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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

Six pence

MINUS ONE

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AN INDIVIDUALIST ANARCHIST REVIEW



Pat Parker

Decisions! Decisions! Decisions!

0045

NOBODADDY SLAYS AN OGRE....

"The individualist must, of course, expect to be called hard names: fortunately for the relief of the illogical, when arguments fail there is in the language a wealth of epithets, the use of which is limited only by one's own notions of propriety."

C.B. Wheeler.

In "Freedom" for January 15th., there appeared an article called "How To Be A True Individualist" by someone signing himself "Nobodaddy". I have read quite a lot of anti-individualist arguments, but seldom, if ever, have I read one containing such an incredible compound of ignorance and malice. Once again the individualist is depicted as a misanthropic hermit having no relationships with other individuals and spurning love, generosity and friendship. Once again his downfall is prophesied if he tastes of these forbidden fruits. And on top of this he is accused of being a bloodthirsty murderer! Time and again individualists have pointed out the ridiculousness of this type of pseudo-argument, but we seem to have been spitting into the wind when such drivel can be written.

It would be too tiresome to follow all the vagaries of Nobodaddy and his imaginary individualist. There is only one point he makes that is worth commenting on and that is the scorn he pours on the "sovereignty of the individual" - the concept of a self-governing individual who acknowledges no authority outside of himself. Now, if there is one thing fundamental to anarchism it is this. It is the one essential that marks off anarchism from all other philosophies and without it anarchism ceases to be. By denying the sovereignty of the individual Nobodaddy denies anarchism and I cannot see on what grounds he can claim to be an anarchist. An editor of "Freedom" has defended the publication of Nobodaddy's article with the argument that it was an "Aunt Sally" put up to spark off controversy. It seems to me that a professed anarchist paper does not need to resort to dummies in order to start a discussion and that they must be scraping the bottom of the barrel if they can only find a polemicist of this kind.

There is no need to say anything more about Nobodaddy's attempt at ogre-slaying because he was well and truly deflated by a letter from "Individualist" in "Freedom" for January 29th. I doubt, however, if we have seen the end of this type of "criticism" for it has become all too clear that the individualist whom our ogre-slayers set out to kill exists only in their overworked imaginations and that the one thing they fear is psychological unemployment.

THE END OF AN OUTSIDER

Paul-Leon Bricout was born in 1902 at Ville-en-Bois, Aisne, Belgium. In 1921 the army wanted him as a conscript. Allergic to militarism, he disappeared and the police could not find him. Three years later he found the military service book of a man called Fernand Regley and took this name as his official identity. In 1945, expelled from the North East by the Germans, he settled at Aubiers in the Deux-Sevres. Here he became known for his picturesque appearance, his kindness and his fierce thirst for independence. People called him "Pere Leon". He worked on the land and lived in a little house on the edge of the village with his wife and children. He was part philosopher, part man of the woods. In 1965 he tried to claim an old-age pension at the same time as the real Fernand Regley. The police began enquiries, but Pere Leon had gone again, this time for ever. He went to his field, threw a rope around a branch of his most beautiful tree and hung himself...A trivial incident, no doubt, at a time of world-shaking events. After all, who cares about the death of an old outsider who liked being free?

(Based on a translation by W.Gemio-Veci of "La fin tragique d'un refractaire" by F. Jordan, "Defense de l'Homme, November, 1965)

HIGH SPEED GAS....

Pat Parker

Some years ago, because I was moving to a new flat, I went to the show rooms of my local Gas Board and ordered a gas cooker. The clerk said they would get it for me. A few days later I received a card which said: Sorry, out of stock. Then some friends, who were also moving, asked me if I wanted to take over the payments on their gas cooker. This I did.

On moving day the gas fitters arrived at my new place to fix the cooker and my fridge to the mains. It was very romantic, really, they hammering away by candlelight (the electricity would not work) and never swearing once.

Two days later another little white card arrived saying: We propose to deliver your gas cooker on February 14th. Now, I thought, I don't want to hurt their feelings, but I hadn't really got the room for two cookers. So I wrote them a kind letter in which I said as gently as I know how: I've already got a gas cooker. Now Gas Board clerks are very temperamental, but they all took it very well.

