



The
Eagle AND THE **Serpent**

A Journal of Egoistic Philosophy and Sociology.

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

Edited by ERWIN McCALL.

No. 4.

SEPTEMBER 1, 1898.

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

THE EARTH IS MORTGAGED TO SEVEN SPECULATIVE SCOUNDRELS.
 THE REST OF MANKIND ARE NECESSARILY THE SLAVES THEREOF.
 A RACE OF ALTRUISTS IS NECESSARILY A RACE OF SLAVES.
 A RACE OF FREEMEN IS NECESSARILY A RACE OF EGOISTS.

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

CONTENTS.

	PAGE-
AN HEROIC VIEW OF WAR AND LOVE	50
(1) WAR AS A LOVE. (A PRAYER FOR UNIVERSAL WAR).	
(2) THE INFERNAL FEMININE, OR LOVE AS A WAR.	
RECONNOITERING THE ENEMY	53
GLADSTONE AS AN EGOIST. THE BEDBOROUGH CASE. GOLDEN RULE	
JONES. THE ATHEISTIC THEOLOGY OF P. H. WICKSTEED, ETC.	
DARWINISM AND NIETZSCHEISM IN SOCIOLOGY	57
BY DR. ALFRED RUSSELL WALLACE.	
THE PEOPLE'S UNIVERSITY AND CIRCULATING LIBRARY	59
A COURSE OF READING FOR YOUNG EGOISTS.	
CAN THE POOR BE SAVED BY THE PITY OF THE RICH? 61	
BY J. MORRISON DAVIDSON, TOM MANN, CHARLOTTE STETSON, F. BROCKLE-	
HURST, SOPHIE LEPPER, G. B. SHAW, AND J. M. ROBERTSON.	
BENEDICTIONS AND MALEDICTIONS	62
BY DR. A. R. WALLACE, W. W. GORDAK, AND EDGAR CORREY.	

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THUS SPAKE

NIETZSCHE:

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

EMERSON:

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

OUR CREED AND AIM.

A RACE of altruists is necessarily a race of slaves.

A race of freemen is necessarily a race of egoists.

Freedom cannot be granted. It must be taken.

To convert the exploiters to altruism is a fatuous programme—a maniac's dream. The only remedy for social injustice is this: the exploited must save themselves by enlightened self-interest. The exploiters are certainly egoistic enough; the only hope for the exploited is for them to become equally so—yes, consistently, persistently egoistic. Egoism spells justice and freedom as surely as altruism spells charity and slavery.

Three thousand years of sorrowful experience make the foregoing propositions too evident to us. The object of THE EAGLE AND THE SERPENT is to make them equally evident to all mankind. We stand for the art of life and the life of art—we stand for that freedom which is the life of art and can alone teach us the art of living. When we have converted a body of believers to these views, then our mission will have—begun.

O EXPLOITED PEOPLES! EXCEPT YE ARE CONVERTED AND BECOME AS PROUD AS THE EAGLE AND AS WISE AS THE SERPENT, YE SHALL IN NO WISE ENTER INTO THE KINGDOM OF JUSTICE.

AN HEROIC VIEW OF WAR AND LOVE.

WAR AS A LOVE: A PRAYER FOR UNIVERSAL WAR.

THERE is nothing real or useful that is not a seat of war.—*Emerson.*

We should impart our courage and not our disease.—*Thoreau.*

A good war halloweth every cause. War and courage have done more great things than charity. Not your pity, but your bravery, hath hitherto saved those who had met with an accident. To be brave is good. Let the little girls talk: "To be good is what is sweet and touching at the same time."—What warrior wisheth to be spared? I do not spare you, I love you from the heart of my heart, my brethren in war! Thus spake Zarathustra.—*Nietzsche.*

At bottom the folk desire plainly one thing most of all: to be hurt by nobody. Thus they oblige all and do well unto them. But this is *cowardice* although it be called "virtue."—*Ib.*

Contemptible to me are the whole conditions of contemporary life, this whole stuffy business of living in houses and going to offices, and making believe that we are at peace because we have all the mortality and none of the exhilaration of war.—*R. L. Stevenson.*

War is the foundation of all the high virtues and faculties of men. It is very strange for me to discover this, but I saw it to be quite an undeniable fact. The common notion that peace and the virtues of civil life flourished together I found to be wholly untenable. Peace and the vices of civil life flourished together.—*Ruskin.*

A FRIEND writes us fervently praying for universal war. He believes that the psychological moment has arrived for that bloody earth-wide struggle which Channing, Carlyle, Ruskin and Lincoln affirmed to be necessary to sweep away the present gold-damned social status. He states that he contemplates with

unutterable joy and hope this universal cataclysm, this cleansing of the race's Augean stables, this engulfing of parasitic aristocracies, this long-deferred advent of the Lord's vengeance—infernal in its methods and divine in its consequences. This "reformed Quaker"—so he calls himself—declares that such a cataclysm is the only possible way of attaining the following imperative reforms:—

- (1). The repudiation of all National Debts, and of all the other guilt-edge first-class, (and as a rule, governmental) securities which murder and enslave us.
- (2). The dissolution of existing plutocracies and the consequent enthronement of the proletariat.

We have quoted a few opinions bearing on the horrors of a universal peace. We admit that many other plausible things might be said in behalf of a universal Kilkenny carnival. The people need Dantons to lead them (Dantons who will have what the other Danton did not have—the wisdom of the Serpent) and how are we going to discover or develop our Dantons without war? To-day we free spirits are all terrorised into submission—perhaps it may be necessary for us to do a little terrorising ourselves some day.

We are quite aware that war might sweep away many Eagles, Serpents and things—but we are not so excessively immodest as to affirm we ought not to be swept away. Most of us methinks might very advantageously be swept away—with advantage to a future race of laughing lions and with advantage to ourselves. But in the present unarmed state of the workers, we see every reason for adhering to the opinion expressed on p. 16—that the Universal Strike is the truest method of social salvation. Comrades do you vote for overt war or the milder compulsion of the Strike?

