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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*

MF file: p.9

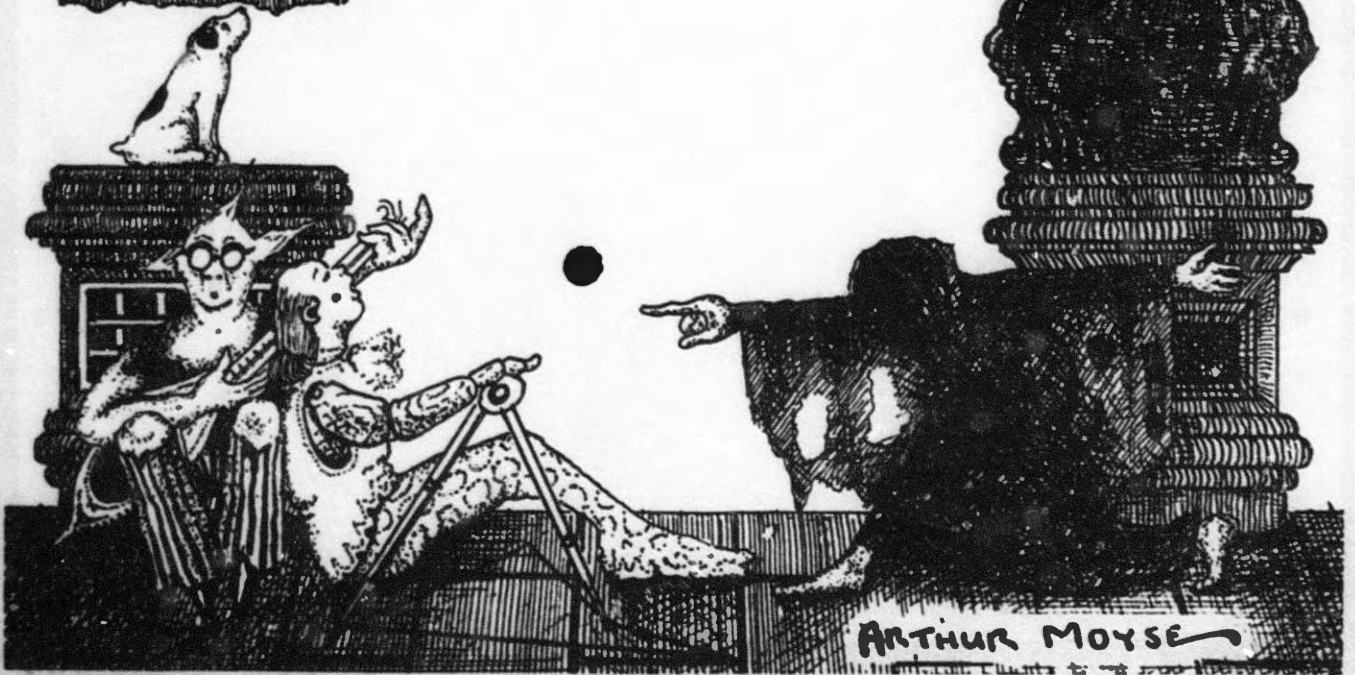
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MAX STIRNER  
JOSIAH WARREN  
JAMES L. WALKER  
RENZO NOVATORE  
JOHN HENRY MACLAY  
E. ARMONO  
ROBERT LIBERATO  
MARIANA PASTAZONINI  
LYSANDER SPOONER  
RENNER REDGENO

NO 34  
1974

EDITOR Sid Parker



ARTHUR MOYSES

## MALFEW SEKLEW - THE JESTER PHILOSOPHER OF EGOISM

S.E.Parker

In the days before World War 1, when open-air oratory flourished in Britain, one of its most outstanding and flamboyant exemplars was Malfew Seklew. What his real name was no-one appears to know, but this was the name which he mostly used, although he sometimes called himself F.M.Wilkesbarre, and I suspect had sundry other pseudonyms as well. In his "Memoirs of a Hyde Park Orator" (1934) Bonar Thompson wrote of him:

"He was a unique character. Tall, stout, and handsome, he carried all before him in debate...He had read a great deal and had been profoundly influenced by writers like Nietzsche and Max Stirner. Their doctrines however, had been passed through the witty and original mind of a man who had certain odd qualities of his own."