Life went on peacefully enough. A gas fitter came and fixed a screw onto the grill pan and departed quietly. Two days later the Gas Board sent a card saying that a man would be coming to fix a screw onto the grill pan. Nothing to get alarmed about. I took an aspirin and went to bed early.

Next day I took half a bottle for in my post was a bill for £6-0-0 - the cost, it said, of fitting my gas cooker (its theirs anyway) and my fridge to the mains. Revenge for the candlelight! Back went a very nasty letter: How exactly could two men earn all that money for just under one hour's work? And if it was so, could I have a job as a gas fitter immediately?

Weeks went by and no reply came until, one day, there came a little card from the Gas Board's representative, Mr. Bright. He was doing his best to arrange for my fridge to be fitted to the mains as soon as possible....

The moral of this story is, of course, when in doubt choose gas - High Speed Gas.

IDIOT'S SONG

Since I have become insectivorous
I feed on locusts, ants and bees,
just plain devour them
down to their knees.
Up to their knees,
stopping at the caps.
These we need for kneeling
on the cold hard ground.
Massa's in the cold hard ground
but now I feed on bugs
remain myself alive
down to integument
up to integument, I feed
and what's left over, what
remains
we need for kneeling
on the cold hard ground.

Tracy Thompson

The more we adore God the stupider we become. Reverence is the enemy of thought; and yet it is reverence that carries life onward. The lightning of my thought travels backward and sets on fire whole forests and jungles of reverential attitudes. I have ankylosis of the knees; it will bend to nothing. I am capable of all attitudes but that of reverence. I adore, I love, I hate, I admire, I am aweestruck - but reverence is unknown to me. I find reverence everywhere the equivalent of stupidity and psychic obesity.

Benjamin de Casseres. 0048

PROLEGAMENA TO AN ANARCHIST PHILOSOPHY - 2

J-P. S.

Ethics

2 "Morality is the abdication of the will to live." - Nietzsche.

The problem of ethics is twofold: Why? and How? Why should one be moral at all and how does one go about being moral.

Morals and Metaphysics.

We need not inquire into the religious demands for morality, but it is interesting to know how such a request can be made from a non-religious point of view.

Even an anti-metaphysical philosopher like Kant, who spent most of his "Critique of Pure Reason" attacking metaphysics and denouncing the "intelligible world", has to resort to metaphysics when dealing with morals and he will speak of the "fait absolu" of the moral law. This of course is a metaphysical statement which cannot be substantiated.

Morals and Pragmatism.

A more reasonable approach is that of the pragmatists. Their reason for advocating morals is the practical necessity of a code of conduct in an organized society. They claim that without such a code it would be "anarchy"! Well, is it not what we want?

To Which The Primacy?

Let us assume that morals are necessary. We still have to decide which moral value (or values) is (or are) to be paramount. Kindness? Humility? Patience? Love? Justice? Not only can one easily challenge them:

".....they are transmuting weakness into merit; impotence, which cannot retaliate, into kindness; pusillanimity into humility; submission before those one hates into obedience.....the inoffensiveness of the weak, the cowardice, his ineluctable standing and waiting at doors, are given honorific titles such as patience. To be unable to avenge oneself is called to be unwilling to avenge oneself - even forgiveness - also there is some talk of loving one's enemy - accompanied by much sweat."

(Nietzsche - Genealogy of Morals. Ch.14)

".....and thus being unable to make what is just, strong, one made what is strong, just."

(Pascal - Pensees, Fragment 298)

But one finds that all philosophers put forward a different value. For Plato it is Beauty; for Kant, Duty; Comte advocates Altruism; Tolstoy, Gandhi, Camus, Justice or Truth (it is interesting to note that some languages have only one word for the two concepts, e.g. Russian "pravda"); Schweitzer upholds respect for life - to name only a few. But none of them will tell you why. Theirs is an "a priori" judgement. It is therefore impossible to base one's moral attitude on intellectual grounds.

Some will then suggest relying entirely on one's intuitive notion of right and wrong, thus introducing the concept of conscience. Socrates, St. Augustin, and Montaigne see in conscience the root of morality.

Conscience or Conditioning?

