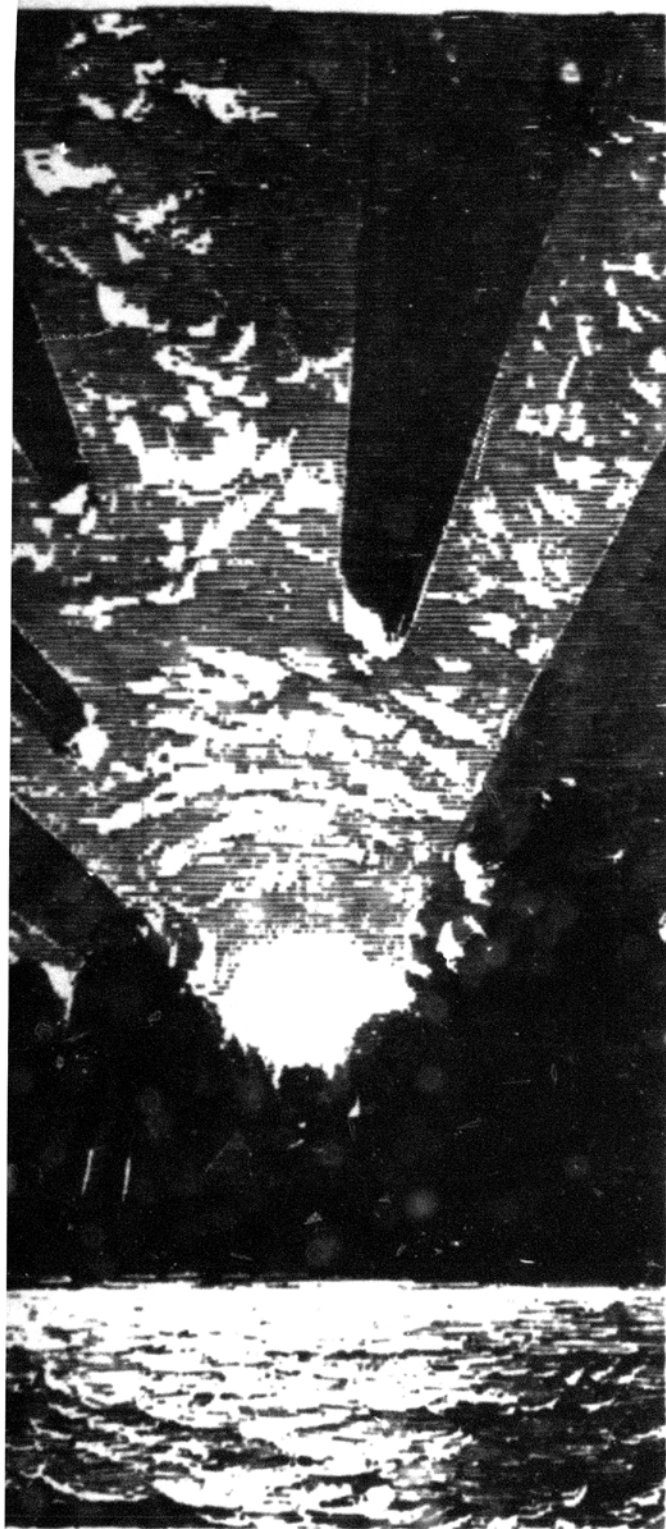
I CANNOT TELL - BUT IT THE EARTH SHALL SEE!

I AM AN ANARCHIST! WHEREFORE I WILL
NOT RULE, AND ALSO RULED I WILL NOT BE!

- John Henry Mackay



the Eye of the Storm!



THE STORM! is a journal exploring and advocating anarchy. What is anarchy? Is it not chaos? Is it not, indeed, a raging storm? Yes, anarchy is this and much more! Etymologically, anarchy is derived from Greek, and means absence of rule, absence of government. The absence of government does not mean life without association, cooperation, friendship, and free exchange. Anarchy is more than an ideal state of society that has yet to come to pass; if anything, the philosophy of anarchy, that is anarchism, maintains that ideals are only subtle forms of authority which should be examined very carefully before they are accepted, if at all. Anarchy exists in the mind of the individual who denies the authority (or deciding power) of other persons with their ideas and ideals (no matter how universally accepted) over his or her own life. Anarchy is the individual in rebellion against imposed authority over self and others. Anarchy exists in action whenever persons solve the problems of living without recourse to compulsory authority, that is as equals. Direct confrontation, mutual aid, equal exchange, and non-hierarchical association are anarchic modes of social, that is personal, interaction.