Seklew described himself as "a jocular jewsmith by inclination; an uncommercial traveller by occupation; and a Napoleon of Labour by inspiration....I am an iconoclastic, atheistic, anarchistic, hedonistic individualist, with the social instinct well developed, and with syndicalistic solutions for the problem of poverty."

During the 1890's and early 1900's, he was very active in freethought circles in the North of England. He soapboxed in many towns, often having to fight for his freedom of speech against the stupidities of local authorities. He contributed articles to "The Truthseeker", a secularist journal published in Bradford by J.W.Gott, particularly when it was edited by W.F. Barnard, a follower of Benjamin Tucker. For a time he was also assistant editor of Erwin McCall's "The Eagle and the Serpent" (1898-1902), which pioneered the egoism of Nietzsche, Stirner and James L. Walker in Britain with the blessings, among others, of George Bernard Shaw.

Seklew had an impressive mastery of the alliterative style which he used with devastating effects against his opponents whom he accused of being "passionless puritans on the prowl," "brainless and bloodless bipeds", "underdone underdogs from the underworld" and so forth.

Here are a few more of the sayings attributed to him:

"Society is an orgasm, not an organism."

"Exploitation is the first law of industrial progress."

"Idleness is the mother of invention and the father of easy times."

"Altruistic socialism is a brain disease; democracy a delusion; and Christianity a cancer on the conscience of humanity."

Socialists are "slaves screaming for sympathy and succour."

"Politics are piffle; the ballot a bauble; parliament a bubble; and the bible bunkum."

He was author of a series of pamphlets called "Halo's Hoodoo'd, or Demi-gods, Demi-damned", which were devoted to a vituperative criticism of various labour leaders whom he regarded as "mis(s) messiahs of the masses". Another enterprise was the launching of a "Society of Conscious Egoists and Social Aristocrats".

Towards the end of World War I he turned up in Chicago where he spoke at Jack Jones' famous Dill Pickle Club. Here, according to Edna Fine Dexter, he called himself "Sirfessor (meaning over and above professor)" Seklew. He had "worked out some strange theories, partly Nietzschean, and carried a large chart on which was illustrated the progress of a human being. He, meaning you and I, began by being a simpoleon, then a hopeoleon, a demoleon, and finally a superman. He never reached the heights of Sirfessordom, though. He then entered into the kingdom marked on the chart as Leisure, Pleasure, and Treasure."

When "The Eagle and Serpent" was revived in Chicago in 1927 he contributed two items which showed him still in shape. One, under the name of Malfew Seklew, indicated that his sympathies for "labour" had now evaporated. The other, under the name of F.M. Wilkesbarro, proclaimed that:

"A race of conscious egoists would produce the highest possible type of civilization. For conscious egoists - having found themselves out from within - would know how to do the right thing at the right time in the right way. Thus they would do today that very thing which would bring more profit and power tomorrow. They would be able to understand their own motives, their actions, their prejudices, passions, and desires; they would be able to audit their own agonies, analyze anger, macerate malice, minimize misery, pulverize their own prejudices, and paralyze their own paralogies. Being vivisectors of vices, virtues, vanities, vibrations, and the eternal verities - selfishness, vanity, hate and love - they would understand themselves and human nature so well that, out of sheer enlightened selfishness, they would compel themselves to that which would conduce to the greatest possible good to themselves and others of their kind."

What happened to Seklew after this is unclear. I have been told that he finished his days on skid-row. I have also been told that he was still alive in Wales in the 1940's. Whatever his end, however, this "jester-philosopher" of egoism, who claimed that he was "a man without a soul", had made his own, uproarious contribution to the history of individualism.

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If I love my enemy I place myself at his mercy - Ragnar Redbeard.

## MARX, STIRNER, AND 'I'.

Francis Ellingham

"Marx's basic and recurring criticism of Stirner," writes R.W.K. Paterson, "is that his conception of 'consciousness' is uselessly metaphysical.... Marx and Engels agreed with Feuerbach in at least this, that human nature and human consciousness are originally and inherently social, and they added that the individual consciousness cannot be understood in abstraction from the social complex which produces it. 'This "I" of Stirner', Marx says, 'is no "individual of flesh and blood", but an artificial category....'" (The Nihilistic Egoist: Max Stirner, O.U.P. 1971, p. 109)

Those who see any value in Stirner may be challenged to refute Marx, and to show that 'this "I" of Stirner' is not merely an artificial category. My response, in outline, follows.