"Bad conscience doesn't prove guilt - it only shows fear of punishment."
(De Sade, "Justine")

What is conscience? Rousseau speaks of an "immortal and celestial voice" or a "divine instinct". S. Mill, however, suggests "remembrance and associations, resulting from personal experience and education".

We might have a bad conscience about homosexuality, but the Greeks didn't! The Moslems today feel quite happy about polygamy, whilst we don't.

In fact, anyone caring to browse through the "Golden Bough" will soon realize how much "conscience" depends on times and places.

Conscience is the result of our education and conditioning and in an anarchist society, free from indoctrination, this "immortal and celestial voice" would no longer be heard.

Nihilistic Anarchists.

We refuse, therefore, to accept any moral values, as their advocates fail to satisfy us of their necessity - and, if nihilism is the negation of moral values, then we are nihilists!

Beyond Good and Evil.

"To recognise untruth as a condition of life, that is certainly to impugn the traditional ideas of value in a dangerous manner, and a philosophy which ventures to do so has thereby alone placed itself beyond good and evil."

(Nietzsche - Beyond Good and Evil)

As we refuse to recognise the traditional moral values, our detractors often accuse us of upholding immoral values like cruelty, violence or untruth. We do not uphold such values (or anti-values). If we did we would be recognizing values as such, and still be using the concepts of "right" and "wrong", but applying them to different values.

In fact, right and wrong, good and evil, are not part of our vocabulary - we are beyond right and wrong, good and evil.

Conscious Egoism.

"I love men too - but I love them with the consciousness of egoism. I love them because it makes me happy."

(Max Stirner - The Ego and His Own)

We do not uphold immoral values, but we recognize their existence. Unlike Auguste Comte, who was hoping that "the cerebral organs which produce Altruism (?) would eventually win over those producing selfishness", we accept egoism as probably the strongest of all human tendencies (perhaps one can equate it with the survival instinct?)

To us, selfishness is not a horrid sin which one should endeavour to overcome. Selfishness, violence, cruelty, untruth, prejudice, are neither right nor wrong, they are all part of human nature and as such we must accept them as we must accept our skin whether it be white or black.

Might.

"To expect that strength will not manifest itself as strength, as the desire to overcome, to appropriate, to have enemies, obstacles and triumphs, is every bit as absurd as to expect weakness will manifest itself as strength."

(Nietzsche - Genealogy of Morals)

Might! Violence! Those words which make humanists and weaklings tremble! Yet they are our daily companions.

Might and violence, which are so unpopular among Jews and Christians, were never denounced by the former until their holy City had fallen three times and their Temple was for ever destroyed. It is only when they were completely defeated, when no more Bar Kochba was to be found, that loving-kindness, weakness and humility became the motto of both orthodox and heretical (i.e. Christian) Jews.

"The satisfaction of minimum superiority which is provided by all charitable, helpful, encouraging acts, is the best tonic for the physiologically incapable."

(Nietzsche - Ibid.)

"If there are rich and poor people, the poor are to be blamed."

(Max Stirner - op cit.)

Might and Craft

It must be pointed out, however, that where Christianity has failed, Industrial Society, automation and possibly education, have succeeded in taming us to so great an extent that the actual use of physical force is for most of us (excluding hooligans and Irish peasants) a very rare occurrence indeed, and the strong man of today is reckoned not by the thickness of his biceps, but by the depth of his cerebral convolutions.

Sex and Altruism

As we are trying to reassure the trembling ones, we might well mention sex, as the Libido is certainly by far (excluding, perhaps, bad conscience) the greatest, the most realistic and thus the most reliable inducer of altruistic behaviour.

This has never been realised by Christianity which has been promoting love with one hand; whilst the other was waging war against love's greatest promoter - sex.

The Irresponsible Individualist

Christianity advocates love; our modern rationalists (Russell), humanists (Sir Julian Huxley), and anarcho-humanists (Alfred Reynolds) advocate responsibility, which is, in fact, the same thing!

The cleavage between him and the patterns of atonia will grow in proportion with his concern, his responsibility, and - if you like - his love for his fellows."