THE INFERNAL FEMININE, OR, LOVE AS A WAR.

LOVE is the state of things in which man sees things most widely *different* from what they are. Illusory power is there at its height. One endures more in love than at other times, one puts up with everything.—Nietzsche, XI., 270, Thomas Common's translation.

Here [in Bizet's *Carmen*] we find love,—love retranslated again into *nature*! Not the love of Wagner's "cultured maiden" her *Senta*-mentality! But love as fate, as *fatality*, cynical, innocent, cruel—and thus true to *nature*! Love, which in its expedients is the war of the sexes, and in its basis their *mortal hatred*.—I know of no case where humour, which forms the essence of love, has expressed itself so strenuously, has formulated itself so terribly, as in the last cry of Don Jose with which the opera concludes:

Yes, I myself have killed her! *By me* her life was taken!

O *Carmen*! My *Carmen*! No more thou'lt waken!

Such a conception of love (the only one which is worthy of a philosopher) is rare; it distinguishes a work of art among thousands of others. For, on an average, artists do like all the world, or worse even—they *misunderstand* love. Wagner also has misunderstood it. People imagine they are unselfish in love because they seek the advantage of another being, often in opposition to their own advantage. But for so doing they want to *possess* the other being. Even God himself is no exception to this rule. He is far from thinking, "What need you trouble about it, if I love you?"—he becomes a terror, if he is not loved in return. "Love," says B. Constant, "is the most egoistic of the emotions and, consequently, when wounded, the least generous."—Ib. XI., 8, 9.

A writer in the *Adult* threatens to call our magazine *The Parrot and the Worm* if it does not "speak out" about woman. And, indeed, it is high time to give our languid lovers, poets and their lasses a conception of love worthy of a philosopher and a scientist. Behold a message from Jude the Obscure:—
"More dangerous than among animals I found it living among women—if you would speak of woman let the Eagle and the Serpent guide your pen."

Those who are shocked to hear that love is the war of the sexes may be reassured by the example of the late Mr. Gladstone who excused his own domestic bliss by saying "Our rule is, if one insists, the other submits"—or, suspension of hostilities secured by the pledge of continuous surrender of one of the combatants. This is the law of love—free or tied. Whenever two WILLS are forced into constant association—conflict is inevitable. A peaceful marriage

proves that WILL is lacking in one of the consorts. At the end of 30 years of married life the Germans hold a feast called the celebration of the Thirty-Years War—relic of the old Teuton nobility. The dull monotony, the repugnant compatibility (the poets and little girlies call it felicity) of the average marriage only proves that WILL is the rarest thing on earth.

If our friends wish further evidence that love is the war of the sexes, let them read Mill's *Subjection of Women* and also *The Legal Subjection of Men* by Two Barristers. If they wish to see that war inaugurated on a grand scale, let them picture the consequences if every woman in the world should suddenly take an overwhelming repugnance to replenishing our degenerate race—what would the lords of creation and our courts of law say? Would not 9 men out of every 10 be up in arms? If a woman is willing to be a slave, willing to show a Pauline submission to the lord of creation, the war may be averted. But if a woman intends to retain health, beauty, self-possession (body-possession), speaking as a man we tell her candidly that she will find that eternal vigilance is the price of liberty. She will find that to defend herself against the wiles and the assaults of the foxy sex to which we have the honour to belong, she must wage war to the hilt of the knife.

Further evidence of this holy warfare between the sexes will be found in the *Adult*—in the never-ending controversy between its male and female contributors as to their respective rights and duties, in the article *The Sexual Enslavement of Men* and in Mr. W. M. Thompson's utterances and the many replies thereto.

Far be it from us to disparage war. We see much to endorse in Emerson's and Nietzsche's praise of war. And we have here doubtless the true explanation of Emerson's and Nietzsche's advocacy of marriage—they felt that we have indeed few enough things which make for that struggle and warfare whereby the advance of the race is secured.

We must also assure our friends who are blessed (?) with a thorn in the flesh that there is no real freedom but economic freedom. "Have you got the cash" thus we cry to those Greeks who come bearing us their gift of theoretical freedom. Yes, gentlemen and ladies, it is the cash we want: give us the money and with it we will purchase leisure in which to sing, dance, kiss to our heart's content. But we have no time for such things while driven to labour sixteen hours a day for the Duke of Bedford, Baron Rothschild and our virtuous Prince. Moreover if the society of the soft sex is less attractive, less pleasant and less profitable to us than that of our E. and S. (Good luck to them) may we not be allowed freedom for such love? Instead of striving for freer love between man and woman, we would fain achieve a freer love between man and Zarathustra's animals.

Go on to freedom, comrades, but when you get it what are you going to do with it? Here free lovers may perhaps learn a word from Zarathustra who says "Happiness runneth after me—that is because I do not run after happiness—happiness is a woman." Free-lovers will do well to emphasize the fact that freedom to run away from woman is for a man who has any serious business to attend to of much greater importance than freedom to run after her. "Two things" said Zarathustra "are wanted by the true man: danger and play. Therefore he seeketh woman as the most dangerous toy." But let us not found a religion for the worship of toys—let us keep the toys for our idler moments. In No. 5 of E. & S. we shall give a collection of the truest and worst things ever said about woman—for it is quite time that man knew something about this, his most dangerous toy.

By the way, will some kind lady friend write an essay on the subject of "The Infernal Masculine?" It is a good subject but does not inspire our pen. In the meantime, lift your glasses, free spirits of both sexes, to Carmen's inspiring cussedness,

We'll enjoy, all love exelling,
Sweet Liberty, sweet Liberty.

· VOLCANO.

LITERARY ACKNOWLEDGEMENTS.

Two works of great interest to egoists were published in Berlin, March 15. We subjoin a description of these works given by the author, John Henry Mackay, in "Liberty" of New York for Dec., 1897. We hope to receive review copies of them.

"After years of labour, I can to-day announce my biography of Max Stirner. It will bear the title: 'Max Stirner: Sein Leben und sein Werk.'