Marx was partly right. The so-called individual consciousness, \* with its sense of being a separate 'I', is indeed a product of social conditioning - and therefore is not really individual at all. But Marx failed to see that this so-called individual consciousness is not the only possible state of mind. Society, in order to retain its hold over us, conditions us to believe that the mind must always be conditioned, and on this point Marx himself was deceived by his conditioning. In actual fact the mind can be free of conditioning: a psychological transformation can take place. I believe that Stirner had seen the possibility of such a transformation, and that 'this "I" of Stirner' is the transformed, unconditioned state of mind that comes into being when social conditioning is fully understood.

That state is truly individual in the root sense of the word - undivided. It is a state of integration, of not being split into conflicting parts. It is the product, not of a social complex, but of understanding. And far from being a useless category, it is the only real freedom.

That is not to say, as some have imagined, that Stirner was preaching an ideal of psychological integration. For in the transformed state of mind ideals have no importance whatsoever: they are seen to be mere spooks, as Stirner called them - and that is why he called the transformed state 'egoism'. Stirner was simply pointing out, to anybody who might be interested, a certain fact. To understand that fact is integration: there is no call for 'moral effort'. As for those who are not interested, Stirner let them alone.

What fact, then, was Stirner pointing out? It was just the falsehood of all conditioning. Stirner's term for conditioning was 'possessedness' - the state of being psychologically possessed by those spooks, by ideals.

For thousands of years countless moral authorities (parents,

*\*) I almost wish my consciousness of micrographic options had been "socially conditioned" instead of being an all too individual insight. J.2.18.8.97.*

schoolteachers, priests, famous leaders and heroes, great thinkers and writers) have been propagating ideals - telling us how we ought or ought not to live. They often contradict each other ('be a saint' - 'be ambitious', 'serve others' - 'be competitive', 'avoid violence' - 'fight for your country', and so on), but all agree that it is necessary to think in terms of 'ought' and 'ought not'. Stirner pointed out that it is nonsense - that in reality all ideals, religious or worldly, are superstitions, obsessions, spooks. That is not just Stirner's opinion: it is a fact. 99.999%, may be - but *there is that remnant!* J.Z.

Therefore there is no true moral authority. Nobody can judge another - one cannot even judge oneself - since, without ideals, one has no standards to judge by. That is why Stirner wrote, "We are perfect altogether, and on the whole earth there is not one man who is a sinner!" And that is why to understand the falseness of conditioning is to be transformed: it is to be free of all moral authority, all moral judgement, and therefore all sense of sin or failure. A human being who has seen the falseness of 'ought' and 'ought not' - which is the falseness of conditioning - is living in a new world, a different psychological dimension. The 'I' of Stirner is the ecstatic mind of this liberated human being. *Child molesters might consider themselves as Stirnerians, too, just using others, even children!* J.Z.

Where Marx went wrong (as so many admirers as well as detractors of Stirner have done), was in assuming that Stirner's 'I' was a glorification of the phoney 'individual consciousness' produced by conditioning, with all its inner conflicts, and with its sense of being a separate agency endowed with 'free will'. If Stirner was glorifying that 'I' (as some of his 'followers', such as Mussolini for example, have imagined, with catastrophic results), then, of course, regardless of Marx's criticism, Stirner had better be forgotten.

But although at times Stirner may be ambiguous, or even confused, the main tendency of his thinking, and its inevitable psychological consequences, are unmistakable. For the fact is that the moment the mind is free from 'ought' and 'ought not', the moment all ideals have gone, the 'I' produced by social conditioning has gone too.

The 'I' that thinks it has free will - that it can choose to pursue this or that ideal - has no reason for existence except to pursue ideals. Indeed it is the yearning for ideals, and its agonising inner conflict is the fear of failing to achieve them. Take away all ideals (including of course the ideal of not having ideals) and the old 'I' is dead. Our mental agony, which society conditions us to accept as normal, and which causes to hate and destroy each other, has ended. We are now individuals - psychologically undivided.