(Alfred Reynolds - Pilate's Question, p. 127)

Modern humanism is thus replacing the external coercion of Church and State with an even stronger one - the internal coercion of the concept of responsibility.

As anarchists we reject responsibility as we reject all forms of coercion, whether it be external or internal.

"See, he who has might stands above the law. How does this prospect taste, you law-abiding people? But you have no taste!

(Max Stirner - op cit)

(To be continued - next issue "Politics")

STOP PRESS!

Did you know that:

Henry Miller has been elected President of the United States?
Alfred Hinds has been invited to dinner at the Palace?
The Pope is giving out birth pills, with his blessings, by the score?
ITV isn't putting on commercials any more?
The Queen and Philip are the brains behind the Great Train Robbery?
These are just five reasons why you should read MINUS ONE Now!
A subscription for six issues costs only 4/6.

The State! Any "society" is based on HINDS free & individual associationism & individual secessionism.
PLOT 7.2. 11.8.97.

Society has now definitely got the better of individuality....and whatever crushes individuality is despotism, by whatever name it may be called, and whether it purposes to be enforcing the will of God or the injunctions of man.

John Stuart Mill

HAPPINESS

Han Ryner

Happiness, you do not consist in receiving, but in giving. You are not the helpless simplicity of a child on its father's knees. You are the deep-welling heart of the father carrying his child.

Happiness, you are a moment of the present that forgets its existence, and that staggers, drunk with the future. Yes, you remain an intoxication with the future even with those who no longer appear to boast any future.

Selfish by reason of the manner in which you are experienced, your source is in me. But are you not precisely an incline which hurls from me the gifts and treasures of the source?

You are my Isabel, Happiness, as long as one chance is left me to save her from the convent. You are still something else if I have yet other generous motives which hope for fulfillment. You are the book I close for my contemporaries with a clasp of laughter or poetry, of gold or mocking light. But perhaps posterity will know how to open the glistening clasp.

Happiness, you are the martyr who would relieve and enlighten mankind, and who forgets that he might create avengers and executioners. You are Jesus bearing the wood for the impending bonfire up Calvary. He plans to kindle fraternal love in the hearts of all his father's sons, and he knows not that he will light up, through time and space, hats and autos-da-fe.

Happiness, smile of the gambler who stakes his all in an attempt to gain the future, what courage you imply, what a penchant for taking risks.....

These are things you are, all that you can be for me. Hope of a future gushing forth, in full daylight, for the wretched hidden thing that I am, of the choked-up, subterranean speech of a century of silence! Crippled loony of action, Don Quixote ever on the brink of the abyss, barely held back by the sense of the possible, where will you seek happiness if not in a future so remote that you can know nothing of its disappointments? But I divine a different happiness, grander, more magnificent - the true and only happiness. It spreads its wide base, rears its proud, calm height on the solidity of the present.

Calvary, you are not the noblest peak. The mountain of stoicism rises into a sky more proudly blue. It dominates every storm, and reddens with no conflagration. Supreme Happiness, one achieves you by renouncing even the future, by laughing at dreams, those tottering hopes, as well as the mire and engulfment of external reality. You are the harmony of a soul that is perfect and spherically turning inward. You are the ineffable beauty of Socrates the flat-nosed, the marvelously free bearing of Epictetus the lame. But has a Spaniard ever known you?

Oh, vita beata which the Cordovan Seneca sang with an eloquence already quite Castilian, which the Cordovan Seneca knew not how to realize.

(From Chap. 5, Part 1, of "The Ingenious Hidalgo - Miguel Cervantes", Harcourt, Brace and Co., New York, 1927. Translated by J.H. Lewis. Acknowledgements to Louis Simon who transcribed it)

Reading and listening to the repetitions of anarchists is like going to a theatre where the curtain never goes up. They just play the overture again and again, and presumably when you've had enough you go home.

Anarchy - or experimental freedom or extraterritorial autonomy for all volunteer communities. To assume that this freedom does already fully exist, in its political, economic & social spheres, demonstrates extreme unawareness. But that does not mean that what CAN be done should not be done already - by those in favour of its experiment at risk. J.E. 11.8.1977.

Pat Parker.