"Only years of labour and industry have enabled me to put in the place of the five lines (of which three were false) which constituted all that was then publicly known of the life of the great thinker, a book of several hundred pages.

"In the first chapter I give an account of the early youth of Stirner; in the second, of his years of study and teaching. All this without any other facts than mere dates to build on.

"The picture becomes more animated in the third chapter, where I treat of the circle of the 'Free' in Berlin, the only circle in which Stirner ever moved, and from which 'Max Stirner' (fourth chapter) speaks to us as a living personality.

"The next chapter, the fifth, is devoted to a consideration of his immortal work: 'Der Einzige und sein Eigenthum'; and the last treats of the last ten years of his life, when already he had been forgotten; and left to die in embarrassment and poverty ('The Last Decade').

"Simultaneously with my biography I publish a volume of Stirner's minor writings and his answer to his critics. It contains five essays and two rejoinders,—that is, everything that Stirner wrote except the great work of his life and his 'Geschichte der Reaktion.'

"To-day Stirner is not so little known in Germany as he was eight years ago when I again discovered his work. In a cheap edition he is now in many hands; I wish he were in all hands. When will an English translation spread his influence in the New World?"

RECONNOITERING THE ENEMY.

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

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

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

Making Tracts for the Kingdom.

IN order to revive the spirit of religion and patriotism in their subjects, the Cabinets of Europe are considering the advisability of introducing the worship of household gods as it prevailed among the Greeks. Two intelligent looking dummies will be placed on either side of the main hall-way in each household and these stand for Church and State being surmounted with the loyal motto, "Ever for my God and King." These dummies represent respectively a grinning priest and an emaciated politician into whose open mouths can be dropped coins of high and low degree. The *modus operandi* is simplicity itself. Suppose my God and King allot two shillings a day for me and my family to live on. I can compute to a farthing each day the exact degree—in a monetary sense (the standard adopted by State and Church)—of the religion and patriotism in my bosom or purse. If I wish to purchase a penny's worth of bacon, I have only to drop a halfpenny in the politician's mug, and a farthing in the priest's and with the other farthing I proceed to my grocers singing as I go, "Praise God to whom all blessings flow." The State (always so self-sacrificing) will put itself to the trouble of furnishing us with a list which will make clear (all too clear) the proportion of any proposed purchase due the dummies. It seems to us there are countless advantages in this scheme. On festive occasions each patriot will be proud to have it announced (as at an Irish wake) how much he has contributed to make the affair (of State) a success. If any of our friends know of a better scheme than this to cheer the drooping spirits of a patriot we would be glad to know of it.

The Gospel of Free Death.

WE do not know an honest man than A. Herbert, editor of *Free Life*. His honesty is so transparent that his class-narrowness shines through. The close study of the origin of lordly estates has left in Mr. Herbert an extreme distaste to certain coarse forms of fraud. But it is only fraud *in futuro* that he combats. He has a scheme to reform the world without disturbing the *status quo*. Everything stolen in the past,

everything stolen before the 20th century (or some other future date) will be held sacred. We must refer our readers to the April and May issues of his paper if they wish to see how Mr. Herbert wriggles in and wriggles out on this absurd platform. But this constant harping on "Let the dead past go to the devil" (Matthew's gospel) produces a bad impression and makes one ask What has Mr. Herbert done in the past that he would thus withhold it from the judgment of the just?

Gladstone as an Egoist.

THE golden text for this month is from Gladstone. On the proposal to give a larger use to silver as currency Gladstone said: "England is increasingly the great creditor of the countries of the world. I suppose there is not a year which passes over our heads which does not largely add to the mass of British investments abroad. I am almost afraid to estimate the total amount of the property which the United Kingdom hold beyond the limits of the United Kingdom; but of this I am well convinced, that it is not to be estimated by tens or hundreds of millions. Ten thousand millions or something even more than that, is very likely to be nearer the mark. I think under those circumstances it is rather a serious matter to ask this country whether we are going to perform this supreme act of self-sacrifice."

How natural it is for a Christian to leave the supreme act of self-sacrifice for the other fellow!

Salvation is of the Jews.

THE rumour is that the relations between the Chilian Government and Messrs. Rothschild have been somewhat disturbed. These rumours naturally did not do Chile any good, and it is satisfactory to know that Messrs. Rothschild do not admit the truth of the reports that have been floating about. With their help there will be no great difficulty in putting the Chilian finances on a sound basis.—*Commerce*, Sept. 16, 96.

THE people of America cannot do anything without coming to Wall Street.—*Russell Sage*.

The Cry is Still They Come.

WE have received the first issue of a unique journal which can probably claim the shortest title possible. That title is "I." It is an egoistic journal with this scriptural motto—"It is 'I,' be not afraid." We gladly welcome "I." We hope that you ("I") have come to stay. The editor announces that the cranks of the opposition must pay cost price for airing their ideas—which is as it should be. "I" moralizes in a manner very grateful to the egoistic soul. It terms itself an advocate of equal liberty and adds—"Equal liberty means equality of opportunity and does not mean equality of results." Editor, C. L. Swartz, Wellesley, Mass., U.S.A. Price 5 cts.—per year, 50 cts., or half-a-crown abroad. Postage stamps received: we will forward orders for "I."

The Bedborough Case.

IT is a sublime sight to see egoists and altruists rushing to the defence of Mr. George Bedborough. An immense sum is needed to fee the solicitors, etc. We strongly urge those who have given to give again and those who have not given to give quickly. There is nothing else to do: Our masters have got the legal machine fixed like the old nigger's coon trap—it "ketches us agwine and acumin." Contributions should be sent at once to Mrs. Gladys Dawson, Bedford Hotel, Covent Garden, London, W.C.