Anarchy is not life without conflict. Life does not exist without the conflict of the individual organism with its environment, which includes other organisms. Unable, and unwilling, to do away with individual differences, anarchists would render any resultant conflicts harmless to those not involved by doing away with the privileges and powers of the few over the many, and the many over the few - and especially the fountainhead of institutionalized power and privilege, the State, which exists in various forms on the planet, leaving no surface untouched or unclaimed. The battle against the states is the struggle to implement anarchic modes of interpersonal relationship here and now in the midst of our authority-infested societies.

The individual and not society is the prime locus of anarchy. It is the individual consciousness, the human ego, that accepts or rejects patterns of thought and behavior that tend to stifle the will to be one's own sovereign. Pressure to conform (respect the boss, stand for the national anthem, keep up with the fashions, love only members of the opposite sex) pervade far beyond the visible borders of state power - but they are very real and compelling. In the perpetual struggle of the anarchist against authority, it is the Ego that is the Storm. The forces of the "higher" powers of custom, church, and state surround the individual like whirling winds seeking to bend the individual to serve their own ends. But at the center of the Storm is the Eye, the area of calm reflection and free choice, the realm of self-acceptance and honest desire, a place to stand naked before the sun in the innocent affirmation of "I am!"

Every individual is ultimately a law unto him-or-her-self; and it is this idea that **THE STORM!**, and this column, was conceived to express. Ralph Waldo Emerson expressed it perfectly in his "Self Reliance":

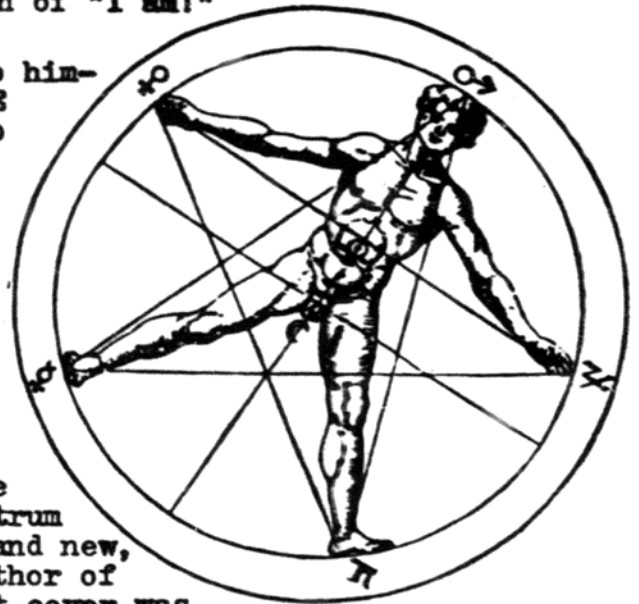
No law can be sacred to me but that of my nature. Good and bad are but names readily transferable to this or that; the only right is what is after my constitution; the only wrong is what is against it.

Emerson is far from the only individual whose spirit has given inspiration to the publication of **THE STORM!** The whole spectrum of anarchist-individualist opinion, old and new, will be represented in its pages. The author of the poem "Anarchy" which graces the front cover was

a Scottish-German poet whose writings in German of the turn of the century remain untranslated into English with a few exceptions, most notably his novel **THE ANARCHISTS: A Picture of Civilization at the Close of the Nineteenth Century**. As an extension of his anarchist activities, John Henry Mackay fought for his sexual freedom by taking part in the early movement for the rights of homosexuals. Today, the revival of this struggle against church, state, and society has been due in part to the intellectual and activist contributions of gay anarchists.

It was to the author of **THE EGO AND HIS OWN**, the mid-nineteenth century German radical and philosopher Max Stirner, that Mackay dedicated a collection of his poetry entitled **STURM**, that is- "Storm". Acknowledging this same intellectual debt to Stirner, it would be hoped that Mackay, "the first singer of Anarchy", would feel honored that this journal takes its title from his work.

During the latter days of America's great depression, another voice was raised in protest against the social engineering of the day. Calling for individual liberty to experiment in all matters while not violating the similar liberty of others, Laurance Labadie attacked the state and its exploitation of the many for the sake of a few land and money lords. He edited, and published, for a time, a review similar in many ways to this one, entitled **DISCUSSION**. I was fortunate to call Larry "friend". Now that his memory haunts the lonelier halls of my soul, it is apropos that **THE STORM!** reprint from time to time one of his many essays on anarchism, economics, and the follies of the human race. In honor of Larry Labadie, this journal has adopted the subtitle of his **DISCUSSION** - "A Journal for Free Spirits."