It is not so much that we have ceased to be self-critical, but rather that the part of the mind that criticizes, that judges by reference to some ideal, has itself come under scrutiny. That part is supposed to be separate and morally superior - 'unselfish' as opposed to the 'egoism' it judges. Stirner says: look at it, be

aware or conscious of it, and you see it is only 'egoism' in disguise! The division of the mind into separate parts is an illusion, a trick of thought! To see that simple fact is enough to explode idealism, reveal the absurdity of the distinction between 'egoism' and 'unselfishness', and transform the mind. Hence Stirner sometimes called the transformed state 'conscious egoism'.

2 In the transformed state one sees there is no 'free will' - never was - since one's old 'individual consciousness' was not a private affair but essentially the same as the 'individual consciousness' of others: it was a conditioned state of illusion, a socially induced hypnotic trance. Furthermore, in so far as the old 'I' is dead, the new state of mind is not 'mine' either - and thus there is no longer a feeling of separation between 'me' and the rest of the universe. In fact the whole universe is seen as a single atom, in which there is no separate 'I' but everything is 'I' - and everything is 'perfect altogether'.

This ecstatic, radically new mind is the 'I' of Stirner. Essentially it is indescribable: Stirner, significantly enough, wrote that "no concept expresses me, nothing that is designated as my essence exhausts me; they are only names." Very significantly, too, Stirner referred to this 'I' as 'the unique one' (the title of his book, as Paterson points out, should be translated as "The Unique One and His Own" not "The Ego and His Own"). "I am not an ego along with other egos," wrote Stirner, "but the sole ego: I am unique." There is only one real 'I'. That is not necessarily an expression of solipsism, as Marx supposed. It can be an expression of the highest form of intelligence - which is love.

2 This interpretation of Stirner is likely to be repudiated, not only by Stirner's critics, but by many of his professed followers, who may recoil with especial horror at the word 'love', but I cannot see how any other interpretation could escape Marx's criticism. The most I might concede to objectors to my interpretation is that Stirner may have been confused in some respects, or may not have realized all the implications of his thinking. But I should still believe that Stirner, at the very least, had started out on a philosophical inquiry which, if pursued honestly and fearlessly to the end, must have the psychological consequences I have outlined.

Let Stirner himself have the last word, and let those who can see no love in Stirner's 'egoism' mark it well. Stirner, in the closing pages of "The Unique One and His Own", addresses 'the philanthropist' - meaning any respectable Christian, humanist, socialist, or moralist of the time, anybody with an ideal of love:

2 "Get away from me with your 'philanthropy'! Creep in, you philanthropist, into the 'dens of vice', linger awhile in the throng of the great city: will you not everywhere find sin, and sin, and again sin?... What, therefore, has your philanthropy (love of man) found? Nothing but unlovable men! And where do they all come from? From you, from your philanthropy! You brought the sinner with you in

your head, therefore you found him, therefore you inserted him everywhere. Do not call men sinners, and they are not: you alone are the creators of sinners; you, who fancy that you love men, are the very one to throw them into the mire of sin, the very one to divide them into vicious and virtuous, into men and un-men, the very one to befool them with the slaver of your possessedness; for you love not men, but man. But I tell you, you have never seen a sinner, you have only - dreamed of him."

28 April 1974

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#### NOTES AND COMMENTS

S.E.Parker

I certainly do repudiate Francis Ellingham's interpretation of Stirner, but not because of any "especial horror at the word 'love'", for love, to the egoist, is one of his feelings or properties. I repudiate it, rather, because I think he is completely wrong in his attempt to identify the Stirnerian 'I' with "the universe". It is only by some prodigious sleight of words that the passage in *The Ego and His Own* containing the sentence "I am not an ego along with other egos, but the sole ego: I am unique" can be fitted into Ellingham's new version of universalism. Stirner remains, and will remain, the philosopher, par excellence, of the separate self.

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It is great to be able to welcome a new anarchist individualist paper. The newcomer is called "Le Feuille" and is a well-produced and interesting publication. Taking its title from the famous journal of Zo D'Axa, it is in French and issued by the Association Max Stirner du Quebec. No subscription rate is given, but "donations are appreciated to aid the establishment of an anarchist individualist centre in Montreal; also to aid the publication of this journal." Send donations to M.R.Y. Breton, C.P. 95, Stn. Place d'Armes, Montreal, P.Q. H2Y 3E9, Canada.

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#### Publications received:

"John Henry Mackay - Der Einzige" by KHZ Solneman.

"Anarchismus Einmal Ganz Anders" by KHZ Solneman.