Henry Replogle, Editor of *Egoism*, has pointed out that cases of this sort might easily be concocted simply to transfer money into lawyer's pockets. The remedy is to find a lawyer capable of performing a labour of love. But we understand that the "ethics" of the profession forbid labours of love. These "ethics" seem to place the legal solicitor quite on a par with the Piccadilly solicitor. Indeed Jesus Christ thought that the Piccadilly type would enter the kingdom first. But he only said that perhaps to give the Pharisees a new kind of shock, or to corrupt the morals of Pontius Pilate: Heaven knows our meaning—we say no more.

The University Magazine.

NOT less is it the interest of all who value a free press to rush to the defence of the *University Magazine*. Every man and woman who can beg, borrow or nationalise the money should send at once 1, 2, 3, or more shillings (as subscriptions) to the publishers—see Advt. elsewhere in this issue. Better still send a year's subscription and save from extinction the only high class magazine which discusses all questions ably, impartially and without fear or favour. A boycott of many newsvendors makes this appeal most necessary.

Golden Rules Jones.

WE have heard a great deal lately about Golden Rule Jones and his way of solving the social problem. We fear we will have to apply our symposium to this question (our symposium either kills or cures). We will try in an early issue to let our readers know

what the men of gold—the Rothschilds, the Astors, the Carnegies—think of the rule of gold. No doubt they will be most positive that the golden rule will settle everything. Then all we will have to do is to get these men together—get Brother Tolstoy to lead them in prayer and—there you are. Such a thing as exploitation will never again be heard of.

A Course in Atheistic Theology.

WE do not make a speciality of “dead facts stranded on the oblivious years,” but as a number of our readers seem to do so we will try to take the beam out of our brother's eye. The People's University will be challenged to discuss religion. Now we believe that among thinking and honest people no one stands higher than Philip H. Wicksteed, M.A. A short and easy method with theists is found in two small pamphlets by Mr. Wicksteed, *The Growth of Moral and Spiritual Ideas* (B. C. Hare, Essex Hall, Essex Street, Strand, W.C. 4d.) and *The Place of Sociology in the Circle of Theological Studies* (H. Rawson & Co., 16, New Brown Street, Manchester. On p. 36 of the first work Mr. Wicksteed is forced to admit that “God does not protect those that love Him from outward danger nor does He reward them with outward prosperity.” In the second work Mr. W. demonstrates in a powerful manner that the present social conditions indict the omnipotence of the deity he worships; how he could still worship a God shorn of His power, “a spirit in eternal conflict with the matter which he did not make, which he cannot control, which shares his immortality and which thwarts his will” we must leave for him to explain. Having admitted that his God does not reward them that love Him with prosperity we quite fail to understand the grounds on which he can ask us to expect that God to establish a reign of justice. We hope all interested in religion will give earnest attention to these two works.

NOTES AND ANNOUNCEMENTS.

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

* * *

Our next issue will contain an unpublished letter of Prof. T. H. Huxley.

* * *

As we go to press we learn that the *University Magazine* is to be discontinued.

* * *

We urge our readers to send at once to Henry Seymour, 51, Arundel Square, London, N., for collecting slips for the *Bedborough Defence Fund*. The case comes on Sept. 13.

* * *

Before an altruist can begin work he must find an egoist who is willing to accept his “sacrifice.”

* * *

Amiel sighed for a cause for which to die with joy. Rather let us seek a cause for which we may joyously live.

* * *

Mr. Common's reply to Dr. Wallace will appear in our next issue. The review of *Might is Right* is unavoidably deferred.

* * *

American letters and papers should be carefully weighed and prepaid, and should all be marked, for the present, “Viâ Cunard, American, or White Star Line from New York City.”

* * *

The University Press, Watford, near London (England), will send to any applicant details of their 100 Guinea and 50 Guinea Competition for the best essay on “The Danger of Celibacy,” from a psychological, pathological and sociological standpoint.”

* * *

In a special series of articles consideration will be given to the subject of Egoism as found in the great seers and philosophers—Emerson, Stirner, Goethe, Ibsen, Whitman, Thoreau, Spencer, Spinoza and others. Special attention will also be given to music and the drama.

* * *

We have sent out many free samples of E. AND S. and have hundreds of other names to which we wish to send; but our limited means do not permit it.

Who will eloquently contribute to our propaganda fund? Account will be rendered and acknowledgment made in our columns of all such contributions.

* * *

We feel an Eagle-pride in our title-page design. The original drawing was by Mr. William Keiller, 28, Queen St., Belfast. The drawing was reduced and engraved by Mr. Chas. Dawson, Godspeace, Witley, Surrey. We are deeply indebted to these gentlemen for their happy realization of Zarathustra's mid-day vision.

* * *

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

* * *

PLEASE note our address: E. McCall, c/o W. Reeves, 185, Fleet Street, London, E.C., England. Orders for the trade should be sent to Mr. W. Reeves, at the same address. Our next number will appear Nov. 1st. Trade orders always receive immediate attention, but we can not in every instance assure immediate reply to orders by post. But all business letters receive the earliest attention that it is possible to give them.

* * *

On Oct. 15, on which day Nietzsche completes 54 years of a singularly fatal and singularly fruitful existence we will publish Mr. Common's translation of "Zarathustra's Prefatory Discourse." Those desiring to make sure of getting, this pamphlet should order in advance and at once. Other translations will follow if the parties who have promised us an English edition of Nietzsche do not awake from their masterly inactivity.

* * *

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

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

* * *

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

* * *

It is rather discouraging to find that so many radicals retain a deep prejudice against that ancient emblem of wisdom—the serpent. More than one reformer has thought our title a good one—for a public house. But the most unkindest cut is this—a writer in the "Adult" (can it be Mrs. Grundy?) finds our title "most unfortunate," perhaps shocking. "Et tu Brute!" We seem to have but one resource—to get out a special edition, for readers of the "Adult," entitled "The Eagle and his Nameless Companion."