It is projected that each issue of **THE STORM!** will be addressed to a particular theme. This first issue delineates an individualist-anarchist critique of corporate-capitalist society. This issue only taps the surface of this theme with articles by the editor, Laurance Labadie, and Lysander Spooner - each generations apart from the other two, but each representing that "school" of anarchist thought which was most notably expounded in the pages of Benjamin R. Tucker's journal **LIBERTY**, between 1881 and 1908. It is the editor's opinion that the insights of this brand of philosophical anarchism is sorely needed in a "movement" split between so-called anarcho-capitalists and anarcho-communists. An examination and criticism of this split will be the theme of the second issue of **THE STORM!** Between the extremes of property and communism, Pierre-Joseph Proudhon located a third social alternative which he called possession, liberty, and anarchy-in opposition to institutionalized property, communism, and the state. This is the stand taken by **THE STORM!**, in hopes that it will serve to unite rather than further divide the present day anarchist movement. However, any position taken in this column will not be altered just for the sake of a fraudulent "solidarity". Party lines are good for exacting obedience, hence **THE STORM!** will perpetually critique all demands for doctrinal purity within the movement. The freedom to differ is the most essential of all freedoms, and so should flourish in pre-revolutionary anarchism and in post-revolution anarchy - if such an event can ever happen, and if such a distinction can really be made. The revolution may never come, but the insurrection is now. The battle against the states is the struggle to implement anarchic modes of interpersonal relationship here and now in the midst of our authority-infested societies.

Mark A. Sullivan, editor and publisher.

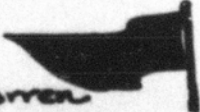
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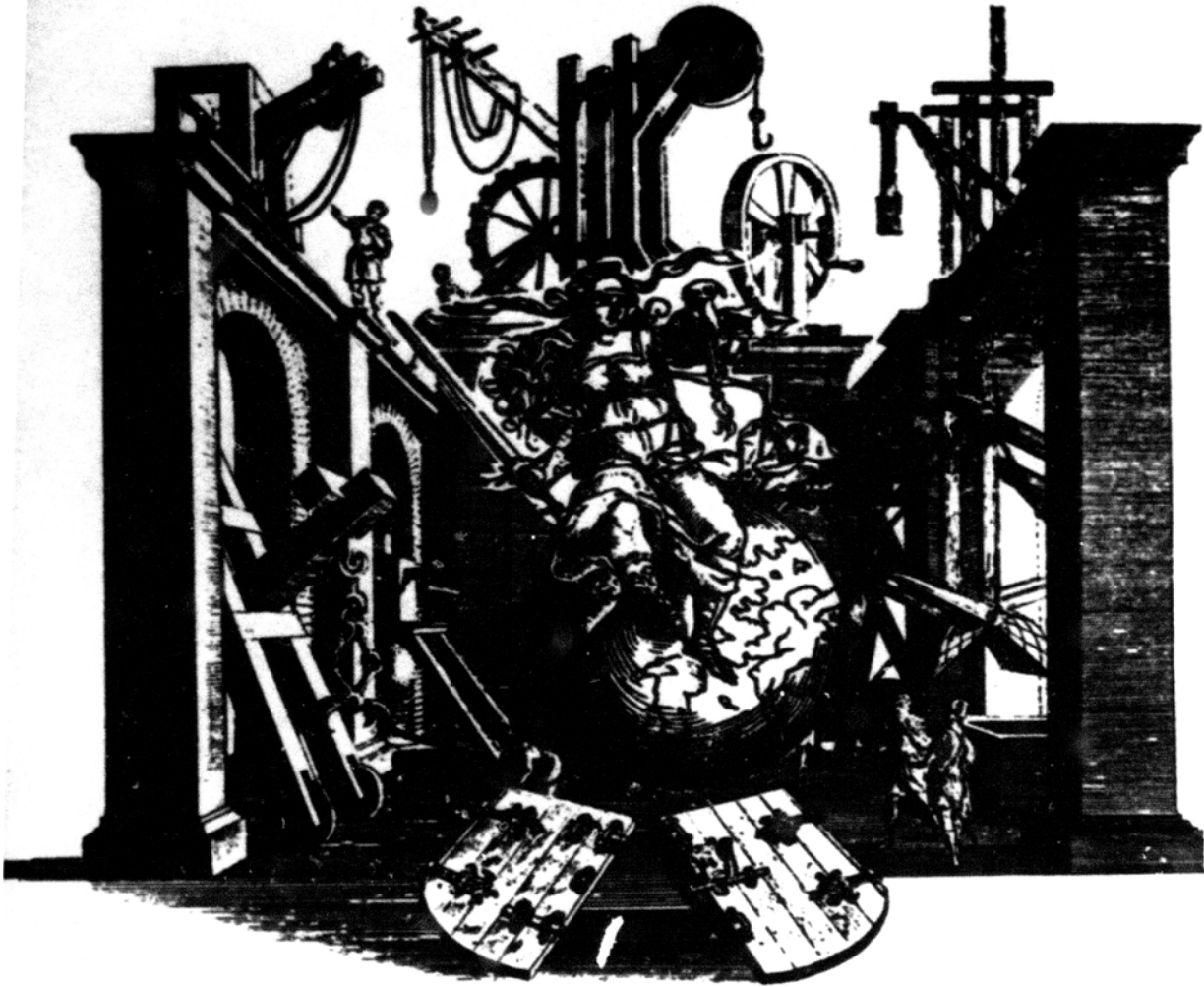
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MARK A. SULLIVAN*APT. 2B*227 COLUMBUS AVE.*NEW YORK, NY 10023