The Organization of the Radical Right

Lyman Tower Sargent

Although it is impossible, and probably not essential, to classify the organizations of the right, some comments in that direction might be interesting. They tend to fall into two loose categories, the paramilitary and the propagandistic. The range within each of these categories is indicated by one factor that splits each classification, anti-semitism. For example, the para-military group includes the American Nazi Party and the National States Rights Party, both of which are strongly anti-semitic, and the Minutemen, which does not seem to be concerned with the "Jewish Question". On the other side, the propagandistic grouping includes the American Heritage Protective Committee which says, "If...a large number of people of Jewish descent happen to be under attack, and, we point out these unkindly deeds against the Country, we should not be classed as anti-semitic"(1). Unfortunately, the booklet is devoted in large part to attacks on such "Jews" as Harry Solomon Truman. It should be noted, though, that by far the largest number of propagandistic organizations are groups such as the John Birch Society and numerous associations concerned with one major issue. One example of such groups would be the National Committee for Economic Freedom which opposes the income tax.

There are, though, common elements to all the organizations under discussion. First, there is the most obvious element of extreme, completely non-objective anti-Communism. Second, with one partial exception, the American Nazi Party, they are all extremely nationalistic. Third, they are predominately in favour of the free enterprise system in economics, which is usually tied to their nationalism. Fourth, they tend to stress the negative aspects of their thought as opposed to the positive, more constructive side. As Robert Welch, the head of the John Birch Society, said "...The John Birch Society gets into this fight against the Communists through incidental necessity. Visibly, we must halt and rout these organized forces of evil - or help mightily to do so - before we can go on with our positive and constructive programme."(2) Finally, they are all plagued by a conflict between the desire to emphasize individualism and the feeling that strong leadership is needed at the present.

The negative side of the thought of the right wing centres on two groups, Jews and Communists, or the combination of the two.(3). The theoretical basis of this position is the conspiracy theory of history, the belief that everything would be all right, in other words changeless, if only a certain group or race or institution was not corrupting the world. For the right wing today the conspirators are predominantly Communists, but in the past anarchists and others have been the scapegoat.(s)

It is quite interesting to note, though, that the flame of anti-semitism has been kept alive throughout the changes in the major target. The following leaflet distributed in 1949 indicates the idea that everything would be perfect, if only we could get rid of the Jews:

"Nobody Wants To See The Truth..

Sodom and Gomorrah--Jews and Corruption--the Truman Jew Controlled Administration--Anna Rosenberg, the Jewess--in Charge of our Youth Mobilization--Frankfurter and Alger Hiss--Greenglass, Fuchs and the rest of the Jew Atom Spy Traitors. History has abundantly proved that the Jew has a peculiar affinity for corruption. It is not necessary to prove it by the Bible or the Free (controlled) Press. Ask yourself this question--Who caused the fall of Greece, Rome and Great Britain? Who holds a whip over Congress that forces the Senators and Senate Investigators to "Protect" the rascally Truman and his lousy Cabinet and Joint Chiefs?"

All this is of course familiar to anyone with even a slight knowledge of the Nazi Party, and since anti-semitism seems to be a part of the

extreme right wing at all times and places, I shall turn to the contemporary phenomenon of anti-Communism.

In this context anti-Communism does not mean merely opposition to a type of government, but a belief in the Communist Conspiracy and a whole-hearted, passionate attack on all those things which might be tainted with this conspiracy. Those things which are obviously tainted include socialism, liberalism, anything implying collectivism such as big government, labour unions, the United Nations, and UNESCO in particular. A fairly typical example of this outlook is found in the following leaflet distributed by Allen-Bradley Company of Milwaukee, Wisconsin. The heading, reproduced here, was followed by the testimony of Fred C. Schwarz, head of the Christian Anti-Communism Crusade, before the House Un-American Activities Committee.

WILL YOU BE FREE TO CELEBRATE CHRISTMAS IN THE FUTURE?

NOT UNLESS you and other free Americans begin to understand and appreciate the benefits provided by God under the American free enterprise system.

NOT UNLESS you and other free Americans awaken to the true meaning of Communism and understand that it is your enemy.

NOT UNLESS your children, and their educators, quit swallowing whole the false, sugar-coated, one-sided description of vicious Communism supplied by dedicated Communist sympathizers.

