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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*

MINUS

ONE

I do have the following issues double & would gladly swap them or LMP fiche for copies of M.O. missing or incomplete here. J.Z.

an individualist anarchist review

22. Aug. 1997

19, 25, 27, 30-32, 36

WHAT WE ARE FOR -
WHAT WE ARE AGAINST

We are a-political and take no part in party quarrels.

In all spheres we are for the voluntary against the obligatory; for consent against imposition; for reason against violence; for free examination against dogmatism.

Individualists, we are against the subjection of the individual to the State, in any form; against the absorption of the ego into the collectivity; against compulsory contracts; against forced solidarity or co-operation; against the exploitation of the individual by his fellows or society; against the encroachment of the "non-self", organized or not, upon the "self", associated or isolated, whatever that self is or has.....; against blind procreation, heedless of the future of the offspring; against racial hatred.

We are with those who struggle in all places for complete freedom of expression of thought - spoken, written or illustrated; for absolute liberty of assembly, union, grouping, association and secession. We are for the intangible freedom of exposition, publicity, experiment and realisation.

Whatever happens to be the end sought for, the purpose pursued, we oppose external control - statist or governmental - and all censure, restraint, constraint, or requisition, whether administrative, intellectual, economic, spiritual or moral, everywhere and at all times.

We are for individual responsibility and autonomy against the oppression of castes, classes and rulers.

We are for liberty and free agreement against authority and imposed rule. (We regard the economic question as a subsidiary one, but conceive any solution to it on the basis of this principle.)

E.ARMAND.

(Copies of the above can be obtained in leaflet form from this review for the price of the postage)

THAT DAY

when that day comes
it won't matter a bucket of cow shit
whether you took the right or left or radical
stand on Cuba

or that you never worked some poor
bastards to death
or never ate meat
or went into the army
or hit anybody

or how much you gave to Oxfam
the spastics
or the anarchists rotting in Franco's jails

or how often you marched from Aldermaston
or sat outside the embassy

it won't be important
when that day comes.....

PAT PARKER

"My masters taught me that the most necessary of all virtues is to be able to forget evil.....I am very successful in this exercise. I must have a judge or an imbecile in front of me to remember that there exist imbeciles and judges."
Han Ryner.

EVOLUTION AND PAIN

Human life is not justified by joy! No evolution is possible without the stimulus of pain. No mutation is possible if our condition is satisfying.

Human life is, primarily, the effectual operation of one idea born in our brain.

A fortunate idea must also prove to be fortunate for our five senses. The five senses enable human life - without them it would be impossible.

Imagination is placed under a god. This god is our senses. They only provide a balance. By continually trying humanity will succeed in obtaining something new.

Only one experiment among thousands is successful. Only the man who is prepared to be a possible victim in this hard research has the right to consider himself a living part of the whole. During millions and millions of years this has been the behaviour of organic material. This is our behaviour also. Beasts create a new species; man creates a new man.

Life, for us, is knowledge, action, dignity. Joy is the false lure by which nature obliges the simple-minded to collaborate with the future, paying their debts to pangs, blaspheming, miserable puppets on a stage where they have the illusion of becoming the masters.

To accept life as we have it by birth requires courage and responsibility. Not all are worthy of this.

Individualists have chosen; and this is a step into the future.

DOMENICO PASTORELLO.

(Editorial Comment: My life is justified by nothing except myself! Yet I can know joy when my needs and aspirations are satisfied, when I know the beauty of achievement. The "tragic sense of life" does not mean that we can know nothing of "the joy of living" even if this is only in a few moments snatched from tyrannical time.

S.E.P.

FROM "REFLECTIONS ON LIBERTY"On Liberty

What is liberty? Would it be rather disconcerting to many self-styled libertarians to learn that they are but feebly aware of the meaning of liberty, and the reasons why the concept arose? Liberty was thought of only because of the nature of individuality, which is known only by differences. Were we all alike, or in agreement, no such concept as liberty could have arisen in the human mind, and, indeed, there would be no social problems. The fact that we differ and disagree, that we have various tastes, needs, wants, and opinions, which must necessarily come into conflict with our union, should urge us to be free from interference one from another. Liberty thus necessarily has disassociation as a basic resource. And to be free means to be as independent as one wills, or as interdependent as each, to his own satisfaction, finds mutually advantageous. Unity? Ah, yes! Unity, but only on the proposition that disunity is the basis of human harmony and genuine solidarity. How paradoxical this all sounds!

Security vs. Liberty

Unfortunate it is that many, if not most, libertarians confuse liberty with economic security. Thus, as security is usually found in association, practically every panacea sailing under the banner of liberty has as its essence some form of monopolistic union, usually some monopoly of function by the State! Further, liberty has been so confused with levelism and such denials of independence as are implied in socialism and communism, that this confusion has unwittingly been the abettor of reaction. Startling as it might seem the bald fact is that such proposals are "securitarian" rather than libertarian. And in practice will soon be found to degenerate into the most insidious forms of tyranny.

Individualism vs. Collectivism

In the world of social thought two completely incompatible world outlooks, or, as the Germans have it, weltanschauungs, come into conflict. Individualism rests on the autonomy of the individual; collectivism embraces

the group viewpoint. The first seeks the greatest amount of individual liberty, for the individual as such; the second seeks to make the individual happy in some form of corporate existence, - ever searching for some ideal scheme of association, its exponents are essentially organizers. Aiming primarily at material well-being, collectivism is primarily materialistic; while individualism, aiming at the unqualified liberty of the individual, may be called, for want of a better term, spiritualistic, or perhaps better, idealistic.