Also available: **WHAT IS MAN'S DESTINY?** by Laurance Labadie, with a biographical introduction. \$1.00

"COST - THE
 LIMIT OF
 PRICE."
 -Joseph Warren





ANARCHISM AS POLITICO-ECONOMIC CRITICISM .mark a sullivan.

Any philosophical view of society is based upon certain fundamental ideas about human nature and the human condition. Briefly sketched below are some basic observations underlying AN ANARCHIST CRITIQUE OF STATE-CAPITALISM.

The human being is a living organism, and must meet certain biological needs in order to survive. However, the human being (or individual, person, woman or man) cannot produce food directly as a plant, nor seize it directly as do most animals, lacking the natural equipment for either process. (1)

To obtain food, shelter, and a comfortable existence, an individual employs tools, the result of a prior process of tool making, the result of a prior process of perceiving and then conceptualizing the environment (by the same or other individual/s/). This total process from the perception of the environment to the application of appropriate tools to extract values from nature can be called the productive process. The human being is thus a productive animal who acts on the environment to transform it into material that will support his or her life. (2)

Further, the only way an individual can survive, ultimately, is by employing the productive process (consider what would happen if alone on a deserted island. a person could not or would not do this). Whether we consider a single individual or the entire species- human welfare depends upon the development and use of human productive abilities. (3)

Since the process of applying one's thought and labor is the only way a person can survive, then it is the appropriate, natural, or right way for a person to live. It follows that, accepting the impulse to survive as equally natural, every individual has a natural right derived from an inherent need to engage in productive action, and therefore to own and use the full fruits of such action. If a person cannot survive alone without producing, then it is self-undermining for a person to seek survival in society without producing. A man in society who consumes values without contributing any can only be considered an invader against other's rights to, and need to, own and consume the value of their labor (a voluntarily supported person obviously contributes some value to his or her supporter).(4)

Contradictions are not always self-evident; thus there appears to be not one but two ways for an individual to survive (acquire values necessary- and not so necessary- to life) in the company of other individuals: the productive means of transforming the environment into useful values, and freely sharing or exchanging with other producers; and the reductive means of taking values from their creators by employing violence, deception, or the pressure of circumstances, and giving nothing of value in return, while perhaps pretending to do just that. (5)

In the long run the reductive means is self-defeating because the reducers could run out of victims, exhaust the producers, and be left helpless- not having developed any productive abilities in dealing with the environment. To the degree that the reductive means are employed in a society, it is caught up in internal conflicts between producers and reducers, and among the reducers, over the fruits of production. Productive energy is drained from all combatants, impoverishing everyone, but some sooner or more than others - the strongest being but the last to die. (6)

Here is the paradox, here is the contradiction, here is the natural law of consequences made manifest. The exploiting non-producers, in seeking to escape the need to exert energy in producing, must eventually exert great amounts of energy in fighting off others who, perhaps seeing the immediate present gains of reductive processes, also take to robbing the producers and, as a result, competing for the dwindling output of a now more heavily exploited class of producers (many of whom will in turn be forced to employ reductive means just to survive or defend themselves). The end result is the collapse of the economy under the impossible burden of reductive demands- or an uprising of the exploited against their exploiters. (7)