* * *

William Nye did a real service to the race in preserving even so much as the title of Sitting Bull's lost oration on "Why I am an Indian." We hope to do better with our offer to give a year's subscription to E. AND S.

for the best essay on "Why I am an Altruist" We had intended to limit this contest to the legitimate members of Royal Families, but we considerably extend it to the members of Her Majesty's Cabinet, the House of Lords, the Bishops of the Church, and the millionaires of London, New York and Chicago. We have appointed a Moslem, a Christian and a Pagan on the Committee of Award—Abdul the Lost One, Dr. Ragnor Redbeard of the University of Chicago, and Jabez Balfour of pious memory.

DARWINISM IN SOCIOLOGY:

DR. ALFRED RUSSELL WALLACE REPLIES TO MR. THOMAS COMMON.

MR. COMMON'S reply to his critics, while containing much with which most of us will agree, is yet full of obscurities, unfounded assumptions, or positive errors, some of which need to be pointed out, since they are fundamental to the question at issue.

There is little to object to in the first four principles he lays down, except that they imply, as clearly shown in (4), an exclusive application to "physically and mentally superior individuals" instead of to all. This would lead, logically and practically, to a restricted and perhaps hereditary oligarchy of the stronger and less moral individuals, with the slavery or destruction of all who opposed them. This is more plainly indicated in (5) where "greater advantages" are claimed for the "better class of individuals," which really means the stronger, more cunning and more self-seeking, who, believing themselves to be the best, will enforce that belief, as to a considerable extent they always have done and do now. Mr. Common nowhere suggests that these "superior individuals" are likely to be restrained by any moral considerations in their efforts to obtain those "greater advantages" which he declares are their due.

Under such an oligarchy, once established, what chance would there be for the inventors, the thinkers, the artists, the moralists—the real aristocracy of the human race—except so far as they helped to increase the wealth and luxury and power of the "superior individuals." The slavery and tyranny, the assassinations and poisonings, of Greece and Venice, would inevitably be reproduced in any society whose fundamental principle was, that social and economic inequality was right, and that the stronger—physically or mentally—were justified in using their alleged inferiors for their own ends. Such a system would bring back the old bad days of—"Truth for ever on the scaffold, Wrong for ever on the throne"—and I challenge Mr. Common to prove that it could lead to anything else.

One would think that the evils of class-privilege and every other form of aristocracy had been sufficiently demonstrated in the past, to render it certain that this is *not* the road by which the future welfare of humanity is to be attained. True social excellence, to use Mr. Common's own term, can only be reached by utilising all the powers and capacities of the whole community, under the conditions best adapted to develop them; and no other means of doing this has been suggested but that "equality of opportunity" and of economic status which Mr. Common declares to be absurd. But his statement on this point, in his principle (5), shows that he entirely misunderstands the grounds upon which it is advocated. His argument as to agriculturists not giving the same chance to inferior plants and to weeds as to the crops they are raising, is a false analogy, and is entirely beside the question. The true analogy of men wishing to improve men, or rather of communities seeking their own highest well-being, is not that of the farmer and his crops, but of the plant-world seeking to improve itself, and having some power, though limited, of doing so. In that case it is quite certain that many of the best, in our opinion, that is the most beautiful and highly developed in flower and foliage would be exterminated, while the quickest growing trees and the coarsest and most vigorous weeds and climbers would alone survive. They would claim to possess the highest plant-excellence; they would therefore claim greater advantages of situation, soil, etc., and would only permit the existence of what they would term inferior types so far as not to interfere with their own well-being.

Again, when he says that semi-idiots should not have a university education, he equally misunderstands the principle of equality of opportunity. This does not mean the *same* education for all—that is the present absurd plan—but equal facilities for developing all that is best in their natures, so as to enable them to spend happy and useful lives; for there is probably no human being that could not attain to this condition by proper nurture and training. The greatest scientific worker and thinker of the century, Faraday, and the greatest artistic genius, Tinworth, were both rescued by a mere chance from a life of mean drudgery, to which hundreds and perhaps thousands

of similar bright spirits are condemned. We claim, that complete equality of opportunity, including economic independence, is essential for the development and utilization of *all* the good and useful qualities of *every* human being and therefore for the true advancement of the race.

But perhaps the most erroneous and most vicious of Nietzsche's principles, according to Mr. Common, is that enunciated in the last sentence of (5)—“And it is still more absurd to advocate, . . . that the inferior class should be allowed to breed like vermin, and that their spawn should be supported at the cost of the better classes.” In order to understand what this really means we want a tolerably accurate definition of the terms “inferior” and “better.” We may take either of two extreme definitions—that the inferior are the criminal classes only, or that they are the working as opposed to the professional and propertied classes. If we take the latter and more popular definition we have to remark first that the facts as to who supports who, are the exact opposite of Mr. Common's statement, since the workers undoubtedly support the non-workers, and the children of the non-workers as well as their own. Secondly, it is generally admitted that the “better classes,” as above defined, would either remain stationary in numbers or would even decrease if they were not recruited from the “inferior” class. The more rapid increase of these latter is therefore a benefit to the nation.

Now considering the alternative view, that the criminals are to be considered as the inferior class (compared by Mr. Common with vermin), who are not to be allowed to breed, we shall at once see that this is not only impracticable, but would be probably hurtful to society. It is a mistake to assume that those whom we now punish as criminals are essentially bad in nature, or are even, on the average, at all inferior to the majority of those who lead ordinarily respectable lives. Many highwaymen of the last century and some burglars of to-day, are men of exceptional ability who, under favourable conditions of education and nurture would become esteemed and useful members of society. A considerable proportion of the population of New South Wales, before the gold discoveries, consisted of released convicts and their descendants, and these were in no way inferior to the average of honest emigrants. So, the waifs and strays from the gutters of the East End of London, when rescued and trained by Dr. Barnardo, are found to be quite up to the average of respectable citizens. These examples support the view so strongly urged by Herbert Spencer, that what are termed the lower, the middle, and the upper classes are fundamentally alike, morally and intellectually. Their differences depend wholly on their environment and early education, and there is no reason to believe that the average of inherent vice or passion is greater in one class than in the other. But owing to the great differences in the environment and economic condition of the three classes their vices are exhibited in widely different ways, and those of the upper and middle classes, though equally great, do not so often bring them within the meshes of the law. The aristocratic bankrupts or gamblers, and the middle-class promoters or directors of bubble companies, are often worse morally than the bulk of our criminals, but they are not so often found out.