NOT UNLESS otherwise well-meaning Americans begin to understand that Communism is not just another political party.

NOT UNLESS otherwise well-meaning Americans begin to understand that "academic freedom" without morality leads to national suicide.

COMMUNISM IS OUT TO DESTROY YOU! (1)

Perhaps the best indication of this aspect of the thought of the radical right is found in Robert Welch's "The Politician." Welch comments that "The Politician" points out that ".....under the influences that controlled the Eisenhower Administration -- which was supposed to be Conservative -- our Government became (far more clearly and definitely than before) the greatest single force in bringing about the worldwide advance of the Communist tyranny." (5) In "The Politician" Welch says, "...Eisenhower is not only all politician, so far as his ability is concerned. He is the living embodiment of practically all the skills that every ambitious politician would like to possess." (6) Further, he says, "I defy anybody, who is not actually a Communist himself, to read all of the known facts about his career and not decide that since at least sometime in the 1930's George Catlett Marshall has been a conscious, deliberate, dedicated agent of the Soviet conspiracy." (7). This tendency to find Communists in every corner is applicable to virtually all the contemporary right wing groups.

This type of commentary could be reproduced tenfold, but it should be sufficient to merely cite some of the literature and indicate those organizations, groups, or ideas attacked. Individually or as a whole right wing organizations contend that Communist conspiracy can be seen in the United States Supreme Court (8), WHO (9), democracies as opposed to republics (10), fluoridation of water (11), mental health institutes (12), and labour unions (13). With the Communist conspiracy so widespread and so well entrenched, it is almost surprising to hear that the radical right feels that things can be changed. This can be done because "the people" are not yet corrupted. Somehow "the people", or "peepul", always escape corruption.

Robert Welch of the John Birch Society suggests the following modes of action:

1. Establishment of reading rooms.
2. Expansion of the circulation of conservative periodicals.
3. Increase in conservative radio broadcasts.

4. "...Organized planning and control to make full and effectively co-ordinated use of the powerful letter writing weapon....(14)
5. "...Organize fronts--little fronts, big fronts, temporary fronts, permanent fronts, all kinds of fronts."(15)
6. Exposure of leading Communists, perhaps through the publication of such books as "The Politician".
7. Heckling of speakers.
8. Providing speakers.
9. Extension to other countries.
10. Support and oppose candidates in the election campaigns.

A comparison of this list with Lenin's "What Is To Be Done?" might be very instructive but will not be undertaken here.

- (1) "Jewish People," "What's Happening to America?" (San Antonio: American Heritage Protective Committee, 1955), 6.
- (2) Robert Welch, "Forward to Fourth Printing," "The Blue Book of the John Birch Society" (Np: np, 1961), 111.
- (3) Cf. the special Communism is Jewish issue of "The Thunderbolt", paper of the National States Rights Party, February 1963.
- (4) Original emphasis.
- (5) Robert Welch, "Forward", The John Birch Society "Bulletin" (May 1963), Original emphases.
- (7) Welch, "The Politician" (Belmont, Mass: Belmont Publishing Co. 1964) Original emphasis.
- (8) Ibid. 15. Original emphasis.
- (9) Rosalie M. Gordon, "Nine Men Against America: The Supreme Court and Its Attack on American Liberties." Rev. ed. New York: The Devin-Adair Co. 1960; and "Is The Supreme Court Pro-Communist?" Richmond, Virginia: The Patrick Henry Group, nd.
- (10) Cf. J.B. Matthew, "The World Health Organization," "American Opinion", 1(May 1958) 7-12, 31-35.
- (11) Cf. Welch, "Republics and Democracies", "American Opinion", 111 (Oct. 1961) 9-35.
- (12) Cf. Revilo P. Oliver, "Right in the Teeth" "American Opinion", 1V (March 1963) 51-65.
- (13) Cf. "Dan Smoot Speaks", Feb. 17, 1956.
- (14) Cf. Philip M. Crane, "The Democrat's Dilemma (Chicago: Henry Regnery Co. 1964) 233-363.
- (15) Welch "The Blue Book" 84.
- (16) Ibid. 86.