There is no escaping the demands of our own nature and the consequences of ignoring these demands. While it appears that there are two ways to preserve life in society, there is found to be only one- the way of production and equal exchange. The way of reduction, outright robbery or unequal exchange, destroys itself; it is by nature a contradiction and an impossibility. (8)

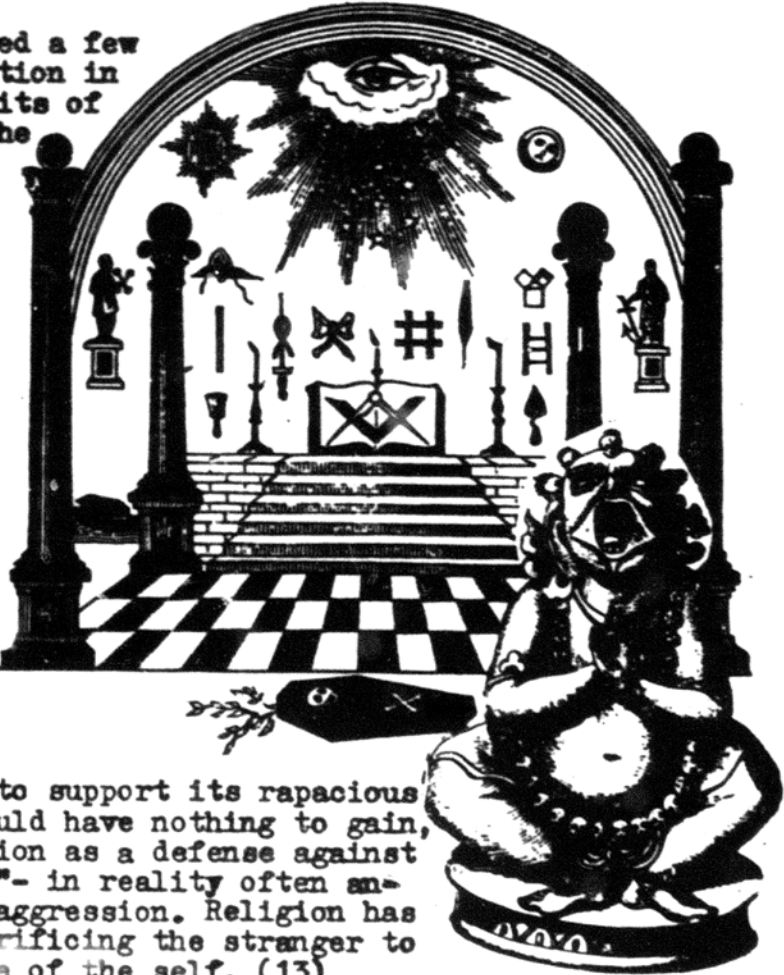
In his analysis of THE STATE, sociologist Franz Oppenheimer labelled what is here called reduction the political means, because it is the method of survival adopted by the political institution, ie. the State. The methods of free production and exchange among social equals he labelled the economic means.

I propose in the following discussion to call one's own labor and the equivalent exchange of one's own labor for the labor of others the "economic means" for the satisfaction of needs, while the unrequited appropriation of the labor of others will be called the "political means". (The State, Free Life Editions, pg.12)

The state is an organization of the political means. No state, therefore, can come into being until the economic means has created a definite number of objects for the satisfaction of needs, which objects may be taken away or appropriated by war-like robbery. (The State, pg.13) (9)

Whenever a society was able to produce a surplus above the basic necessities of subsistence (due to the development of tools and the division of labor, i.e. the productive or economic means), it was likely for a state or government to be created by some members of the society in order to make decisions as to how the surplus would be distributed or used. As a society evolved its economic means, it appears that at first the surplus was shared equally by all members of the tribe. The chief, or ablest hunter, did not claim an extra portion of the yields from the hunt. (10)

As the surplus increased, it allowed a few to leave the sphere of food production in order to communicate with the spirits of nature, to discover "the will of the gods". In such a manner were the religions born, and united to the function of ruling society, enabling its priests to claim the divine right to consume the surplus product of the laborers (the "higher powers" have always demanded sacrifices from the people); the first states were theocracies. (11)



Another major activity of government (besides intimidating its subjects) has been to initiate aggression against other societies in order to seize their surpluses and enslave their peoples, to appropriate more wealth or to supply the implements and manpower for further aggressions. (12)