Both published by Mackay-Gesellschaft, Kurt Zube, D-7800, Freiburg, Auwaldstr. 7, West Germany. I hope a review of these two works will appear in a future issue.

Jim Huggon's latest Kropotkin Lighthouse publication is an "any year calendar" containing extracts from "The Earthly Paradise" by William Morris and extracts and illustrations from "The Sirens Three" by Walter Crane. Obtainable from Kropotkin's Lighthouse



Publications, c/o Houseman's Bookshop, 5 Caledonian Rd., London, N.1.  
60p, plus 15p postage.

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Pierre Jouventin has asked me to publish the following statement:

"To the reader: in last number you can read an article under my signature. I don't recognize English translation made by S.E.Parker, which distorted my thoughts."

When I received this protest I had the article re-translated by more experienced hands. Comparing this new translation with the one I made, I can find little, if any, distortion of Pierre Jouventin's thought. My insertion of the adjective "French" into the title was, as my re-translator stated, "ill-advised" and I also accept his point that I "missed point and rhetoric in a few places" and "reduced wordage". None of these errors, however, result in any serious distortion.

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John Carroll, who edited the abridged version of *The Ego and His Own* published by Jonathan Cape in 1971, has now written a book called *"Break-Out From The Crystal Palace - The Anarcho-Psychological Critique: Stirner, Nietzsche, Dostoevsky."* (Routledge and Kegan Paul. £4.50). In it he attempts to construct an "anarcho-psychological critique" as a contrast to the reigning social philosophies of Western society: liberal-rationalism and Marxism. Despite its sometimes jaw-breaking sociological jargon, Carroll's book raises questions that are both important and stimulating. The evident sympathy of the author for an "individualist orientation in.....social analysis" makes a refreshing change to the prevailing collectivist perspective.

Nonetheless, I am sceptical of the value of trying to make Stirner, Nietzsche and Dostoevsky into intellectual bedfellows. There are certain affinities between Stirner and Nietzsche, but none that I know of between Stirner and Dostoevsky (Although it could be argued, perhaps, that Dostoevsky made his anguished flight to Christianity as a refugee from the "all is permitted" attitude of Stirner).

Carroll also repeats his assertion of the link between Stirner and fascism that he made in 1971. For this he offers no more evidence now than he did then.

However, all students of Stirner will find "Break Out From The Crystal Palace" worth reading.

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Man is not a religious animal; man is a selfish animal and all religions have their rewards.

Malfew Seklew.

LATERAL INVERSION: THE POLITICS OF "THE OPPOSITE".  
(Including a rather bland critique of perfection)

J.K.Sowerby

Kruscher's attempts to de-Stalinise official dogma were based on the mistaken premise that opposites are essentially unconnected, devoid of any physical, sympathetic, or theoretical links. Norman Birnbaum stated in "Toward a Critical Sociology" that Kruschevism "continues the 'cult of personality' by attributing much of (the failure) solely to Stalin's personal defects, rather than to the structure of Soviet Society".

We must be aware of a bland critique of what we are opposed to in general (simultaneously being blindly uncritical of our own garden's growths), a bland critique(of) all over our clearly-marked garden fence. At the present time marxists and fascists are so busy opposing each other that they don't realize even the most apparent similarities of their doctrines and life-styles. A rejection of all within a "social-opposite", whether that social-opposite is Capitalism, Communism, Social-Anarchism, Buddhism, Romanticism, or a desire for Marilyn Monroe's body, leads towards a "systematic-moralism" (or immoralism) which is a "lateral-inversion" of the object of our opposition. A mirror-image, though differently arranged than the "original", has all of the original's potential.

One must look beyond social-critiques and examine specifics on specific merits, on a relatively-spontaneous basis, affected by mood, the tendencies of which make A recognisable as the development of A of yesterday, any specialised circumstances at the time, etc. To examine, using a "system", even if that system is named "systematic egoism", is tantamount to enslaving one-self under a new morality (morality, however new, is still morality).

Wherever the Universe is too complex to examine fully, demanding general judgements, my concept of "a-systematisation" falls down, and so it should, for any perfection in conception leads to the formation of undisputable natural law, in which all is one and one is all.

We may take our "egoism" too seriously, so that the concept of "egoism" becomes our slave-master ("Egopolis rules O.K."); so let us indulge in joyous "egoistry", forgetting perfection, there is no perfection, for even a vacuum is not perfect (you cannot eat it).