An unsuccessful
attempt to save
the life of a
fledgling thrush
Oct. 16, 1963.

I who can bear the death of Kings
Though Popes and Princes halt their play
Heart sick review your folded wings
One unrecorded ounce of clay
All dictums are invalidate
Philosophies are but as nought
Your death fulfilled some sterile fate
When only life itself you sought
If I had left you where you fell
Lost in a world of dirty green
What passing cur would let you dwell
Helpless amid the public scene

So I played God and for that crime
Accept the anguish of my time.

Mary Bennett

10
LETTERS....

...
What purports to be a review of my book, OSWALD, in your September/October issue has just come to my attention. The writer of this so-called review quite apparently did not read the book, for what precious little he was able to squeeze in about OSWALD itself (between his irrelevant editorializing) is as plainly contradicted by the content of the book as are his assertions about the nonentity status of Kennedy and Oswald by the facts of history.

OSWALD is a critique of the philosophy/psychology of Lee Harvey Oswald written by a philosophical egoist who happened to have been acquainted at one time with the accused assassin. It demonstrates that it was Oswald's humanitarian sentiments that turned him into an irrational destroyer of others and self. There was nothing in the book about "the rebel without a cause" or any other such trite nonsense. The book simply portrays the intellectual evasions of an altruist while at the same time arguing the intellectual soundness of the egoist position.

A copy for review was sent to MINUS ONE because it was thought that other philosophical egoists would find OSWALD refreshing reading and a useful propaganda tool as well. If Unions of Egoists are to be formed, converts to egoism must be made.

Copies of OSWALD may be ordered post paid from New Classics House, 2715, N. Pulaski Rd., Chicago 30, Ill., U.S.A., for one dollar and forty cents (About 10/-).

Kerry Thornley.

— — —
A recent issue of MINUS ONE contains two articles, one first published many years ago and written by Renzo Novatore, the Italian "illegalist", the other of more recent date by a certain J-P. S.

Both appear to suggest that anarchist individualism is a creed of violence, or at least of toughness. The weaker people shall be pushed to the wall.

It seems to me that to preach such a doctrine is absolutely needless in the present world, which is cruel enough. Possibly it is not meant seriously. It is simply preached in order to shock the other anarchists, whose doctrines are inspired by humanitarianism.

If it is not meant seriously, then it is just a case of sick humour.

However, humanitarian considerations apart, and assuming that it is meant seriously, it seems to me a most unsuitable doctrine for a person like myself. I am scared of violence and conflict situations. Far from being a ruthless and masterful swashbuckler - "the world is my cyster and I will open it with my sword" - I earn a pittance by washing bottles in a hospital laboratory. If I went around proclaiming myself an "individualist" of this sort I should be a humbug. If I did not proclaim it, but went around seriously believing that I was it, I should be suffering from psychotic delusions.

If I actually tried to behave as if I was it, I should soon land in jail, and so would J-P. S. Renzo Novatore was killed by the police.

I know from bitter personal experience, as well as from the experiences of others, that the individual resister on his own is usually crushed by society sooner or later.

If the articles of Renzo Novatore and J-P. S. represent anarchist individualism I want nothing to do with it.

Arthur W. Uloth.

11
LETTERS...

A few words as usual in answer to the remarks of Mr. Ellingham addressed to me in MINUS ONE, Nov/Dec, 1965.

There are two erroneous facts in his assertions.

The first is that if I esteem my brain (I love only my wife!) I will have varying attitudes towards my neighbour. I respect him, but I reserve my judgement as to whether I hold him in large esteem, small esteem or none.

Mr. Ellingham is quite wrong in putting his nose into my business.

The second error he makes is to forget that evolution is the result of about three million years of brutality.* The only morals constant in vegetables, animals and men, from Cain to him, are the unkind words he addresses to me: "helping capitalism."

If some of my remarks are unintelligible to him that is only the natural result of different electrical computers in our brains. What can we do if this is our human destiny?

n) As if sensibility, adaptability, reasoning, tools, capital, language, collaboration, mutual aid etc. & correct ideas played no role at all! J.Z.N.F.97

Domenico Pastorcchio

- - - - -

Jeff Robinsons letter in your last issue shows that he has not yet fully grasped my interpretation of Stirner.