The idea that society can be improved by forcible interference with the increase of the various classes is one of the most wildly impracticable as well as one of the most dangerous and unnecessary of all the panaceas for remedying some of the evils of our social system while leaving the real causes of those evils absolutely untouched. The dread of too rapid increase of the population, always brought forward by the opponents of real social reform, is a mere figment of the imagination, which will altogether vanish under a rational organisation of society. The actual facts at the present day all point to such a result. Those who marry earliest and breed fastest, are those who are economically worst off—the casual and unskilled labourers; the higher class, of skilled labourers, marry later; the mercantile and professional middle classes later still; while the landed and capitalist aristocracy marry latest, and increase slowest or not at all. Yet, in face of these palpable facts, the objection is continually made, that if *all* are well-off and free from anxiety as to a comfortable living, population will increase so rapidly that *all* will soon sink to starvation-point. No reason whatever, founded on actual facts, is given for this statement, and some of the most important of the factors that would come into play and which would lead to an opposite result, are left wholly unnoticed. These factors I have set forth in an article on “Human Selection” in the *Fortnightly Review* (Sept. 1890). I can here only enumerate them. The first is the great principle established by Herbert Spencer from a survey of the whole animal kingdom, that individuation and reproduction are antagonistic, the fuller development of the brain and nervous system leading inevitably to a diminished rate of increase. Hence, when *all* are well educated and the mental and moral side of their nature fully satisfied, the animal passions and appetites will be less predominant than they are now. The surest way, therefore, to check the too rapid increase of population is, the full development and training of the intellectual and moral faculties, along with a corresponding training and useful exercise of the bodily organs.

The next important point is the fact pointed out by Galton, that every year's delay of the marriage period acts in a threefold manner in diminishing the rate of increase—by reducing the number of offspring, by lengthening the time between successive generations, and by reducing the number of generations alive at the same time.

The third and most important of all the factors is, that if women were better educated, more fully occupied, and absolutely secure of an independent life, a happy home, and congenial society, the forces which impel many of them to early marriages would be withdrawn, and the period of marriage would, on the average, be considerably delayed. Taking all these factors into consideration we see that the supposed difficulty of the population question vanishes altogether.

But another and still more important effect would result from the action of the same causes. There would arise a form of selection by which the best would tend to increase and the worst to be weeded out—a true “natural selection” by which the race would be continuously improved. This would result from the free action of woman's choice in marriage, so soon as she was economically independent. It is certain that the majority of women admire the healthy in body and mind, and the good rather than the bad. Failing to secure their ideal husband many women of independent means even now do not marry. When all were independent these would no doubt increase. Hence, there would be a greater range of choice for the women who wished to marry, and the result would be that those men who were deformed or diseased in body or in mind would not find wives and would leave no offspring. Hence would arise a continuous improvement of the race, far more certain and more beneficial than could be brought about by the compulsory or inhuman means so often advocated by neo-malthusians, and apparently suggested by Mr. Common as one of Nietzsche's principles.

Many other points call for notice, but I need here only mention that Mr. Common is in error when he refers to myself as having shown that “falsehood, imposture, and hypocrisy” play a large part in nature. He quite misunderstands the facts of mimicry and protective resemblances, which are wholly involuntary, and cannot therefore imply falsehood, etc. But this, and all other arguments drawn from the animal or vegetable kingdoms are valueless, because in social and civilised man the mental and moral nature rules over the physical; and as I have just shown, a new and higher kind of selection will come into action as soon as he learns how to subordinate the latter to the former, and how to so organise his social state as to satisfy the economic requirements of all. His power over the forces and products of nature is now so great, that, not only necessities and comforts, but all beneficial luxuries could be enjoyed by every human being, with an amount of labour less than half of that now expended in giving hurtful luxury and idleness to some, while millions remain subject to a degree of want and misery greater probably than has ever been seen at any previous era in the world's history. The method of bringing about social excellence here suggested, works with nature, not against her. It depends upon the natural play of the higher qualities of human nature, and will therefore be both self-acting and efficient; while any forcible intervention of authority will be as certain to produce evil as it must be powerless for good.

ALFRED R. WALLACE.

THE PEOPLE'S UNIVERSITY.

The following letter speaks for itself:

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

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

University of Chicago.

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

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

We append our list of Secretaries of the Egoist Universities in the order of their “enrolment.”—Local secretaries wanted everywhere.

Malfew Wilkes, 11, Hounds Gate, Nottingham. W. Robinson, 135, Willoughby Street, New Lenton, Nottingham. Leonard Hall, 43, Alma Street, Eccles, near Manchester. H. M. Reade, 95, Charlotte Street, Hightown, Manchester. J. N. Green, 40, Leyton Park Road, Leyton, Essex. W. J. Robins, 198, Polygon, St. Pancras, London. C. Moorhouse, 11, Handley Street, Sheffield. J. Greevz Fisher, 78, Chapel Allerton, Leeds. Messrs. Jaggard's Library, 39,

Renshaw Street, Liverpool. T. Hunt, 14, Wellington Road, N., Stockport. Florence Coates, 4, North Avenue, Leek. L. Coates, Marsh Barn, Castletown, Manchester, (Sec. for Rochdale). W. Keiller, 28, Queen Street, Belfast. W. Duff, 9, Carfin Street, Govanhill, Glasgow.