In order to motivate its subjects to support its rapacious ventures, in which the subjects would have nothing to gain, a state has to justify its aggression as a defense against an external and dehumanized "enemy"- in reality often another state preparing for its own aggression. Religion has also served well to legitimize sacrificing the stranger to the divine, as it has the sacrifice of the self. (13)

Philosophical anarchist Benjamin R. Tucker summarized the State as follows: Seeking, then, the elements common to all the institutions to which the name "State" has been applied, they (anarchists) have found them two in number: first, aggression; second, the assumption of sole authority over a given area and all within it, exercised generally for the double purpose of more complete oppression of its subjects and extension of its boundaries. (Instead of a Book, pg.22) (14)

Today, we do not have theocracies, we have democracies and people's republics in which the will of the whole people- well, some of the people, anyway- is made sacred so that "the People" becomes the new god to which the sacrifices are offered, and to which every individual must totally submit. (15)

In the capitalist democracies the money-value of surplus labor is taxed in order to build and protect the now multinational military-industrial establishment. This establishment is nothing more nor less than government-created monopolies of private or "public" ownership of the resources essential to the production of economic values: natural, financial, and technical resources which are withheld from the workers until they agree to surrender their future surpluses to the monopolists, to the capitalists, in the forms of rent on land, interest on credit, and wages below the exchange-value of their services and products (because they cannot afford to obtain land or credit and do without the capitalists). In the capitalist democracies pressure-group warfare sets people against each other in a scramble to gain, or recover, monies taken in direct taxation of the producers/workers and the reducers/capitalists who invariably are the victors as political pull, i.e. money invested in politicians, ultimately decides the conflict. (16)

In public schools children are taught that the government is their protector, the flag is sacred, society's rules are not to be questioned, and "God is on our side". Such persons usually grow up as good victims- to be taxed, put into debt, drafted, produce more obedient young slaves for the system, and finally die of overwork, poisoned air, water, and food, or a broken will to enjoy life. (17)

If our capitalist democracy was truly based on the free consent of sovereign individuals (and not intimidated spirits) we would be free to not pay taxes on our labor; not to fight a conflict against those whom we have no grievance with; not to patronize government schools and social services; not to pay hard-earned money for the "privilege" of having the space to live and work in (rent); not to pay for the innate ability to monetize our labor-power (interest); and not to work on someone else's terms (wages) when we could freely settle on unoccupied land, obtain credit, purchase tools not monopolized by government patents, and sell in a market where the inability to monopolize would keep prices determined by the low costs of production and not the manipulation of needs and scarcities. The powers-that-be will not voluntarily demystify & disarm themselves - hence the need for anarchist criticism with which to inform anarchist activism. This critique is only a small step in that direction. (18)

Further installments of ANARCHISM AS POLITICO-ECONOMIC CRITICISM will follow in future issues of THE STORM! The theme is carried over, in this issue, into the two short pieces which follow. ECONOMICS OF LIBERTY by Laurance Labadie (DISCUSSION, vol 1, #3, 1937) is a now classic outline of the forms of capitalist exploitation and an individualist alternative. Labadie criticizes those privileges which the present day "anarcho-capitalist" defends. Unlike the latter, the anarchist individualist does not propose to substitute private agencies to protect the capitalist privileges now supported by government agencies. AGAINST FINANCE CAPITALISM is a footnote (yes, footnote!) from Lysander Spooner's POVERTY: ITS ILLEGAL CAUSES AND LEGAL CURE (1846). Spooner means by "legal" in conformity with the natural law that to the laborer belongs the complete product of labor. To achieve this end Spooner advocated free banking in order to allow as many laborers as possible the opportunity to become their own employers rather than sources of capital accumulation for the rich. Spooner realized early on that monopoly ownership of the means of production enabled the employer to exploit the worker by not paying back in wages the full value of the product, thus getting something for nothing. Spooner's emphasis upon the finance monopoly is seen, today, to be justified.

ECONOMICS OF LIBERTY

The following purports to be a clear and concise outline of libertarian economic theory. LIBERTY means to be free from as well as free to do. To be free from means to be independent - not forced interdependence. Independence implies exclusion, hence a libertarian economy will involve property rights. Free exchange may be made by barter, with money, or through credit. A free economy, then, due to the inconveniences of barter, will almost necessarily be a money economy, undoubtedly a credit-money economy.

1. **THEOREM:** If every individual, either alone or voluntarily organized into a group, has an equal opportunity to produce what he wishes and how he wishes, and to trade when, where, and on whatever terms he chooses, products and services will exchange virtually in proportion to the arduousness required in their production.