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In socialism, there is but one master, which is the State; but the State is not a living person, capable of suffering and happiness. Socialism benefits none but demagogues, and is emphatically the organization of universal misery. Socialism gives us but one class, a class of slaves.

Wm.B.Greene.

## A VERY SMALL FIRST STEP: Ruminations In Lieu of Review.

Wm. Flygare

(Dematteis, Philip Breed (1944- ): Individuality and the Social Organism: The Controversy Between Max Stirner and Karl Marx. 183pp. University Microfilms, Ann Arbor, Michigan (\$10.00 + carriage); better, as the Ann Arbor girls can't read: St. John's Rd., Tylers Green, Penn, High Wycombe, Bucks. (£ - ? )

Motivation

At the beginning. "I can only say in its defence that it was conceived as the first step - a very small first step - in a long-range project of study" (p iii) and "It seems to me, to paraphrase Fichte, that the kind of philosophy a person accepts depends ultimately upon the kind of person he is.....Those of us who share the desire for a comprehensive, scientific Weltanschauung (i.e. as Marxism does for the collectivistic mentality), but have a temperamental preference for a nominalistic, atomistic, individualistic view of mankind, are left with nowhere to turn." (p.5)

At the end. "Ultimately...the choice of a philosophy probably depends more on personal temperament and character than on the validity or truth-value of arguments. The most that can be accomplished, in all probability, is to give (sic) those who are attracted to the Marxist type of outlook, but repelled by the specific character of Marxism, an intellectually respectable alternative. This work has been conceived as a very small step in that direction." (pp. 175-176)

And in-between. "John Carroll agrees that there is a contrast between Stirner's life and his philosophical position, but recognizes that 'there is too much trenchant psychology in The Ego and His Own to identify its author as a day-dreamer escaping from a society with whose practicalities he could not cope'" (p. 59; Carroll, p. 17) ..... "Judgements of failure require the adoption of criteria for success....Stirner rejected the very concept of a uniform criterion which could be applied to himself...." (p.59; Paterson p 16-17) Dematteis adds his own fine and simple sentence: "His goal was not a 'successful' life, but a life free from illusions" (p.60).

Dissertation.

The "very small step", which it may be by virtue of its survey character, does not, of course, deal with temperament or "trenchant psychology"; it is, rather, a much needed initial probing of the intellectual respectability of the individualist's "alternative" in historic milieu.

The first of the four parts surveys the Hegelian matrix common to Marx and Stirner, among others. Like Plato's philosophy, perhaps, that of Hegel, despite his own sentiments, was more a philosophy of philosophies than a particular philosophic standpoint; in seeking

to overcome the tension between matter and spirit, Hegel had developed the dialectic into a continual process of identity breakdowns that resulted in the formation of new identities with their opposites. This attempt at unification into the absolute (God) via progressive abstraction led, ironically enough, to a variety of contradictory interpretations and off-shoot philosophies; Dematteis surveys what happens to "what is rational is actual and what is actual is rational" when either of the two clauses is emphasized.

The second part, after a brief biography of Stirner, outlines The Ego and His Own. Four pages are given to style on which Paterson's "self-consistent, seamless unity" and Henri Arvon's "rigorous concentric development" are quoted. Pointed out are Hegel's "careful attention to language and the roots of words" and the fact that Stirner's "philosophical method turns out to be very Hegelian: the (dialectical) triad...is in evidence throughout"; the only example he gives is: "Stirner's main theme is the dialectic between the corporeal, the spiritual, and their Aufhebung (dissolution, "negation"); the individual or Unique One (der Einzige)" (pp. 67-68). A 30 page condensation of Stirner's book follows.

The third part, following a 20 page survey of Marxism, Alienation, and Historical Materialism, braves those unreadable Marxist criticisms of Stirner: The German Ideology and its recent echo, Die Ideologie der anonymen Gesellschaft by way of description and survey.

The fourth part, mistitled Conclusions, offers replies to the Marxist criticisms largely by strategically arranging quotations from Stirner in such a way that he can refute the criticisms by himself. Dematteis cites observations made by others on the panic Stirner produced in Marx and goes on the add, "...there are strong indications that Marx's devastating attack on Stirner was prompted largely by the recognition that Stirner's philosophy was a...+...real alternative to his own, both for others and even for himself. If this is the case, then the ridiculing, mocking, and insulting tone of "Saint Max" reveals, not the contempt that it indicates on the surface, but a profound respect" (p. 146). Like the desperation of Marx's charge of pro-bourgeois, that of the Helms-Carroll charge of pre-fascist is also aired for its wind.