He says I interpret "conscious egoism" as spontaneity. Actually I interpret "egoism" as spontaneity, and "conscious egoism" as a special kind of spontaneity. According to Stirner all behaviour is "egoism". "Conscious egoism" is a rare kind of behaviour which occurs when the mind becomes conscious of that fact. In my interpretation, this means that all behaviour is essentially spontaneous (i.e. not due to conscious volition), and that when this is realized a special kind of spontaneous behaviour arises. The difference between the two kinds of spontaneity consists in this, that in the first the mind is uneasily trying to control itself, but in the second it has relaxed and stopped trying. For the mind is bound to stop trying when it sees the futility of trying, i.e. when it realizes that all its behaviour - including its effort to control itself - is essentially spontaneous and therefore uncontrollable.

If Jeff were to ponder sufficiently on those points, I believe he would see the answers to his four questions, quite spontaneously! But I will add a few comments on each.

1. Yes, all effort to improve oneself morally or spiritually is inconsistent with "conscious egoism" as I understand it. But what is Jeff's evident desire for self-improvement? Isn't it just another "complex", just another manifestation of the "rag-bag personality" which he wants to improve?

2. I am not advising or advocating anything, not even freeing oneself from "spooks"! So long as you try to free yourself you will never be free. Jeff's failure to grasp this point shows how necessary it is not merely to attack the spooks, but to go on and demonstrate the absurdity of contrived spontaneity.

3. I have always said that human behaviour is "wholly spontaneous anyhow", but that does not mean that "conscious egoism" is just a "metaphysical subtlety" of no practical value. The very realization that all behaviour is spontaneous wipes out the deep-seated anxiety which, for example, can make you rush out of a shop without the tin of beans you've just paid for, or paralyse you with nervousness at an interview for a job.

3. Both Zen and "conscious egoism", as I understand them, are easy in that they do not call upon us to control our natural behaviour. But

both are difficult to understand, because from our earliest years we have been conditioned to think that we must suppress "bad" behaviour and cultivate "virtue". It may take years to overcome that conditioning, but once it has been overcome everything seems marvellously easy.

"Satori", according to D.T. Suzuki, consists in "acquiring a new viewpoint". It can happen to people who have never heard of Zen. You don't have to have your nose pulled by a Master!

Francis Ellingham

Sir,

God, love and grace now
Rule, where sense and care
Should be
The wisdom of this riddle
Is not quite clear to me.

Perhaps the above may interest your readers. It is my own work, but I give it to you with perfect love and gratitude for the trouble you take in publishing and editing MINUS ONE.

Yours obediently,
John S. Craig

(Well....thanks!. Editor)

Hem Day has sent us his new edition of "Le Baiser au Neant", the French version of the famous individualist novel "Senine" by the Russian writer Michael Artzibashev. Since the English version of this stimulating book is very hard to obtain, readers with a knowledge of French should apply to Hem Day at Boite postale 4, Brussels 29, Belgium, or Bernard Salmon, 110 rue Lepic, Paris 18e., France. Price 40 francs belge or 4 NF français.

Also received are "Lalage" by Domenico Pastorello (In Italian) obtainable from the author at 13 Fos sur Mer, Bouches du Rhone, France, and "Autarchy versus Anarchy" by Robert LeFevre, Dean of Rampart College, which is a pre-printing of an article to appear in the Winter, 1965 issue of the "Rampart Journal of Individualist Thought". And our usual exchanges.

Read "Anarchism and Individualism" by E. Armand (1/- post free) and "Individualist Anarchism - An Outline" by S.E. Parker (3d. post free) obtainable from MINUS ONE. Freedom Bookshop are temporarily out of stock of "The Ego and His Own" by Max Stirner, but have more copies on order.

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"Freedom" - the anarchist weekly; for workers control" is obtainable from Freedom Press, 17a Maxwell Rd., London S.W.6. (7d. inc. postage)

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February 13th: ~~SM~~ S.E. Parker on "Individualism:
What It Is-What It Is Not."
March 18th; Arthur Ulloth on: "The Anarchist
Individualist Utopia."

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