2. **PROOF:** For as water seeks its level, competition compels one to charge for his services and products no more than what others are willing to do it for. Men gravitate to those activities giving the greatest return, and competition is normally most keen in the more remunerative industries thus always tending toward equilibrium and equity which, as they are approached, causes competition to become less intense or at least balanced among all productive influences.

3. The **PRICE SYSTEM** means that one must pay for what he receives. Operating under free competition, the price system (free enterprise and free market) -

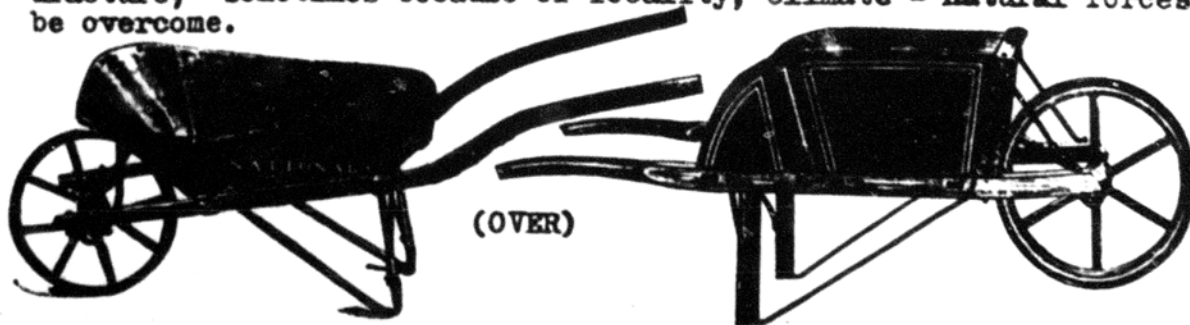
- a. leaves all productive enterprise open to anyone wishing to work at them,
- b. permits experiment and innovation but only at the cost of the experimenters and innovators, except in case of fruitful results when costs of experimentation and entrepreneur risk becomes a temporary element of price,
- c. adjusts division of labor by putting the right man in the right place,
- d. promotes individual initiative and responsibility,
- e. eliminates inefficient production,
- f. adjusts supply with demand - production with consumption needs,
- g. continually reduces cost of production hence raising living standards,
- h. stimulates progress,
- i. abolishes exploitation by making price equal cost of production,
- j. is the most democratic method of cooperation known and the only economy operating without bureaucracy.

4. **OBSTACLES** to production and exchange are of two kinds: natural, and law-created or artificial.

A. **NATURAL** and unavoidable obstacles are of two sorts:

1. Subjective, those due to idiosyncracies of individuals, such as inclination, knowledge, and ability.

2. Objective, due to difficulty of extraction, cultivation, or manufacture, - sometimes because of locality, climate - natural forces to be overcome.



(OVER)

B. ARTIFICIAL obstacles are of two sorts:

1. Hindrances to production, such as monopolistic ownership and control of:
 - a) natural resources, as mines, oil fields, advantageous sites - Land.
 - b) Capital in productive processes as exclusive rights, as patents.
2. Interferences with trade, such as:
 - a) Tariffs.
 - b) Monopolistic control (lack of free competition) of the issue of money and credit.

5. To understand the nature of human exploitation (as practiced today) one should know that remuneration for removing the obstacles to production is equivalent to the "value" or social estimate of the importance of such service.

A. One way to remove such obstacles is by production itself.

B. The other way is for privileged persons to permit the use of facilities which the law has enacted as special rights. Examples:

1. permission to use land (natural resources) for RENT.
2. permission to use productive processes for patent ROYALTIES.
3. permission to use one's credit as an instrument of exchange for INTEREST.
4. permission to trade for TARIFF REVENUE (also causing PROFIT through high prices).
5. the above mentioned legal frauds sanctioned and upheld by the STATE and supported by the forcible collection of TAXES.

(N.B.) all these methods of getting wealth without working are caused by arbitrary restrictions of opportunity and denials of competition, and the result - abject poverty on the one hand, superfluous riches on the other, concentration of control, and depressions or industrial stagnation.

6. ECONOMIC LIBERTY demands the removal or disregarding of the privileges causing artificial hindrances to production and exchange. This means revolutionizing our concepts of what property should consist.

7. Given economic liberty:

A. No man could become inordinately rich, because:

1. It would be practically a physical impossibility.
2. It would become a psychological improbability that a man would even desire more than his needs when insecurity is obviated by making economic opportunity free and equitable.