We are often asked, What does the P. U. propose to do? It proposes to study the problems of social reform and the subject of Egoism. We hope soon to have boxes of books to send on loan. In the meantime the several societies must procure what books they can. Every University should contain a German and a French scholar—many of the most valuable works are in French and German, a list of which will appear in our next issue. The English Nietzsche (3 vols.) can be procured for Macmillan and Co., 66, Fifth Avenue, N.Y. City,—possibly of Henry and Co., 110, St. Martins Lane, W.C., London. A good introduction to the study of Nietzsche occurs in Dr. Havelock Ellis' *Affirmations* (6s. W. Scott, Paternoster Square, London.) We strongly recommend *Slaves to Duty, Might is Right, Gordak's tract, Wicksteed's pamphlets and Zarathustra's Prefatory Discourse*. Any essays given in our bibliography will be found helpful.

E. & S. is specially the organ of P. U. We hope P. U.'s will use E. & S. to make their wants known and to give to all helpful hints. We solicit enquiries and suggestions from all our readers. Letters not requiring post reply will as far as possible be dealt with in our next issue. We hope Secs. will report progress about three weeks in advance of our publishing day.

We advise P. U.'s to meet fortnightly or monthly for mutual discussion. At such meetings they should decide on the works they wish to get and the best means of getting them. Perhaps the best way is by all hands recommending purchase to the nearest public library.

COURSE OF STUDY FOR BEGINNERS IN EGOISM.

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

ARTICLES ON NIETZSCHE.

- Quarterly Review, Oct., 1896. Blackwood's Magazine, Oct., 1897.
 University Magazine and Free Review, May and Dec., 1896, April, May, 1898.
 Agnostic Journal, Jan. 23rd, 30th, Feb. 6th and 20th, 1897.
 Truthseeker of New York, July 17th, 24th, 31st and Aug. 7th, 1897.
 Truthseeker of Bradford, England, Sept., Oct., Nov., Dec., 1897.
 Natural Science, June, 1897.
 Contemporary, May, 1898.
 Fortnightly, Sept., 1895, June, 1898.
Affirmations, Havelock Ellis. Max Nordau's *Degeneration* pp. 415-472. Dr. Alex. Fille's *Introduction to German Songs of To-day and To-morrow*. Richard Wagner's *Works*, Vols. V. and VI. Houston S. Chamberlain's *Richard Wagner*.
 International Journal of Ethics, July 1892, Jan. and April, 1897.
 To-Morrow, March, July, Dec., 1896, April, Sept., Dec., 1897.
 Savoy, April, July, Aug., 1896.
 Monist, April, 1896.
 Literary Guide, July, Sept., 1896, April, 1898.
 Dial, June 16th, July 16th, Sept. 16th, 1897.
 Nation, June 11th, 1896.
 Academy, Aug. 1st., 1896.
 Athenæum, Aug. 11th, 1896, Nov. 7th, 1896.
 Literary World, June 26th, Dec. 11th, 1896.
 Saturday Review, April —, July —, 1896.

OUR NEW DRESS.

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

A SYMPOSIUM.

Can the Poor be saved by the Pity of the Rich?

Replies by J. Morrison Davidson, Tom Mann, Charlotte Perkins Stetson, F. Brocklehurst, Sophie Lepper, G. Bernard Shaw, and J. M. Robertson.

IN the interest of our readers, we have submitted the following questions to several social reformers.

(1). How far, in your opinion, can a propaganda of egoism serve the cause of social reform? (2). Is it not true that in the war against their exploiters the exploited cannot hope to succeed till they act as a unit—an "ego"? (3). Can the poor trust their salvation to the pity of the rich? We thank the authors of the following letters for their courteous replies.

ED.—From my point of view Altruism and Egoism are equally true, or rather are necessary aspects of Truth itself, which is one and indivisible.

There is a pregnant saying in *Ecclesiasticus*, which goes to the core of the matter; to wit, ALL THINGS ARE DOUBLE. There is light and dark; heat and cold; good and evil; joy and sorrow; sweet and bitter; pain and pleasure; male and female—au endless dualism.

The sublimest of Altruists was likewise the most unapproachable of Egoists. Said not the Good Shepherd, who laid down his life for the sheep, "All who ever came before Me are thieves and robbers"? Also, "I am the Way, the Truth, and the Life." "No man cometh to the Father except through Me." Nay, "I and the Father are One."

Your "Unit" or "Ego," I take it is but another name for the somewhat unhappy term, "class-consciousness," in common use among Marxians and other Labour advocates, and in so far as E. AND S. tends to give body and form to *that* particular "Ego," it can hardly fail to be a welcome and indeed unique auxiliary of the cause of the unhappy victims of Rent, Interest and Profit. The "rich" thief and rob wholesale; but their "pity," alas, is an affair of strict retail. You know the couplet:—

This hospital a pious founder built;
But first he made the poor wherewith to fill't.

Howbeit it were, surely, a monstrous thing to maintain that there is no genuine compassion or effective Altruism in this sorrow-laden world. Muscovy for example, has its Nicolas Romanoff; but has it not, also, its Leo Tolstoy?

Anyhow, like another Paganini, you are making surprisingly good melody on your one-string violin, though why you should question the utility of a second string is beyond my comprehension.

With best wishes for the success of E. AND S.
Common Room, Middle Temple.

—J. MORRISON DAVIDSON.

ED.—I don't feel equal to philosophising, and am so satisfied that I don't know the best line of policy that I have less and less desire to impose a policy on others, and as for understanding main principles, my capacity in this direction is frightfully limited, so I now have much greater interest in casually observing what others declare to be "the only real way" than in making any declarations myself. I am just now sufficient of an egoist to let things slide awhile, being persuaded that all experience is good, and the character of the experience isn't likely to be altered much by any of us. I've read with much interest No. 3 of E. AND S. and wish it and you jolly good luck.—TOM MANN.

ED.—As one believing that human society is an organic relation, involving the progressive absorption of the individual in the mass, I can hardly agree with the principles advanced by THE EAGLE AND THE SERPENT. But as a believer in free speech and the full expression of personal opinion as a social good, I say "Go ahead! Let every man say what he thinks and so we gradually learn what is."—Sincerely and cordially, CHARLOTTE PERKINS STETSON.