### Rundation

In reading current writing, I look to see if a piece contains the word vigble; if I do not find the word, I read up to the point where it appears and then stop; this practice prevents waste of TEA (time-energy-attention). I was about to congratulate Mr. Dematteis on this point when I crashed into the word on p. 146 (at + in the quotation above). Two other disturbing words are alternative and system:

The strict meaning of alternative (i.e. one of two) lingers with me despite common loose usage so that I come to feel put into a Scylla-Charybdis, bi-partisan, either/or, dichotomy dilemma which I cannot accept as all-pervasive in my view of life.

My objection to system is in a particular context: "Stirner's one philosophically important book was not a systematic treatise; but it does contain many hints and suggestions which could be elaborated into a system that could compete with Marxism on the latter's own terms. Such an elaboration constitutes the long-term project referred to earlier." This alarms me (if I read aright); to "compete" with something ... and on its "own terms"! (Let Marxism come to my terms; then it might cease being a theology and either attain the dignity of a philosophy ... or disappear ... fat chance!) ... is to become that very thing, something which would mean the denial of the temperamental factor made so much of elsewhere. In my own reading, Stirner parodied the "system" or "dialectic" to bring forth his "trenchant psychology" ... a blend of humour and earnestness; his politico-economic putter came to little as this was not where his genius lay.

However, it would be a good thing to see this "very small first step" appear in regular book format at a reasonable price; studies of the intellectual background are needed; this one is the only recent study yet available which is wholeheartedly sympathetic to Stirner.

It would also be of interest to see what other steps Mr. Dematteis will take to "give" us the "alternative" as it develops in his "long-range project of study." His permanent mailing address is: Department of Philosophy, University of South Carolina, Columbia, South Carolina, 29208, USA.

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#### THE IMAGE OF A FREE MAN

D.S.Maure

Just a few months ago there died in Mexico City the anarchist-individualist Miguel Gimenez Igualada, one of the very few men left in the present world. He wrote many books: "Beyond Pain", "The Love of Children" and his masterpiece "The Ways of Man" (Los Caminos del Hombre).

Conscripted into the Spanish army when he was twenty years old he stayed for only eight days, then deserted and went with his girl friend to France.

When the Spanish Civil War broke out in 1936 he was a school-teacher - not in a state school, but in a free, rationalist one. He refused to take up arms and fight, since he said that whoever won the war there would be a terrible dictatorship. He was a real pacifist.

At the end of the war he was interned in a concentration camp in France where he suffered a great deal. While he was in the camp he wrote "Beyond Pain" (Mas alla de Dolor). Afterwards, in Mexico, he wrote many essays, but the anarcho-syndicalists paid him with silence.. I hope that "Defence de l'Homme" will publish some of his essays.

Igualada was a pleasant orator. In Mexico City he delivered important lectures to students and teachers on liberty, goodness, and individualism. He pointed out the fallacies of communism and many other isms that only bring new chains to humanity.

If Igualada's ideas became widespread there would be no room for tyrants in the world.

It would be a hard task for me to translate his many wonderful pages into English. To do this clearly needs a proper translator.

*So Moore should microfilm them in Spanish, so that a number of potential translators X X X can easily get hold of them!* 27.3.74.

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Minus One is on sale at the following bookshops -

Freedom Bookshop, 84a Whitechapel High St., London, E.1.

Houseman's, 5 Caldonian Rd., London N.1.

Laissez-Faire Books, 208a Mercer St., New York, N.Y. 10012.

It is also available from -

Association Max Stirner du Quebec, C.P. 95, Stn. Place d'Armes, Montreal, H2Y 3E9, P.Q.

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Postscript from Malcev Soklew:

"His latest emanation (1912) is the S.I.B.-R.I.P. policy - when in doubt or discontent "stay in bed" and "rest in peace", and the problem will solve itself. He maintains, and with some grounds, that, if all the workers went on strike and stayed in bed till their demands were conceded, the economic problem...would be solved, and we should enter upon an era of the most peaceful chaos the world has ever known....."