B. Only a fool or an incompetent would remain in need when opportunity to produce were open to him.

Laurance Labadie

Suggestions for improvements, alterations, and additions are welcome.

(Editor's Note: taking the last sentence seriously, minor changes in grammar were made, such as the capitalization of what I considered to be key concepts in the presentation - M.A.S.)

AGAINST FINANCE CAPITALISM

One of the greatest - probably the greatest - of all the evils resulting from the existing system of privileged corporations for banking purposes, is that these incorporations amass, or bring together, and place under the control of a single directory, the loanable capital that was previously scattered over the country, in small amounts, in the hands of a large number of separate owners. If this capital had been suffered to remain thus scattered, it would have been loaned by the separate owners, in small sums, to a large number of persons; each of whom would thus have been supplied with capital sufficient to employ his own hands upon, with the means of controlling his own labor, and thereby of securing to himself all the fruits of his labor, except what he should pay as interest. But when all this scattered capital is collected into one heap, and placed under the control of a single directory, it is usually loaned in large sums, to a few individuals - generally to the directors themselves and a few other favorites. It probably is not loaned to one tenth, one twentieth, or one fiftieth as many different persons, as it would have been if it had been suffered to remain in its original state, and had been loaned by its separate owners. Individuals, instead of borrowing one, two, three, or five hundred dollars to employ their own hands upon, as would be the case but for these incorporations of capital, now borrow fives, tens, and hundreds of thousands of dollars, upon which to employ the labor of others. This process of concentration, monopoly, and incorporation, by means of which one man, a director, or a favorite of a bank, is enabled to borrow capital enough to employ the labor of ten, twenty, or an hundred men, of course deprives ten, twenty, or an hundred other men of the ability to borrow even capital enough to employ their own hands upon. Of consequence it compels them to sell their labor to him who has monopolized the capital. And they must sell their labor to him at a price that will give him a profit - generally a large profit. That is, they must sell it for much less than the amount of wealth it produces. In this way ten, twenty, or an hundred men are literally robbed of an important portion of the fruits of their labor, solely that a single monopolist may be gorged with wealth. It is thus that the legislation, which creates these large incorporations of privileged bankers, operates to plunder the many of the fruits of their labor, and pamper the few with the spoils.

Lysander Spooner

Poverty: Its Illegal Causes and Legal Cure
(1846) pg. 15-6



WILL
PAY
THE
BEARER
ON
DEMAND ...

EQUITY EXCHANGE ASSOCIATION



SPOONER

... FIVE
ounces
acapulco
GOLD

Mark A. Sullivan
TELLER-IN-CHIEF

THE REVOLUTIONARY BANK for REVOLUTIONARY PEOPLE

FREE
MONEY
IS
A
PRE-
REQUISITE
FOR
A
FREE
MARKET
AND
FREE
PEOPLE.

(Rather allow all people to form savings and note-issue banks! Leave the "poor" corporations alone or, merely compete with them! J.Z. 24.2.84.)

012 The Storm!

A JOURNAL FOR FREE SPIRITS.

The explanation of the storm raging within the individual, and between him and his surroundings, is not far to seek. The primitive man, unable to understand his being, much less the unity of all life, felt himself absolutely dependent on blind, hidden forces ever ready to mock and taunt him. Out of that attitude grew the religious concepts of man as a mere speck of dust dependent on superior powers on high, who can only be appeased by complete surrender. All the early sagas rest on that idea, which continues to be the Leitmotiv of the biblical tales dealing with the relation of man to God, to the State, to society. Again and again the same motif, man is nothing, the powers are everything. Thus Jehovah would only endure man on condition of complete surrender. Man can have all the glories of the earth, but he must not become conscious of himself. The State, society, and moral laws all sing the same refrain: Man can have all the glories of the earth, but he must not become conscious of himself.

- Emma Goldman
Anarchism: What It Really Stands For

So long as the superstition that there is any ought or duty by which conduct should be regulated, has a hold over the minds of men and women, so long will those people be incapable of appreciating the full value of existence; and their living powers will run to waste while they grovel in the altruistic mire of self-denial. Only when that superstition is abandoned is the mind really emancipated. Only then is the individual free to rise to the highest bliss of which his or her nature is capable.

- John Badcock, Jr.
Slaves to Duty

THE STORM! is a journal exploring and advocating anarchy- life without compulsory authority. The battle against such authority begins in the mind of the individual. Read about it in THE STORM!

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