Individualism offers no specific form of association, but stipulates instead that whatever forms existing in compatibility with liberty must exist by virtue of the voluntary consent of participants, i.e. they must be mutualistic; collectivism, on the other hand, assuming the necessity of interdependence, and searching for associational forms, must depend on stated reciprocal duties, both in relation of each to the other and of all to the collectivity. On the pretext of humanitarianism, such ~~enforced co-operation~~ as is implied in communism, socialism, syndicalism, co-operatives, nationalism, the corporate state - these are all but manifestations of the same herd idea - bid for adherents. There are two conditions of mind - and this is the fundamental difference between these world outlooks: Collectivism is based on an organic conception of society; Individualism takes an anarchistic view; - and the battle will be fought along these lines - whether or not the individual is to submerge his individuality in the mass. (It must not be inferred that all those who call themselves "individualists" actually accept the anarchistic view. Many are merely herd-men apologists of the status quo.)

A few derivations may be noted. In associational activity, the less definite the duties prescribed, the more insidious and debilitating will be the mutual control, leading finally into mutual distrust and ultimate disintegration. All governments, all governmental schemes, all formulas of association (socialism, communism, fascism, etc.) - all these are but applications of the herd-instinct bent on subjugating the individual for the supposed common good - are destined to go upon the rocks as soon as the individual recognizes himself, his self-respect and dignity as a unique being. For the individual is indestructible; he existed prior to institutions and forms of association, he is superior to them and when he

2
division of
labor

realizes himself will accept no duties except those which he voluntarily assumes.

Anarchism

Society is in a process of formation, one might say also of organization. Anarchism is not a condition, but is a force or tendency making for Liberty during this formation period. Anarchy might be said to be a state of liberty toward which society aims, but anarchism should be considered as the dynamic force moving always in that direction. With this view of terms the following expression "there is less liberty today than formerly, but there is more anarchism", becomes intelligible and illuminating.

2 A utopian is one who attempts to do something without full knowledge of the facts involved. A utopian is usually looking for a condition, he expects society to "arrive" somewhere. Many, probably most, anarchists are utopians, in more senses than one. But anarchism is not utopian, neither is it "scientific" except as a method, it is a fact of life. Anarchism is the force, will, instinct (call it what you will) that tends to free the individual from mass control.

1 In one sense, and unfortunately, anarchism is not, and never will be, a mass movement. Its pivotal strength will ever be a minority, and the further on the progressive road they be, the smaller will be that minority. The mass-minded man is usually a wrecker and a despot. We plainly see the latter type in the dictatorships of today, which are creating havoc with the human spirit and despoiling the hopes, aspirations, and enthusiasms of men. Every demagogue is an altruist who promises succor to the mass - those credulous believers in altruism.

2 The ideal of anarchism, being a voluntary society, obviously cannot be attained through violence, nor through civil war (these are extraneous to anarchy itself), but will, however, necessarily come through rebellion and flouting the prevailing conditions and morals. The libertarian revolution is a revolution of the spirit, advancing when and as men awake and assert themselves as men, i.e. supermen, over and above any that had heretofore existed on this planet. But this may be incomprehensible metaphysics to the materialist.

Anarchists are nearly always optimistic in that they will ever believe that, whatever the conditions may be at the moment, more liberty is always possible.

On Communism

A "science" that becomes effective, in practice, only by the use of guns, bayonets, and prisons. By the sweeping aside of the Magna Carta that had been wrested from authority only after years of summary indictments and punishments. I suppose it is "bourgeois" like many other hardly-fought-for civilizing forces of society!

The fallacy of combination as a social principle may be readily seen even in the institution of marriage. Legal and religious marriage is a form of mutual monopoly, often involuntary, hence tyrannical. So with all involuntary unions. The only "out" is to supplant combination by separation, and by making liberty and competition (natural selection) the controlling social forces.

By adopting communism or the indiscriminate sharing of benefits and penalties as an economic principle is to put incompetency on par with competency. Thus will another form of aristocracy be laid upon society, - the aristocracy of incompetency. Another proof that communism is the philosophy of incompetents. There is one merit to the proposal, however, in that such an aristocracy will be so easy to enter. The result will be what is the unconscious aim of society - equality - but the equalizing process will be - DOWN. The salvation of the world does not lie in substituting one form of parasitism for another.

"Rights" are granted; "duties" are enforced. To speak of rights and duties is to think in terms of authority. Beware of the demagogue who speaks of your rights, for he will soon be eager to impose duties upon you.

Fundamentally, capitalism, communism, and fascism are of one piece - they all consider society an organism, with the individual as but a spore in the social body. But the individual preceeded society, and if necessary can live without it! Destroy the individual and you destroy society; but if society disbanded tomorrow individuals would continue to exist. Oh! When will the herd instinct, with its consequent political superstition, vanish from the human mind!

LAURANCE LABADIE.

ENDQUOTE

My nose I've used for smelling
and I've blown it;

But how to prove the RIGHT
by which I own it?

- SCHILLER

freely translated.

Individualist Literature

"Anarchism and Individualism" by E. Armand
available price 1/2 (25 cents)
from "Minus One".

"The Ego and His Own" by Max Stirner
available price 15/- (plus postage)
from Freedom Press,
17a Maxwell Rd.,
London, S.W.6.

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