ED.—IN reply to your request for a criticism on the editorial position assumed by your journal, I can only say that I am surprised to find that a magazine ostensibly teaching Egoism should bow the knee to Nietzsche, Emerson, or any one else. [I use Emerson and Nietzsche as a master uses his slaves; I use them only so far as they help me to realise myself; I spread their teachings because I enjoy seeing others realise themselves. I do not attempt to disguise it from myself that this is a fairly noble sort of egoism. The ignoble egoism I leave to others.—ED.] Complete egoism involves the rejection of all external authority, and a complete disregard of the opinions and interests of others. Such a position is practically impossible, unless, like Robinson Crusoe, we find ourselves isolated on a desert island. Yet even there the traditional Robinson found that animals were worthy of his sympathetic consideration. [As Robinson found

that it paid him to show sympathy for his fellow creatures his altruism resolves itself as usual into a highly remunerative egoism.] The fact is that neither Individualism nor its antithesis Socialism are possible in any mutually exclusive sense. I am a Socialist because I perceive that under existing conditions Individualism in the best sense of the word is impossible, and it is in the ultimate interests of the latter that I work for the former. So long as men live in communities the ideal life is the mean between these extremes.—F. BROCKLEHURST.

ED.—The poor cannot trust their salvation to the pity of the rich, because salvation is not attainable by pity. Pity kills the will-power of the individual. Pity makes the individual rely on outside help instead of relying upon himself. Pity destroys manhood.

True salvation stands for health, happiness and liberty. The rich cannot give what they do not possess themselves; they are in body as diseased as the poor—if not more so; they are also addicted to the same deteriorating personal habits as the poor, in consequence of which both are unhappy slaves. The rich are therefore incompetent to save the poor.

Who are the true Saviours of the poor? Men and women like the editor of E. AND S. Our editor does not pity. He first explains to the poor the errors which have brought about their deplorable condition and then he gives them the needed moral strength to save themselves, to become whole egoists. A whole egoist shows the poor the road to true salvation, to that health, happiness and liberty which cannot be taken from the possessor—which are his very own. Let us assist our Saviours, the E. AND S., financially and mentally, in the arduous task they have undertaken, in pointing out to the poor how to rise from their knees.—SOPHIE LEPPER.

ED.—(1) Obviously, just so far as Egoism is a good thing, which is not an innocent little subsidiary question to be answered in a few words, but the whole question at issue in the E. AND S.

(2) Bosh! There is no war between exploiters and exploited. The whole people cordially consent to and approve of inequality, privilege, peerage and monopoly, because they all have (or think they have) a chance in the lottery. The exploiting system could no more stand to-day without an overwhelming consensus of opinion in its favour—especially among the working classes—than Monte Carlo could stand if people were not willing to lose money there.

(3) That depends on what is meant by salvation. If it means, for instance, can a rich man, drawing his income from the labour of the poor, be trusted to give back enough of it in charity to avert the scandal of having people dying openly and directly of starvation about the streets, Yes. If it means even giving back enough to enable the children of the poor to be qualified by education to produce incomes by skilled industry for future generations of rich men, Yes, *perhaps* (if the rich are thrifty enough). If it means anything more, No. You cannot have a Republic without republicans, or a Commonwealth without common welfare. If the average man wishes to be a slave, the able man can do nothing for him but be a master to him, however strongly he may disapprove of slavery and wish for the society of freemen.—G. BERNARD SHAW.

ED.—I answer your questions as follows: (1) Not at all. (2) To call a socializing movement an "ego" is trifling with words. (3) No.—JOHN M. ROBERTSON.

[Does Mr. R. mean by (2) to discourage united action on the part of the exploited? Does he mean to deny that, as long as exploitation exists, an inevitable antagonism, a perpetual war must exist between the exploiters and their victims?—ED.]

The *Clarion* for Aug. 6 contained as its leader a three-column article by Mr. A. M. Thompson replying to our questions. Some of Dangle's remarks are very flattering to us and others are less so. We hope to quote the former and annihilate the latter in our next issue.

(To be continued).

BENEDICTIONS AND MALEDICTIONS.

ED.—Your last issue is excellent—I think the best yet. Many thanks for Dr. Redbeard's book. There seems a good deal of repetition in it, a good deal of assumption, and he does not seem to recognise that, because the rule of might has *hitherto* prevailed it does not follow that it must *always* prevail. His wild tirades against Christ and Christianity are not to the point; but his really fine poem "The Logic of To-day" is worth having—though here, too, the logic is not equal to the poetry.

—ALFRED R. WALLACE.

ED.—Received E. AND S. all right. I think it startlingly good. It is bright and sharp. You fellows turn everything bottom side up in order that it shall be right side up. You set the barrel on the other head. Turn 'er on the side and let 'er roll! Trust in this: The Truth shall set us free. Let us strive to find the Truth whatever it may be (unintentional poetry).—W. W. GORDAK.

ED.—I don't agree with you—much. For instance, why, in rejecting Theology, must so many of you right spirits unphilosophically rush to the opposite extreme, and condemn Religion? One would imagine you were unable to differentiate between the two. Again, why, in spurning unproved Christianity, must you ignore evidential Spiritualism? You almost make us believe that you have, of these matters learnt nothing since you knelt at your mother's knee. (Nor have you, of course; but for one to say so would not be polite).

However, E. AND S., with all its shortcomings, is *alive*; and, in what Carlyle calls "these dead days," that surely counts for something. Besides, has not the paper revealed to us a new "funny man" among present-day reformers—and one, moreover, worthy to rank beside Nunquam, Dangle, The Bounder, and Saladin (that is, a humourist and something more)? [We plead with our Eagle to make a nice dacent bow for the gentleman but the infamous old aristocrat obstinately refused to crook the hinges of his knee.—ED.]

I am studying with great interest the publications by Fräulein Lepper and can say that everyone doing likewise will thank you for drawing attention to them. That you and the "beasties" may "live long and prosper" is the sincere wish of EDGAR CORREY.

SPECIAL TERMS TO PROPAGANDISTS.

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EGOISTS SHOULD READ

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

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